

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

July, 1950

Vol. 23, No. 7

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## Notes and Notices

### Information and Sundry Items

¶ A SUCCESSION of letters, articles, and manuscripts comes to the desk of this editor, quite a few of which are from people with a burden over this or that. Often this burden becomes

a vast mountain that fills their whole horizon. It

appears to overtower everything else. Frequently they have put months or even years of time into the study of this burden. It has absorbed not only their available time but much money as well. Sometimes it encroaches on time and effort that should have been put upon essentials. Oh, if these dear men would only put the same time, effort, and money into saving souls—presenting our wonderful Christ, His yearning love, His message of entreaty to a perishing world, and pressing the claims of the great fundamentals of God's last message to mankind—what a surge of joy would sweep over their own souls, and what a glorious blessing would come to a host of men and women saved by grace! How much greater would be the personal satisfaction under such an emphasis, and how much more profitable the life effort would be! When a great ship has struck a rock and is sinking, and the alarm sounds to take to the lifeboats, the occupations of normalcy aboard ship are abandoned. A new interest, a new emphasis, grips the life—the saving of every life on board becomes the supreme burden. A new intensity takes possession of all. Everything else becomes secondary. All excess baggage is abandoned. The bare essentials alone are of concern, for these only can be taken along. Brethren, this old world is foundering. We have come to critical days in earth's crisis hour. Inconsequentialities should be put aside; moot questions and profitless speculations, abandoned. Attention should be given to the one supreme thing—manning the boats for the rescue. It is time to re-evaluate, to separate the inconsequential from the saving essentials. We will have all eternity in which to solve some of these speculative problems that, even if solved, have little to do with salvation. The fundamentals that matter are clear. They are repeatedly confirmed by the Spirit of prophecy. They are attested by historical evidence, established by scientific confirmation, buttressed by logical sequence, and meet the full need of the soul. These should be our burden and our emphasis.

¶ A GREAT many workers are interested in keeping a file of MINISTRY magazines or securing bound volumes through the years. The

most inexpensive and feasible plan known to us is to purchase a ring binder notebook of the proper size, punch three holes in each MINISTRY, and insert twelve copies in each binder. Thus you have a bound volume of this worker's journal at a very small cost, even if you have to buy a punch. In order to get the proper size notebook take a copy of THE MINISTRY to the ten-cent store or stationer's store, and lay it inside the notebooks until you find one that will fit.

A new wrinkle or additional feature has just come to our attention, which we are passing on to you. A box of ring book label holders can be purchased at a paper supply store or office equipment company. By clamping this metal holder on the back of the notebook, at the top, you can then identify each volume. Each holder contains a piece of transparent isinglass. Type or print your label with the proper designation (such as "MINISTRY, 1949") and then slip this piece of cardboard in, just behind the isinglass. These notebook markers may be purchased at 25 cents each in boxes of a dozen, and of course can be used on any notebook.

¶ WE regret that a wrong reference occurred in the article "Tension in the Pulpit," on page 22, of the March MINISTRY. The following quotation was from the book *Education* rather than *Abounding Energy*: "These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power."—Pages 260, 261.

¶ OUR doctors, dentists, office nurses, and receptionists will be interested in the article by Elder West entitled "Nobody Is Excused," on page 27. In the latter part of the article he describes the plan followed by Seventh-day Adventist doctors in his city in regard to the distribution of literature in their offices and waiting rooms.

¶ WHEN you come to the ministerial council and the General Conference session in San Francisco, plan to register with us. A registry book will be placed in Polk Hall A during the presession council (July 7-10), and it will then be transferred to our association headquarters desk location (No. 8) on second-floor corridor above Larkin Hall. Our location is next to that of the College of Medical Evangelists. Those who fail to register during the council may write their names in this book during the session.



# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

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## Attention, S.D.A. Workers!

### Final Notice of Pre-session Ministerial Council

(July 7 to 10, Polk Hall A, Civic Auditorium, San Francisco)

#### 1. To All Attendants at the Council

**A** FEAST of good things is in store for all who have arranged to attend the approaching council. Vital themes and able speakers, profitable panels and practical demonstrations, excellent music and wholesome discussions will compass our varied needs and interests. Hundreds of workers from all parts of the world will be present. But greater than all that is the assurance that the Holy Spirit will be there to bless this assembly dedicated to Christ and His work.

*Friday* and *Sabbath* will be largely devoted to searching studies on the minister's own spiritual life, his relationship to God and the Advent Movement, the source of his power, his high calling, his bounden obligations, and the fundamental emphasis and scope of his message.

*Saturday night*, *Sunday*, and *Monday* will be given over to highly practical demonstrations, discussions, panels, and addresses on methods, objectives, techniques, and special fields, for a broadening of our plans and vision—and all keyed to the average worker's needs.

The speakers are known for their experience and ability in their particular lines. The panel chairmen and participants likewise have successful records in their respective fields. And the chairmen of the various sessions are drawn from General Conference officers, Ministerial Association secretaries, overseas division presidents, and union presidents. The main outline follows:

#### Friday (July 7), 2:00-4:45 P.M.

KEYNOTE ADDRESS: The Challenge of Time's Last Hour

ADDRESSES AND DISCUSSION: God's Expectation for Today

#### Friday Evening, 7:45-9:45

ADDRESSES: The Power of Our Message  
The Heart of Our Message  
The Spirit-filled Messenger

#### Sabbath (July 8), 9:30-12:30

SABBATH SCHOOL

SERMON: The Mark of Our High Calling

#### Sabbath Afternoon, 3:00-5:45

ADDRESSES AND DISCUSSION: Preaching a Christ-centered Message

Preaching the Full Message

#### Saturday Night, 7:30-9:30

DEMONSTRATIONS: Model Cooking School  
Use of Visual Aids  
Television Kinescopes

#### Sunday (July 9), 8:30-12:00

ADDRESSES: Evangelism in Overseas Divisions

PANEL DISCUSSION: Pastoral Evangelism

PANEL DISCUSSION: Personal Evangelism

#### Sunday Afternoon, 2:30-5:30

ADDRESSES AND DISCUSSION: Gaining More Decisions for Christ

PANEL DISCUSSION: Extending Radio's Horizons

#### Sunday Night, 7:45-9:30

PANEL DISCUSSION: Channeling All Church Departments Into Soul Winning

#### Monday (July 10), 8:30-12:00

DEVOTIONAL ADDRESSES: Faithful Witness Under Adversity

PANEL DISCUSSION: Giving the Message Through the Health Ministry

CLOSING ADDRESS: Conserving Our Gains While Advancing Our Lines

(There will also be two highly important Ministerial Association hours during the session—Thursday, July 13, 4:30-5:45; and Tuesday, July 18, 4:30-5:45; also a total of four Bible instructor hours on the Tuesdays and Thursdays of the council.)

#### 2. Published Report of Council

And here is good news for the thousands of workers who cannot be present personally at the council: A well-planned and impressively illustrated printed report in book form—to be released through the 1951 Ministerial Reading Course—will record the various phases and features of this highly important council. It will reflect its spirit and record its messages for all our English-reading workers throughout the

world. It will also bring back blessed memories to those in attendance, and provide an inspiring human-interest story and factual record of all proceedings. Here are seven of the features to be included:

(1) Action photographs of the various demonstrations and panels, and the speakers and participants, the audience and platform, as well as pictures of the impressive evangelistic exhibits on the walls of Polk Hall A, which will be a prominent and profitable feature of the council. (See "An Important Reminder" at top of next column.)

(2) Human-interest feature stories of each meeting, tersely told by able writers, that will give the spirit and atmosphere, as well as the fundamental purpose and value, of the various hours or sessions.

(3) The different addresses, panels, demonstrations, and discussions, made by recordings, revised and edited for publication.

(4) The special theme song of the council, the new short choruses used, and the new council hymn specially composed for the occasion.

(5) A stimulating report of the special music features, including the eight demonstration song services.

(6) The four Bible instructor meetings during the session, under the chairmanship of Miss Louise Kleuser.

(7) The two association meetings held during the session, at the departmental hour (4:30 to 5:45), on July 13 and 18.

These and other features should make this report of unusual and abiding interest and profit.

*Remember the time and place—July 7-10, Polk Hall A, Exposition Auditorium, San Francisco.*



**EMPTY PEWS.**—The empty pew has an eloquent tongue. Though its message is unpleasant, it is one that all may hear. To the preacher it says, "Your sermon is not worth while." To the visitor it whispers, "You see, we are not quite holding our own." To the treasurer it shouts, "Look out for a deficit." To the stranger who is looking for a church home it suggests, "You had better wait a while." To the members who are present it asks, "Why don't you go visiting next Sabbath, too?" The empty pew speaks against the service. It kills inspiration and smothers hope. It dulls the fine edge of zeal. The empty pew is a weight. The occupied pew is a wing. "Thou wilt be missed because thy seat will be empty" (1 Sam. 20:18).—Selected.

## An Important Reminder:

### Wanted! Evangelistic Materials for Exhibit

**WE ARE** looking for copies of your choicest ANNOUNCEMENTS, posters, window cards, record cards, literature request cards, or other publicity items, for the evangelistic exhibit at the Presession Ministerial Council of the General Conference, July 7-10, this exhibit to remain in Polk Hall A throughout the session.

We can use choice PHOTOGRAPHS (preferably 8" x 10" or larger) of your evangelistic meetings, choirs, baptisms, baptistries, radio choruses or quartets, bulletin or announcement boards, auditoriums, tents, tabernacles, etc.

Selection will be made from the items submitted for display in the evangelistic exhibit at this Presession Ministerial Council, July 7-10. Those chosen by the committee of selection (whose decisions will be considered final) will be placed on multiplex exhibit wall boards in Polk Hall A, of the Exposition Auditorium, where the Ministerial Association meetings will be held. The materials we are particularly eager to obtain fall into the following classifications:

1. Pre-effort advertising used in preparing the field for a campaign (including pictures of billboards, window cards, bumper cards, bus ads, etc.).
2. Materials used on the opening night.
3. Newspaper ads, handbills, direct-mail items, etc., used during the campaign.
4. Advertising for special or unusual campaign meetings, such as health institutes or cooking schools, religious liberty rallies, temperance rallies, etc.
5. Radio or television publicity.
6. Correspondence course publicity.
7. Church revival publicity used preceding a public campaign.
8. Spearhead meeting publicity.

When sending your materials the handling would be greatly facilitated if you would group and mark by the foregoing categories the division within which the material comes.

### Please Note the Following:

1. Do not send *quantities* of your announcements for general distribution during the council or session, but sample copies.
2. Send your display items for the exhibit to *San Francisco* and *not* to Washington.
3. Have these materials in San Francisco by July 1, 1950. We cannot use them later.
4. Pack photographs so they will not be bent or cracked. (If large, use a substantial mailing tube.)
5. Type complete captions for photos on separate slip, and attach to upper left-hand corner. Do not mark on face of photograph.
6. *Kindly send all materials to Ministerial Association, Room 310, Central Tower Building, 703 Market Street, San Francisco 3, Calif.*

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# CHALLENGE OF A WORLD TASK

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

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## The Clash of World Forces in Mission Lands

By JAMES I. ROBISON, *Associate  
Secretary of the General Conference*

RACIAL and national problems are absorbing the attention of the great nations of earth as at no time in past history. The world is becoming conscious of the fact that liberty, equality, and democracy are not alone for nations of European background but for peoples of all lands. As a result there has developed in recent years a great upsurge of nationalism which is changing the whole colonial picture, and developing an entirely new situation in relation to our whole mission program.

For a century and a half missionary effort has been put forth by the Christian church on behalf of the less-privileged peoples of the earth, until today millions of converts are to be counted among the native races in many lands. These people, largely as the result of the work of the church in cooperation with sympathetic colonial governments, have been lifted from the pit of superstition and ignorance, and their feet have been placed on the path to spiritual enlightenment and social progress.

But with this advance there has developed a clash of ideologies. The colonial governments, while helping to lift the colored races to a higher civilization, have at the same time fostered a policy of overlordship and exploitation. Also the various forms of self-government now enjoyed in some lands have in most cases been granted only after serious national clashes have occurred between the native peoples and the colonial forces. In other countries the problem is still unsolved. These conditions have engendered bitterness, and have opened the way for subversive propaganda, which has greatly complicated the whole problem.

As a result, the world today faces widespread unrest and possible future serious clashes over the troubled question as to whether a larger share in the government shall be granted to the native peoples than in the past. In some instances whole races are travailing in pain as new nations are coming to the hour of birth. This hour approaches under the most unfavorable circumstances wherein the attendants are often unskilled and inexperienced in governmental matters. Some in their ignorance, but with good intentions, grasp control and thus try to ease the birth pains, and others try to hinder or delay the inevitable hour.

But, as in all nature, when the time for de-

liverance arrives the child must be born. No amount of wishful thinking or a desire to postpone the event can cause delay. According to the great clock of the ages, the time for a series of new nations to be born has arrived. Within the space of a few short years we have seen the Philippines, India, Pakistan, Burma, Ceylon, Indonesia, Israel, Korea, and other countries take their places among the independent nations of the earth. Others are in travail, and the time of their deliverance draws near.

The conditions that are bringing about these world changes are the natural outgrowth of one hundred years of missionary and educational endeavor in which the ideals of liberty and democracy have been taught by both church and state. The hope of complete self-government has been held out as the ultimate goal of a Christian community. All this would be desirable and proper were it not for the subversive propaganda that is being directed against the existing colonial governments in the name of democracy, but emanating from sources which would destroy liberty and set up dictatorial powers over these expectant races who long for liberty and a decent standard of living. Under the circumstances there is a real danger that these countries, struggling in their birth pangs, will fall under the domination of overlords who, claiming to bring deliverance, will in reality shackle the infant nations of earth with a serfdom ten times more galling than that under which they have suffered during the past century. So we see that the clash of world forces has involved the native peoples of the earth in its struggle for world dominion.

Into this maelstrom of conflicting currents of national aspirations and contending ideologies, we send forth our missionaries. They go out to carry the message of peace and good will. However, they must take cognizance of these world conditions. While standing entirely aloof from the conflicts themselves, they cannot ignore the changing times and the great surge of nationalism that is sweeping over the world. They must realize that because of these conditions the mission approach today must be different from what it was in former years.

Our world mission program must be restudied in the light of modern trends. The underprivileged peoples of the earth are demand-

ing a larger share in the wealth, the resources, and the administration of their respective countries. These conditions, though primarily national problems, are also present in the native church. We cannot ignore them. We should not try to repress them. They are the fruit of missionary and educational endeavor, and should be directed but not suppressed.

It is my earnest conviction that we must rise to the situation and face our missionary endeavor with a sympathetic understanding of the present national aspirations of these peoples, who for so long have had little opportunity to develop administrative ability in our work because we have withheld that opportunity from them. Now, however, as they are emerging into larger civil freedom they naturally will expect a larger share in the administration and development of the church in their respective countries.

I am thankful that this hour does not find our church entirely unprepared. During the past decades we have built up a corps of national workers who have been bearing at least limited administrative responsibilities in most fields. In one division the overseas workers have had to withdraw almost entirely. There the nationals have been able to take over the completed administration of the work, and carry on our denominational activities for their own people without the help of the foreign missionaries.

This may not be the ideal, for our foreign workers are and have been a great help and in—  
—Please turn to page 46

## How to Approach Catholics

By NIELS WENSELL, *Instructor in Bible,  
River Plate College, Argentina*

1. Accept the basis of your listener's sincerity in his religion.

2. Do not in any way attack his faith. As far as you are concerned, it is sincere.

3. Since his statements are sincere, do not contradict them. If you do agree with what has been stated, say in a friendly manner, "I respect your opinion, but I wonder whether you have also considered another side to the question."

4. Never ridicule any phase of your friend's religion. When convenient you might suggest, "According to your viewpoint you are right, but would it not be advisable to consider another point also?"

5. Never speak disrespectfully of the clergy or hierarchy. We must always remember that it is the doctrine and the system that is evil, not the individual who may have been deceived perhaps from the time of his birth.

6. Use the Catholic Bible and handle it respectfully. Call it the Holy Scriptures.

7. Many Catholics are sincerely seeking for truth. Let this thought keep impressing itself deeply into your mind.

8. The teacher may not need to parade the fact that he is an Adventist, but on the other hand, he should make no effort to hide it. An intelligent person will soon discover that he is not a Catholic.

9. Catholics are accustomed to kneeling in prayer. Take this fact for granted, and join them in this posture. Use the Lord's prayer frequently.

10. Quote frequently the four Gospels, the Epistles of Peter, Paul, John, and James. Refer to each writer as Saint ———.

11. It is advisable to mention the virgin Mary frequently at the beginning of your acquaintance with your Catholic friend. Refer to her as the blessed virgin Mary.

12. Speak freely about the angels and their ministry. Catholics firmly believe in their work for mankind.

13. The teacher may well capitalize on the teaching that the devil is a personal being.

14. It helps to mention the virtue of early church fathers. (These men belong to the Christian church at large and not just Catholics.)

15. In South America the names of priests are connected with the history of the country. Some have made valuable contributions in gaining independence for their lands. It pays to know about these prominent men and to refer to them occasionally. One must guard, of course, against leaving an impression of being in harmony with everything they have taught and done.

16. *Tradition.*—Take the position of accepting tradition for the time when there was no written record; but after the revelation of God was written down and collected into what is now known as the Holy Scriptures, it would be very confusing and unreliable to continue with tradition.

17. *Immortality Doctrine.*—If your student accepts the doctrine of the mortality of the soul, then the whole system of doctrine he has formerly been taught will readily break down. From here on you will be able to advance on many points formerly held in reserve.

18. *The Sacraments.*—Ask the important question: "What guarantee have you that these sacraments (mass, etc.) are really effective for salvation?" In reality the Catholic is not offered this assurance by his church, and here is perhaps the weakest point of all its teachings.

19. Give credit to the Catholic's respect for the house of worship. (Refrain, however, from making comparisons with other faiths.)

20. When using visual aids, illustrations, and other materials, build on the pictures of the life of Christ. Frequently include the virgin and the Child and the scenes of Christ's passion, crucifixion, death, and resurrection.

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# EVANGELISTIC OBJECTIVES AND TECHNIQUES

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

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## Modern Means of Reaching the Masses

By ELMER L. CARDEY, *Director,*  
*Voice of Prophecy, South Africa*

**W**E ARE in danger of applying the prophecy of Christ in Matthew 24:14 to personal witnessing only. When Christ was here on earth that was the only way of carrying the message. It is true the Bible indicates the gospel message was carried by this method to all parts of the then-known world. However, the world then was small compared to the vast stretches of discovered land since then, and the great multitudes which now inhabit these lands. If we depended solely on this method today, people would be born many times more rapidly than we could possibly reach them.

Jesus must have had in mind the great advance in the dissemination of knowledge that would take place in the last days when He made His prophecy that the gospel would go to all the world for a witness. John the revelator, when speaking of the gospel message going in the last days, speaks of it flying "in the midst of heaven," and being spoken "with a loud voice." In these last days great discoveries and developments for the dissemination of knowledge have placed the world at our very door. I am thinking particularly of the press, the radio, and the universal postal system. We can now sit in an office and reach the masses of humanity over a whole continent. Marvelous indeed has been the unfolding of God's plan to fulfill the prophecy made by the Saviour on the Mount of Olives just before His crucifixion.

Some of us have had long and varied experiences of evangelism in the larger cities of the world. We know that it has never been possible to influence more than a few thousand people at the most through the work of the largest evangelistic effort. How often have we longed for a way to reach the masses of the reading public. Many years ago the Lord gave us plain instruction as to how this would be accomplished.

"I have been shown that our publications should be printed in different languages and sent to every civilized country, at any cost."—*Life Sketches*, p. 214. "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, vol. 7, p. 140.

These significant statements indicate that we should not be satisfied with the selling of large books only, but inexpensive literature must be

gotten out to scatter the message like the leaves of autumn. We should have done this work in the manner described by the Spirit of prophecy fifty years ago. Others are ahead of us in doing this, and they have made progress in carrying a false message. As a result, millions of people have been wrongly influenced by false teaching.

### Effective Way of Influencing the Masses

Only in the past six or seven years have we seized upon a method which has in it all the characteristics of a work which was foreseen both in the Bible and in the Spirit of prophecy, by which the gospel and the Advent message could be quickly carried to every part of the world. This new method of evangelism is known among us as the Voice of Prophecy, with its radio broadcasts and Bible schools in different parts of the world field. This method of teaching the Bible through the correspondence school is a very effective way of influencing the masses of mankind.

With the powerful means of molding public opinion in the world today, the Bible school becomes almost a natural to fit into the program God has outlined for these last days. The Bible lessons come from the modern printing presses by the thousands and millions of pages. For a small cost they are placed in the hands of the postal authorities, and the clerks and mail carriers become the messengers of the gospel to carry the Bible lessons to the homes of the people.

Then the radio comes in with its mighty appeal, touching the hearts of millions in their homes, not only calling their attention to the Bible lessons and asking them to send for them, but bringing them messages of hope and cheer, and winning their hearts to a line of investigation which only the Adventist believer can impart. We believe God has given us this present method of the Bible correspondence school as a means of finishing the work in all the world quickly. If ever an institution was ordained of God to carry on evangelism, this institution is.

It may be asked why the former method of scattering *Present Truth* and the old Family Bible Teacher leaflets was not of the same nature and order as the Bible school of today. The difference may be well illustrated by the



work of a fisherman. One might go out and scatter the fish bait over the water, and the fish would enjoy the bait thus thrown out, but the fisherman would get no results from his efforts. The bait must be fastened to a hook and a line; then results will come.

Thus it has been with the scattering of our literature. People may enjoy it, and some requests are made for more reading matter, but the Bible school method is like the fisherman who puts his bait on a hook. The plan of asking the people to answer the test questions and keep in correspondence with the head office makes it possible for the gospel fisherman to hold onto the interested souls, and keep up their interest until they are brought to a decision on the whole message. This is why our new method of evangelism is so effective. When people begin studying and writing personal letters to the main office, definite results and decisions may be obtained. We firmly believe that it is quite as effective to have a thousand people studying the message and answering questions in this manner, as it is to have a thousand people sitting in an audience listening to the spoken word. We believe that the correspondence method will bring just as large results, if properly followed up. Of course, ultimately the personal contact must be made, preparatory for baptism.

#### Bringing People to Decision

We say this after years of testing both plans of evangelism. If the same methods are used in obtaining decisions in the Bible correspondence school as are used in the public effort, similar results will be obtained in both cases. People must be brought to a decision, and they can be brought to a decision in many cases quite as definitely through correspondence and study as through personal contact.

We have now been operating the Voice of Prophecy Bible School in Africa for about seven years. During this time nearly a quarter of a million persons have been registered with us to receive our free Bible lessons. Also during this period nearly eight thousand people have signed Sabbath decision cards, and thousands of these have asked for baptism. Many of these have been baptized, and there are many thousands waiting the call of a personal worker. Surely this is evangelism on a mass scale. But the work is to be judged not only by the results seen. Eternity alone will reveal the outcome of this wide seed sowing. You cannot scatter millions of pages of truth-filled tracts in the homes of hundreds and thousands of people without these having an effect for good on their lives. We believe that the greater harvest of this kind of evangelism will be seen in the very end of time when the Holy Spirit is poured upon the world, and persecution overtakes the church. Then we shall see a large number arranging themselves under the banner of Prince Emman-

uel. They will have learned the truth and will then step over on the side of those who "keep the commandments of God, and the faith of Jesus."

#### Financing the Bible School

Some may ask, "Is it not a very expensive method of evangelism to carry on a Bible school?" Yes, like all evangelism on a large scale, it does take money; but the total expense of our large school in Africa, compared with the donations received from students in relation to the appropriations received from denominational sources, compares most favorably with any large city effort of which we have record. Our financial returns from our students are very large; and, of course, after they begin paying their tithe into the churches, like an evangelistic effort, it soon pays for itself. Month by month the result is a clear profit to denominational progress. The big thing about this sort of evangelism is that a comparatively small number of workers can deal with a larger number of people than we could possibly deal with in an evangelistic effort. Here we preach to the millions by the radio, and deal with hundreds of thousands through the Bible schools.

In our school an average of twenty-five workers, including stenographers and the routine workers who have to do with sending out literature, have been able to deal with fifty thousand students at a time. That means we are taking care of an audience equal to fifty thousand, week after week and month after month. We say again, Has any church at any time, or any movement, seen evangelism on this scale? God has placed in the hands of Seventh-day Adventists this mighty weapon of righteousness, and we believe we should go forward with renewed courage and larger plans to fill the world with our literature, not so much by scattering the printed page hither and yon, but by this new evangelism of following up by correspondence the interests which develop from reading.

Other religious movements have been trying to follow our new method of evangelism by the Bible school plan. So far as we know they have largely failed. We have a message to give to the world which appeals to the masses who may not be induced to enter our churches or hall meetings. A harvest of souls is soon to be reaped from places and fields where we little believed that grain was growing. The messenger of the Lord wrote many years ago, "The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—*Testimonies to Ministers*, p. 300.



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



## Preaching on Mark of Beast

By HOWARD J. DETWILER, *President  
of the Potomac Conference*

THE presentation of "The Mark of the Beast" has proved to be one of the most convincing and effective means of bringing honesthearted men and women to a speedy and favorable decision on the Sabbath, and eventually to a full acceptance of our message. The preaching of this cardinal Bible truth should, therefore, never be feared or relegated to a minor or secondary place. In due time its presentation is of infinite value and of the highest importance, for it is the warning message of the third angel. (Rev. 14:9-12.)

This inspired, Heaven-sent warning, constituting the third angel's message, is unequaled in its dreadful implications. Inasmuch as the wrath of God, unmixed with mercy, is soon to be poured out upon all who worship the beast and receive his mark, is it not then imperative that at the proper time in the evangelistic series, and when other dependent truths have laid the groundwork, this subject be given the widest possible publicity, so that the masses may hear and be helped to understand the warning given? To fail to present testing truths for fear of a drop in the attendance during a series of evangelistic meetings would be tragic indeed. Should such fears possess, control, and direct us, we would soon be led to present only such themes as please and attract. We would thus be no better than the nominal ministry and apostate churches whose soul-destroying influence calls forth this terrible denunciation from the God of heaven.

The ambassador for God, always conscious of the great responsibility placed upon him, will earnestly pray for tact, divine guidance, and a heart well filled with love; and he simply, yet intelligently and fearlessly, presents this too-often-despised truth. It takes men of judgment, courage, and deep conviction—like Elijah, Luther, and the pioneers of the Advent Movement—to arouse people and stir them out of their complacency when self-sufficiency prevails. Too often the masses are being lulled to sleep by the tame, Christless sermons of modernistic teachers and ministers who have no definite message. How solemn the thought that God has made Seventh-day Adventist ministers and laity alike the custodians of the final warning message to be heralded to the world, not to just a small group, but to all that dwell on the earth. The third angel specifically declares, "If any man." That statement is universal and not limited in scope. The following paragraphs from *The Great Controversy* are conclusive:

"The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in

darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to 'every nation, and kindred, and tongue, and people.' The warning of the third angel, which forms a part of the same threefold message, is to be no less wide-spread. It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world.

"In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel 'all, both small and great, rich and poor, free and bond,' to receive 'the mark of the beast,' yet the people of God will not receive it."—Pages 449, 450.

The worship of the beast and his image here stated is "a terrible sin which calls down the wrath of God unmingled with mercy." It is the very climax of God-defying apostasy; and whenever the warning message against the beast and his worship is given, earnest seekers for truth will be led to study this alarming message, as well as the other prophecies, with wholehearted interest and the ultimate acceptance of present truth. The fact that many reject the warning should not deter the evangelist from duly presenting it. It was so in the days of Noah in the preaching of a coming Flood, and these same conditions will again exist in the days of the coming of the Son of man. (Matt. 24:37-39.)

It is true that the need of using great wisdom and seasoned judgment in the timely presentation of those truths that are the great pillars of our faith stands without question, and was never more vital than today. However, the following statement sets forth the dangers and inherent weaknesses of present-day modernistic preaching, and should be well recognized by our own evangelists.

"Those who engage in the solemn work of bearing the third angel's message, must move out decidedly, and in the Spirit and power of God fearlessly preach the truth, and let it cut. They should elevate the standard of truth, and urge the people to come up to it. . . . It is the pointed testimony that will bring them up to decide. A peaceful testimony will not do this. The people have the privilege of listening to this kind of teaching from popular pulpits; but those servants to whom God has intrusted the solemn, fearful message which is to bring out and fit up a people for the coming of Christ, should bear a plain, pointed testimony. Our truth is as much more solemn than that of nominal professors, as the heavens are higher than the earth.

"The people are asleep in their sins, and need to be alarmed before they can shake off this lethargy. Their ministers have preached smooth things; but God's servants, who bear sacred, vital truths, should cry aloud and spare not, that the truth may tear off the garment of security, and find its way to the heart. . . . Ministers of the nominal churches do enough cringing, and wrapping up of the pointed truths which rebuke sin.

"Unless persons embrace the message aright, and their hearts are prepared to receive it, they would better let it entirely alone."—*Testimonies*, vol. 1, pp. 248, 249.

The third angel's message is. God's special truth for the whole world in these last days. Awful as this message sounds to our ears, its phraseology is God inspired. Neither should its presentation be omitted in a series of studies or be relegated to a minor and secondary place. We dare not leave the people unwarned regarding this special truth.

"The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God."—*The Great Controversy*, pp. 609, 610.

There is urgent need that the mark of the beast, as well as other vital, testing truths, will be proclaimed faithfully and fearlessly. Just before the coming of the Lord marvelous success will attend the proclamation of this message. We have been counseled by God's special messenger:

"In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible,—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth, and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven."—*Ibid.*, pp. 606, 607.

To guide us in our proclamation of the third angel's message, let us carefully study the following counsel:

1. "The Lord will work through humble instruments."
2. "The laborers will be qualified . . . by the unction of His Spirit."
3. "Men of faith . . . will . . . go forth . . . , declaring the words which God gives them."
4. There will be no "cringing, and wrapping up of the pointed truths."
5. It is the kind, yet "pointed testimony" that

stirs the people and attracts the attention of "thousands upon thousands" even to unpopular truth.

May this simple, tactful, yet definite and fearless teaching and preaching continue to characterize our ministry and laity in the presentation of the third angel's message in every city, town, and village. We may then confidently expect the outpouring of the latter rain for the work divinely entrusted to the church that keeps "the commandments of God, and the faith of Jesus."

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## With Your Association Secretaries

*Headquarters Staff and Overseas Divisions*

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### A Workshop in Old Mexico

RECENT evangelistic workshops have extended into the Inter-American Division and Mexican Union field. It was a distinct privilege to spend seventeen days with our workers, school, and sanitarium in old Mexico. Eighty workers gathered in a spacious canyon ten miles north of Jalapa, in Veracruz, for a union meeting and evangelistic workshop during the week of April 16-23. On this grassy slope at five thousand feet, surrounded by majestic mountains, we were permitted to enjoy communion with God and with one another at nature's best.

Henry J. Westphal and Emiliano Ponce gave excellent leadership in the meeting. The daily program was full, beginning at 6:30 A.M. and not ending until 9:30 P.M. Early each morning the Spirit of God drew near in blessed fellowship as the devotional studies were given. After these hours the evangelistic workshop and institute agenda items were considered. Some recreation hours were interspersed to provide a bit of relaxation.

A unique plan was followed for the evening meetings when each of the six conferences, or corporations, as the Mexican field calls them, reported on the progress of their work. On the last Saturday night, for instance, the southern field reported. The brethren from that field reenacted the beginnings of the message fifty years ago when Aurelio Jimenez received his first piece of literature. Brother Jimenez later became a worker and, still living today, was present at the meeting to help relate the details of that early experience. Now there are more than two thousand seven hundred believers and six thousand three hundred Sabbath school members in that southern field. Their conference force consists of only seven workers. Some carry as many as thirty-five congregations and have to travel to them by foot, mule, or boat. It stirred one's heart to hear them plan a thoughtful goal of one thousand new church

members and two thousand new Sabbath school members for the next year. The growth in recent years gives solid indication that they will reach it.

It is difficult to express the satisfaction one experiences as he sees the ingenuity of these national workers in adapting evangelistic methods to meet their needs. They are developing workable techniques under tension and trial, persecution and hardship, and these they meet continually. It is refreshing to see their response to the principles so clearly outlined in the book *Evangelism*, which has recently been printed in a Spanish edition for the use of our Spanish-speaking workers. One worker tells that the only way he is permitted to carry on pastoral or evangelistic work is to write the government and ask permission to enter the back door of the church, and *practice* singing with the people, and then *practice* preaching with the people, and then *practice* taking up the offering with the people. This is a mild illustration of the tact and wisdom that is needed to fulfill the letter of the law, and yet obey God rather than man in fulfilling the gospel commission. The people are responsive, however, and men and women throughout this great field are awakening.

For a number of years Wesley Amundsen, of the division office, has been conducting a training program through the home missionary de-

partment to enlist the layman, and this field is beginning to reap the benefits of the plan. So earnest and energetic and self-sacrificing are these people that there is rising in Mexico a laymen's movement which bids fair to keep the ministerial force busy binding off and baptizing the new members thus raised up.

The workers tell me that it is difficult to train the members to report their activities.



Upper Right: The Ten Mexican Workers Ordained on Sabbath, April 22, After the Evangelistic Workshop, Jalapa, Veracruz, Mexico

Right: Dr. H. E. Butka, Patient Saved by Air Commutation and William Baxter, Bible Teacher

Below: Airfield Prepared by People. The Entire Village Turned Out for Picture. The Two Young Men Standing Above Crowd Next to Propeller Are Ministerial Students Left to Work for Village Over Week End



When one isolated believer was approached about a report, he scratched his head and said that he could not remember the number of studies or missionary visits or hours of Christian help work—all he knew about were the eighteen souls that he had won that year. It is encouraging to see the large percentage of those thus brought in who are still faithful.

These laymen and the workers have made good use of a few castoff S.V.E. projectors. Dr. Kenneth Fisher, at the sanitarium, has taken the lens and mechanical film framework from these projectors and built in a Coleman lantern for use without electricity. These laymen could use many more such machines.

From the forces of lay believers the ablest are chosen as "rural" workers and subsidized to the extent of sixty pesos a month (\$7.20). The one marked characteristic of this group is the simplicity of their methods. The Spirit of prophecy urges simplicity in our methods of labor. Though differing circumstances demand special emphasis, yet these rural workers have reduced their methods to the simplest of forms, and God is abundantly blessing. The courageous fearlessness and simple faith, coupled with wise and tactful approach, results in success for these people. I wonder whether such a program might not work in more enlightened countries as well.

William Baxter, Bible teacher at the school, is giving the young men a firsthand experience in the field. In addition to a heavy teaching load, he is carrying on a unique experiment in medical evangelism in cooperation with Doctors H. E. Butka and K. B. Fisher at the sanitarium. Some time ago two men traveled seven hours by mule back and fourteen hours by truck to ask for a doctor. It seemed unwise to send one of the doctors so far when the patients at the hospital greatly needed them, so Brother Baxter boarded his little plane and flew over the mountains to the village and brought in the desperately sick patient. The villagers, of course, never expected to see her again, and wept loudly as she was loaded into the plane. In a few weeks Brother Baxter was able to fly back with the patient in a state of perfect health.

After this experience the village prepared a respectable airfield, as have other villages, so that our brethren are now able to carry the patients to and from the sanitarium. Each Friday evening our plane lands in one of these spots, and leaves two of the ministerial boys, who spend the entire week end working with these villagers. As shown in the accompanying set of pictures, the entire village comes out to meet the plane. In one village as Brother Baxter circles about the town, the chickens and pigs and children are all called from the main street. He then lands on the main street, and the young men have to walk but a few steps into the little chapel.

This is evangelism in its dual setting. Medical evangelism opens doors which might remain stubbornly closed. The book *Evangelism* says on page 513: "Nothing will open doors for the truth like evangelistic medical missionary work. . . . Doors that have not been opened to him who merely preaches the gospel will be opened to the intelligent medical missionary." For many years we have recognized the true value of properly combining the two approaches in the mission program. I long for the day when we shall have the courage to launch out more aggressively in such a combination program in the United States.

It is a recognized fact that for a radius of several hundred miles in the area of the school and sanitarium in Mexico there is lessening prejudice even on the part of our most critical opponents, and the reader will readily recognize those to whom I am referring. We believe the Mexican field is on the verge of a large ingathering of souls.

G. E. V.

If the readers of this article know of an old S.V.E. projector not in present use, or one that could be spared, would you not arrange to donate such to this field? The film mechanism and the lens are all that are needed. If such are available, there would be many a national lay worker who would deeply appreciate your gift and make very good use of it. Kindly communicate with the Ministerial Association.



## Renewed Strength

By RUBY WILLIAMS

My burden was too heavy, Lord,  
I groaned beneath its load;  
I staggered, but the load increased;  
It crushed, absorbed all strength I had;  
I bent beneath its heavy weight,  
And groaned aloud—I needed God!

How could I go to strengthen men  
While sore in need of help myself?  
How could I comfort broken hearts  
When mine own heart was aching so?  
How could I aid their faith and grace  
When strained mine own, my courage weak?

O Saviour, at Thy feet I learned,  
Were I to bear my cross alone,  
'Twould crush me, e'en as sin crushed Thee!  
My puny strength is all too weak;  
It cannot conquer sin, I see,  
Not, Lord, mine own—count not the world's!

God never meant for me to bear  
Such burdens by myself: the care  
And weight of others' guilt,  
Besides mine own, its heavy load;  
God knew I could not sense or bear  
Such chafing yoke—He gave me prayer!

The Father whispered gently, low,  
"My little one, I pressed thee so  
That thou may'st know once, once for all,  
Thou can'st not bear to stand alone;  
Thou hast no right to be so spent;  
Thy Christ's supply is infinite!"

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# PASTORAL PRINCIPLES AND PROCEDURES

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*A Discussion of Opportunities, Problems, and Responsibilities*

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## Pastor's Work in Preparing for Campaign\*

By W. B. QUIGLEY, District  
Pastor, New Jersey Conference

THE two great challenges that face the ministry today are (1) the challenge of the unfinished world task, and (2) the challenge of our slumbering congregations. These two phases of our work are embraced by the term *evangelism* in its broadest sense. To save souls from sin to holiness, both from the pew and from the world, constitutes the alpha and the omega of our calling.

We can, in view of this, divide the pastor's work of preparing for the public campaign into two categories: preparation of the church spiritually, and preparation for launching the effort materially. Let us consider these two divisions separately. Of the condition of the church in relationship to success in the public campaign, Mrs. E. G. White has said:

"A serious and perhaps unsuspected hindrance to the success of the truth is to be found in our churches themselves. . . . For this reason the labor of our most able ministers has been at times productive of little good. The very best sermons may be preached, the message may be just what the people need, and yet no souls be gained as sheaves to present to Christ.

"In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts."—*Gospel Workers*, p. 196.

"The Lord does not now work to bring many souls into the truth, because of the church-members who have never been converted, and those who were once converted but who have backslidden."—*Testimonies*, vol. 6, p. 371.

The goal to be achieved is to harness the spiritual forces of the great slumbering potential in the pews of our churches. With an awakened congregation, praying daily for the meetings, working faithfully, attending regularly, and carrying an intense interest and a burden for sinners in their hearts, how can the preaching of the Word possibly fail of penetrating the hearts of worldlings? The Spirit of prophecy has pointed out that the experience of Joshua and his army at Ai, because of the sin of Achan, will be repeated in the last days.

"Achan's sin brought disaster upon the whole nation. For one man's sin, the displeasure of God will

rest upon his church till the transgression is searched out and put away. The influence most to be feared by the church is *not* that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that *keep back the blessing of the God of Israel, and bring weakness upon his people.*"—*Patriarchs and Prophets*, p. 497. (Italics mine.)

Actually we must conclude that the public campaign is merely the second phase of the soul-winning effort, and that by far the most effective preparation for any evangelistic endeavor lies in the hearts of God's leaders and God's people. Effort preparation should be concentrated, not only in methodical precision for smoothly operated meetings and clever propaganda designed to impress the public, but in the heart and soul of believer and leader as well. The impression the public needs is that the Holy Spirit is present, when preacher, pianist, ushers, and members are one with God. Modern Joshuas must pray for wisdom, and for God's Spirit to throw the remnant church into high gear for soul winning.

To set our individual church bodies ablaze for God will definitely pay dividends for eternity in far larger returns than any other means of preparation. And we as pastors must face the fact that it is precisely through our own instrumentality that God wishes to do this. Let us therefore notice several points which bear heavily in the process of rescuing our dear members from the pit of defeatism and indifference into which they have either fallen or been dragged.

### Rescuing Members From Indifference

1. Let us set the pulpit on fire. A fire in the pulpit is the best and only way to kindle one in the pew. If our churches are to be nourished back to vibrant health, we cannot serve meals of spiritual food lacking in essential nutrients.

A certain sound must be given the trumpet—a sound that will show God's people their transgressions, and will cause them to seek for the outpouring of the Holy Spirit. And must we not recognize that the Scripture, while admonishing us to give the trumpet a certain sound, also beckons the ministers to shed intercessory tears between the porch and the altar, for the transgressions of the people? It causes us to wonder whether the sheep of our folds have yet seen

\* Paper presented at a workers' meeting, Trenton, New Jersey.

us weeping for them, and to ask the questions, "Have we a burden for souls, or for goals? Is our fundamental motive to establish souls for eternity, or records for the committee?" We must preach to arouse the people, to cause them to tremble at their solemn position, and to put to flight the Laodicean phantom by using the spiritual sword.

2. Such a slant in effort preparation means that we as pastors must visit our members, not to speak of the economic situation or other non-essentials, but to diagnose their condition, uphold Jesus, and pray with them. We can, through thoughtful visitation, kindle in their hearts a desire to win souls, providing we have the desire ourselves.

In short, a church rises or falls on the tone of the spiritual experience of its leader. Hundreds of souls are unconsciously patterning their spiritual aspirations after that of their shepherd. We groan as we realize our position, but this very responsibility is the forebear of progress in elevating our flocks spiritually when we accept the challenge it poses.

3. Let us lead our members into service. Activity is the law of spiritual life as well as of physical, and serves to engage and develop spiritual muscle fiber. Besides adding to the spiritual preparation for the actual campaign, it aids in preparing the field for coming events.

When our members covet the souls of their neighbors and friends, and are praying for God's providential leadings, then and not until then is the time ripe for sharpening our sickles and oiling our harvesting equipment for an evangelistic campaign that cannot and will not fail. Then the walls of modern Jericho will crash before the intercessory cries of God's faithful ones, and the blasts of priestly trumpets. Then will God restore to His people the joy of their salvation, and they will surely rejoice in Him.

### Three Phases of Preparation

Concerning the second phase of preparation for public meetings, that of materially readying the various items necessary to its success, experience has dictated proven methods with which every pastor-evangelist is familiar. However, three brief observations may be made in keeping with the purpose of our theme.

F. W. Detamore sets forth the first when he states that individuals who have favorably known Seventh-day Adventists before entering the sphere of our campaign's influence, stand a seven-to-one chance of accepting the truth. This means simply that an evangelistic audience made up of acquaintances, friends, or relatives of our faithful members multiplies the possible harvest by seven! Such an audience will bear up under the testing truths far better than a promiscuous audience gotten through advertising technique. And when individuals are finally

baptized a great joy and sense of partnership with God will be experienced by the member through whose instrumentality they attended the meetings. To encourage and instruct our members in ways of bringing their acquaintances to the meetings is the way to build the finest audience.

Second, study should be given to the making of Christ-centered sermons. Our message must appeal to those who have already tasted that the Lord is good. Our food must be satisfying to the class who are already accustomed to good food, and the proof that our doctrines are not Christless will be seen when real stalwart, honest Christian men and women step out and join the remnant church. No thrill can equal the victory made in just such a person. It is easy to fill our church pews with the uneducated and shallow, but our challenge is to fill them with the finest people in the community. We may well devote one evening each week to a 100 per cent Christ sermon, the only doctrine presented being Christ and Him crucified. Then when interested ones are misinformed by friends that we are not preaching Christ, the first victory will be won, and it will be seen that we are misunderstood generally.

Finally, in planning our discourses for evangelistic meetings, is it not proper to cater, in a degree, to the needs of our own people? After all, is not at least half of our audience many times made up of our own membership? How often do our people remain away from our evangelistic meetings simply because of boredom! Let us endeavor to present old truths in new ways, and not cause them to shun our evangelistic sermons as old, worn-out material. Who can be blamed for losing his spiritual appetite when leftovers are served or tin cans are opened, sometimes without even being heated? To have our own members, many of whom have been in the message longer than we, exclaim, "I have never seen it in that way before!" means that we are satisfying them.

In conclusion, let us prepare by realizing that the mighty potential which God wishes His servants to use in the finishing of His work lies in the power of a Spirit-filled and awakened membership, and that our efforts in reviving and utilizing first the lights already aglow will certainly prove the most effective way of reaching the masses for Christ.



¶ THE secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart.—*Review and Herald*, Dec. 2, 1890.

## How to Conduct Bible Clubs

By ARTHUR E. LICKY,  
*Lynwood, California*

**WE ARE** here discussing the territorially arranged Bible clubs, operating with a public meeting.

**PLACE OF MEETING.**—Ordinarily the Bible club meets in an Adventist home. When the work becomes well established, it may be wise at times to meet in a different home. The nucleus of the group is composed of our own people. A visitor may urge the club to meet at his or her home. Be sure that such a plan will be satisfactory as to location, seating, et cetera. A misstep may break the interest.

**TIME OF THE MEETING.**—Tuesday evening may be more desirable than Wednesday, as it does not conflict with the prayer services of other churches. "The Tuesday Night Bible Club" makes a good slogan. However, all clubs may not find it best to meet on the same night. Should the worker himself conduct more than one club, naturally he must operate on more than one night. I often have them on Tuesday, Wednesday, and Thursday nights, each group meeting once a week. Following are some suggestions to our people:

1. Come on time. Be clean and tidy.
2. Teen-age children may come—some even younger.
3. Control your children. Keep them with you.
4. Bring your Bible. Bring an extra one if you have it, preferably one of good-sized print.
5. If you bring a friend, sit by him or her.
6. If someone near you needs help, without show of superiority, assist him in finding Bible references.
7. Let prayers and testimonies be very brief. Speak of Christ, the Bible, and the cross. Avoid such expressions as, "When I came into the truth," and the like.
8. Do not treat visitors as such; treat them as part of the group. Don't say, "We are glad to have you with us," rather say, "I enjoyed being here, didn't you?" Remember not to pray for visitors. It may be best to address members and visitors alike as Mr., Mrs., and Miss, as the case may be. Avoid creating the idea that you are trying to "rope people in."
9. Be faithful in attendance and in bringing others. Be prompt with lesson test papers. Pray much. Keep relaxed, pleasant, and courteous. Avoid frivolity.
10. Do not tarry long after the meeting.

**GIVING OUT BIBLE REFERENCES.**—The instructor should check the texts in the lesson he plans to use, numbering them from one to twenty or less. Generally it is not wise to use more than twenty texts.

Write each reference on a narrow slip of

paper (about 1 1/2 by 3 inches). Number the slips. Thus everyone knows the order, and when his turn is coming. Bibles can then be open at the proper places. Explain this point so that every reader is ready when his text and number are called for. This avoids the feeling of fumbling, and saves time. Hand out the references before the meeting opens. This gives all something to do at a time when silence may be a bit on the tense side. Do not give one person two or more consecutive references.

**OPENING THE MEETING.**—Sing something together. A chorus may be used as a theme song if desired. It is well to stand for prayer, and often to have two brief prayers. In time interested visitors may be asked to pray. You may wish to contact such before the service, to be sure they are willing. Special music may be planned to follow the prayer, or you may wish to save time and proceed with the lesson.

**TEACHING THE LESSON.**—Teach directly from your lesson notebook. Let it be apparent that all are searching for truth together. Cover the lesson in thirty minutes, or at the most in forty minutes. It is not necessary to use all the texts or all the notes. Each student is to receive the lesson and fill out the test paper later anyway. Avoid argument. Postpone answers to most questions by saying, "That is a good question, and I think it comes in later." Don't profess to know everything. Be brief, earnest, pleasant.

**TESTIMONY MEETING.**—Do not necessarily call it a testimony meeting, but in most cases such a praise service is very helpful. The leader may start it off with appropriate remarks based on such texts as James 1:17 or Malachi 3:16. Speak of the blessings of the Bible, Christ, Calvary, and the goodness of God. Ask the group to pray for you, and for some specific loved one or friend. The leader's testimony sets the pattern. Everyone asks for prayer for himself and for someone else.

It is generally better to have all remain seated. This helps the fearful. Arrange to have several speak before you reach a visitor. Emphasize the fact that God has been present in the meeting, using some idea as, "I have felt the presence of God's Spirit here tonight, haven't you?"

**CLOSING THE MEETING.**—When the five-minute testimony period is over have prayer for the special requests. Keep it brief. Then have someone pass out the lessons for the subject covered. Do not let students have the lesson during classtime. Have someone else take up the test papers for the week before, and pass out the lesson for the evening. The secretary of the group should see that the lessons are on hand. He is the logical one to pass them out.

Encourage each one to have a three-ring binder for the lessons. If they bring it along each time, lessons and test papers can be kept in much better condition. Point this out. It is surprising how adults like to go to school. Urge



all to fill out the test paper and bring it back next time, but suggest that they come anyway, even if something happens to keep them from getting the paper work done.

Sing a hymn or chorus, and have the benediction. Avoid extended Biblical discussion after the meeting has closed.

The hostess will see that wraps are in readiness. She and the leader should be near the door in a casual manner to extend a perfectly natural and gracious invitation to return. Treat all alike. Don't "Brother and Sister" some, and "Mr. and Mrs." others.

During the week every church member of the group will be earnestly praying for the visitors who came. It is one of the most beautiful and satisfying experiences that can come to Seventh-day Adventists. United prayer for specific souls is almost bound to bring some fruit.

In most cases the instructor will grade the test papers. Mark them "Excellent," "Very Good," or "Good." Do not be too technical. Most papers will receive a grade of "Excellent." Encouragement of the student is more important than strict grading.

#### Certifying Students in Bible Clubs

What shall be done about issuing certificates to those who finish? Bible club work may be done without certification, but most will agree that the use of a certificate award is helpful. Shall we use a different certificate for each course we offer, or use one certificate and attach different seals for various courses? We recommend the latter method for this progressive work.

**TEN-LESSON UNIT SYSTEM.**—At times one may wish to have but ten or twelve lessons in a series of Bible club studies. Again, he may prefer twenty, or even thirty lessons. To care for the diverse desires of men, and the needs of the various situations, we have set up a ten-lesson unit in the 20th Century Course plan for certification. At present they are as follows:

Introductory Course (10 lessons) certified as "A."

Lessons 1-10 of Course I certified as "B."

Lessons 11-20 of Course I certified as "C."

Lessons 21-30 of Course I certified as "D."

Pre-baptism Course II certified as "E."

Further courses to be certified as "F," "G," et cetera.

The 20th Century Progressive World Bible Club Certificate is now available through your Book and Bible House at 10 cents each. Remember that this certificate is the only one issued and serves for all the units mentioned above. The 20th Century Bible Correspondence Schools use a different certificate for correspondence students.

Suppose you use Course A for Bible clubs with your fall effort. The certificate will bear seal "A." If, in the spring you use Lessons 11-20 of Course I, you issue seal "C." Those

who already have taken Course A receive only the seal "C." New students receive the certificate with seal "C." Should you run twenty or thirty lessons in a continuous series, you simply issue the certificate at the end of the longer series, attaching the proper seals.

**SHIFTING SCHEDULE OF TOPICS.**—What if you wish to run a ten-lesson Bible club series such as Course A, but you desire to alter the schedule? The answer is simple. Just alter it. If you prefer to drop out some Course A topics and insert some from other courses, do so. As long as you use Course A as the *main basis* of a given series, certify that series with seal "A."

Suppose you plan a twelve-to-fifteen-lesson series? Simply select a ten-lesson unit, adjust as you wish, and then certify with the seal which represents the basic ten-lesson unit you used. You may even give a study or two of your own, or use some lesson not part and parcel of the 20th Century Courses. The fact that 20th Century lessons are numbered does not hinder in any way the shifting about of the schedule, especially when you are working face to face with people.

**SEALS AND SEAL DIE.**—Dennison gold seals (size BB or C) are the proper sizes. Size BB is just over three quarters of an inch in diameter. Size C is one inch. I prefer the smaller size, because it will make possible the use of the certificate for more courses. Buy plain gold seals at office or stationer stores if the conference does not furnish them.

The little hand, steel dies to stamp or emboss seals may be purchased at Roovers Steel Seals, 3611 14th Avenue at 36th Street, Brooklyn 18, New York; or at their New York office, 41 Park Row, New York 7, New York. Price in 1949, \$1.50 each. Each letter requires a separate tool, as A, B, C, D, E. No skill is required to operate.

Where the conference fosters the program in a strong way, the certificate may be issued from the office of the home missionary department or the 20th Century Bible School. This certificate is entirely different from those used in correspondence work. It represents face-to-face contact.

The certificate reads, "This certifies that \_\_\_\_\_ has satisfactorily completed, *under personal supervision*, the course of study indicated by the attached seals." We think it would be proper to use this certificate where door-to-door delivery of lessons is the plan followed.

If the conference plan is for each church or district to purchase certificates and supplies, do not hesitate. It will pay in souls, and in a regenerative fire of divine enthusiasm.

How now shall we bind off the interest of Bible clubs? How can we prepare for baptism? This will be discussed in the next and final article of this series.

(*Final Installment, "Binding Off the Interest of Bible Clubs"*)

# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

## Pioneer Bible Reading Methods

*Bible reading techniques received a definite denominational mold during the eighties. S. N. Haskell, perhaps our most outstanding contributor to this unique plan for teaching present truth, laid down some very helpful principles in his article in the "Review and Herald" of January 22, 1884. The colporteur then used the separate Bible readings much like our modern printed sets of doctrinal subjects. These were later assembled into a book entitled the "Bible-Reading Gazette." This work soon developed into our present "Bible Readings for the Home." Elder Haskell's methods are still most usable in our Bible work. Every Bible instructor and minister will appreciate learning the background for this most productive method in our evangelism.*

L. C. K.

"Before this article appears in the paper, those who have subscribed for the *Bible-Reading Gazette*, and have paid in one dollar, will doubtless have received one number. The terms of the *Gazette* are no doubt understood by all our brethren,—that those who pay one dollar and furnish a Bible-reading each number will receive a *Gazette* monthly. The object is not to furnish the *Gazette* for general distribution, but simply to instruct those who are interested in Bible-readings. No person can conduct a Bible-reading successfully with those who are not acquainted with our faith, if he simply arbitrarily follows any list of questions. He should have a sufficient understanding of the subject to give other references when necessary. There is a power in the simplicity of reading the Bible. This is being daily demonstrated by those who take hold of the work understandingly.

"We make the following suggestions to those who would be benefited by the printed Bible-readings:

"(1) Before they ever attempt to give a Bible-reading, they should study the references until they become thoroughly familiar with the subject.

"(2) They should not feel that they are arbitrarily bound to follow the set form of questions, but they should be prepared to raise questions, make suggestions and explanations, so that the text when read will forcibly illustrate what has been said.

"(3) They should not read the references themselves, or hastily pass over any text, but let the person with whom they are conversing read the text and have time to think of its bearing.

"(4) If it is in a neighborhood where they have never known of the truth, and you get a company together, have them sit around the table with their Bibles. If it is in a private family,

it is better to sit at a table with the individual, and the family be gathered around also.

"(5) The colporteur should be supplied with readings on many subjects, both practical and doctrinal, so he can adapt himself to the wants and needs of those interested.

"(6) The printed Bible-readings, therefore, should serve more as an index, and should be used by ministers, judicious brethren, and colporteurs in educating others how to conduct a Bible-reading, at the same time illustrating it.

"(7) Never argue the case with any person under any circumstances beyond what the Bible says but be prepared to make explanations and offer suggestions when desired, always referring to some scripture to substantiate every word which may be said."

## Outlines for Bible Studies

### The Law and Salvation

By EDITH A. SAWYER, *Bible Instructor, Fullerton, California*

#### I. RELATION OF LAW TO SALVATION.

1. For what purpose did Jesus come into this world? Matt. 1:21.
2. What is sin? 1 John 3:4.

#### II. LAW GIVEN AT SINAI IMMUTABLE.

1. What great manifestation attended giving of this law at Sinai? Ex. 20:18-22.
2. Who spoke and wrote the law? Ex. 20:1; Deut. 4:12, 13.
3. What did Moses say concerning God's speaking directly to Israel? Deut. 4:32, 33.
4. Did God add anything to Ten Commandments? Deut. 5:22.
5. Can man now change law of God? Deut. 4:2.
6. Would God Himself change it? Ps. 89:34.

#### III. JESUS AND THE LAW.

Did Jesus purpose to change or abrogate the law? Matt. 5:17-19. Some inquire as to why Christ did not repeat law in entirety in New Testament.

ILLUSTRATION: If at the beginning of school year a teacher carefully draws up a set of rules and regulations governing

deportment of students during that semester, and places it where it can be read by all, and at beginning of second semester calls attention again to rules, telling children that same rules which governed first semester will continue without change, students would know exactly what is required of them.

At beginning of Jewish dispensation God gave on tables of stone, in own handwriting, rules that should govern conduct of His children. When Jesus came to earth in human form He announced that same regulations which governed old dispensation would also carry through new dispensation without changing even smallest part of letter. There would be no more need of repeating than there would be for schoolteacher to do so with her carefully outlined rules.

#### IV. SPIRITUALITY OF LAW.

1. What is nature of God's law? Rom. 7:12; Ps. 19:7. Law converts soul, or turns it rightabout-face from wrong direction to right direction.
2. To what is law compared? James 1:23-25.
3. What is its purpose? Rom. 7:7; 3:20.

ILLUSTRATION: Laver standing between altar of burnt offering and door of tabernacle in old dispensation reminds us of close connection between Christ and His law. This laver was fashioned from polished brass mirrors brought by women as gifts to tabernacle. This container made of mirrors held water to cleanse priests before their entrance into tabernacle. Mirror and water made a happy combination. So law of God reflects back to us our need of "fountain in the house of David," converts us, and sends us to our Lord for cleansing.

4. Is it possible for an unconverted person to keep God's law? Rom. 8:7.
5. What will be result of remaining unconverted? Verse 6.
6. What must happen to carnal mind before it can appreciate law? Verse 9.

#### V. GOD'S COMPREHENSIVE LAW.

1. Can we disregard one of commandments and still be guiltless? James 2:10.
2. How much of our duty is comprised in law? Eccl. 12:13, 14.
3. Of what is keeping of law an expression? 1 John 5:2, 3.
4. What will be reward of true commandment keeping? Rev. 22:14.

#### VI. THE LAW KEPT THROUGH CHRIST.

1. We are saved by Christ's perfect commandment. He imputes to us His righteousness. His righteousness is our title to heaven. (Luke 18:13, 14.)

2. We are fitted for heaven by writing of His commandments in heart. In this way His righteousness is imparted to us. (Heb. 8:10.)
3. Two sets of tables: Tables of stone on which God first wrote His commandments were hewn by the Lord. Later these were broken by Moses to symbolize man's incapability to keep law. Next set of tables were hewn by Moses, and God again wrote His law on them the same as at first. So we must today bring our hearts to the Lord, if we would again have law written therein.
4. Righteousness imputed and imparted. Both are necessary.

ILLUSTRATION: A music-loving boy desires to attend a concert to be held in his neighborhood. His mother, a widow, assures him it will be impossible, since price of ticket is far beyond their meager earnings. He goes out to play, and soon is disheveled and dirty in appearance. A neighbor, hearing of his desire to attend musical, presents mother with ticket for him. She calls him. In his joy he seizes ticket and dashes for door, as hour is late. His mother with difficulty impresses him that not only must he have a ticket to get into hall, but he must also be made presentable. So she cleans him up, and then sends him on his way. However, in his pride of appearance he forgets ticket, and at door discovers that appearance alone will not admit him. Both are necessary to assure admittance.

So not only must we have God's law written in heart; as our preparation for heaven, but we must also accept perfect obedience to law as our title to heaven.

- VII. APPEAL: Why was law a delight to Christ? Ps. 40:7, 8. What does He promise to do for those who desire to keep His law? Heb. 8:10. We delight in doing that which is natural to us. If we delight to do His will, then God will cause our weakest points to become our strongest, giving us great pleasure walking in His commandments. To seek to keep law in our own strength is merely bondage, for our nature is against His law. Only when Lord changes our natures to conform to His nature do we find pleasure indeed in keeping His commandments.



WORLD COUNCIL ASSEMBLY.—The Second Assembly of the World Council of Churches, scheduled for 1953, will be held in the United States, it is announced by Dr. W. A. Visser 't Hooft, the Council's general secretary.—*Watchman-Examiner*, March 9.

ELECTIVES  
FOR  
**JULY**

## MINISTERIAL READING COURSE

*An Evaluation of Television*



### TELEVISION—SERVANT OR MASTER?

by Dr. Edward J. Carnell (Eerdmans, Grand Rapids, 1950)

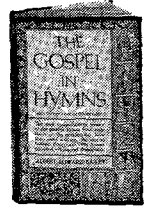
This vital issue confronts our people *now*, and will confront them increasingly so. Here are listed the blessings and the large potential of this medium for the disseminating of the gospel, and yet it gives an intelligent warning as to the moral dangers involved and how to meet them. It is keenly analytical and stimulating in discussion. No worker should fail to read it. 192 pages ..... \$2.50

*Hymnology*

### THE GOSPEL IN HYMNS

by Albert Edward Bailey (Scribner's, New York, 1950)

The readers of this volume declare it to be the best of the recent good books on the subject of hymns. Well written, it contains the complete story of over three hundred hymns selected from ten leading church hymnals. The hymn is discussed, significance of words explained, and the writer gives a personal sketch. H. B. Hannum says: "It is difficult to lay this volume down, so interesting and stimulating are its contents." 577 pages ..... \$6.00



*Medical Missions*

### DOCTORS COURAGEOUS

by Edward H. Hume, M.D. (Harpers, New York, 1950)

The most thrilling chapter in the annals of medicine is the one written by the Christian missionary doctor. In preparing this book the author has collaborated with our medical development as well as with other medical missionary organizations. Dr. T. R. Flaiz says: "Those who follow this volume closely will be more intelligent, not only upon the medical phase of foreign missionary work, but upon world conditions generally." 284 pages ..... \$3.50

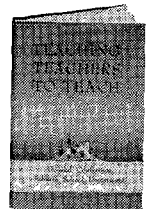


*Homiletics*

### TEACHING TEACHERS TO TEACH

by General Conference Sabbath School Department (Southern Publishing Assn., Nashville, 1949)

The General Conference Sabbath School Department has recently completed this long-overdue volume on the science of teaching. Here Christian psychology is aptly applied to a most important responsibility—Sabbath school lesson teaching. An excellent manual for the workers responsible in training laymen. 368 pages ..... \$2.00



*Devotion*

### MR. JONES, MEET THE MASTER

by Peter Marshall (Revell, New York, 1949)

Peter Marshall served as chaplain of the United States Senate for two years preceding his death in 1946. In this volume his wife lovingly and wisely makes her selection from the prayers and sermons of her late husband. Mr. Marshall was a conservative, and perhaps even fundamentalist, in his theology. It is an inspiration to read his sermons on repentance and faith. His rich imagination and vigorous style will stimulate your preaching. 192 pages ..... \$2.50



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## Testing Times of Religious Movements

THE time of test for any religious movement is not so much during the struggles of its formative period as in the days of its later expansion as a continuing force. Its pioneers having passed from the stage of action, new and later hands are then guiding its course and controlling its destiny. That is when the graver problems arise—the perils of maturity. Then comes the real test as to its continuing unity, its ability to preserve and apply the pioneer spirit and to perpetuate and perfect its founding purpose.

In the creative, formative days of every Spirit-led movement the search for truth is paramount, and the quest for light is supreme. This overshadows all else. No hampering fears or restrictions obstruct the forward march. Neither the extreme of rigid reactionism on the one hand nor the blight of destructive liberalism on the other mars its unity or deflects from its holy quest. Mind and heart are open to the control of the Spirit of God, and responsive to the mandates of the Divine Word. A single truth, perceived and accepted, is regarded as of infinitely greater value than a hundred errors.

Misconceptions and erroneous details are unhesitatingly corrected as rapidly as recognized. No other course of action occurs to the mind. The earnest, united pursuit of truth constitutes the one all-absorbing task. And this conquest of truth is the constant burden of intensive, united, continuing prayer and study on the part of all. "Forward together!" is the gladsome watchword; walking in the light, the blessed rule. Though the number of adherents may be few comparatively, those are glorious, courageous, wondrous days of battle, of pioneering achievement, of fellowship, and of unity.

Thus it was in the Protestant Reformation times, as the student of church history well knows. Marvelous were the strides then made out of darkness into light. Thus it was also in the days of Wesley, as the records clearly reveal. Again there was distinct spiritual advance. And so it was to a conspicuous degree in the founding days of this Advent Movement. This well-attested fact needs no expansion here. The pioneer period, when the foundation stones of present truth were being quarried from the immutable bedrock of Scripture truth, constitutes a glorious chapter in our history. Those foundations were securely and soundly laid, for which we all thank God.

### I

As time passes, two disfiguring but opposite tendencies begin to develop in every maturing religious movement. These two opposing tendencies become positive trends, each with its group of adherents. One trend leads its adopting group to become rigid and stationary—to feel that, come what may, they must maintain the *status quo* on their faith. *Rigid conservatism* may describe this attitude. So intensely does this group feel, that some would judge the orthodoxy of all their brethren by the particular form of their own personal faith.

In order to hold the growing body of adherents to the movement in needed unity, and to preserve its doctrinal integrity, such would drive in deeply their credal stakes. They take their stand upon their understanding of the teachings of the founding fathers, stopping just where they stopped, often bracing against further study, and opposing the acceptance of supplemental, clarifying light. They declare in substance, "Thus far will we go, and no farther!"

Although theoretically assenting to the principle of ever unfolding and advancing light to the end of time, yet actually such eye with suspicion and resist with vigor any further correction of erroneous detail or any reception of unfolding truth that would automatically clarify or correct any previous limitation held in the days of pioneer struggle toward the fuller light. A blending of actual intolerance, along with intense zeal, is often characteristic. With such, the maintenance of a position which they have themselves already finalized to their own satisfaction supersedes the former pursuit and acceptance of increasing light and truth as received. A new spirit, a new burden, and a new concept supplant the old to the extent that these shift the emphasis from its former place.

Thus it was both in post-Reformation times and in the later days of Methodism. That was why God had to raise up a new movement in the nineteenth century, with a new and open attitude toward truth and light, in order to complete the arrested Reformation through the great Second Advent Movement. It would be but in line with all past history for this same rigidity to seek for a controlling place among us.

### II

THE opposite extreme is a *destructive liberalism* which, when it manifests itself in this

movement, almost always strikes, first covertly and then openly, at the searching counsels of the Spirit of prophecy and at the fundamental specifications of the sanctuary truth. Those who lose their bearings on these two great distinguishing fundamentals ultimately repudiate the kindred essentials that make and keep us Seventh-day Adventists. And so they go out from us.

We differ, denominationally, from all other religious bodies in that destructive liberalism, when it appears among us, does not usually involve departure from the generally accepted Protestant platform as regards the inspiration of the Scriptures, the deity of Christ, and the vicarious, atoning sacrifice of His death. It may not even involve the denial of the Advent, the actual repudiation of the Sabbath, the doctrine of creation versus evolution, or even the essential outlines of prophetic interpretation. But destructive liberalism and actual apostasy in our ranks almost without exception involve aspects of the sanctuary truth, reservations or rejections as pertains to the Spirit of prophecy, and the soundness of the founding platform of the movement.

The occasional destructive liberal that arises in this movement is not long heard from, however, because such soon go out and walk no more with us. Comparatively, such are few in number. They are only conspicuous briefly at the time of their defection—because there is nothing in common between their attitude and the course and spirit or substance of Adventism. Such can be practically dismissed from the picture with this covering statement.

### III

A THIRD group—embracing the majority of our able, thoughtful, devoted leaders and workers—lies between and apart from these two extremes. This larger body is not to be identified or confused either with rigid though zealous reactionism on the one hand or tragic, destructive liberalism on the other. The dominant attitude of this body of true, sound Adventists may perhaps be denominated *loyal progressivism*. These loyal, God-fearing progressives hold unswervingly to the fundamental platform of the faith. Not one Spirit-of-prophecy-specified fundamental do they yield or compromise. These men would rather die than surrender a clear principle that would betray the faith. They are its soundest and most consistent adherents and effective champions.

This group has no sympathy or fellowship with departures from the Advent platform, which platform has been not only clearly laid and defined but delimited by inspired declaration in the only really authoritative writings of the church. Neither are they in sympathy with unreasoning rigidity. On the contrary, they long for and seek the increasing light that God has promised will shine with increasing power

on to the dawn of the perfect day. They expect that this heavenly light will correct some present and former minor misconceptions, and at the same time strengthen, support, and harmonize with every previously attested fundamental of the faith. This, as is generally recognized, is the test of all advancing light.

These loyal progressives deprecate needless division and false issues. In an endeavor to keep the peace they say but little, comparatively speaking, on mooted, minor questions. Perhaps the gravest injustice, meted out by some to these brethren lies in thrusting them into one common category with the disloyal liberals. Thus distinction sometimes fails to be made between the friends and the foes of this message. This is most regrettable, and is naturally resented by our loyal men.

Destructive liberalism is but naturally and properly looked upon with grave concern by the rigid group. However, it is regarded with equal apprehension by the loyal progressive. Moreover, in bracing against destructive liberalism, the rigid tend to become increasingly rigid and reactionary. Orthodoxy takes the form of dogmatism, which in turn sometimes supplants sound reasoning and satisfying evidence. Most serious of all, this attitude sometimes goes far beyond the clear bounds, definitions, and limitations of the faith given by the Spirit of prophecy, and in so doing, virtually refuses to recognize all advancing light—chiefly because not avowedly held by the founding fathers. Loyal progressivism cannot join in such a stultifying stand. Hence at this point a difference of view and attitude tends to develop.

Even the most wholesome aspects and constructive contributions from the loyal moderates—contributions that do not in any sense modify, much less set aside any foundation stone in the founding platform—are not infrequently eyed with suspicion, and are sometimes resisted with tenacity. This injects a serious aspect into relationships. The tendency of the rigid group often serves as a stimulus to the opposite tendency of the moderate group, and vice versa. Thus clashes have sometimes ensued, and indulgence in personalities has sought to come into the picture to mar. Next, the rigid group, priding and proclaiming itself the orthodox body, sometimes charges those who differ with being subverters of the faith—dangerous and disloyal. The moderates naturally resent these untrue assumptions of sole orthodoxy, and challenge the self-appointment of such to custodianship of the faith and judgeship of orthodoxy.

### IV

WHETHER we relish it or not, and whether we wish to admit it or not, such a sobering situation as has proved the undoing of other religious bodies in the days of their maturity and

—Please turn to page 44

# RADIO AND TELEVISION EVANGELISM

*Plans, Methods, Techniques, and Objectives*

## Touching Unseen Thousands

By FENTON E. FROOM, *Pastor,*  
*Beverly Road Church, Atlanta, Georgia*

THE aim and purpose of every Adventist minister in our ranks should be preaching Christ to the thousands. But you say, "How can I compass such a gigantic task?" I have at least one suggestion to offer: Secure radio time on one of your city's broadcasting stations.

There is invigorating inspiration in looking into the faces of a large number gathered before you. There is also a mighty challenge, because some in your audience may be receiving the gospel invitation for the last time. You dare not fail your heavenly Father. You must stir their hearts and seek out those receptive souls who are longing for peace and light.

Your visible audience is, of course, always limited. However, the unseen audience in radioland is unlimited. The potential audience in your given area may be only twenty-five thousand, or it may run into the millions, as in the great metropolitan areas.

In Orlando, Florida, the potential audience on a Sunday morning, at ten o'clock, was estimated to be more than a quarter of a million people. Think of that tremendous challenge! Someone in that vast potential may be on the verge of taking his own or another's life. Someone may be hovering on the brink of eternity, perhaps going down to a Christless grave, and then he hears the invitation of the theme song, "Turn Your Eyes Upon Jesus."

This dear soul, longing for light, peace, and joy, listens with rapt attention. Francis W. Avery, the announcer, speaks: "From Orlando, the city beautiful, in the heart of central Florida, we bring you an inspiring and worshipful program, The Adventist Hour. The purpose of this weekly broadcast is to bring to you the everlasting gospel, the message of a crucified, risen, ascended, and soon-coming Saviour."

I feel that this positive approach, strengthened with the declaration that it is Christ centered, Christ filled, and themed to Christ's coming, holds attention, builds respect for the church, softens hearts, and calls men to Christ.

In creating this program, designed to



The Adventist Hour Male Chorus Under Direction of Fenton E. Froom;  
Francis W. Avery, Announcer, at Table; Lillian Wood, Organist



strengthen the faith of our loyal members as well as to reach the masses, as a radio group we employ the medium of music in abundant measure. Perhaps our broadcast is the only Adventist program which regularly uses a male chorus. This excellent group of twelve is composed of doctors, printers, an X-ray technician, businessmen, a Book and Bible House manager, a pharmacy salesman, a carpenter, a bookkeeper, a teacher, and two academy students.

For nearly two and a half years these faithful brethren have blended their voices in singing rich songs of experience, faith, and hope. From time to time they have sung in our different churches, and occasionally have presented a special hour of sacred music.

We recognize that there are many fine albums of sacred vocal and instrumental music available in the studio, which would save considerable time, much rehearsing, and expense; but the male chorus group, who give their talents, consecrated to the Lord, bear a greater witness for the truth and truly sing in the spirit, so that hearts are touched, warmed, and softened for the Holy Spirit to do His appointed work. Organ background music is used to create a worshipful atmosphere for the listener, wherever he is and whatever the circumstance.

Christ-centered, soul-saving, life-transforming messages are a must for the Adventist broadcaster. It is also important that he vary the subjects, and have presentations to meet the occasion such as Easter, Thanksgiving, or Mother's Day. But the message is the underlying theme.

"Oh," but you say, "is it worth all the work that it takes to present a successful broadcast?" Yes, fellow worker, it is. When you can walk down the street, meet a stranger, and have him tell you that he greatly enjoys listening to your broadcast and that he receives a blessing from listening; when someone calls you on the phone for help or counsel because they listen to your program and have faith in you; when you are asked to bury someone who called you his radio pastor, it is well worth it. Certainly you are helping souls toward the kingdom of God. And the apex is reached when some enter the remnant church.

True, many long hours are required to produce a program of merit. But along with all the work a constant prayer ascends for special wisdom to know how to produce the broadcast and how to present this blessed message in the most winsome way to reach the largest group of souls possible for Christ's glorious kingdom.

Radio was no accident. It was not devised simply for the benefit of commercial interests who would make great gain. It is a God-given institution that has come into being in these last days to play its fundamental part in heralding God's final message to a fear-frightened, frenzied world of destitute slaves to sin. Radio

will be responsible for the salvation of many souls who will see Jesus Christ because the Adventist preacher has labored and toiled tirelessly that they might know of His saving blood and redeeming grace.

## Pioneering in Television

ELDER LIBBY, pastor of Baltimore Central church, has set forth in the following article the first inside story of the religious telecaster's problem. It has been my privilege to associate with him in his technical problems nearly every week since he began on February 5. Few men would attempt what he has attempted under similar circumstances. He has no production budget, no paid musical director, no paid staff musical talent, and he depends upon voluntary help for most of his program at a distance of some forty miles. Despite all this, he has been creating and presenting a successful telecast from week to week with increasing results. No money and time expended on the part of Pastor Libby and the Chesapeake Conference has been better spent than that on this program called *The Bible Heralds*.

It is well at this stage of TV that a few men may be chosen to explore the new medium rather than for many to experiment. As time goes on, television prices will increase considerably, and lessons to be learned will cost more.

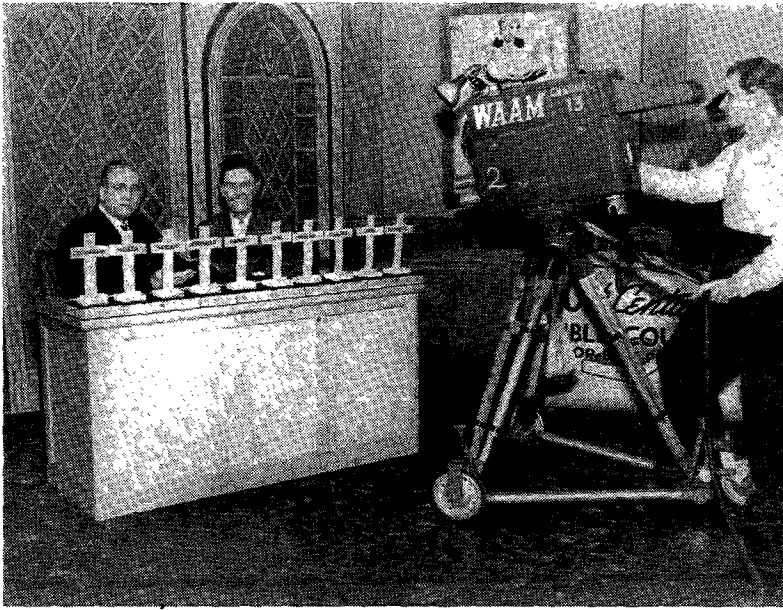
General Sarnoff, president of R.C.A., predicted last week, while speaking to the National Association of Broadcasters in Chicago, that there would be nine million receivers by the end of 1950, and "at least twenty million sets and about eighty million viewers by the end of 1952." Since TV time is charged on the basis of available audience, one can appreciate that by 1952 we should be established "in business," and not just be getting into it. Just as it makes every home a "potential theater" for industry and commerce, it also makes every home our potential Bible study circle.

Sunday night, May 21, W. A. Fagal began a weekly telecast in New York City. We have been blessed with favorable time and a good working format. While Baltimore has 158,089 sets, New York has 1,145,000, or better than one fifth of the nation's total sets. In later issues of *THE MINISTRY* reports will come to you of the combined efforts of our Seventh-day Adventist telecasters.

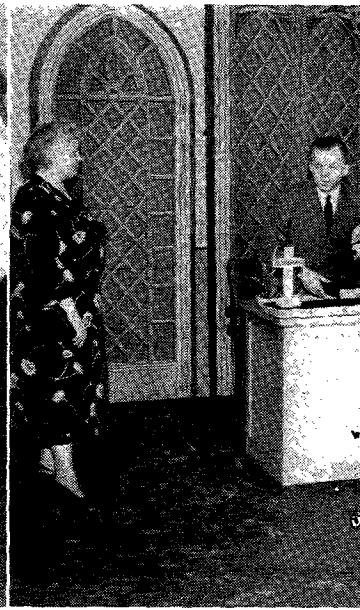
With more than 49,000 receivers in San Francisco, J. L. Tucker is pioneering the West in this field. The results of his experience in this area have not as yet come to us. The rules for telecasting at the moment are very general. What pleases the East may not please the West, and vice versa.

We join our three worthies in their pioneer venture, and pray that out of it all we can intelligently plan for the TV future.

PAUL WICKMAN.



L. K. Dickson and R. H. Libby After a Bible Discussion on Christ in the Old Testament. Visual Aids, in the Form of Bible and Identification Crosses



W. H. Barringham at Desk, Awarding at Left, as Televised

TO THE uninitiated, television seems to be a "look-see" attachment for the radio. Mistakenly we fear, ministers and evangelists will be tempted to believe that having had radio experience, they are prepared to proceed with the same setup on television, since the audience has evidently only "added its eyes to its ears," with this new communications miracle. Experience leads us to believe that any resemblance between radio and television is, in many respects, accidental. Television is not radio, either from the broadcasting viewpoint or from the receiving end, as technician and housewife will promptly agree.

Television more nearly follows the pattern of the Hollywood movie set, but to date lacks the skilled talent of the movie industry. As yet the appearance of movie stars on television has not enhanced their stellar fame. The audio of television is secondary to its video properties. We are learning that what one *does* on television is usually more effective and longer remembered than what he *says*. Television means action—real, live action. It must involve the illustration of truth by visual means even more than by word of mouth. The words, "I'd rather see a sermon than hear one any day!" apply to television and the presentation of the religious program.

We are asked, "What has experience taught you about the giving of the gospel on television?" Four months is so brief a schooling that we hesitate to attempt an answer to the question. In the months of experience now behind us we have learned a bit painfully what novices we really are. Nor are we alone in this

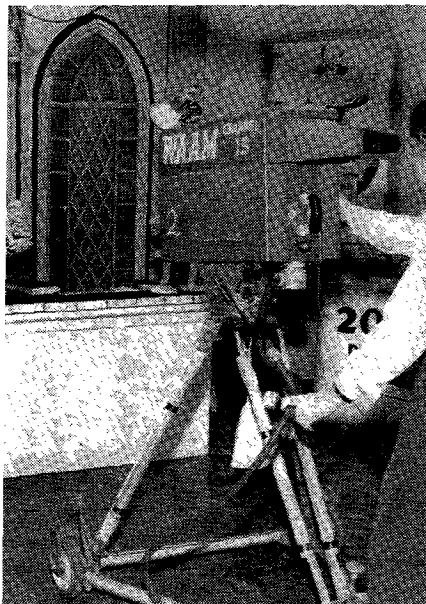
## TELECASTING THE

By RAYMOND H. LIBBY, *Teleca*

respect, for television experts also admit they are "green" on the know-how of the religious telecast. To date we are much better informed on what not to do. Like Thomas Edison after 720 unsuccessful laboratory trials to develop a new device, we can say only, "We have found some of the ways that will not succeed." We are learning by the trial-and-error method, and our stock of information is better cataloged in the negative than in the positive. Doubtless there are many ways to succeed that are far beyond our present concepts. Television is so new, its audience is so unskilled in television tastes, and its producers are so amateur that he



A Cappella Choir From Takomia Park as Guest Singers on the Bible Heralds Television Program



the Book Bible Readings to Bible Quiz Winner, on the Bible Heralds Program



Elder Mackintosh and Children Who Participated in a Bible Quiz

PHOTOS BY LEWIS BROOKS

## ADVENT MESSAGE

ster, "The Bible Heralds," Baltimore

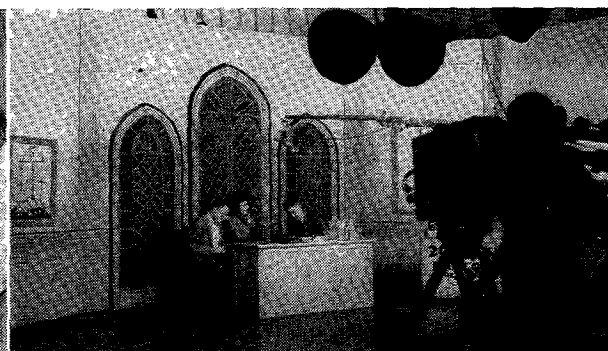
who enters the field must be gifted with foreknowledge unless he learns the art by the process of elimination. Doubtless this will be especially true of the radio evangelist.

When we consider the public taste and the TV diet they are fed today, a religious program over television presents a major challenge. The evangelist must remember that competitive television channels are offering a variety of dramatic action at the very moment he is telecasting. The program with the greatest "eye appeal" gets the bulk of the television audience. This was indelibly burned into our consciousness a few weeks ago when we found ourselves

without an audience one night while Bob Hope captured American television fans with a Hooperating of 49. Naturally we cannot use Hollywood as a pattern for our work, but from such experiences we should learn to produce the best, which our message deserves. Why pay the same time charges for an audience of ten thousand as for a hundred thousand or more fans, when a revision of one's programming will make the difference.

The minister owes it to the world to present a program of such interest and appeal that the greatest number of hearts and minds will be reached. We hold to the conviction that evangelism by the sermon method will not long survive effectively on television. This infant medium of communication will, ere long, grow to maturity, and unless we grow up with it we shall find ourselves outside its opportunities. Already studies of television possibilities are being made by the greatest religious body, and one day it will invest in a telecast that will overshadow anything less than the best. We find ourselves the subject of their study and observation thus early in the business. God has provided television to hasten the giving of the third angel's message. We must hasten to take advantage of the gift, but we must not rush in foolishly, but give of our best.

Why not just preach on television? We tried it. A minister standing before a camera or behind a pulpit does not make desirable video subject matter. The tendency will be to drift into a pulpit tone, stiffness, and affectedness. Bright lights, moving cameras, close programming—all do things to the preacher. It takes



A Couple Presenting Their Problems to Elder Libby in the Pastor Study Feature, Visualizing Action

time to develop ease and relaxation under the stress of the occasion. Pulpit gestures are out on television. The hand stretched to one side will in all probability be outside the picture. If stretched forward toward the camera it develops undue proportions, and in either instance is undesirable and grotesque. Far better to be seated at a desk or in a living room chair, handling objects at close range and with movements that are obviously natural. Wetting the lips with the tongue makes an amusing sight, for the tongue will appear far beyond its true length. Other movements must be as carefully guarded.

Not every preacher is telegenic. Television cameras have a way of distorting good-looking faces. Fine features are often unflattered thereby. The long, thin face seldom makes good subject matter for TV cameras. It distorts too easily. A full, round face with a pleasant expression is best. Dark skin and hair reproduce to better advantage than light. Bald persons and those with thinning or gray hair are at a real disadvantage visually. Television adds years to the appearance of such persons. Blond persons may find this true of themselves too. Blond or red hair tends to fade out in an uncomplimentary manner. A light skin and a dark beard may make the close-shaven evangelist look somewhat like a bewhiskered knight of the road. Any preacher with the TV urge should first take a screen test, with his wife along and in a critical frame of mind. When she sees him on the screen she may wonder why she married him, or she may discover his unrevealed glamour, to her joy. One never knows. He might just look natural.

As long as television is limited to black-and-white production, the minister will do well to leave his black Sabbath suit in the closet. Black and white should be avoided together. A white dress on a woman is equally undesirable. Black throws shadows across the screen at times, and will always show a wide white band of light on the floodlight side of the figure. Grays and browns seem more acceptable at the moment for best camera work. Colors on the upper half of the color scale tend to show lighter on television. Colors on the lower half will probably tend to be darker. The dark gray suit will look black. The light gray will be lighter. One should avoid distinct stripes and patterns in men's clothing. Care should be used in making suitable contrasts and harmonies in clothing and scenic backgrounds. A patterned suit in front of a set designed with bars or lines will conflict. Counsel with the TV art director in detail will save some unhappy combinations.

The religious television program is fraught with numerous pitfalls not to be discovered in a few short months of telecasting. The program may be undermanned. Who wants to sit and watch one lone evangelist for thirty minutes, no matter what he does? Beware of doing the

"whole show," lest the audience be soon "fed up." We think of a network program of some popularity where this impression prevails concerning the evangelist and his family.

The danger of overstaffing is equally perilous. Too many faces are confusing and equally as undesirable as only one. Look for the happy medium. In selecting personnel for the cast, look for the following characteristics: a photogenic face, pleasing personality, genial atmosphere, dramatic talent, and a full, resonant voice. Above all these, Jesus Christ must be seen and felt in every portrayal. Sincerity is as obvious as the face that reveals it. The opposite is equally true. We must never let physical characteristics outweigh the spiritual if souls are to be won to Christ.

If direct preaching is not the most effective means of giving the gospel on television, how then shall we present the message? We have sought to answer the question by creating a set, "In the Pastor's Study." Here we interview and here we counsel. Simple, human-interest scenes, acted out in a natural setting, give opportunity to reveal Bible truth with ease and appeal. These scenes are filled with action and interesting conversations that hold the eye and catch the ear. We talk to each other while the audience listens in. They get the message without realizing it. They feel that it is the other fellow who is being told, and they like that. The point registers just as effectively and with no offense. A fifteen-second introduction to the main set with the message introduces the subject; then comes the interview followed by a fifteen-second climax—a spiritual appeal direct to the audience. We try to leave the appeal in question form, as, "Friend, is Jesus your Saviour too?"

Do not urge the appeal. Let the Holy Spirit do the impressing. The music immediately following will seal the impression, if used wisely. Obviously the same approach every week would eventually stalemate the program. Variety is essential to success. We endeavor to have that, and feel that it "pays off."

We feel that two men work to advantage on the program. One presents the message while the other handles the "commercials"—the Bible school, "book for the month," prayer-request list, Bible quiz question, et cetera. These too must be varied a bit. Acting out the various stages of a Bible school lesson as it is processed, from office to student to office, is effective. Even the mailman can be pantomimed. One who has taken the course may be interviewed for a minute. A letter from a present enrollee expressing joy and blessing is helpful. Occasionally a doctrinal question is raised in the minds of the audience and left unanswered. They are invited to take the course and learn the Bible answer. We are constantly striving to create the desire. Simple, true-to-life scenes prove effective.

Our prayer list draws a very heavy response

and provides means for personal contact. We recommend some dramatic form of this set to any television evangelist. We may portray simple life incidents showing the need of prayer. We may interview one whose prayers are answered. Care here should be used to avoid the spectacular and the miraculous. The public want to believe in prayer, but they cannot be made to believe the impossible. They have been fooled by the "divine healings" of roving evangelists. Pantomimed scenes that teach prayer needs are excellent. A one-minute statement of what prayer really is can be effectively featured weekly. A visible prayer list may be featured on the program, but it should be varied in form and appearance, lest it grow stale and lose its objective. A prayer-request list, or book, or scroll, or box can be used for variation.

Where a request is read on television the name of the one requesting should be withheld. We must encourage a feeling of confidence in the handling of these personal items. After the prayer requests we offer an audible prayer for these requests, for our audience, and for the program. Let the audience hear you pray, but do not let them see you do it. The modes of prayer posture vary with Protestant, Catholic, and Jew, so that you can hardly please them all in any posture you take. So be heard, not seen. Video can show prayer pictures, prayer mottoes, or slides while you are praying.

—To be concluded in August

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## Literature Evangelism

*"The Right Arm of Our Strength"*

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### Nobody Is Excused

By GEORGE R. WEST, *Pastor,*  
*Bakersfield, California*

HOW often a pastor is perplexed when he thinks of the responsibility of getting each church member to do something for God. When missionary work is mentioned many are ready with the familiar excuse that we are not all alike, we do not have the same talents, and we cannot all do the same thing. There is, however, one line of missionary endeavor in which all can and should engage:

"Let every believer scatter broadcast tracts and leaflets and books containing the message for this time. . . . Papers and books are the Lord's means of keeping the message for this time continually before the people."—*Christian Service*, p. 145.

Here, then, is the answer to our desire for a systematic plan of missionary effort in which everyone, young and old, can have a part. No one is excused. We are by no means to leave the impression that this is the only important work. Many are capable of laboring in other fields. But even those who dedicate their lives

to other branches of His service are not excused from obligation to engage in literature ministry.

The work of a pastor, evangelist, or Bible instructor is much more effective if supplemented by our good literature. A Bible instructor who visits a home once a week to give Bible studies should keep her readers supplied with literature. This may mean as much or even more than the studies in developing well-grounded believers.

Our laymen, whether on the farm, in the office, in the shop, or in the home, should be brought to realize the obligation of being constantly alert to place our literature in the hands of the people.

In our city we have some good Seventh-day Adventist doctors who believe that, although by their very profession they are engaged in a highly important missionary work, yet they are not thereby released from the every-member responsibility of passing out literature. In their office no other literature is to be seen except that which contains some phase of the message. The patients who desire to read while they wait find our good message-filled literature and nothing else.

A while ago I received a report of a young woman who visited one of these doctors' offices as a patient. She had been prejudiced against Seventh-day Adventists, and did not suppose a Seventh-day Adventist doctor would be very popular. But she called on the advice of a relative, who knew the character of the men who work in this office. When talking with her mother a few days later she said: "There was nothing but Seventh-day Adventist literature in the office, but in spite of that the office was filled, and many who could not get seats were standing. The literature was in evidence everywhere, and everybody was reading."

Not only is this office supplied with our good magazines, but many of our smaller books are placed in the various rooms where patients are examined or treated, as well as in the waiting room. Books are on the doctor's desk, and as a patient is interviewed by the physician his eye falls on an intriguing title. He picks up the book and is told by the doctor that the books are free to anyone who wishes to take them. The Conflict Series and other Spirit of prophecy books are there also.

It is encouraging to find that all our good people, in whatever walk of life, are becoming more and more conscious of their personal responsibility to promote the circulation of our truth-filled literature. If those who shepherd the flock will suggest ways and means for erature, the laymen are ready to cooperate. It seems hardly necessary to discuss methods of distribution. The Spirit of prophecy gives many suggestions, and our good home missionary leaders have outlined definite plans for everyone to engage in this good work.

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## The Purpose and Place of Our Sanitariums

By LAURENCE A. SENSEMAN, M.D., Medical

Director, Fuller Memorial Sanitarium, Massachusetts

**W**HAT is the true purpose of our sanitariums? They are to be an instrumentality for reaching people, are they not? They are to be an educating power to teach our principles and to advance God's closing work on the earth. (*Counsels on Health*, pp. 207, 554.)

I remember a Catholic priest that I took care of in our sanitarium, believe it or not. He used to turn his collar the other way, and be one of us. One remark that he made was significant. He went to another institution, and then he came back to our sanitarium, and said, "Doctor, that institution has lost its purpose and its cause. It used to be a Seventh-day Adventist institution, but it has lost its purpose." We hope we will not lose that cause for which we have established our institutions. Next I want to bring you something from the *Testimonies*, volume 4:

"A special effort should be made to secure the services of conscientious, Christian workers. It is the purpose of God that a health institution should be organized and controlled exclusively by S.D. Adventists; and when unbelievers are brought in to occupy responsible positions, an influence is presiding there that will tell with great weight against the sanitarium."—Page 556.

Surely our institutions should encourage Adventist people, and offer places of opportunity for them to work. I say that advisedly. Sometimes it works the other way. It is hard to get Adventist workers in our institutions. Therefore, we have to take folks who are not Seventh-day Adventists, and that creates problems. Those who manage our institutions should encourage members of their local church to work for them, remembering that a worker is worthy of his hire. *Counsels on Health* has something to say on our sanitariums in relation to church activities:

"Never should a sanitarium be established as an enterprise independent of the church. . . . Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete."—Page 524.

Reading further in the *Testimonies*, volume 4, we learn that our sanitariums should have "scientific ability, with moral and spiritual power." Note:

"God did not intend that this institution should be carried on after the order of any other health institute in the land; but that it should be one of the most effectual instrumentalities in his hands of giving light to the world. It should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings; and all who act a part in it should be reformers, having respect to its rules, and heeding the light of health reform now shining upon us as a people."—Page 556.

We often speak of medical work as the right arm, but on page 212 of *Counsels on Health* we read that "our sanitariums are the right hand of the gospel." I was interested in that testimony about the hand. As a psychiatrist I have been interested in the brain, and especially in the area for interpretation of the thumb, which is the major part of our hand, and different from any of the other fingers. We have a large representation in the brain for the thumb and the hand. Think of the special movements of the hand. I remember hearing a lecturer at Loma Linda one time who said: "Doctors, if you ever want to make a fortune, study the hand. There is no one doing work particularly on the hand. Very few doctors have studied it." When you think of the amount of motion of the hand you can begin to realize just what value the medical missionary work can be if used properly.

Our sanitariums are to be more than mere institutions. They are to be memorials for God. "Our sanitariums in all their departments should be memorials for God, His instrumentalities for sowing the seeds of truth in human hearts. This they will be if rightly conducted."—*Ibid.*, pp. 207, 208. I think that "if" is an important one. Institutions established should be rightly conducted. God designs that the sanitariums He has established shall stand forth as beacon lights of warning and reproof. (*Testimonies*, vol. 4, p. 582.)

If our literature gets into the proper hands, it can do a great deal. And our institutions are doing a great deal along this line in disseminating our belief, because every patient who comes to the sanitarium has three or four relatives. In the short period of time that we have been in existence as the Fuller Memorial Sanitarium, we have admitted more than seven hundred patients. Multiply that by four, and you know that there are that many people

who know about Adventists through our sanitarium. And I am sure it could be true in your institution also.

Our literature is excellent, especially the *Life and Health* magazine. It is a wonderful medium for getting into the homes. I remember a doctor who was the mayor of Pawtucket, Rhode Island, for a while, and also the surgeon of the hospital, and one of my best friends. He said to me one day, "You know what I like about that Adventist medical journal [*Life and Health*] of yours?" What do you think he said? I was surprised to hear that it was the recipes. Well, I was rather amused at that, coming from a surgeon. But they appealed to him. Those were the things that marked the Adventists to him. We never can tell how our work is going to affect people.

As a group we should assist in the local church activities. I believe it is our privilege and our pleasure to do that. Personally I have enjoyed my relationship with our little church at Pawtucket. I have seen it double in size in the last ten years. I have appreciated the opportunity of serving as an officer in that church for those years.

Our sanitarium staff members can act as officers in the local church without jeopardizing their influence in their institution. I do not feel that my general practice or my specialty is harmed in the least because I serve as an officer in our local Seventh-day Adventist church. Recently I had a little difficulty with my car, and I drove to church in my wife's car. The next day the head of the pediatrics service said, "Dr. Senseman, where were you yesterday? You weren't at church."

I said, "I certainly was."

He said, "Your car wasn't out front." People are watching us, and many of them are for us, not against us. I would hate to feel that folks were against Seventh-day Adventists. I think they are a little jealous of what we have, what we stand for. We have something to be proud of. And if we are proud of it ourselves, others will be proud of it. As sanitarium workers we must exercise our own confidence and faith in our work.

What type of worker should we have in our institutions? I think this is an important subject, because our institutions are exactly what our workers are. As I have told our group at the sanitarium so many times, "To the patients you are the Fuller Memorial Sanitarium. You represent that institution. If you are kind and pleasant, they will like the sanitarium." One nurse or one person working in an institution can destroy the influence of the entire group. It is important, then, that we have consecrated workers.

"The management of so large and important an institution as the Sanitarium necessarily involves great responsibility, both in temporal and spiritual matters. . . . All connected with this institution should qualify themselves for the faithful discharge of their God-

given responsibility. . . . All should study prayerfully how they can themselves become most useful, and make this retreat for the sick a grand success."—*Ibid.*, p. 554.

I remember when I first became connected with the sanitarium which I represent, I used to say to a patient, "I think a period in the sanitarium will be helpful to you," and there would be a blank look on his face.

"Sanitarium?"

"Fuller Memorial Sanitarium." Still blank looks. Then I would explain to him what it was, and I would take him over there in my car. That is the way we got patients into the sanitarium at first. I had to take them over there in my own car. And then when they became interested, and knew what we were doing there, they would tell others. Soon we had patients saying, "Doctor, I would like to go to the sanitarium." When the first patient said that I almost fell out of my chair. I can remember the first doctor who called me and said, "Doctor, would you accept a patient of mine in the sanitarium?" Then I thought we had really turned the corner. Last year we were privileged to serve forty doctors' patients. We were happy about that.

What kind of patients are we to admit to our sanitariums? There is testimony in volume 7, page 109, on the type of patients we are to take:

"We are to invite every one,—the high and the low, the rich and the poor, all sects and classes,—to share the benefits of our medical institutions. We receive into our institutions people of all denominations. But as for ourselves, we are strictly denominational; we are sacredly denominated by God and are under His theocracy."

Let us pray that the Lord will impress the hearts of all, especially our doctors now going through the College of Medical Evangelists, that we need "many small sanitariums."

## Conducting a Cooking Class

### Lesson I. The Balanced Diet

By ESTHER CHRISTENSEN REISWIG,  
*Syracuse, New York*

THE importance of a balanced diet cannot be overemphasized.

"Of the two billion people in the world, well over two thirds are badly fed."—*Life*.

"There are five groups of nutrients found in our different foods, namely *proteins, carbohydrates, fats, vitamins, and minerals*. Cellulose and water are also provided by our food, and are essential to health. Now, we shall place these essentials of diet into three groups according to their uses in the body.

#### Group I

"GROWTH AND REPAIR FOODS:—These are the protein foods and should constitute about 10 per cent of our daily food. Some are milk, eggs, cottage cheese, lentils, peas, beans, certain



grains, and nuts. Lesser amounts are found in vegetables.

### Group II

"HEAT AND ENERGY FOODS:—Carbohydrates and fats are the foods that keep us warm and give us capacity for work. They should constitute approximately 90 per cent of our diet.

"Carbohydrate foods: cereals, breads, tapioca, legumes, vegetables, fruits, cane sugar, molasses, honey, and maple sugar.

"Fats: olives, nuts, olive oil, vegetable oils, margarine, milk, cream, butter, eggs, and avocados. Proteins may contribute a small percentage of heat and energy.

### Group III

"REGULATORS OF THE BODY PROCESSES:—These may be divided into four groups: water, food minerals, vitamins, and cellulose, or bulk. These are found in the natural foods. It is this group that man's inventions have done so much to eliminate and destroy in the process of preparing the food for the table, beginning with depleted soil, then the transportation and storage, the milling process, and the treatment in the kitchen as well."—Lessons in Nutrition and Cookery (mimeographed), Lesson 1, p. 3. (Here use large chart, Seven Principles, from the American Institute of Baking or chart at end of this lesson.)

With a little study one will be able to provide proper food for the family table.

Use the General Conference Medical Department's large chart of the basic seven for class-work.

### Daily Food Requirements

Green and yellow vegetables: one large serving.

Oranges, tomatoes, grapefruit, raw cabbage, or other raw greens: one serving.

Potatoes and other vegetables and fruits: one or more potatoes, two servings of others.

Milk and milk products: use as a beverage or in cooked foods. Adults, one pint; children, three fourths to one quart.

Proteins and eggs: one serving. One egg about four times a week.

Bread, flour, and cereals: whole grain or enriched. Two slices of bread or equivalent at each meal.

Butter and fortified margarine (vitamin A added): two or three level tablespoons.

Place a balanced menu on flannelboard. For the full-color food models send to National Dairy Council, 111 North Canal Street, Chicago 6, Illinois. (Cost, \$1.25.) These are to be cut out, and a small piece of flannel is to be pasted on the back to use on the flannelboard. They help to make many things clear. The following suggestions are represented on the flannelboard. They are colorful and look very appetizing. (*Better Meals for Less*, pp. 8, 9.)

### Breakfast

#### Cereals:

Bread (or toast) and butter (one slice)  
Cereal (one serving), cooked or toasted  
Eggs  
Milk or nuts  
Fruit (two large servings, one raw, if possible)

#### Dinner

Soup (if desired)  
Vegetables: one from each group: raw, starchy, green leafy  
Bread (one or two slices) and butter or olives  
Protein foods: one serving  
Simple dessert (not fruit)

#### Supper

Fruit (two servings, one raw if possible) in salad or dessert  
Bread or cereal, butter or olives  
Milk (plain or in soup)

The following menus give specific foods whereby the general suggestions may be crystallized.

*Breakfast.*—Rolled oats, milk, whole-wheat bread or toast, applesauce, banana.

*Dinner.*—Cottage cheese, baked potato, spinach, raw carrot and celery salad, honey and graham cake.

*Supper.*—Green peas, sliced peaches, prunes, rye bread, butter.

Factors that influence amount of food eaten:

1. Muscular activity
2. Size and weight and height
3. Age
4. Climatic conditions
5. Pregnancy and lactation
6. Sex

Demonstration: preparation of vegetables for cooking. Cook cabbage and spinach five to eight minutes. Cook vegetables until just done, not longer. Pressure cooker best for most vegetables.

Overcooking: (1) destroys color, (2) injures pleasant flavors, (3) destroys vitamins, and (4) causes discomfort during digestion. Steaming usually loses less nourishment than boiling.

Do not use soda in cooking vegetables, for it destroys vitamins.

Use as little water as possible. Save all water.

Start cooking strong vegetables uncovered, because this allows the strong flavors with acids and gases to escape. This ensures a more delicate flavor and color, and makes them more digestible.

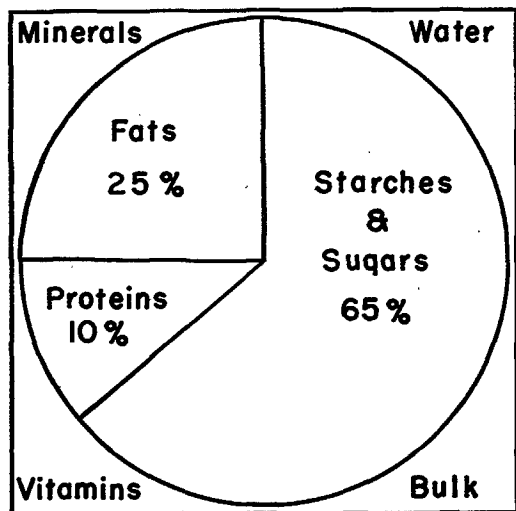
Use boiling water to start vegetables, except in soups.

MEMORY GEM:—"The controlling power of the appetite will prove the ruin of thousands,

when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan."—*Testimonies*, vol. 3, p. 491.

The accompanying diagram can be made on a large sheet of paper or cardboard.

Seven Principles



Foods fall into three general classes: proteins, fats, and carbohydrates. In addition, there are four helpers: minerals, water, vitamins, and bulk. It takes all seven to make a balanced diet. The chart here shown helps to impress upon us the amounts of each to be used. It can be shown on a flannelboard or blackboard, and used over and over for review.

**CONCLUSION:** If we can learn to get all these food nutrients in their proper proportions and amounts in our diet, day by day, we shall be getting a *balanced diet*. We shall have heat energy and a good supply of vitality; the wearing out of the body will be perfectly repaired; growth will continue without any excess to become a burden to the eliminative organs; and all the life processes will be provided for. Then everything else will be equal, and we shall enjoy maximum health, that much coveted and sought for condition of the human body.

## Medical Missionaries' Wives, C.M.E.

By DOROTHY JOHNSON, Junior  
Medical Student's Wife, Los Angeles

A faculty member's wife at Loma Linda (Elsa Emery Lonergan) is the leader of the prayer and Bible study band for medical students' wives at Loma Linda. She says one of the purposes of the group is "to study what we as wives of medical missionaries can do to help our husbands, and to hasten Christ's coming."

She also says: "Our study group and prayer band is voluntary, and not all attend. The existence of the

band is announced, and about the same proportion attend as would attend the Wednesday evening prayer meeting in one of our churches.

"I'm so thrilled over this work. I realize it is only a small work, but I'm so grateful to our heavenly Father for the blessing and friendship it has brought. After we have prayed and studied together for several months, we are very close to one another."

It is more than a meeting. Characters are being shaped for future leadership. The following report and that of the ministerial students' wives' auxiliary at Union College (see March *MINISTRY*, p. 13) might well inspire other groups at our large centers to do likewise.—EDITOR.

**W**HAT are some of the extracurricular activities offered a medical student's wife while her husband is studying medicine at C.M.E.? For one thing there is a Bible study group which meets in one of the faculty homes at Loma Linda. These meetings are Sunday evening from seven-thirty till nine.

I was introduced to this group in December, 1947, when my husband was a freshman medical student. The meetings had been started several years before that. A general invitation is given each year during a meeting of the J.W.A. (Junior Wives' Auxiliary). All the medical students' wives and any other interested ones are invited.

The chief purpose of these study groups is to prepare the young doctors' wives to be true Christian helpmeets to their husbands. The old saying goes, "A woman can make or break a man." And it is especially true that when a doctor is rushed from sunrise till midnight the spiritual values held by his wife will greatly mold his way of thinking.

At these meetings the Bible is the main textbook, but since those who attend find themselves interested in medicine, the *Ministry of Healing* is studied chapter by chapter. Come with me to a sample meeting. On the door we find a little note, "Come on in." Once inside, you will meet our hostess, a lovely faculty woman, who gives of her time once a week to study and share with us things of great Christian value. I want you to meet the girls who come also. Sometimes there are only eight or ten, and sometimes there are twenty or more.

We gather around the cozy fireplace and take turns reading a story from *Loma Linda Messages*, or a thrilling letter that has just come from overseas. By now all the girls have arrived, and we bow together as one of the group asks God's guidance on our study. As we study *Ministry of Healing* we each read a paragraph. There are many breaks for discussion, and corresponding thoughts from the Bible or the Testimonies are introduced. Thought-stirring sentences are reread for emphasis.

Bible instructors and other women of the community meet with us to share their experiences. Recreation, dress, how to give Bible studies, stories of conversion, the prophecies, the closing events of time, and many other topics are presented throughout the year.

A little before nine o'clock (often we are too engrossed to stop before nine) we kneel as each one offers a short prayer. In the beauty of quietness we feel the nearness of God.

After prayer, on our way out, we stop to ask about the food bundles going to Germany, the work among the Navajos, the progress of the branch Sabbath school, or the destitute mother with ten children. There is an endless stream of mission work to be done.

The lessons learned during these meetings remain for many future days. Is there such a sanctuary in your town where the young or old may gather to search for hidden treasure? It's so much easier searching together.

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## Music of the Message

*Ideals, Objectives, and Techniques*

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### Modern Church Music—No. 2

By R. CHESTER BARGER, *Editorial Assistant, Department of Education*

THE modern hymn tune is, as we have seen, a composite of all the influences of the past. The Anglicans and other conservatives, with their abiding conception of public service mainly as worship, continued to use the psalm tunes, opposing the new melodies as secular and irreligious. But this conservative element was not able wholly to escape the impact of the new spirit and emotion found in the songs of the dissenters. So, while the florid style became more and more sedate and practicable, the hymns of the Established Church took on more rhythm and emotional appeal, and became on the whole more "singable" and musical.

In 1858 Sir Henry W. Baker started a movement that produced a new hymnal called *Hymns Ancient and Modern*. From this movement a new school of composers sprang up, emphasizing the expressiveness of harmony rather than melody. This, added to the free use of discords, made a far departure from the serenity and stateliness of the older tunes. Eventually this movement became much more conservative and moderate, but many of the effects of this school can be seen in the work of such famous composers as John B. Dykes, Joseph Barnby, Edward John Hopkins, William Henry Monk, John Stainer, and Arthur S. Sullivan.

The very modern composers in Great Britain seem content to imitate the compositions of the past, with added emphasis on the value of their tunes as organ pieces. In the high church itself there is a tendency to harmonize and modernize the old plain songs, or Gregorian melodies.

Of hymn writers since the beginning of the Wesleyan movement many deserve mention, especially Philip Doddridge, Anne Steele, William Williams, John Cennick, Edward Perrenet, and Augustus M. Toplady. Of more special note are John Newton and William Cowper, who lived near each other and worked together on the production of the *Olney Hymn Book*. This contained 348 hymns, of which Cowper produced 68, and Newton 280. The church has drawn a larger proportion of its hymns from this volume than from any other, it seems.

The Romantic Period of the nineteenth century produced some outstanding hymn writers: James Montgomery, Thomas Kelly, Reginald Heber, Robert Grant, Charlotte Elliott, and Henry F. Lyte, in particular. The last-named was surely the equal of any writer of the century. Two of his hymns are included in the first ten of Benson's list of "Best Hymns"—and only Charles Wesley shares this honor. Two of Lyte's hymns are also accorded first rank in the *Anglican Hymnology*.

In 1833 there began a movement called the Oxford Movement to bring the Anglican Church back to a purity of faith and practice, and to authority. It was in part a revolt against looseness and irreverence in church worship, and had a Romeward trend. This movement has had tremendous effect on the production of the hymns of England since that time, a large proportion of the best hymns of the church receiving inspiration from that movement. But the Oxford Movement itself received inspiration from the work of Reginald Heber, who has already been mentioned. Up to this time the successful hymns for at least a century had been produced largely by the Nonconformists.

Desiring to compile a hymnbook for Anglican usage, Heber secured a copy of the *Olney Hymn Book*. Adding to it his own inspiration, initiative, and hard work, he produced a hymnbook which was not published until after his death, but which for the first time made the Anglican Church a truly hymn-singing church. From that time on, aided and goaded by the inspiration of the Oxford Movement, the high church began an era of hymn writing. Among those who aided in this work were John Keble, John Henry Newman, and Sarah Flower Adams. Other famous writers of hymns during this period were Christopher Wordsworth, Horatius Bonar, and Alfred Tennyson. Henry Alford and John S. B. Monsell should also be mentioned here.

More recent British composers are quite commonly known. Hence, only a few need be named here: F. W. Faber (who, like Newman, later joined the Roman Catholic Church), Mrs. Cecil F. Alexander, Frances R. Havergal, George Matheson, Sabine Baring Gould, and perhaps Rudyard Kipling and John Masefield. Those of the twentieth century will not be mentioned here.

## American Influence on Hymnody

Our study would not be complete without asking and finding the answer to the question, "What influence has America had on the hymnology of the Christian church?" Many early Americans were interested in music and in hymns, but only the Puritans did much to keep church music alive in America during the Colonial times. And even among them this task was difficult because of the lack of intercourse with the mother country, the scarcity of musical instruments, and the demands of the pioneer and frontier life, which left little time for the cultivation of the finer things of life.

The Puritans sang psalms; hence, they brought two psalters with them, but before long a new one made its appearance, *The Bay Psalm Book*, produced in 1640. But even with the impetus this new book gave, church music sank to a very low ebb and practically died out in some communities. After 1720 singing societies were organized in various parts of New England, and books of instruction in the singing of psalms were published to revive the use and practice of congregational singing. These met with only partial success.

The first American composer of note was William Billings (1746-1800). He produced several books on music and how to use and sing it, and composed some tunes which became very popular during the days of the American rebellion against England. Other Americans of his time followed Billings' lead, producing books that helped to raise the standard of musical taste and skill. Only three of these composed tunes have lived to the present day. These were written by Andrew Law, Oliver Holden, and Daniel Read.

Isaac Watts's *The Psalms Imitated* was reprinted in Philadelphia by Benjamin Franklin in 1729, but few copies were sold at the time. Ten years later Watts's hymns were printed in Boston. Within the next decade, because of the influence of Dr. Watts's psalms and hymns, and especially because of the great religious awakening at the time of the Wesleys, the hymn had replaced the psalm in most New England congregations.

The increasing immigration from England during the early nineteenth century, which brought much of the superior culture and musical taste of the mother country, aided by the fact that American ministers were becoming better educated, caused a definite trend away from the crude early-American tunes, and a turning to England for hymns for public worship. Yet it must be noted that in the smaller communities and in rural sections the singing schools and psalm tunes still held sway.

The singing schools were not without permanent effect. When better music did make its way into the smaller communities it found singers ready and trained to sing it, and the very

desire to sing called forth a constant search for something better to sing.

The logical result of these singing schools was the organization of musical conventions. This movement originated in 1829 and continued for about forty years. Among the leaders were such men as Lowell Mason, George J. Webb, George F. Root, James H. McGranahan, P. P. Bliss, and H. R. Palmer. Their cultural value to American church music was indeed great.

One of the teachers and editors of this period had profound effect also on American church music. He was Thomas Hastings, who produced some six hundred hymns and many hymn tunes, at least four of which survive to the present time. He issued a number of books of instruction and of hymn tunes, and did much to make American church music both religious and devotional.

### Real Beginning of American Influence

The first American whose works were accepted in English churches was Dr. Lowell Mason, a man of great talent and aggressiveness along a number of lines. His music, and the impact of his life and inspirational instruction, made profound impressions not only upon American audiences but upon both Nonconformist and high church groups in England. In fact, the modern school of hymn tunes in England can be said to owe much of its origin to Dr. Mason. No less than thirty-four of his compositions appear in current hymnals in Scotland.

Closely associated with Mason were many other American composers and authors. We can name here only George J. Webb, George F. Root, L. O. Emerson, and William B. Bradbury. Isaac B. Woodbury also received much inspiration and guidance from Dr. Mason. The work of these men was copyrighted, and in time became much more expensive to use than English tunes. *Hymns Ancient and Modern* and the works of Dykes and Barnby became immensely popular in America. So for a time the movement to produce good hymns in America waned.

The rise of the Sunday school, in the early nineteenth century, and the increasingly popular use of folk songs and gospel songs also made the production of hymns in America tend to die out. The popularity of English hymns in America, however, was not long-lived, and during recent years there has been a revival of the use of American hymns. By and large, American hymns have had a lasting effect on the hymnody of the church for these reasons:

1. They are democratic, being people's tunes, almost folk songs, and not the product of professionals, born in an organ loft.

2. They are varied in style, with slurred notes and a great variety of rhythm, time, and harmony.

3. They are expressive of religious emotions and sentiments, and are adapted to the many needs of the modern church program.

Thus they are more practical in modern church life, not only in America, but in mission and church life all over the world. They are more tuneful and individual than most of the hymns produced upon the Continent or in Britain.

—To be concluded next month

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## Realm of Research

*Historical and Scientific Findings*

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### Aramaic Problem of Daniel—3

By S. H. HORN, Graduate  
Student, University of Chicago

#### Light From the Cave Scrolls

THE recent discovery of a number of Hebrew manuscripts in a cave near Jericho in Palestine, containing Biblical and extra-Biblical books of pre-Christian times has given us material which is highly welcome, and which throws light on many problems connected with Biblical studies.

This great manuscript discovery has already been described in *THE MINISTRY*;<sup>28</sup> therefore only facts which bear on the problems discussed in this article will be related.

The excavations conducted in the cave by G. Lankester Harding in February and March, 1949, brought to light fragments of some forty cylindrical jars, measuring about two feet by ten inches, in which originally about two hundred manuscripts had been stored away.<sup>24</sup> Most of them had been removed in Roman times, and what was left can be classified in three groups:

- I. Scrolls and fragments found by the Bedouins in 1947, now in the possession of the Syrian monastery in Jerusalem:
  1. The complete book of Isaiah.
  2. Part of a commentary on the book of Habakkuk.<sup>25</sup>
  3. A manual of discipline of an unidentified Jewish sect.
  4. The apocryphal book Enoch or Lamech (in Aramaic).
  5. Fragments, including three from the book of Daniel containing the following portions: Daniel 1:10-16 and 2:2-6, including the point where the Aramaic part begins, and Daniel 3:23-30 in Aramaic.<sup>26</sup>
- II. Scrolls and fragments found by the Bedouins in 1947, now in the possession of the Hebrew University in Jerusalem:
  1. A collection of thanksgiving hymns.
  2. An apocalyptic work "The War of the Children of Light Against the Children of Darkness."
  3. Chapters 44-66 of another copy of Isaiah.

4. A "bundle" of fragments from several unidentified works.<sup>27</sup>

III. Hundreds of fragments recovered by G. L. Harding in the excavation of the cave. Many of these fragments are still unidentified, but those which have been identified belong to the following Biblical books: Genesis, Leviticus, Deuteronomy, and Judges.<sup>28</sup>

From this list it will be seen that for Biblical research the whole book of Isaiah is available as well as part of a second copy of the same book, the greater part of Habakkuk, and fragments of Genesis, Leviticus, Deuteronomy, Judges, and Daniel. The great value of this find, however, lies in the fact that these manuscripts represent different stages of Biblical revision.

Dr. Sukenik's Isaiah copy in the Hebrew University has a text which is almost identical with the Masoretic text, found in our present Hebrew Bible.<sup>29</sup> The famous Isaiah scroll, which was exhibited in the Library of Congress, however, shows the so-called *plene* writing, i.e. the insertion of various letters as aids to pronunciation, and the use of consonants to indicate vowels.<sup>30</sup> The Habakkuk commentary shows another peculiarity, as the Tetragrammaton (i.e., the divine name Jahweh) is written in the citations of the Biblical book in "an archaizing hand in an effort to reproduce the ancient Hebrew characters. In this it departs from the other documents. The original scribe of Isaiah wrote the word with his usual hand."<sup>31</sup>

Several fragments of Biblical manuscripts excavated by Harding show the same peculiarity, writing the divine name of God ('*al* or '*el*') in an archaic script.<sup>32</sup> The Leviticus fragments, on the other hand, are entirely written in the old script in use before the exile. Whether the Leviticus manuscript was actually a sixth-century original, or a fourth-century product as Harding and Père Roland de Vaux believe,<sup>33</sup> or whether someone wrote it in the second century B.C. in an archaizing hand, as Prof. W. F. Albright is inclined to think, is not yet certain.<sup>34</sup>

#### The Different Scripts Employed

In this connection a short explanation should be given concerning the different scripts in use. Up to the exile all Hebrew documents were written in a script which has been generally called Phoenician script. All Phoenician, pre-exilic Hebrew, and the earliest Aramaic inscriptions, also the Moabite inscription of King Mesha, were written in this script. Excavations have provided many samples of this script from the time of the Hebrew monarchies. About seventy ostraka (inscribed potsherds) from Samaria, the Siloam rock inscription from Hezekiah's time, the twenty-one famous Lachish ostraka, and letters from the time of Jeremiah—to mention only the most important—give us a clear picture of the Hebrew writing up to the time of the Babylonian captivity.

The difference between the pre- and post-exilic scripts will be seen from figures 1, 2. Figure 1 is a photograph of the entire column 33 of the recently discovered Isaiah scroll of the second century B.C., containing Isaiah 40: 2 ff., beginning with the words: "That her warfare is accomplished, that her iniquity is pardoned." Figure 2 presents the beginning of the same text, letter by letter, which I drew, using the script in use before the exile from the Lachish letters.

*The Ministry, July, 1950*

Isaiah scroll: *mslh l'whynkw 'kwl gy yns' wkwł hr  
wqb'h yšplw whyh*



*(Handwritten note at bottom right)*

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Traditional text: *mslh l'lyhntw. kl gy' ynš' wkl hr wqb'h yšplw whyh*  
 Isaiah scroll: *h'qb lmyšar whrksym lbq'h wnglh kbwd yhw h w'w kw*  
 Traditional text: *h'qb lmyšar whrksym lbq'h. wnglh kbwd yhw h w'w kl*  
 Isaiah scroll: *bšr yhdyw ky' py' yhw h dbr*  
 Traditional text: *bšr yhdyw ky py yhw h dbr.*

The reader is advised to compare these few lines of text carefully to see what kind of differences this passage represents. He will notice only differences in spelling, with no additions or omissions of words. The addition of ' (aleph), w (waw), or y (yod) falls under the same category as those mentioned above in the discussion of the Aramaic of the fifth and third centuries B.C. Although the differences are greater in other passages, the meaning of the text is nowhere changed.

The remarks of Prof. Millar Burrows, editor of the Isaiah scroll, are worth repeating in this connection, because they describe succinctly the differences observed between the text of the Isaiah manuscript and the traditional Hebrew text:

"The most significant fact about the Isaiah manuscript is the degree to which it agrees with our traditional Hebrew text. The agreement is by no means exact in every detail. In the spelling of the words there are a great many differences. Our manuscript was written long before the system of indicating vowels by points had been developed, and it makes very free use of the consonants (especially *w* and *y* but also *h* and *aleph*) to indicate vowels. In some cases the grammatical forms are different from those to which we are accustomed in our Hebrew Old Testament, especially in the verbs and the pronouns and suffixes. The grammarians will find considerable new material here for the historical grammar of the language.

"Such differences, however, do not affect the wording of the text. Even here there are differences, as always, for manuscripts are never perfect copies of their originals. The typical errors of copyists, familiar to all students of manuscripts in any language, appear here fairly often. Sometimes where words or whole lines have been omitted they are written in between the lines or in the margin, showing that the manuscript was corrected. Even so there are minor omissions and additions, but the remarkable fact is that there is nothing which can be called a major addition or omission, comparable to the additions and omissions to be found in the Septuagint, for example. There is no important dislocation or disarrangement of the text. An interesting minor omission is the little story of the healing of Hezekiah by a fig-poultice (ch. 38:21, 22), which the corrector has copied in between the lines and running down the margin."<sup>23</sup>

The conclusions reached from the study of these discoveries can be easily drawn by any reader. The discovery of a remnant of an ancient Jewish library shows that at the same time and in the same library Bible books existed which happened to represent different stages of modernization, some written in a more ancient script than others, and those written in the modern script showing different dates by their grammar and orthography, as the two copies of the same book Isaiah. It is therefore justifiable to state emphatically that the present form of the Hebrew or Aramaic Bible text is no proof of an early or late date of authorship. This has to be based on other arguments.

As it would be foolish to say that Isaiah was not written before the second century B.C. because our earliest text of that book shows a type of spelling in use during the second century, so it is likewise untenable to use the present form of the Aramaic of Daniel and Ezra to establish the date of their original writing.

Those who do not believe in the authenticity of Daniel will always point out that the Aramaic used in the book is of a late form, and will use this fact as proof of a late authorship. But those believing in the genuineness of the book, vouchsafed by Christ and the Spirit of prophecy, have examples enough which show that a given text form cannot establish the original date of its composition, but only the date of the revision of its script.

<sup>23</sup> S. H. Horn, "Important Archaeological Discoveries," *THE MINISTRY*, vol. 21, no. 11 (November, 1948), pp. 7ff.; Julia R. Neuffer, "Ancient Hebrew Scrolls Exhibited," *THE MINISTRY*, vol. 23 (January, 1950), pp. 5ff.

<sup>24</sup> W. F. Albright, "On the Date of the Scrolls From 'Ain Feshkha and the Nash Papyrus," *Bulletin of the American Schools of Oriental Research* (henceforth abbreviated *BASOR*), no. 115 (October, 1949), p. 13; G. Lankester Harding, "The Dead Sea Scrolls," *Palestine Exploration Quarterly*, July-October, 1949, pp. 112-116, and plates XVII-XXI.

<sup>25</sup> The first two manuscripts have been published completely in photographic reproduction and with a transcription in Hebrew type by Millar Burrows, with the assistance of John C. Trever and William H. Brownlee, *The Dead Sea Scrolls of St. Mark's Monastery*, Volume I. (*The Isaiah Manuscript and the Habakkuk Commentary*) New Haven, Conn.: American Schools of Oriental Research, 1950. xxiii pp., 61 plates and 61 pages of Hebrew text. \$5.00.

<sup>26</sup> G. Ernest Wright, "A Phenomenal Discovery," *The Biblical Archaeologist* (henceforth abbreviated *BA*), vol. 11 (May, 1948), pp. 21, 22; John C. Trever, "Identification of the Aramaic Fourth Scroll From 'Ain Feshkha," *BASOR*, no. 115 (October, 1949), pp. 8-10.

<sup>27</sup> G. Ernest Wright, "Archaeological News and Views," *BA*, vol. 12 (May, 1949), pp. 33-35; C. R. Sellers, "Archaeological News From Palestine," *BA*, vol. 12 (Sept., 1949), pp. 54-56.

<sup>28</sup> Sellers, *op. cit.*

<sup>29</sup> Wright, *op. cit.*, p. 65.

<sup>30</sup> *Ibid.*; Millar Burrows, "The Contents and Significance of the Manuscripts," *BA*, vol. 11 (September, 1948), p. 60.

<sup>31</sup> W. H. Brownlee, "Further Light on Habakkuk," *BASOR*, no. 114 (April, 1949), p. 10.

<sup>32</sup> G. Lankester Harding, "The Dead Sea Scrolls," *The Illustrated News*, Oct. 1, 1949, p. 493, and fig. 6 on p. 494.

<sup>33</sup> *Ibid.*, p. 493. Fragments of Leviticus found in the cave by G. L. Harding have been published, with some others, by Père Roland de Vaux, "La grotte des manuscrits hébreux," *Revue Biblique*, vol. 56, no. 4 (October, 1949), pp. 586-609, and plates XIII-XVIII.

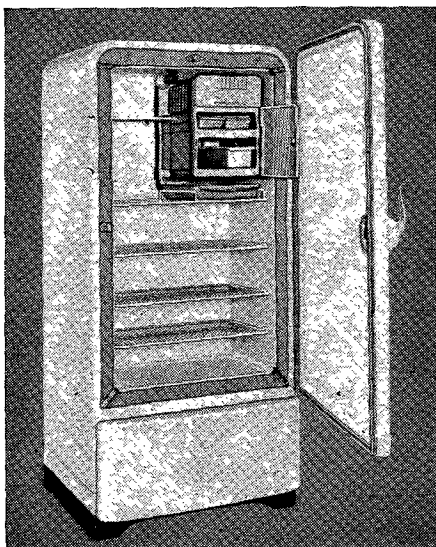
<sup>34</sup> Sellers, quoted in Wright, *op. cit.*, pp. 32, 33; Albright, *op. cit.*, pp. 14, 19.

<sup>35</sup> Burrows, *op. cit.*, pp. 60, 61.



☞ THERE is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world. —*Ministry of Healing*, p. 146.





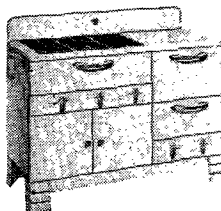
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## The Book Shelf

*Books, Reviews, and Discussions*

### More on the Blanshard Book

PAUL BLANSHARD'S book *American Freedom and Catholic Power*\* is probably the most thorough treatment on Roman Catholicism in the United States in the twentieth century. Because the objectives of the Papacy are not fully understood in America, and because the system operates behind innocent-appearing clerical robes, it is not possible to restrict its movements effectively. But Mr. Blanshard's factual and fully documented exposé of Catholic plans and practices in free America point up forcefully the aim of the hierarchy to dominate every area of America from the church pulpit and the

teacher's desk down through to the family hearth and the voting booth. Surely this volume should alert the people of the United States to a state of prudent vigilance.

These facts are presented without bitterness or rancor—quite a feat in itself, considering the abundant evidence that is presented to expose the threat of dictatorial Catholicism to the free American way of life.

Seventh-day Adventists have long expected to see a new-world portrayal of old-world Romanism, and many who read this book will awaken with a start upon reading the chapters on "Censorship and Boycott," "The Catholic Plan for America," and "Tolerance, Appeasement and Freedom." The revelation of such facts leads one to exclaim, "My liberties are on the way out, and the church of Rome is on its way in. Already I can see the priestly hand outstretched to seize the scepter of freedom from the American people!"

D. A. DELAFIELD, [Assistant  
Editor of the *Review and Herald*.]

\* This volume (featured as our Reading Course book for June), became a best seller despite a press conspiracy of silence against it, and was honored by the Division of Public Libraries of the American Library Association as one of the fifty outstanding books of 1949.

*American Freedom and Catholic Power* is the "book of the month" reading for June in the 1950 Ministerial Reading Course. See page 39 for further particulars regarding this book.—EDITOR.

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## The Religious Press

Valuable Current Excerpts

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**PROTESTANT GIVING.**—Reflecting on Department of Commerce reports of a \$210,000,000 national income in 1949, and United Stewardship Council records of \$971,862,987 in giving by the 35,425,598 members of 47 Protestant denominations, Robert M. Hopkins of the Golden Rule foundation came to some gloomy conclusions that all of us ought to share. The contrast between cost of living and grace of giving figures is not flattering or comforting.

The average Protestant reporting gave \$27.43. If we assume that the same amount was given by each of the 46,100,000 Protestants, 23,300,000 Catholics, 5,000,000 Jews, and 700,000 Eastern Orthodox who are reported as church members (constituting some 53 per cent of the nation's population), we get some interesting figures. For "church and charity" the average gift of all church members is two cents and one mill out of every dollar. And another study has shown that citizens of the United States, including both church members and nonchurch members, make an average gift for "church and charity" of one cent and one mill.

God and his causes are getting many gifts that cannot be measured in dollars and cents, but, by such monetary standards, church members are only doing one cent on the dollar better than nonchurch members. —*Christian Advocate*, April 6.

**"REUNION" WITH ROME.**—The Archbishop of Canterbury, while he believes the recent new instructions of the Roman church "cautiously to contemplate joint discussions" on unity should be welcomed like other Protestants is under no illusions. In a recent address before the annual meeting of the Society for Promoting Christian Knowledge in England he said that it was "important to be quite clear as to the intentions and the import of this document," adding: "I note that in the document when the word 'reunion' is used it is always put in inverted commas. I am glad of that. Indeed, for my part I would suggest, as regards any discussions with Rome, the word 'reunion' should not be used at all: for as this document makes clear, to the Roman Catholic reunion means nothing but submission by non-Roman Catholic churches to the jurisdiction of the pope. But since we have no thought or intention of reunion on such terms and mean something quite different by 'reunion,' the word is better not used in this context. . . . It is perfectly right that the Roman Catholic Church take care that its representatives in any discussions should faithfully state Roman Catholic doctrine: but equally in any discussions of this sort theologians of the Church of England would make clear from the start the doctrines of the Church of England, and the grounds on which we regard certain doctrines of the Church of Rome as false to a true interpretation of scripture, theology and history, and as unjustifiable additions to the creeds, which are not accepted by the rest of Catholic Christendom." —*Churchman*, April 15.

**CATHOLIC HIERARCHY.**—The Vatican Year Book for 1950 lists 34 Archbishops, Bishops or Apostolic Vicars as having been jailed, deported or exiled by Communist governments. It gives the number of Cardinals as 54, and a total of 2,158 bishops and Archbishops, and 14 Patriarchs. —*Converted Catholic*, April.

**ARMED FORCES BUDGET.**—The following indicates the strength of United States armed forces as indicated in the President's proposed budget: regular Army, 630,000 men; regular Navy (including Marines), 460,411 men; Air Force, 416,000 men; total in active service, 1,506,411 men; paid Reserve and National Guard, 979,000 men; inactive and unorganized Reserve, 2,000,000 men; total available for call without Selective Service, 4,435,411 men. —*Watchman-Examiner*, April 20.

**WORLD CHURCH.**—A world church "under the supreme spiritual authority of the Pope" was called for in St. Patrick's Cathedral in New York by Father John C. Fleming, assistant secretary to Cardinal Spellman, last January 22. In praying for world acceptance of "the supreme authority of Rome as the visible sign and center of unity," the priest, according to the N.Y. *Times* report, stressed that this unity will not be accomplished by "compromise," but "by way of conversion." This means that all must submit to Rome. —*Converted Catholic*, April.

**PROPOSED MERGER.**—The Disciples of Christ indicated at their annual convention recently that they would be willing to merge with the Northern Baptists by 1955. —*Gospel Minister*, April 6.

**AID TO PAROCHIAL SCHOOLS.**—A Gallup poll was recently taken on the question of Federal aid to parochial schools. The usual Gallup sample of 3,250 persons throughout the country were asked: "If the present bill in Congress is passed which would give \$300 million in aid to schools in the poorer states, should this money go entirely to public schools—or should part of it go to parochial schools?"

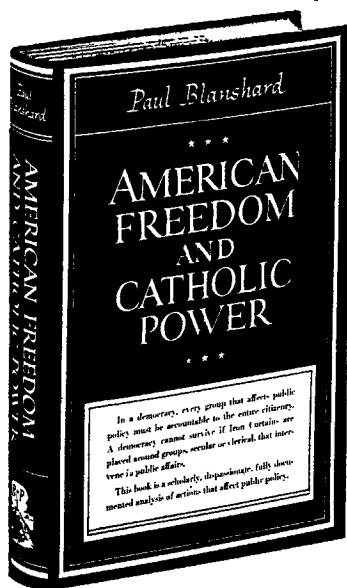
Of the total number questioned, 41% favored some aid to parochial schools, 49% wanted the aid confined only to public schools, with the rest undecided. Of the number of Roman Catholics in the group, 79% voted for aid to parochial schools, 12% against, with 9% of no opinion. Protestants voted 59% for aid only to public schools, but 31% voted in favor of help to parochial schools. —*Converted Catholic*, April.

**800 INVITATIONS.**—Dr. Billy Graham has received 800 invitations from American communities to conduct city-wide evangelistic services for them. Only five a year are possible. —*Moody Student*, quoted in *Gospel Minister*, April 6.

**SHINTOISM DECLINING.**—Japanese worshipers at Shinto shrines last New Year's holiday season showed a marked decline over all other years since the end of the war. Only 7,000 visited the Meiji shrine and 4,000 visited Yasukuni (the shrine dedicated to the Japanese war dead) on Jan. 1, according to the N.Y. *Times* report, which stated that last year an estimated 1,000,000 Japanese throughout the country paid their New Year's respects at Shinto sacred places. Financial contributions fell off accordingly, a very serious matter now, as these shrines are no longer supported by Government funds. —*Converted Catholic*, April.

**CHURCH AND STATE.**—The battle to separate state and church in Massachusetts goes on apace. The politicians have taken the bit in their teeth and are riding rough shod over the wishes of the people. A bill which aims to nullify the Protestant-sponsored initiative petition, recently and successfully acquired, which seeks the repeal of a 1936 law allowing free bus transportation to both public and parochial school students, has been passed by the Massachusetts House of Representatives without debate and with only four dissenting votes. This bill, which assures continued bus transportation for parochial and private school pupils is known as the Sears-Rugg Bill, a measure which provides that free bus rides can not be denied to any pupil who "in the exercise of his religious faith and fulfillment of the compulsory attendance requirements of the law, is enrolled at a parochial school." It is expected that the State Supreme Court will be asked to rule on the constitutionality of the Sears-Rugg Bill. In view of the unfairness of this political deal, it is evident that the Protestants of Massachusetts who are interested in the separation of church and state will have to put forth further efforts. —*Watchman-Examiner*, April 13.

**EUROPEAN CHURCHES.**—Protestants throughout the world contributed nearly \$14,500,000 last year in money and goods for needy European churches, according to a report submitted to the Board of Managers of the World Council of Churches' Department



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of Inter-Church Aid and Service to Refugees. The report disclosed that more than 83% of the offerings came from American Protestants. About 44% represented contributions from 19 denominations channeled through Church World Service, the remaining gifts coming from Lutherans. . . . Christians from other countries, the report stated, contributed more than \$2,200,000.—*Watchman-Examiner*, April 20.

**CATHOLICS ELATED.**—It is not surprising that *The Tablet*, official journal of the Roman Catholic diocese of Brooklyn and long notorious as an enthusiastic supporter of Coughlin's Christian Front, is elated by John T. Flynn's book, *The Road Ahead*. This is the book which has a vicious chapter attacking the Federal Council of Churches. Says *The Tablet*:

"We were happy to hear the other day that the volume *The Road Ahead* by John T. Flynn has sold over 700,000 copies and is still going strong. When this volume came out, *The Tablet* in its review said it was one of the most important and timely books printed in years and its publication was a great service to the welfare of the country. It has been attacked by Bishop Oxnham and his confreres in the profession but the author in a supplementary pamphlet has answers to this criticism."

An official reply by the council to Flynn's attacks, signed by Dr. Samuel McCrae Cavert, general secretary, was printed in *THE CHURCHMAN* of January 15, denouncing the attack as resting on "appalling ignorance and bias."—*Churchman*, April 15.

**SALVATION ARMY, 1950.**—*The 1950 Year Book* of the Salvation Army reveals that in 1948 the organization served 92 nations and colonies. The number of corps and outposts declined from 17,329 to 16,847. The number of social institutions and agencies rose from 1,681 to 1,728. The Army served 25,437,719 meals and provided beds for 9,332,887 persons. Two maternity homes were opened, bringing the total to 87; these homes served 23,331 women. The number of hospitals, dispensaries, and clinics rose from 82 to 95.—*Watchman-Examiner*, April 6.

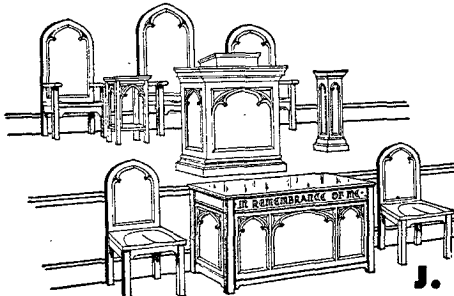
**TORMENT, OR OBLIVION?**—The picture of a God tormenting people in hell is not in accordance with the teaching of our Lord. If Jesus made anything clear, he certainly made it clear that God was not a cruel, unmerciful God, but a loving, eternally forgiving Father of all mankind. I, for one, cannot believe that a good God would condemn people to eternal torment. It is a contradiction in terms. Even a half decent individual would have sufficient charity not to consign his worst enemy to eternal torment. He would at least allow him to enter a state of oblivion, and surely God is far superior to any human being. If I thought that the picture of an unmerciful God, so often painted by revivalists were true, I would give up religion.—**GARDINER M. DAY** in *Churchman*, May 1.

**VICIOUS VANDALS.**—In Westwood Baptist Church, Denver, Colorado, teen-age vandals tore up a Bible, trampled the flag, painted vulgar expressions on pews and walls, and wrote the words, "I hate Jesus," on a blackboard beneath the picture of Christ. Rev. Richard W. Neale said, "This blasphemy . . . breathes the hatred of hell. It is the war-cry of an anti-God holocaust of lawlessness and lust which is engulfing America's 37,000,000 unchurched youth."—*Pentecostal Herald*, quoted in *Gospel Minister*, May 4.

**CATHOLIC POLICY.**—Emphasizing his respect for the Catholic people and their faith, Paul Blanchard, speaking at Swarthmore College on the subject of "Democracy and Catholic Policy," deplored the claims of the organized Catholic church to regulate the judgment of its members on political and social questions.

Mr. Blanchard, author of *American Freedom and Catholic Power*, objected to the demand for public aid to parochial schools. "We don't want a country in which the American people are compelled to support a religion in which they do not believe. . . . The greatest battle against the Catholic policy in the next decade will take place on the firing line of education."—*Churchman*, April 1.

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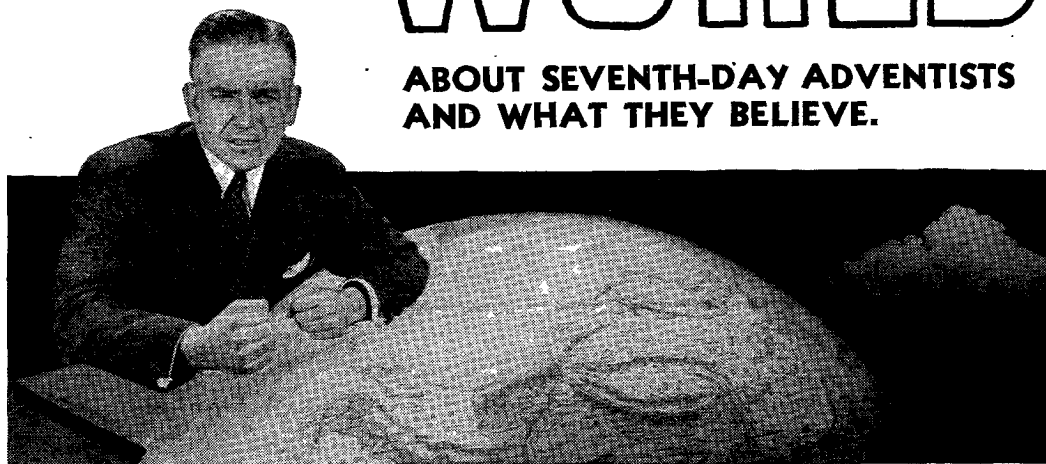
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WET WASHINGTON.—Washington, D.C., is soaking up 3 times as much liquor as the national per capita average. It is reflected in ever-swelling arrests, alcoholism, crime, and death—a social problem taxing government and private agencies. District arrests for drunkenness have risen from 13,942 in 1930, when the population was under 500,000, to 37,463 last year. The present population is about 870,000. Seventy per cent of all jail cases and 77% of the District's criminal court cases are on drunkenness charges.—*Watchman-Examiner*, April 6.

MARIOLOGICAL SOCIETY.—A new Roman Catholic organization, the "American Mariological Society," was formed last January 3 at Catholic University in Washington, D.C. Its object is the study of theology dealing exclusively with the Virgin Mary. Three papers were read at the meeting, according to the N.Y. *Times*' report: . . . the cult of Mary, known as "Mariology," holds a very prominent place in Roman Catholic devotion and belief, superseding, in many instances, faith in God and Jesus Christ. It is generally taught in Roman Catholic theology that without Mary's help no one can be saved, that she is the "Mediatrice of all graces," and "co-Redeemer" with her Son of the human race. The work of this Mariological Society is to set up a new and separate theological system treating exclusively of all that has been taught and defined, written, believed and practiced in the matter of devotion to Mary and her place in the scheme of Christian redemption as viewed by the Roman Catholic Church.—*Converted Catholic*, April.

CHRISTLESS ARABIA.—Arabia, with a population of 7,000,000 has less than 50 openly professed Christians.—*Gospel Minister*, April 6.

RELIGIOUS "PERSECUTION."—We ought to ask what religious persecution is. Is the government's confiscation of undue wealth accumulated by the church, the taking of property and land in order to bring about social reforms and land reforms, religious persecution? A few years ago this happened in Mexico and it has happened in other places and is continuing to happen. Is the removal of the religious hierarchy of the church from political power religious persecution? This also has happened and is continuing to happen in our world. Is the denial of special privileges to any one religious group, such denial as exemption from taxation, and support from public funds, religious persecution? Is the refusal to give one religion special police protection and special right to propagate itself as against all others, religious persecution?—*Churchman*, April 15.

VATICAN EMBASSY.—There are two objections to a Vatican embassy: (1) It is unfair and inequitable because it singles out one church for special distinction to its advantage. (2) It sets up a connection between state and church which ought not to exist between the state and any or all churches. The deduction that, since the *Federal Council Bulletin* mentions only (1) in a certain paragraph it should be regarded as renouncing (2) and wishing for a similar arrangement for Protestantism, is the kind of argument that gave the adjective "jesuitical" its familiar meaning.—*Christian Century*, April 12.

N.T. REVISION.—Five men are now working at the Union Theological Seminary, New York, on a new edition of the manuscript evidence for the wording of the New Testament. They constitute one of the four committees of an international project that will begin publishing in 1953 the first revision of the source materials of the New Testament in 80 years.

The revision will collate all the important ancient manuscripts discovered in recent decades and the collections from foreign libraries now accessible for the first time. The purpose of the effort will be to produce all presently available evidence of the original version of the New Testament.

The project is under the auspices of two groups of American and British scholars.—*Churchman*, April 1.

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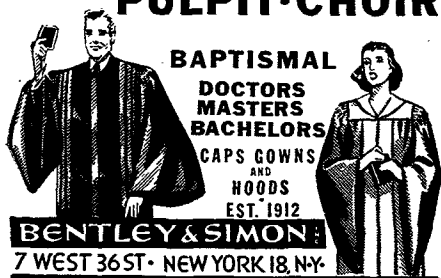
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**VACANT CHURCHES.**—There are some vital statistics reflecting the condition of our Presbyterian Church in the U.S.A. that have been very widely quoted during the year both in the religious press and by our denominational leaders. They have to do with the "Losses and Gains" in our ministerial leadership, and with the large number of "Vacant Churches." We have some 8,500 churches, with 2,060 of them vacant at the close of '47, 1,710 vacant at the close of '48. Although we have around 9,500 ministers on the roll, only 4,700 are available as pastors. The balance are missionaries, those serving in administrative capacity, those honorably retired, and those working outside the ministry.—*Presbyterian Tribune*, March.

**READ N.T. IN NINETEEN HOURS.**—The entire New Testament was read publicly at Syracuse, N.Y., in 19 hours by ministers and laymen from 40 local churches. Sponsored by the Syracuse Salvation Army and the American Bible Society, the interdenominational reading was part of a county-wide observance of "A Day with the Bible." The reading started at 6 a.m. and continued until 1 o'clock the following morning, except for an hour-long morning worship service and a half-hour evening service. Highlighting the event was the reading of a blind man, who used a Braille edition of the New Testament.—*Watchman-Examiner*, March 9.

### Testing Time of Movements

(Continued from page 21)

later expansion will seek increasingly to inject itself into this movement. Feelings, fomented by the situation, tend to divide good men into two camps. This is not only tragic but unnecessary, for to no small degree the divergencies are artificial, exaggerated, and in instances quite fictitious.

After all, we are a small people, despised by the world. We shall soon become the object of its concerted hatred and attack. It would therefore be suicidal for us to be drawn or driven into antagonistic camps. Instead, we must draw together, recognizing the mutual honesty of both attitudes, meeting and standing together on the common platform of the acknowledged Spirit-of-prophecy-specified verities—a platform upon which there is not, never has been, and cannot be, any rightful challenge or digression.

The points of divergence come outside of this inner basic circle, in the field of secondary items—details of interpretation—and usually in the category of points not discussed by the Spirit of prophecy. Their relative unimportance is thus revealed. Such points of difference are over secondary items, and not over the determining principles and precepts of the faith. They are minor matters, expressly declared to be secondary by the Spirit of prophecy, and consequently not justifying agitation, acrimony, or division.

The manifest call of the hour, as pertains to this great problem that comes to harass every mature religious movement, is to bury antagonistic attitudes, to drop all artificial charges, to credit one another with fundamental honesty and loyalty, to pull together in our great task,

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and to battle side by side against our great common adversaries. Charges that challenge the fidelity of men should resolutely be laid aside. We should simply be good Seventh-day Adventists—the most priceless privilege in this remnant hour of history.

The imperative urge of the hour is, *first*, for all of us sincerely and reverently to pledge anew unswerving loyalty to the great fundamentals upon which there ever has been, is now, and will continue to be, unity. *Second*, to forgive and be forgiven for attitudes, words, or acts that have created needless variance and misunderstanding, and have hampered the unity and progress of the cause of God. *Third*, to allow, as did the pioneers, a safe and sensible latitude on nonessentials upon which there likewise has been and will continue to be rightful individual opinion—and this without ostracism, castigation, or suspicion. This latitude must cover the points which Spirit of prophecy counsels never saw fit to define, to correct, or even to attempt to bring unity upon. We must all realize our limitations—that none can rightfully go beyond the divinely guided Spirit of prophecy positions and emphasis, to attempt to control in minor matters, or to be conscience for other men.

Workers in the Advent Movement, let us put the united frown of disapproval upon everything that savors of schism and division. Let us throw the weight of our united strength be-

hind the clear, invulnerable principles and positions of Adventism. Let this be our burden, our strength, and our rallying point. Those who agitate or alienate in the face of present conditions are weakening the very cause we all love, are assuming a grave responsibility for attacking within the lines, and are troublers of the movement of which we all, as workers, are equally an integral part. L. E. F.

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## World Forces in Mission Lands

(Continued from page 6)

spiration to our national leaders. But it should remind us that our studied purpose and our policy should ever be to give more and more responsibility to trusted national workers and thus train them in administrative responsibilities.

We face an uncertain future. We do not know how long we may carry on our work under the present administrative setup. Only one thing is certain—we know that present world conditions will get worse rather than better. The work we might have done under more favorable circumstances will have to be done in the time of trouble that lies ahead. Our God, who has led us thus far, will not forsake His work, but we must wisely plan that the work may be finished with the full cooperation and loyal support of our national workers in all lands.



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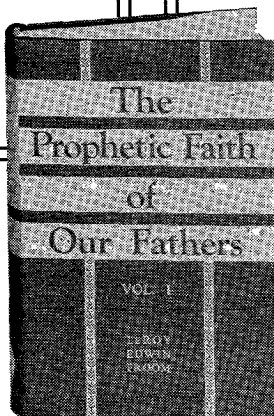
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**PROBLEM PREACHERS!**—Scattered throughout our ranks are certain “problem preachers.” No, these are not men who harp on certain problems or questions, but they themselves constitute the problem for the local church, the conference committee, and the denomination. Their placement and continuance becomes a burden to the administrators. These preachers, through their caustic tongues, cantankerous dispositions, and meddlesome natures, alienate the membership of good and reasonable congregations, create resentment, and curtail their usefulness to the point where a change is demanded by an aroused congregation. One can understand a single occurrence—an unfortunate initial mistake. But how the same worker can go through such an experience two, three, or even four times in succession without reading the enlarging and alarming handwriting on the wall is beyond comprehension. There is a limit of endurance not only to churches but to conferences as well. The expulsion point is inexorably reached in time. Delayed through the long-suffering of the brethren, it is nevertheless bound to come. Then follow reproaches and heartaches—and, alas, sometimes wonderment as to why and how it all happened. The unfeeling and unsympathetic brethren are always, of course, given the blame. Oh, that such “problems” would humble their hearts before God, make wrongs fully right, grip themselves, bridle their tongues, mend their ways, transform their defeats into victories, and change failures into successful service for God. It can be done; it has been done.

**DOGMATISM!**—The sheer positiveness of the dogmatic assertions of some of our men, particularly on mooted points of doctrine or interpretation, or on some controverted statements of Mrs. White, may be impressive to some minds, but it is not at all convincing to others. The absolute certainty of such as to the soundness of their own opinions implies, of course, that all of contrary mind are in error—despite the fact that they may be of equal training or experience, and of greater mental and spiritual capacity and attainment. One sign of true scholarship and attainment is to recognize that one may himself be wrong, and the other person may be right. In fact, intolerance of the belief of others and vehement declaration may be the signs of a weak argument or an immature conclusion. On essentials we are united. On some minor points of doctrine, interpretation, and understanding of difficult Spirit of prophecy statements, there is honest and intelligent difference of view. Such has existed, and does exist, and will perhaps continue to do so! But we should be able to respect the convictions of each other without decrying or challenging one another's integrity, mental acumen, scholarship, or devotion to this cause. The doctrine of the infallibility of man is no part of the Advent faith and heritage. When you hear it or see it remember that it is alien to the Advent spirit and attitude.

**BITTERNESS!**—Beware of roots of bitterness lurking in the life that may jeopardize the soul. Some workers are handicapping their future, putting a blight upon wholesome past service, and marring their working relationships with others, over this very thing. They are actually imperiling their own souls by allowing bitterness or resentment to burrow away in the life, undermining joy in fellowship and service—and often health itself—by dwelling upon some real or fancied wrong. If you are without guilt or fault in the matter, then you are blameless before God; rejoice in that. If others have wronged you, God will hold them accountable; and that is serious for them. Do not take things into your own hands; let Him repay or replace. Do not harbor personal resentment that sears and scars the life, or indulge in expressions of resentment or vindictiveness to others. Then you are really injuring yourself, and hurting your basic relationship to God and man. Grip yourself, lest you really be harmed by your own attitude. L. E. F.