

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY



August, 1950

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Notes and Notices

Information and Sundry Items

¶ I LISTENED last Sabbath to a sermon in song, and my soul was uplifted. It was a Christ-centered sermon, exalting my Saviour and drawing me to Him. It was preached in musical

SERMONS IN SONG MOVE US HEAVENWARD

cadences by an a cappella choir of fifty voices, and it embodied genuine artistry, for the choir had already attained recognition in non-Adventist musical circles. The songs were simple but appealingly rendered. Their drawing power lay in the effectively blended, eight-part harmony, and in the excellent phrasing. Muted lips, with humming backgrounds and carry-overs, were part of the techniques. A well-prepared script, read by a lector gave continuity to the various parts of this sermon in song, and prepared mind and heart for the melody to follow. The physical features harmonized—with plain black robes and small, neat, white collars in quiet simplicity, and with no wedding rings on the hands holding the inconspicuous black music covers. When the hour had ended, and the last sweet strains had faded away, the effect was much as when an inspiring gospel sermon had ended, given by an earnest and persuasive minister. Such music stirs the springs of emotion and draws the soul heavenward. The music of the Advent Movement, generally speaking, has not yet reached its rightful place of power and influence. It has a destiny yet to fill. We should stand in the forefront of effective rendition of gospel music as verily as in the presentation of our message. Our renditions should be of such excellence as to win the respect and recognition of the religious world. Our strength will not lie in aping the standard messageless music classics of the popular religious world. We cannot compete and win our rightful place on that platform. It must be on music with a message for the heart,

an undeviating exaltation of Christ, and on the Advent note, effectively rendered in simplicity and consecration. There is deep appreciation of sacred music of that sort—the kind that tugs at the heart, that keeps running through the mind, and moves the soul Godward. Great music recaptures, at least faintly, the strains of the heavenly choirs. Here is scope for all the talent, training, and consecration any man may have, for gospel music is the true companion of the gospel sermon. It soothes or stirs, it melts or woos, according to its mood and motif. We need more godly musicians. We need more truly great music of the heart.

¶ BECAUSE of the recognized merit and contribution of *Bridge to Islam* (Southern Publishing Association, 1950) in creating a better understanding of that religion of imposing dimensions, Erich W. Bethmann has been nominated a member of The International Mark Twain Society. We rejoice when deserved recognition comes to one of our ministers. And inasmuch as this book is a current Ministerial Reading Course required volume, we are gratified that its value is thus recognized by such a unique organization of the world. The letterhead bearing the notification contains an imposing array of illustrious names of active and honorary officers—Harry S. Truman, Clement R. Attlee, George Bernard Shaw, Clare Boothe Luce, Lady Nancy Astor, Herbert Hoover, Helen Keller—and such regional representatives as Churchill, Smuts, Mackenzie King, Madam Chiang Kai-shek, and Field Marshall Wavell. The list of honorary members includes many famous names in various walks of life, civic and religious. It is well that our men make such solid contributions to scholarship and understanding as to merit recognition in wider circles. Congratulations, Brother Bethmann.

¶ WITH deep regret we record the death of Dr. Leo H. Lehmann, editor of *The Converted Catholic Magazine*, known to many of our ministers. Dr. Lehmann, was an earnest Christian and a sound scholar. He was instrumental in leading many a Catholic priest out of darkness into light.

Special Issues of the "Ministry"

INASMUCH as the General Conference session and the preceding Ministerial Council comes in July, and since two or three thousand of our worker readers will be in attendance at the session in San Francisco, the August issue of THE MINISTRY (ordinarily mailed out July 15) has been reduced to 32 pages. And the 16 pages taken from this number will be added to the September issue, which will become a Pre-Session Ministerial Council Special, with special reports, features, and photos of this highly important council of the ministerial fraternity. It will be a forerunner of the feast of good things in store for all English-reading workers the world around to be issued in book form as an illustrated report of the council, with the text of the addresses, discussions, panels, demonstrations, and human interest feature stories of the various meetings. This book has already been authorized for release through the next Ministerial Reading Course.



The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

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¶ The last will and testament
of our retiring president

Blend Fidelity With Simplicity

By J. LAMAR McELHANY

IT IS a pleasure as well as a privilege to join the friends of these graduates in congratulating them as they receive their degrees tonight. For fourteen years I have been the chairman of the Seminary board, and in a few weeks from now my tenure will be at an end. Then all these years of labor and association with the work of the Seminary will be but a memory. But that memory will be a joyful and happy one.

When I first came to Takoma Park, forty years ago, I heard the brethren talk about the need of an advanced school where our men could secure training under godly instructors. During these passing years we have seen certain accomplishments that are worthy of mention. The first of these has to do with the establishment of the Seminary. During the summers of 1934, 1935, and 1936, a series of twelve-week summer courses were given on the campus of Pacific Union College. Then, in 1937, a summer course was given in Washington.

By this time it had become the conviction of the brethren that the school should be located here at headquarters. Temporary quarters were obtained by using the upper floor of the Review and Herald Cafeteria building. The present Seminary building was begun in 1940 and was ready for use in January of 1941.

Like all new enterprises, there was a time of trial and test. Tonight I thank God for what I have lived to see. It has now grown out of those primitive days when we had to move forward largely by faith.

A second matter of special interest to me has been my association with the men who have served as president of the Seminary. There are two of these—Professors M. E. Kern and D. E. Rebok. I take this occasion to pay to these good men a tribute of deep appreciation for their

untiring labors. To work and plan with these brethren has been to love and admire them for their Christian fortitude and consecrated zeal. To this I would also add a tribute of appreciation to the members of the faculty who have served and are now serving this institution. They rightly deserve a place in the esteem of all who support the work of this institution.

A third matter of interest is to have seen, and become acquainted with, the fine men and women who have come here as students. To have watched them as through the years they have come and gone is to have watched the world pass by in review, for all parts of the world have sent students to study in these halls. Like the movement this school serves, it is a world institution, and its benefits and accomplishments are worldwide.

I wish to reiterate with emphasis that *this is a world institution*. In this connection it can be stated that by no means the least of its accomplishments has been to help lay a sure foundation for the unity and stability of our worldwide work. And in addition to the work accomplished here in the Seminary itself there have been extension courses given in other parts of the world. One of these was held in England; and another was held recently in Montevideo, Uruguay. I arrived in South America just in time to participate in the closing exercises of the Seminary extension course there. It was a thrilling sight to see eighty men, including conference presidents, treasurers, administrators, school men, ministers, and evangelists, earnestly applying themselves in the work of this extension course. Other of these courses are projected for the future.

PERHAPS it would be proper and fitting that I should regard this address as my last will and testament to the Seminary students. Therefore I shall leave a legacy to you. This I do by

Excerpts from eleventh commencement address,
S.D.A. Theological Seminary, May 24, 1950.

emphasizing some important facts that should be reiterated continually.

Seventh-day Adventists are a unique and distinct people in this world. Not only must we be a unique and distinct people, but our purposes, objectives, aims, teachings, methods, and principles must also be unique and distinctive. No other group of people in all this world makes any attempt to do or has any interest in doing the work that has been laid out for us by the Lord. We cannot look to the world or to any other religious or secular group to help us in doing our God-appointed work.

As long as time shall last, and as long as this school shall function, *let it never happen that any here, either of the faculty or of the student body, shall turn to the world for example in method, in purpose, objectives, or aims.* It is of the utmost importance that our lives, beliefs, methods, and practices should be entirely consistent with our objectives. In order, under God's blessing, to accomplish our objectives we must ever maintain such a consistency. That can be done only by faithfully applying all our energies and talents to the special work God has committed to us. This is made plain by the following statement:

"A great work is to be accomplished in setting before men the saving truths of the gospel. This is the means ordained by God to stem the tide of moral corruption. This is His means of restoring His moral image in man. It is His remedy for universal disorganization. It is the power that draws men together in unity. To present these truths is the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."—*Testimonies*, vol. 6, p. 11.

My legacy to this class and to all those who follow, is that you dedicate all you have and are to carrying on this highest and greatest work.

As you go forth to teach and to preach to men, let me commend to you the example and practice of the greatest of all preachers—Jesus. Of Him it has been written:

"The world's Redeemer did not come with outward display, or a show of worldly wisdom. . . . Christ reached the people where they were. He presented the plain truth to their minds in the most forcible, simple language. The humble poor, the most unlearned, could comprehend, through faith in Him, the most exalted truths. No one needed to consult the learned doctors as to His meaning. He did not perplex the ignorant with mysterious inferences, or use unaccustomed and learned words, of which they had no knowledge. The greatest Teacher the world has ever known, was the most definite, simple, and practical in His instruction."—*Gospel Workers*, pp. 49, 50.

As men acquire higher degrees there is sometimes a tendency to lift their vocabularies above the comprehension of ordinary humanity. But our greatest success will be in keeping our teaching and preaching, as did Jesus, on the level of the common people so that they may understand us.

Now, dear graduates, you are about to receive your diplomas and to have conferred upon you the degrees you have earned here in this institu-

tion. May God greatly bless you and send you forth newly equipped and prepared with the Holy Spirit's power for the work to which God calls you. Remember that Jesus in sending forth His twelve disciples, told them, "And as ye go, preach, saying, The kingdom of heaven is at hand." Matt. 10:7. So likewise as you go forth, preach the nearness and the certainty of Christ's coming. For it was He who declared, "Surely I come quickly." May each of these graduates and all of us tonight respond by saying, "Even so, come, Lord Jesus."

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The Preacher's Wife

There is one person in your church
Who knows your preacher's life.
She's wept and smiled and prayed with him.
And that's your preacher's wife!

She knows one prophet's weakest point,
And knows his greatest power.
She's heard him speak in trumpet tone,
In his great triumph hour.

She's heard him groaning in his soul,
When bitter raged the strife,
As hand in his she knelt with him—
For she's a preacher's wife.

You tell your tales of prophets brave,
Who walked across the world
And changed the course of history
By burning words they hurled.

And I will tell how back of them
Some women lived their lives,
Who wept with them and smiled with them.
They were the preachers' wives!

—*Gospel Herald*.

✱ ✱ ✱

God's Pencil

By MARJORIE LEWIS LLOYD

I want to be a pencil in God's hand
To write His love.
I have no words to give the doubting soul—
His are the words that touch and make men whole.
I want to be the pencil in His hand.

I want to be the harp the Master plays
To sing His love;
For hearts there are that listen in the storm
To hear some theme of quiet, trusting calm.
I want to be a harp touched by His hand.

I want to be a canvas He can use
To paint His love.
May He not sparingly the brush apply,
But rather dip me deep into the dye,
Till every thread is painted by His hand.

I do not want to be the artist's sketch
That men shall see;
I want to be the canvas. Not the song,
But just the harp. And when God writes
I want to be the pencil in His hand.

EVANGELISTIC OBJECTIVES AND TECHNIQUES

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

Taking Truth to the Multitudes—at a Cost We Can Afford

By HOWARD B. WEEKS, *District Leader and Director of Press Relations, Oklahoma Conference*

IT MAY be unpleasant to face, but we cannot ignore the fact that, in spite of our best efforts, the general public is grossly ignorant of what Seventh-day Adventists believe and why. And yet our commission is to “preach the gospel to every creature.”

It is distressing to most of us, given responsibility for the progress of the movement in an area, to realize that we are making almost no impression at all upon the multitudes in that territory. We may hire the largest auditorium in town, spend thousands of dollars and months of intensive labor, and perhaps have audiences numbering into the thousands, but when it is all said and done, those who come out to hear our message are but pitifully few compared with the teeming multitudes that do not.

The case is usually the same in large cities or small. In the comparatively small city of Chickasha, Oklahoma, we conducted a major evangelistic crusade. The newspapers were saturated with the usual advertising, attendance was average, and there were enough baptisms to establish a small church organization. But now whatever arousal there may have been is past, the little group of believers struggle bravely on, and the town itself continues on its undisturbed course. Hardly a ripple was created. Not three out of a hundred in that city have the slightest idea of what it was all about—nor do they care.

Perhaps four or five hundred individuals came out to the meetings at one time or other, and heard part of the message. But there are 16,000 people in that city! When will we ever tell the message to the other 15,500? Perhaps if time lasts twenty years, we shall have another crusade and tell the story to another four or five hundred. But does it sound like preaching the gospel to “every creature”?

It is a pity that we seem to feel we cannot bring our message of truth out into the open until we have hearers in the most favorable environment. We must arrange a personal Bible study, or we must bring them into a tabernacle or tent to arouse their enthusiasm with a “lively song service,” and then, at the proper moment, dispense the seeds of truth.

All this is fine—it is even ideal. It is perhaps the most productive way to present the message.

But we would be foolish to believe that we shall ever tell the gospel to every creature in this fashion. We shall never reach the multitudes if we wait for them to come into our churches and halls—because the multitudes simply do not come. We must get to them in some other way.

Our mission is to *tell*; and, if possible, to *win*. But win or not—we *must tell* the message! We spend many hundreds of dollars in the newspapers to advertise our meetings—but usually not a cent to *tell the message itself* in that same medium. We feel that in order to win some souls we must not reveal our message outright but must coax the public into our meetings so that we shall be able to present it to best advantage. But that very tactic inevitably shuts out the great multitudes from hearing even a smattering of the message.

Our mission to tell the truth to every creature will hardly be fulfilled from the lecture platform. If we would tell the message to multitudes, we must go to them. Obviously they do not come to us.

Shall we go to the masses of people personally—one at a time? The staggering nature of such a program can be understood when we calculate that ten to fifteen thousand calls would have to be made in North America by every Seventh-day Adventist to present a short series of studies to all the multitudes in this field. We are all aware that this figure would soar tremendously if we were to begin discounting those of our membership who could not present such a series of studies.

Shall we mail out a series of tracts to the multitudes? It is possible, of course, but unlikely. To send out a series of twelve tracts to every home in, say Oklahoma City (hardly a mammoth metropolis), would cost more than \$15,000, including postage and other expenses. It is seriously to be doubted that Oklahoma City's active membership of about 300 would undertake the mailing—or distributing—of nearly 100,000 tracts a week!

Yet the multitudes *can* be reached easily and economically. The fundamentals of the last warning message, in a series of twelve paid, doctrinal articles, can be placed in virtually every home in Oklahoma City at a cost of less than \$700—and no further expense or labor in

WHAT ABOUT

The FUTURE?



★ END OF THE WORLD?

We might as well face it. You and I may live to see the world "blown to smithereens"—and ourselves with it! Frightening? Listen—it may well be a time to be afraid.

During the "Roaring Twenties," and for years before, to hear the wizards tell it, we were on a spiraling road to world prosperity. Nice thought, wasn't it? Where is that world that "every day in every way was growing better and better"?

Something terrible has happened. Now the words are "Fear." "World Suicide."

Dr. Harold C. Urey, nuclear scientist, wrote in *Collier's*: "I'm a frightened man. All the scientists I know are frightened—frightened for their lives—and frightened for your life."

"It Is the End!"

An alarming turn of events, isn't it? Our world—yours and mine—is at the end of its tether; as H. G. Wells grimly put it "The end of everything we call life is close at hand and cannot be evaded. . . . The writer is convinced that there is no way out or around or through the impasse. It is the end."

That was in those early post war days when there was nothing more alarming than the "puny" Uranium Bomb. Today with no secrets to secure us, the dread Hydrogen Bomb knocks at our door. We have accepted its implications with a terrifying numbness.

No less a man than Dr. Albert Einstein warns us that it is entirely possible that the Hydrogen Bomb can cause the "annihilation of any life on earth." And other scientists concur.

A time to be afraid?

One who lived nearly two millenniums ago, sighting down the corridors of time, said that in these last days there would be "anguish among the nations . . . ; men's hearts fainting for fear, and for the apprehension of what is coming on the world. For the forces which control the heavens will be disordered." Luke 21: 25, 26 (Weymouth)

And what do you make of this: "The day of the Lord will come like a thief, on which the heavens will pass away with a rush and a roar, the elements be destroyed in the fierce heat, and the earth and all its works will vanish." II Peter 3:10 (Weymouth)

Look Up!

A time to be afraid? Yes and no. If your hope is in this earth and in the strength of mere man, Yes. If your hope reaches higher. No.

For at the height of the crisis, when men's hearts are "fainting for fear," when all is darker than night—we shall actually "see the Son of Man coming in a cloud with great power and glory. But when all this is beginning to take place, look up. Lift up your heads, because your deliverance is drawing near." Luke 21: 27, 28 (Weymouth)

We might as well face it. It is upon us. Exactly when, we cannot know. But we are approaching it rapidly—the end of the world! But the end of the world is the beginning of eternity! Think it over, friend. (Next subject: **The World After Next.**)

This is No. 1 of a series, telling briefly of the beliefs and hopes of 700,000 of your Seventh-day Adventist neighbors and friends.

Free

If there are questions not answered in this brief summary, check here for an attractive free leaflet dealing with the subject more at length. (No one will call on you)

☐ Free leaflet on this subject. (Ask for No. 1).

☐ First lesson of 20th Century Bible Correspondence course (take it as rapidly or as slowly as you like—entirely by mail). No charge at any time.

Name _____

Address _____

Mail to Oklahoma Conference, Box 528, Oklahoma City, Oklahoma.

distribution! Those messages will go with a certain authority into 110,000 homes, not only in Oklahoma City, but throughout the State as well, reaching into every "dark county"—truly taking truth to the multitudes. The same thing can be accomplished perhaps even more effectively in smaller cities.

There is no medium today that is more thoroughly absorbed by the masses than the local newspaper. Virtually every adult in every city, town, and hamlet is a reader of his local paper, according to University of Chicago researchers. But how much of the message are the multitudes reading in the newspapers of the nation?

We have a tremendously important and productive press relations program, of course. But while this builds prestige for the movement and perhaps hints at times at phases of our belief, free publicity certainly cannot adequately present the message itself. If it did, it would not long be free!

The Oklahoma Conference Press Bureau recently prepared just such a series of articles. These articles were written in casual, man-on-the-street language, and carefully checked by a special committee. A general heading, "What About the Future?" was used on each one, with the individual articles having specific subheading. The entire series was produced in mat form and distributed to the local churches, under the supervision of the district leaders.*

One topic in a series of twelve newspaper articles, all appearing under the illustrated heading "What About the Future?" A coupon appears at the end of each article, which the reader may use for requesting further literature or enrolling in the Twentieth Century Bible Correspondence Course.

The churches in Oklahoma can insert this entire series of twelve attractive articles, together with an invitation to request further literature or to enroll in the correspondence course, in the local newspapers for an average cost of less than \$100. Those articles will go into virtually every home in each of those cities as well as into surrounding rural territory, with an appeal and authority that only a newspaper affords.

The mat shown here is on the subject "End of the World." Other subjects used are as follows: "The World After Next," "How to Survive the End of the World," "A Noose on Your Neck?" "Is Heaven a Humbug?" "How to Live Forever."

Oklahoma is not a populous State, and the conference is about average both in membership and in number of churches (46); yet with each church using just this one advertising series, nearly five million Seventh-day Adventist messages would be circulated through the State, or the equivalent of about eight for every home in Oklahoma. It is obvious that this plan has a tremendous potential.

A number of our churches are entering the dark counties with this program. Additional series are planned. It is anticipated that by using this inexpensive, yet effective, method of newspaper evangelism, with proper follow-up work, of course, it will not require too many years for the fundamentals of the message to be presented to the vast majority of people in the State.

Pope Pius XII recently told a group of American newsmen: "Truth needs a voice, and the most potent voice that we have for reaching the general public today is the press." Truth does need a voice, and is not our own objective to reach the "general public"? We shall do it more quickly and more economically by utilizing the "most potent voice," the press. It is a way of taking truth to the multitudes, and at a cost we can afford.

We must not slacken our efforts in public evangelism, literature circulation, personal work, or radio ministry, but if we would succeed in our mission to "preach the gospel to every creature," we must begin to take greater advantage of the most potent means we have for reaching the multitudes.

*Along with a set of mats for each church, a supply of promotional folders for distribution to the church members, as well as sheets of detailed instructions, were given to the workers.

¶ We should not dishonor God by the mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. . . . The enemy is well pleased to have souls depressed, downcast, mourning and groaning; he wants just such impressions made as to the effect of our faith.—*Testimonies*, vol. 6, p. 365, 366.

Music of the Message

Ideals, Objectives, and Techniques

Modern Church Music—No. 3

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

THE hymns of Mason, Hastings, and their associates were worshipful and certainly worthy of a place in the church. Yet even they did not meet the needs of the new, aggressively missionary bodies that were forming in America—Baptists, Methodists, United Brethren, et cetera. These evangelistic denominations sang the hymns, but they also began using "camp meeting ditties" and common folk-song tunes set to religious words. These soon came to be known as "spirituals." Most of them have not been preserved, simply because they were never written out. But one direct outgrowth is the jubilee songs or Negro spirituals of the colored race. The rhythmic swing of the songs of the whites and their harmonic color effects have been aggravated, or emphasized, by the black race, and the music certainly has the Negroid touch, but the songs are largely of white origin.

The number of these spirituals was very great. One collection made in 1858 contained over three hundred. Probably there were thousands of them in common use. In style they resembled the old Scottish and English ballads which had been brought to America by the early settlers. Many of the tunes definitely resembled those of Scotland, but the rhythm was decidedly American. Some of them were ballads of personal experience, and were sung by the preachers as solos, often running on through ten or twelve four-line stanzas. There was often a minor setting, pathetic and sad, with many slurrings and quaverings which added greatly to the total emotional effect.

The appeal to the nerves made by many of these old songs was extraordinary, in fact, almost hypnotic. Thousands of persons have walked to the "mourner's bench" to their stirring appeal. The music suited the people among whom it was produced and sung. The desired effects were obtained by its use. Hence, we may say it was good church music, although from an artistic standpoint (as well as from the point of view of a Seventh-day Adventist) it would not be so classed.

The effect of the American spiritual upon music elsewhere was very great. It was inevitable that it should influence the American hymns. Many of those now in common use with minor tunes probably owe their origin to the spiritual. The effect was seen upon the music of other lands. Thus we have what can be called "spiritual hymn tunes," appearing on both sides of the ocean. The tune, "Dulcimer," or "Be-

loved," to which the beautiful hymn "O Thou in Whose Presence" is usually sung, is a good example.

But the greatest effect of the spirituals was on the gospel song. This type of religious song certainly owes much of its simplicity of harmony, its marked tunefulness, and its attractive rhythm to the American folksongs or spirituals.

The Sunday school movement found the church without any hymnbooks really suitable for congregations made up largely of children. As early as 1827 a *Juvenile Psalmody* had been issued, and some books had been published for use by children in the public schools, but even as late as 1857, when I. B. Woodbury put out his *Sunday-School Lute*, most of the songs were simply hymns transferred from the Methodist hymnbook, although a few songs of a more popular cast were included. Very little adaptation had yet been made to the needs of youth and children. Two years later William Bradbury published *Oriola*, built upon very similar lines, but including a few easy rhythmical tunes and some of the camp meeting ditties, or spirituals.

In 1859 a piano merchant of New York City named Horace Waters put out a compilation of secular and religious folksongs arranged for Sunday school use under the name *The Sunday School Bell*. It became immensely popular, and won almost instant approval of the Sunday school leaders of the country, although it had many literary and musical shortcomings.

William Bradbury, who was holding singing school conventions all over America, soon realized the demand for lively and emotional music, and began compiling and composing songs of this type. His *Golden Chain* published in 1861, was exceedingly popular. He was a composer of real merit and an advanced student in music, so he was able to produce many excellent songs, among them, "Jesus Loves Me, This I know." In 1862 he issued the *Golden Shower*, which was very well received. The next year he revised both books, adding much new material. The following year *The Golden Censer* appeared. In 1866 he produced a combined edition of the three. His last work, *Fresh Laurels*, appearing shortly before his death in 1868, was by far his best book from the standpoint of both literary and musical value.

Bradbury had used spirituals freely, and his own songs had much the same form and style, but were always in the major mode. Many of them were dignified and devout, but were not always adapted for use among children and youth. Of his 151 tunes, 44 are in the hymn style, and of these only 26 are in use today.

Gospel Song "Teams"

Other writers very naturally tried to do what Bradbury had been doing. Robert Lowry and S. J. Vail had prepared and published *Chapel Melodies* in 1868, and William F. Sherwin and Chester G. Allen had published *Bright Jewels*

in 1869. The firm of Biglow & Main began publishing these, as well as *Pure Gold*, by Mr. Lowry and W. H. Doane. This latter book was of excellent literary and musical value, and soon ran above one million copies in sales. It was a complete departure from the old hymn tunes and the church hymn, being filled with songs of rhythmical freshness, variety, and vigor beyond any collection appearing before it.

These two writers, Lowry and Doane, were well suited to work together. "I Need Thee Every Hour" and "Rescue the Perishing" were typical of their moods and styles and quality of production. Their music was very "singable" and practicable. Fanny Crosby's cooperation with them made their productions of even more outstanding value. The widespread use of their books stimulated a large circle of writers and gave them access to many devotional and evangelistic song poems. Their contribution to the field of the gospel songs was, therefore, very great.

A new gospel-song team grew out of the needs of the great Ocean Grove camp meetings of the Methodists. Their music director, John R. Sweney, and William J. Kirkpatrick soon began the production of gospel songs, and made new collections of them. Mr. Sweney was a better musician than either Lowry or Doane, but was probably less successful in producing easily singable melodies. He was, however, original and capable of great diversity of style. Mr. Kirkpatrick was of a quieter type, as seen by his "'Tis So Sweet to Trust in Jesus." Together they produced and published many successful songs.

George F. Root, P. P. Bliss, H. R. Palmer, and E. A. Hoffman are other writers of gospel songs who should be mentioned. William A. Ogden probably originated the rhythmic style of Sunday school songs seen in "When the Mists Have Rolled Away" and "When the Roll Is Called Up Yonder." This style has been imitated greatly, but most of the imitations have turned out to be rather soulless rhythmic clatter.

After the beginning of the Moody-Sankey evangelistic campaigns in 1875, the gospel song became more standardized in type and should really be called the gospel hymn. This was, indeed, the title of six books put out by or under Moody-Sankey influence. These men became famous and powerful enough to wield a great influence upon other evangelists, so their type of gospel hymn became quite standard during the last decade of the century. Songbooks of J. H. Fillmore, Charles H. Gabriel, E. S. Lorenz, and many other composers appeared during this time and met with much success.

After *Gospel Hymns* was published, it swept America from coast to coast and made its way not only across England and Scotland but into all of Protestant Europe and into mission fields around the world.

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The Ministry, August, 1950

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Practical Training for the Mission Field

By WALTER E. STRAW, *President
of Madison College, Tennessee*

UNDER the leadership of the Reverend Ira E. Gillet, educational and industrial missionary of the Methodist Church in Mozambique, Portuguese East Africa, a recently acquired farm of 2,000 acres is being developed as a farm-school for the training of young men. Twenty-acre plots are being assigned to young Christian Africans and their families. They will reside on them and farm according to modern methods taught by Mr. Gillet and his associates. Most of the graduates will move to farms of their own when trained.

This plan seems to fit into the native life pattern of the Africans. What they eat comes from the land, not the store. The African is naturally shiftless and yet when the missionary introduced classes in vocations and agriculture, the natives became enthusiastic. The agriculture classes are the most enthusiastic on the mission.

And how is it with our own missions? In a recent letter from Howard J. Welch, who for some years was dean of Madison College and is now in mission service in West Africa, he says:

"Tell the students who look toward the mission field to get an all-round education. They will certainly need it. The educational system here has been entirely too theoretical and lacking in practicability. I have been holding studies with our staff on Christian education. As a result they are getting interested in agriculture and a work program for students.

"The school prospectus was ready for the press when I arrived. However, I managed to insert a paragraph about self-help for students who do not have fees, and also one specifying that all students must participate in the work program."

This letter brings to mind a message sent to Adventists some years ago by God's messenger:

"While attending school, the youth should have an opportunity for learning the use of tools. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the students themselves should erect buildings on the school grounds and make needed improvements, thus by practical lessons learning how to build economically. . . . Culture on all these points will make our youth useful in carrying the truth to foreign countries. . . . Missionaries will be much more influential among the people if they are able to teach the inexperienced how to labor according to the best methods."—*Testimonies*, vol. 6, p. 176.

"Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the

very first work that should be entered upon."—*Ibid.*, p. 179.

"Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood."—*Education*, p. 218.

While traveling to the mission field some years ago, I read a book by a missionary who said that the first thing the missionary should do for the natives was to teach the church in the mission field to become self-sustaining. I gave considerable study to that question while there, and came to the conclusion that faithfully carrying out the instruction given us regarding our educational program would accomplish that very thing.

"Those who go forth from our schools to engage in mission work will have need of an experience in the cultivation of the soil and in other lines of manual labor. They should receive a training that will fit them to take hold of any line of work in the fields to which they shall be called. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth prepared to instruct as they have been instructed."—*Fundamentals of Christian Education*, p. 512.

In Africa there is any amount of land available for the natives to cultivate. But because they need only enough to sustain life, which is usually not more than an acre, much of the land is not cultivated, and the natives have no means of sustaining a missionary program. When we began to teach better methods of agriculture and how to build better homes, they became very much interested. If the teachers who go from the mission stations to conduct schools and carry on Christian help work in the villages were to teach and encourage each family to plant five or ten acres of crops, what a blessing it would be to the natives! It would lift them to a higher plane of living, and at the same time provide them with funds to help sustain and expand the mission work. Prof. Ross J. Griffith, of Butler University, has said:

"Nine tenths of the population in mission lands live in rural areas. About two tenths of the persons who give their lives to the missionary enterprise work in rural fields. Of eighteen thousand missionaries on the field, not more than fifty have technical preparation for rural work."

If we had known what was coming in China and had carried on a practical training program

Elder Straw spent a number of years as a foreign mission educational worker in Africa.

before the present situation developed, what a blessing it would be now. The church there would be prepared to sustain itself when cut off from supplies from America, and the work could be continued on a firm basis.

In the *Time* magazine of November 15, 1948, there was an article giving a report of a foreign missions conference. In this article one man said: "A new type of missionary will have to be developed in China." "Those who know a trade will be at a great advantage." "It may be necessary for the Christian church in a given area to sever its ties with its mother churches in all lands and become strictly independent, . . . [preparing] church leadership to be, if necessary, on an entirely self-supporting basis."

Who knows when similar conditions may develop in other lands? If, during the last war, America had been forced to forbid mission funds' leaving the country, as was the case in so many of the European countries, what would our missionaries have done? And where would our mission work be?

"The time is soon coming when God's people, because of persecution, will be scattered in many countries. Those who have received an all-round education will have a great advantage wherever they are. The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields."—*An Appeal for the Madison School*.

The Book Shelf

Books, Reviews, and Discussions

M.R.C. "Book of the Month"

Studies in Creationism, Frank L. Marsh, Review and Herald, Takoma Park, D.C., 1949, 419 pages, \$3.50.

Have you not often groaned in the spirit on hearing (or on reading) some supposedly scientific comment on such terms as "after his kind" or the "firmament," or whether Noah's ark was capable of holding samples of all the land animals of the primitive world. Or you may have heard some worker give allegedly scientific reasons for the distinctions between "clean" and "unclean" animals. Or perhaps you have wondered at the record of Jacob's experiments with the flocks of Laban, in trying to get the laws of heredity to work to his advantage.

You may have been puzzled over some statements in the Testimonies about the mixture of the races of mankind before the Flood, and just what the actual scientific facts are along these lines. Or you may have wondered at the seemingly sudden way in which the races of mankind appeared so soon after the Deluge, and how they and the various kinds of animals scattered out over the face of the earth so quickly.

These and many other scientific or semiscientific subjects are always discussed, some of them *sub rosa* whenever scientifically educated Adventists congregate and have suitable opportunity for exchange of views. But seldom is sound scientific information presented on some of these problems.

In 1946 Frank L. Marsh, head of the department of biology at Union College, circulated a trial or mimeograph edition of a book discussing many of these moot questions, and later presented many of them in classes at the Theological Seminary at Takoma Park. Now the Ministerial Association is sponsoring a revised edition of this work, *Studies in Creationism*, for use in the Reading Course for 1950.

When I read the first or mimeograph edition I liked it very much, for it seemed to me that the rank and file of our workers should benefit greatly by its study. Then recently I was asked to read the manuscript of the revised edition. I do not now remember a single point on which I thought that Dr. Marsh was wrong, either scientifically or theologically. This is saying a good deal, for altogether too much sheer nonsense has been in circulation on several of these questions. I regard it as a subject for thankfulness that Professor Marsh has been able to give us so much sound, safe, and enduring science on so many of these subjects.

For the chief part of a long lifetime I have been studying these problems of the true relations between science and religion. On many points I had to learn the truth the long, hard way. Professor Marsh also has had to learn many of these truths the long, hard way. After having had some of his college work in classes under me at Emmanuel Missionary College, he attended three prominent universities, and had to run to gantlet of all the false, deceptive scientific fallacies taught in such places. But through it all he held fast to his faith in those truths which are most surely believed among us. And we all ought to be thankful that now, at long last, we have this book which is being issued under the aegis of the Ministerial Association. I hope that every worker, young and old, will get a copy and study it carefully.

GEORGE MCCREADY PRICE. [Author and Teacher, Loma Linda, California.]

1950 Electives

Mr. Jones, Meet the Master,* Peter Marshall, Revell, New York, 1949, 192 pages, \$2.50.

It is not a happenstance that this book has achieved its eminence in the nonfiction list of best sellers. The radiant piety and intellectual honesty of the author, which drew packed audiences into Washington's New York Avenue Presbyterian church every Sunday morning, spreads itself over every page of these beautiful selections from his pulpit utterances.

The best introduction to anything Peter Mar-

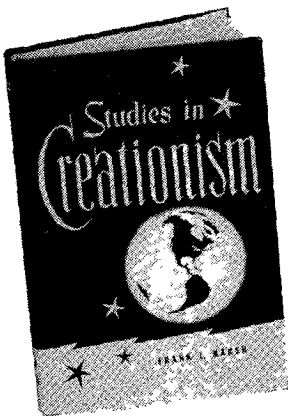
* Elective, 1950 Ministerial Reading Course.

MINISTERIAL BOOK-A-MONTH READING COURSE

FOR AUGUST

Studies in Creationism

Clear in definition, convincing in his logic, timely and arresting in his discussion, Dr. Marsh here gives the busy worker a valuable compendium of facts and readable information on the subject of creationism. Within the short confines of this volume the author has ably answered many questions baffling to the layman in scientific thought, and has provided a satisfying and reasonable solution to the apparent conflict between science and the Scriptures.



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About the Author

FRANK LEWIS MARSH for some years has been professor of biology at Union College, Lincoln, Nebraska. He has recently been elected to serve on the faculty at E.M.C. His field of specialization is ecology. He received his Ph.D. in botany and zoology at the University of Nebraska in 1940. For two summers he served as guest teacher of religion and science in the Theological Seminary. He is a member of the American Association for the Advancement of Science, of the Ecological Society of America, of the American Society of Mammalogists, and of the Nebraska Academy of Science, and is listed in *American Men of Science*, as well as *Who's Who in American Education*. He has written two other books (*Fundamental Biology*, and *Evolution, Creation, and Science*), and many of his articles have appeared in scientific journals and in our own denominational periodicals.



shall wrote is to know the man himself, for his dynamic personality dominates his works. While he was chaplain of the U.S. Senate, it was a common thing for senators to leave important committee meetings that they might hear him pray. The deep sincerity and direct boldness of his public prayers have permeated these sermonic epistles directed to the common man in the pew, whom he calls "Mr. Jones."

These sermons are not mere homiletic essays glossed with literary charm, but they throb with gospel appeal and spiritual illumination. His charge to Christ's "disciples in clay" is that they become an answer to the world's ills, and not part of the problem. He shows that the only power equal to this challenge is the power of the Holy Spirit, the only power "that can change the gears in a man's life from self-will to God's will."

Something of the originality of the style of this book is seen in such chapter headings as "The Tap on the Shoulder," "The Saint of the Rank and File," "The Powder Keg," and "The Problem of Falling Rocks." Each printed page is set up in exactly the form the author prepared his notes for the pulpit, giving accent to the phrases and expressions he wanted to emphasize. It is an eloquent piece of evangelistic literature.

H. M. TIPPETT, [Associate Editor,
Book Department, Review and Herald.]

Television—Servant or Master?* by Edward J. Carnell, Eerdmans, Grand Rapids, Mich., 1950, 196 pages, \$2.50.

Here is a thoughtful, sober, realistic book which poses serious questions to followers of Christ who weigh the decision whether to have television in the home. Dr. Carnell, associate professor of systematic theology at the Fuller Theological Seminary at Pasadena, California, avoids extreme and fanatical positions, and judges the questions he raises by the eternal and basic standards of Scripture. I would that every Adventist might read this book before buying a television set. Every minister should read it.

The kind of social and cultural problems attached to the advent of television are searchingly discussed. Will television, with its emphasis on low comedy, its demands on one's time, become a disturbing and dangerous secular influence, upsetting the atmosphere of our Christian homes? Will it bring the theater into our living rooms? Will it open the door of the home for the entrance of Satan? Will it do all our thinking for us? Is the quality of the usual TV program, produced to entertain great multitudes of people, above the level of the cheap, vulgar novel, or the low-grade movie?

Recognizing that the religious and cultural benefits of TV can be tremendous, Dr. Carnell is no pessimist about it. While pointing out its tremendous threat in the direction of corrupting youth, of invading Christian homes with its

present putridity and inanity, he does not fail to recognize that this may be altered. He points out that the conflict is the same hard one Christians face every day they live. "No one can be held responsible for the fact of television," he writes, "but one can be held responsible for what one does with the medium."

Get this book, and read its keen and stimulating discussion of this latest and boldest refinement of civilization that has come to bedevil the moral problems of God's people.

CARLYLE B. HAYNES.

Teaching Teachers to Teach,* General Conference Sabbath School Department, Southern Publishing Association, Nashville, Tenn., 1949, 380 pages, \$2.

At last we have it—a book on the science of teaching written for Seventh-day Adventists, by Seventh-day Adventists, in Seventh-day Adventist language.

For twelve years in our Sabbath School Training Course, we have been experimenting with various Sunday school textbooks, supplemented by Spirit of prophecy studies, but so often the language was technical, and the teaching theoretical. Now in one volume we have in simple, down-to-earth language, preceded and supported by pertinent paragraphs from the Spirit of prophecy, a scientific guide to better and more satisfactory teaching.

Sabbath school teachers in the cradle roll, kindergarten, primary, junior, youth, and senior divisions of the Sabbath school, together with ministers, preachers, and church elders everywhere, have received this book enthusiastically.

Parents are putting the same rules to work in their homes. Hundreds who have paid two dollars for their copy wouldn't part with it for five!

ERIC B. HARE, [Associate
Secretary, Sabbath School Department.]

The Gospel in Hymns, Background and Interpretations,* Albert Edward Bailey, Scribner's, New York, 1950, 600 pages, \$6.

Too few good books on the subject of hymns have appeared in recent years. Among the best undoubtedly is this well-written and complete story of more than 300 of the best hymns selected from ten important present-day church hymnals.

Each hymn is discussed, the significance of the words is explained, a history of the period is sketched, and the hymns and their authors take on a new meaning. The Reformation, the revival under the Wesleys, translations from the German, Greek, and Latin, and other phases of hymnody are adequately discussed.

This book is written as the culmination of a lifetime of interest in, and study of, hymnology on the part of Mr. Bailey, who has to his credit a number of other books, such as *The Gospel in Art*, *Christ and His Gospel in Recent Art*, and *History of the Hebrew Commonwealth*.

* Elective, 1950 Ministerial Reading Course.

* Elective, 1950 Ministerial Reading Course.

I find it difficult to lay this volume down, so interesting and stimulating are its contents. It is a *must* for every minister and worker who wishes to know more of the meaning of the contents of our *Church Hymnal*.

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

Doctors Courageous,* Edward H. Hume, M.D., Harpers, New York, 1950, 297 pages, \$3.50.

I have before me a copy of this intriguing new book. I have been following the development of this book by correspondence with Dr. Hume, the author, who asked us to cooperate in the preparation of this volume, and we gave him some of the material indicating the early history of our own medical work. In the preparation of this volume, however, he has concentrated on a lesser number of outstanding projects, such as the Vellore Medical School, the work of Livingstone, and the development of Yale in China.

I am deeply impressed with the material appearing in this volume, not so much from the standpoint of the detail of the missionary endeavor, as from the excellent over-all picture that he gives of our challenge in the various mission areas. Those who follow the book closely will be more intelligent, not only on the medical phase of foreign mission work, but also on world conditions generally. I believe this volume would be of outstanding value in the reading of our ministers. T. R. FLAIZ, M.D.

Prophetic Faith of Our Fathers, Volume I, LeRoy Edwin Froom, Review and Herald, 1950, 909 pages plus appendices, bibliography, and index, \$5.

This newly published Volume I presents, as does no other volume, the basic background of the interpretation of Biblical prophecies through the ages. It is the starting point for an adequate comprehension of prophetic truth. Although it is not an exposition of prophecy, it goes beyond what any other Adventist writer has attempted before in showing the origin of the leading points of prophetic truth dear to us, and also in tracing the development of differing beliefs and concepts—such subjects as the Anti-christ and the millennium—thus giving to our workers a broader base from which to approach the non-Adventist.

The extensive quotations and summaries of the varied and often opposing views of prophetic expositors, through the early and medieval periods, may at first seem confusing to the lay reader. But the worker, who must deal with people of other faiths, can see a great advantage in knowing the origin, background, and development of their various views, not only for his own information, but also for the effective presentation of the truth to others.

The author traces the rise of various interpre-

tations which have since become prominent in Protestant interpretation and in our own exposition, such as, for example, the year-day principle in time prophecies. But he is careful not to say that our views are true merely because their origin can be traced to the early church; error as well as truth can be ancient. Others, such as the Futurists, can find certain of their doctrines also in the early church. One of the author's principal theses is that the recognition of prophetic truth was progressive, that the "sure word of prophecy" was shining "more and more unto the perfect day" as successive fulfillments were reached and passed. This principle is amply demonstrated by the cumulative evidence of the vast material gathered in this work.

The author points out that the first Christians did not see the full implications of many of the prophecies because they were expecting the early return of their Lord, who had left them with the admonition to watch and be ready. They could not visualize the long stretch of centuries before them any more than our pioneers in 1844 could foresee the broad extent of prophetic fulfillment in the years ahead.

The Seventh-day Adventist worker knows that the early church, declining from its first love, absorbed various elements from its pagan environment, particularly after its elevation by Constantine. However, it may surprise the reader to learn that this change was paralleled by a distinct departure in the understanding of the prophecies. Not only Sunday and saint worship, but also certain prophetic interpretations—such as the earthly millennium and the Anti-christ as an individual tyrant or dictator ruling in Jerusalem—had non-Christian origins. And there was a definite connection between the changed prophetic concept of the millennium and the development of the totalitarian rule of the Roman Church. Prophetic interpretation did not, of course, rise in a vacuum, but was affected by, and in turn affected, the changes in the church at large.

The historical background material, although sketched in lightly, as would be inevitable in a book covering such a long sweep of centuries, is helpful in tying the prophetic interpretation into the over-all picture, and some of it furnishes glimpses of the effects of paganism on the church of the Constantinian revolution, and, of particular significance, the gradual growth of the Papacy. We see the Bishop of Rome, in Cyprian's time, at first as among equals, then becoming the judge of appeals in controversies, later the legally recognized "head of all the holy churches" and corrector of heretics, and finally a territorial ruler, prince of a religio-political empire.

The author shows that the medieval Papacy is based largely upon the forged "Donation of Constantine" and, strengthened by monasticism

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* Elective, 1950 Ministerial Reading Course.

Modern Church Music

(Continued from page 8)

Adam Geibel, Ira B. Wilson, and J. Lincoln Hall, with the Hall-Mack and the Tullar-Meredith companies as their leading publishers, began publishing in the '90's a new type of Sunday school music, which became quite popular in the large cities with their big Sunday schools and well-organized choirs. This music had only one part—the melody sung in unison—with very rhythmic instrumental (usually piano) accompaniment, and often with antiphonal passages for men and boys. This type of song was excellent for festival occasions, but has never replaced the four-part gospel song.

As we have seen, the American Sunday school music leaped the ocean. Not only were the new American songs reprinted and freely used in England and Scotland, but their use furnished both model and inspiration for composers in those countries. The use of the gospel song has proved extremely valuable in mission fields everywhere.

Why has the gospel song had such wide influence upon the music of the church? It has combined the effective qualities of both the American hymn tune and the spiritual. It has the harmonies and the major scale of the former, with something of the form and freedom and vigor of the sacred folksong. It is decidedly evangelistic in purpose and spirit, emotional in character, and devout in attitude. Its music is definitely people's music—simple, appealing, and melodic. It received its name in England, where, as we have seen, it became quite popular, both before and after Sankey's great evangelistic work there.

Other composers and compilers who have kept the gospel song alive should be mentioned: E. O. Excell, who with the able assistance of Charles H. Gabriel produced several books of great popular demand; and later Homer A. Rodeheaver. Mr. Gabriel was music editor for the Rodeheaver-Sunday Evangelistic Company for some time. He was a leading exponent of the freer and more rhythmic western type of gospel music. He was extraordinarily versatile and gifted, and his influence upon the gospel song has been great. Another successful writer of gospel songs cooperating with Mr. Rodeheaver was B. D. Ackley. The Rodeheaver Hall-Mack Company of more recent years has made immeasurable contribution to the field of gospel music.

Most of our readers are familiar with the present trends in gospel singing, and with the use being made of it today in evangelistic and other church activities. Perhaps there is too great variety of taste in the Christian Church today (as is shown by the multiplicity of denominations and sects), and in the needs and desires of worshipers, for any one type of church music to gain universal acceptance. There does seem to be a definite return to hymns

of a more sedate type among the "settled" denominations.

The appearance and general acceptance of *Gospel Melodies* and of the *Church Hymnal* give evidence of the same trend in the Seventh-day Adventist Church. There is a growing consciousness of the musical heritage of the church, and of our great indebtedness to the saints and masters of the past and current writers as well, for the songs we sing.

There are many among us who are not satisfied with the music of the past. They are producing songs and hymns of their own, and these are winning or have won a place in the hymnody of the church. There is need for more work of this type. Seventh-day Adventists hold a peculiar place among the religious groups of the world. They have a unique message for the world. Neither the type of preaching nor the methods of evangelism in common use among other church groups would be appropriate and acceptable in the remnant church.

Likewise, the pioneers of this movement found a need for unique songs of the message. There grew up, therefore, a considerable repertoire of "early advent hymns" which played an important part in the establishment of this denominational group and in the spread of the important message they had to give to the world. Many of the songs adopted for their use were borrowed from existing church hymnals, but many others were composed and written by the pioneers themselves. There will not be room in this present study to name even the more important producers of songs among the Advent believers, but at least the names of Annie R. Smith and F. E. Belden, with his *Christ in Song*, should appear.

In these closing days of the great Second Advent Movement there is equal need for songs of the hour. This movement is going to culminate in glorious power and victory. Why should there not be a special "flowering" of musical talent to aid in the final triumph?

It is patently not easy to write either a new hymn or a new tune. When one thinks of the thousands of hymns and songs that have been written, and considers how few of them have stood the test of time, one is tempted to decide that it would be useless to try to produce anything original or successful. But we can be sure that our God will inspire many of our musicians and authors to do more work of this type to fill the present and future need.

Let us all pray that this may be so, and that all who are able will be led to produce more "songs of the kingdom," more "music of the message" that will take its place among the great hymns and songs of the past, and thus become a part of the great musical heritage of the church—nay, more, that will be used of God to bring this gospel of the kingdom to its full fruition, to the glory and praise of its heavenly Author.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Health Feature Stressed in Atlanta Effort

By J. WAYNE McFARLAND, M.D., *Associate Secretary, General Conference Medical Department*

A PROMINENT feature during the evangelistic effort held at Atlanta by M. K. Eckenroth and his group of workers was the Better Living Series. This consisted of: (1) health talks at the evening meetings, (2) health demonstrations, (3) a nutrition and cooking school, (4) radio health broadcasts, (5) meetings with the workers, and (6) health correspondence school.

1. HEALTH TALKS AT EVENING MEETINGS.—On the evening before the first health talk, Elder Eckenroth introduced Dr. and Mrs. Vollmer and me, and each of us spoke briefly on the health institute and the part a strong, healthy body has to do with better living. The series of talks in the evenings covered the following topics:

1. "Man, the Masterpiece of Creation."
2. "So You're Tired of Being Sick."
(Simple natural remedies—sunshine, exercise, rest, etc.)
3. "As a Man Thinketh So Is He."
4. "Food and Your Personality."
5. "Is All Miraculous Healing Divine?"
6. "Tobacco and Alcohol."

2. HEALTH DEMONSTRATIONS.—The health demonstrations were a special feature which preceded the evangelist's message on the nights he spoke. They were but ten to fifteen minutes in length. These demonstrations included:

1. Use of Heating Compresses.
2. Kenny Pack—Demonstration Alternate.
3. Hot and Cold Foot-Tub Bath.
4. Cold-Mitten Friction.
5. Fomentations.
6. Cold Compresses.

These demonstrations were conducted by graduate nurses who were in uniform. An explanation of how, why, and when to use these simple treatments was given while the nurses were showing the audience the procedure. After the demonstration period the topic for the next health talk of the Better Living Series was announced, and the audience was reminded of the cooking school, which was started at the very beginning of the health institute.

3. NUTRITION AND COOKING SCHOOL.—Mrs. Vollmer, from the Pacific Union Conference, was the instructor for the school of nutrition and cookery. These classes were held daily in the afternoons from two to four in the Modern

Ice Center Building, located in the very heart of Atlanta.

This school was a real success. Mrs. Vollmer had well over one hundred in attendance daily, and the group kept growing. "Wherever the truth is carried, instruction should be given in regard to the preparation of wholesome foods." —*Gospel Workers*, p. 233. We feel that no effort is complete without a cooking school. We wish to pass on this valuable suggestion—have a nursery school along with your classwork, and you will have the young mothers coming. This feature was greatly appreciated by the ladies in attendance.

4. RADIO HEALTH BROADCASTS.—Every morning a half-hour broadcast was given on better living, and this, contrary to what you might expect, was the easiest feature to prepare of the many-sided health program that was being carried forward. It consisted of a panel discussion by our own Seventh-day Adventist doctors who were practicing in Atlanta, and Dr. and Mrs. Vollmer in addition. Elder Eckenroth was the interrogator.

The radio audience was invited to send in questions, and these were answered and discussed over the air. Needless to say, this was a real drawing card for the meetings. None of the local physicians' names were given out over the air, and all the questions were answered in such a way as to avoid any ethical difficulties. Some of the questions were: (1) How can I reduce? (2) What will put on weight? (3) What causes cramps in the legs? My doctor says to cut down on smoking. Can tobacco cause such a thing?

In many instances a spiritual lesson was given in answering the questions. The doctors of Atlanta, some of whom had never been on the air, thoroughly enjoyed helping out, and this radio broadcast continued after the Better Living Institute was over.

5. MEETINGS WITH THE WORKERS.—After the morning radio broadcast we all met together to study, pray, and learn more fully how God intended a city to be worked. Dr. Vollmer led out in these meetings. This was one of the most inspiring parts of the health evangelistic effort.



These were practical meetings on how to meet objections, what a minister can do with no medical help, what and where to find source material on health. One textbook used was *Health Evangelism*, by Dr. Mervyn Hardinge, published at the College of Medical Evangelists, Loma Linda. Another was the booklet *How to Keep Well*, a compilation of articles from *Life and Health*, ordered through the Book and Bible House.

6. HEALTH CORRESPONDENCE LESSONS.—Those who wished a more extensive course in health and nutrition were offered a twelve-lesson course by correspondence. The Florida Sanitarium kindly consented to correct these lessons. The set used was the Home Health Education Series, published by the Pacific Press. This course was announced over the radio, in the evening meetings, and also on the handbills.

The enthusiastic support of all the workers and the sincere appreciation expressed by the people attending the Better Living Institute made this one of the finest evangelistic campaigns we have had the pleasure of taking part in. It is time we unite all our forces—medical, ministerial, and educational—in getting the truth before the people in the large centers of population. May we suggest that you reread chapters 13, 17, and 18 of *Medical Ministry*, on how to evangelize a city.

AN instructors' course in nutrition and cookery will be given at Loma Linda, August 6-11, by the School of Dietetics. It will be scientific, practical, and up to date. The course is open to all workers and their wives. Correspondence should be directed to Miss Lydia Sonnenberg, C.M.E., Loma Linda, California.

Clinic Wins Co

By ROBERT F. D.
S.D.A. Clin

AFTER two years of practical application I am firmly convinced of the premise that the divine blueprint is still the best medical guide available to S.D.A. physicians anywhere in the world today. If our medical counsel is to be the last revelation given to man, then it must be as practical today as it was in 1890. It must be as practical in the arctic or in the tropics as it is in the homeland. It must be as practical for a nurse with a treatment room as it is for a hundred-bed sanitarium. It must be as practical for work among paupers as it is for work among the wealthiest of the land.

In Trinidad, British West Indies, we work under conditions far from ideal—in appalling poverty beside a wealthy minority, in the most diseased island in the Caribbean, among a 95 per cent colored population of East Indians, Chinese, Negroes, and Creoles, speaking every language under the sun. In its favor we are grateful for the strength of our highly esteemed organized work, for the guidance and counsel of our union and mission officers, and for the cooperation and loyalty of our staff of national workers.

Briefly, this is how we worked the plan:

1. First we noted this instruction: "The Lord is speaking to His people at this time, saying, Gain an entrance into the cities, and proclaim



Community Friends

UNLOP, Director,
ic, Trinidad

the truth in simplicity and in faith."—*Medical Ministry*, p. 299. So we started in a city, Port-of-Spain, with a population of some 100,000 people. Providentially we succeeded in securing a newly built apartment of five rooms centrally located, and after hanging up a sign, "Seventh-day Adventist Clinic," we had a dedication ceremony and opened the doors.

2. Next we considered this counsel: "As physicians unite with ministers in proclaiming the gospel in the great cities of the land, their combined labors will result in influencing many minds in favor of the truth for this time."—*Review and Herald*, April 7, 1910.

So we worked hand in glove with our ministerial brethren in preaching the Word, giving health lectures, temperance demonstrations, and the like in our churches throughout the field and with other groups, such as the W.C.T.U. and the Red Cross. News of our work soon spread, and droves of patients began to come from all corners.

3. "High prices are current in the world; but correct principles are to be brought into our work." "Let mercy and love of God be written on every dollar received."—*Medical Ministry*, p. 126.

Accordingly we planned our time and fees to accommodate rich and poor alike. In the morn-

ings the clinic opened for the poor, at a fee of 25 cents each. In the afternoon fee-paying patients were seen at \$2 each, which is standard here. Attendances soared. Some were waiting in the moonlight as early as 2 A.M. for our doors to open. Keeping them back is one of our major problems.

4. "Let many now ask, 'Lord, what wilt Thou have me to do? It is the Lord's purpose that His method of healing without drugs shall be brought into prominence in every large city through our medical institutions.'"—*Counsels on Health*, p. 394.

Every patient is counseled as to the best suitable diet, and appropriate printed sheets are given. The bulk of our medical supplies consists of vitamins, minerals, concentrated food extracts, antibiotics, et cetera, and great stress is laid on the efficacy of physical therapy as a means of treating disease. Our physiotherapy department consists of simply two cubicles, a fomentation tank and cloths, some ice, a jar of massage cream, one infrared lamp, a jar of common salt, and two consecrated workers who believe more in a good hydro treatment than all the medicines one can swallow. Hundreds have greatly benefited by these simple treatments, and many prominent business people come regularly for hydrotherapy. One of those who in previous years was unfriendly to our members when approached for Ingathering donations, this year asked our minister to step into his office. After a word of appreciation for our work he wrote out a check for seventy-five dollars.

5. "Lectures on health topics should be given. These lectures will open the blinded understanding, and truths never before thought of will be

fastened on the mind.”—*Medical Ministry*, p. 260.

These health lectures have been in progress now for two months, and they are proving an enormous success. Starting with the director of medical services of the colony, we have had the best doctors available to lecture on such subjects as hygiene of the home and the person, tuberculosis, venereal diseases, malaria, tropical diseases, dental and oral care. Each lecture is accompanied by demonstrations on hydrotherapy, cooking, or home nursing, with appropriate motion pictures to illustrate the talk. The lectures are immensely popular, and our attendance is greater than we can crowd into the large hall at the clinic. Soon we shall introduce a regular evangelistic series.

6. “The circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease,—knowledge that would be a great blessing to those who cannot afford to pay for a physician’s visit.”—*Testimonies*, vol. 7, p. 65.

In the light of this testimony we have provided a literature stand for the use of patients, and a good supply of our health and religious literature is available free of charge, with a special desk containing larger volumes that may be purchased from the receptionist.

7. “When you neglect to offer prayer for the sick, you deprive them of great blessings; for angels of God are waiting to minister to these souls in response to your petitions.”—*Medical Ministry*, p. 195.

It has been a source of real pleasure to see the response of patients to prayer. We have made it a habit to pray with each patient when we make a home call. We have never had a refusal yet. Indeed, many ask us to pray for them before we suggest it. On more than one occasion we have been called to hospital or to private home with the special request that prayer be offered for the sick. The resulting comfort and assurance to the patient is more beneficial than anything found in the pharmacy.

Summarizing the Results

In summarizing the two years’ work here, several points are worth mentioning briefly.

As far as popularizing the name of Seventh-day Adventist and drawing the attention of the public to the educational, evangelical, and medical phases of our message, this method is without a peer. There is no village in Trinidad where our work is not known. Many have even come from islands far across the Caribbean “to see for themselves.” Prejudice is readily broken down when it is understood that we are serving all races and religions without preference or bias.

Although only nine souls are known to have been baptized as a direct result of our work, it is realized that indirectly, larger spiritual ends

have been attained, and eternity alone will reveal just what has been accomplished. Considerable literature has been scattered abroad, and other seeds sown by personal contact will one day bear fruit.

The interest aroused by this work has led many to inquire when a sanitarium, run along familiar Adventist lines, will be available to the public. We feel that such a step is in full harmony with our medical blueprint, for the full impact of our medical work is not realized until patients are treated as lying-in cases under the care of consecrated nurses and staff.

One’s confidence in the divine inspiration of our medical program rises to higher planes when it is shown to be completely practical and ethically sound. As we consider the warning that the medical work alone will be carried on by us as an organization in the last days, we should move forward with a courage commensurate with that of our early pioneers, who espoused so unpopular a cause, for we enjoy the distinct advantage that, whereas their courage was born of faith, ours is born of a century’s trial and experience.

Conducting a Cooking Class

II. Building Foods—Proteins

By ESTHER CHRISTENSEN REISWIG,
Syracuse, New York

MEMORY GEM: “This talent [the art of properly preparing food] should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health it is the most valuable of all gifts.”—*Medical Ministry*, p. 271.

Prayer.

Brief review of last lesson.

I. PROTEINS: 10 PER CENT OF DIET.

1. Proteins made up of twenty-two different elements, or building blocks, called amino acids. A protein that contains all building blocks essential for building up and repair of every type of tissue cell in body is called a complete protein.
2. Complete proteins: soybeans, milk, eggs, buttermilk, peanuts, garbanzos (chick peas), cottage cheese, corn germ, cheese, meat.
3. Incomplete proteins: fruits, cereals, lentils, peas, beans, vegetables, potatoes, most nuts.
4. Protein cannot be stored in tissues in excess; must be supplied to body in regular amounts.
5. Following list of foods will ensure sufficient protein each day for a person weighing 154 pounds.

Food	Amount	Grams of Protein
Milk*	1 pint	16
Cottage Cheese	5 tbsp.	20
Egg	1	6
Greens	½ cup	2
Nutmeats	½ ounce	3
Legumes	½ cup	2
Potatoes	½ cup (med.)	2
Bread	3 slices	9
Cereals	½ cup	3
Other fruits and vegetables		3-5
TOTAL		68 grams

6. Adult calculation:

- Ideal weight in pounds divided by 2.2 equals the weight in kilograms of protein needed. 154 pounds divided by 2.2 is 70 kilograms.
- We need from three fourths to one gram of protein for every kilogram of body weight.

II. HABITS OF EATING.

Ministry of Healing, pp. 303-310.

Counsels on Diet and Foods, pp. 107, 126, 138-142.

"Give your stomach a chance; it may be doing wonders with your blunders."

III. FLESH AS FOOD.

Ministry of Healing, pp. 311-317, or *Counsels on Diet and Foods*, pp. 373-416.

Disadvantages of flesh diet.

- Animals diseased.
- Poor source of vitamins.
- Tendency to putrefaction.
- Blood prohibited in Bible. Acts 15:20; Gen. 9:4.
- Acid reaction in blood.
- More costly than most proteins.
- Liability to take disease increased tenfold.—*Counsels on Diet and Foods*, p. 386.

IV. EFFECTS OF TOO MUCH PROTEIN.

- Induces a toxic condition.
- Strain on liver and kidneys especially true in later months of pregnancy.

V. EFFECTS OF TOO LITTLE PROTEIN.

- Growth may be stunted.
- Earlier signs of aging.
- Functional nervous disorders.
- Lessened efficiency and vigor. (Tired feeling in the morning.)

"Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet."—*Counsels on Diet and Foods*, pp. 380, 381.

"Many who are only half converted on the question of meat eating will go from

God's people, to walk no more with them."—*Counsels on Health*, p. 575.

VI. SOYBEANS AS HUMAN FOOD.

1. Nutritive value.

Soybean wrongly named, for it is not a bean at all. Has nearly 40 per cent protein, while other beans, such as navy and Lima beans, have only 20 per cent. Soybean protein is only known vegetable protein of full biological value, which means it can be used instead of meat, eggs, and milk protein, thus making a vegetable diet sufficient. Soybean contains 20 per cent oil, while the ordinary bean has practically none. Soybean protein is complete with all essentials to growth and normal development. It was found at laboratories of Dr. Sherman, of Columbia University, that human organism retains more nitrogen from soybean protein than from meat protein, with an evident preference to soybean protein. Soybean rich in phosphorus and lecithin, a necessary constituent for building the human nervous system. Soybean a food of biological value, 20 per cent oil, of alkaline ash, and contains all the vitamins.

- Soybean flour has a slightly sweet flavor, somewhat like that of crushed nuts. Because of its rich oil values, soybean flour gives a richness and smoothness to the foods in which it is used. It keeps well without becoming rancid. When 15 per cent soy flour is used in bread it gives twice as much protein as all-wheat flour. One fourth soy flour may be used. One fifth soy flour makes bread alkaline.

VII. ASSIGNMENTS.

- Study *Ministry of Healing*, pp. 311-324, or *Counsels on Diet and Foods*, pp. 363, 373-416, 195-213.
- Prepare one of today's recipes and bring sample to next class.
- Make a list of all food eaten today and compute protein taken. Bring result to next class. Use sheet E-8, "Eat the Basic Seven Every Day," for this list. (Maltex Company, Burlington, Vermont.)
- Bring your favorite protein recipe to class (not meat, however).

VIII. DEMONSTRATE RECIPES AT END OF LESSON.

The teacher should be prepared to demonstrate making of gluten if the class wishes it done. (It is not really necessary, however, for it can be bought in cans.) On flannelboard demonstrate a well-balanced dinner.

(For recipes see page 30)

* Use pasteurized milk, for raw milk may cause dysentery, undulant fever, or typhoid fever.

RADIO AND TELEVISION EVANGELISM

Plans, Methods, Techniques, and Objectives

Telecasting the Advent Message

(Concluded)

By R. H. LIBBY, *Telecaster*
Baltimore, Maryland

THE television personnel smile at our gimmicks, as they call them. We have them—visual aids or object lessons for the eye and ear. For example, a set of stairs—which we label “CONVICTION,” “CONTRITION,” “CONFESSION,” “CONVERSION,” “ADoption”—is displayed, one label added to each consecutive step weekly. Building blocks are mortared together and labeled, “WORD OF GOD,” “FAITH IN GOD,” “COMMUNION WITH GOD,” “OBEDIENCE TO GOD,” and on top of them all we place a cross. Or perhaps it will be a cup and saucer representing the heart, waiting to be filled with the “breakfast drink” of God’s Holy Word, enriched with the cream of faith and sweetened with prayer. A row of Bibles may be before us on the desk. We discover the cross of Christ in Old Testament prophecy, and stand a cross on top of each Bible as we read from one Old Testament prophet after another. An artist has the texts printed on the easel and one by one forms the outline of a cross around each reference as we read. We must always have action! Action!

Here are old-fashioned balances, in which we weigh the motives of “FEAR,” “SELF-INTEREST,” and “LOVE,” against “OBEDIENCE.” The obvious results say more than words. Call them gimmicks if you wish; they are visual devices that teach truth effectively. The simple object lesson works well on television. We must have more of them. Men who are interested in this method should pool their ideas for the common good. Charts and plywood images can be used with effectiveness. The blackboard is out. Set up an easel with suitable-sized newsprint sheets, and use charcoal crayon. The contrast is much preferred to board and chalk. But better than charts are miniature objects on a long desk top which can be placed one at a time, with eye-attracting power. Use a helper to arrange these while you talk with him. Let the audience watch you explain your message to him. Use three-dimension objects where possible. Since the eye teaches more than 80 per cent of what we know, we must search for the finest methods of presenting truth.

Pictures on television will save many a headache to the evangelist and station program manager. They can take the place of live figures where necessary, and prove most helpful. Silent

films can be used while you narrate the message. Be sure to have a receiving set before you in this case, so that you can talk in tempo with the film speed. There is great need for films varying in length from one to fifteen minutes—films that teach the message. Sound films will speak for themselves. But remember this, your audience can instantly detect filming from real-life action. Do not deceive yourself into believing that they will not know the difference. The film is your crutch, not your motive power. Use it sparingly.

Slides are needed too. They present a problem, however, for many slides that are excellent on the projector will never do on television, since they lack the necessary contrasts in color, or in the black and white that the TV screen demands. Color slides with predominating reds, light greens, pinks, and yellows make weak showings on television. Sharp black-and-white slides are best at present. Cloud scenes look more like smoke from grass or forest fires. There is a dearth of suitable slides for television use. The full or half-tone print in black and white is very fine. Color prints in 9” by 12” are good, provided the colors are sharp and deep in tone. Blues add strength to the color print in this work. Pastel colors and hand-painted slides are ineffective. Standard Bible Art Pictures are good. They will make the beginnings of a good picture library. For television use, the picture should have horizontal length and vertical dimension to fit the camera frame. The station has its own projection room with movie and slide projectors, and also balopticon facilities. Use it and save the cameras much hard “shooting.”

With fast-moving, live programs of human interest we try to make the work of the camera men as easy as possible. Too much camera work tangles up the presentation and causes unavoidable blunders. Our programs tend to contain too much, we fear. One must work for simplicity to please the production men, but we cry for action. Between producer and evangelist perhaps a happy medium can be reached.

What about the “fan” mail? Yes, we have it. It varies with the presentation and interest it arouses. It may drop to fifty or seventy-five letters weekly, or it may rise to three hundred. If we get one hundred and fifty pieces weekly we are doing average work. We are striving for better than that. Mail, telegrams, special deliveries, phone calls, and personal appearances come to us according to interest. Mail gauges, in part, the size and interest of the audience. Mail gives the personal touch to the work. Mail

is our means of contact and provides the major portion of our mailing list. Never a letter goes out without a piece of literature in it and a Bible school enrollment card.

And how do we get our mail? We ask for it repeatedly. We promise literature to those who write for it. We offer pictures, magazines, booklets, and even books, free of charge. Our prayer list brings our finest mail, as does our Bible school. The weekly Bible quiz draws real attention. People always like to prove that they know something, and know it better than do others. We let them demonstrate in this way. Most answers are correct, and everyone gets a booklet, while the first correct answer may receive a copy of *Bible Readings* or a children's storybook.

The "book for the month" also draws mail and phone calls. Many people write just to tell how the program inspires them, and of the blessings they receive from it. Our telephone calls are of special interest. Folks call in while the program is closing, and for thirty minutes thereafter, to ask for our book-for-the-month offer. Our secretaries are on the job and make short visits over the wire, inviting them to enroll in Bible courses, or listening to them tell of their enjoyment of the message. These personal conversations very effectively give us the pulse of the audience.

Music on television is a subject of its own. Here is real strength or painful grief. We have tried a wide variety of musical talent. From experience we conclude that we need an electric organ, a baritone or tenor soloist, and also a contralto voice. Add to that a ladies' trio and a male quartet, and we are ready to go to work. Choirs do not lend themselves well to our work. Cameras have never done justice to our choirs. They lack action and do not appeal as strongly as do the smaller musical groups. Instrumental music must be given in very small doses, because it lacks the desired action. The audience may watch an orchestra momentarily, and then long for the next thing on the program. Words to interpret music are lacking in instrumental music, and with a shortage of action, instruments must take a lesser role on the sacred program.

The average Adventist evangelist will always need more music; therefore we will have to emphasize the message above all else and with varied methods, to take the place of what he lacks otherwise. This is wise from all viewpoints. We are on the air to give the message. Music is perhaps like the frosting on the cake, but it is not the cake itself. Musical numbers should be short—from one to two minutes at most in length, and that means one or two stanzas only.

Seventh-day Adventists will discover that effective television programming will demand something in vocal interpretation that few possess today. For a gospel singer to stand before

a camera and sing with little vocal expression, no facial emotion, and nothing of the legitimate dramatic art about him, is to put sacred music in a most unenviable light, since TV audiences are accustomed to seeing the worthless popular airs of the day made to live with expression. We have a great need here that must not be overlooked. Music must not dominate the program. We find that from seven to ten minutes of music on a half-hour program gives us the desired balance.

Television is a time-consuming task. It demands all the ingenuity that a man can muster. One needs to be filled with ideas that work. The question is not so much, "*What* shall I present?" but rather, "*How* shall I present my message?" Television is a full-time job. Are you a pastor? One cannot do both tasks well at the same time. A thirty-minute program will demand the full time of a script-writer-director. And if he puts his best into it, he will be overworked.

Does television pay? It pays immediate dividends in the removal of denominational prejudice. It makes the public conscious of Seventh-day Adventists in a way never before possible. It convinces of truth beyond anything that radio has ever done. People see you; they think of you as an acquaintance; you obtain easy access to hearts and homes. It acquaints the community with the beliefs and practices of the church. It lays the ground work for more effective public efforts and for larger personal evangelism.

Television is here to stay, and we are convinced that God has provided it for the hastening forward of the third angel's message. No channel of communication has ever compared with it as a means of getting into the homes of the people. Simply because the devil has distorted its purpose should not delay us in putting it to work for God. May God bestir our denominational leadership to the adaptation of this miracle of communication to the giving of the gospel. This means that we must from the first identify ourselves openly, which we have done. The result is that ministers, doctors, and professional men are watching with interest and are in communication with us. The announcement affected our Bible school enrollments for a time, but the mail came in as heavily as ever, and now our Bible school is increasing regularly and consistently. Three months of TV Bible school promotion increased the conference Bible school 30 per cent above the enrollment for the entire preceding year.

A good program filled with the Spirit of God will hold an audience and win souls. Television is not radio. Radio is work; but television is slavery. Do not enter the field unless you have untold energies, time, and talent for the task, and strength beyond your years. May God raise up men who will make television one of God's great soul-saving instruments for the finishing of the gospel task.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Binding Off Bible Club Interest

By ARTHUR E. LICKEY,
Lynwood, California

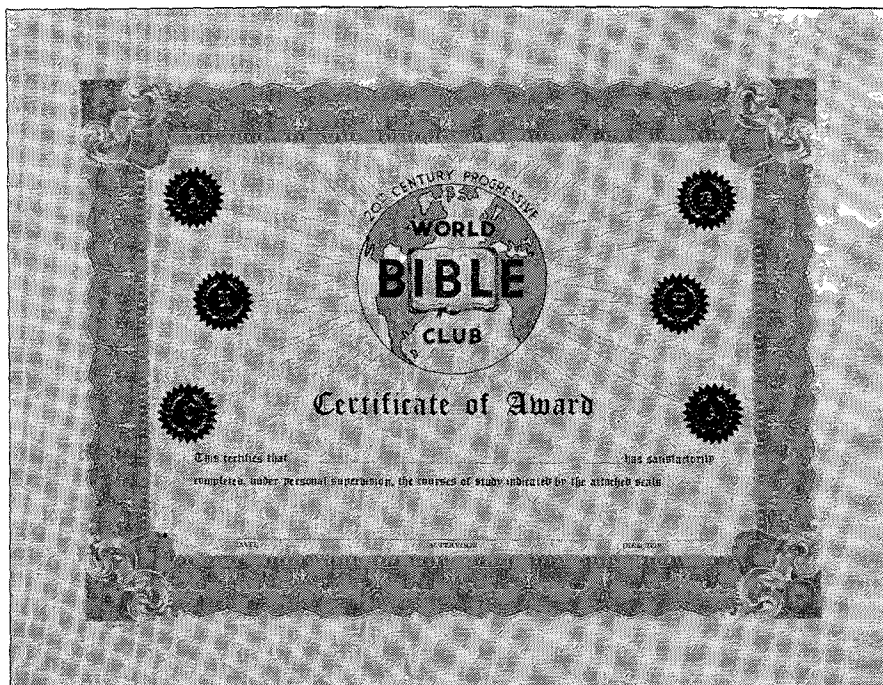
SINCE no two situations are identical, plans for binding off the interest will naturally vary. In general an effort will be made to transfer the special interest to a baptismal class. If the Adventists in the groups will attend this class, it will make it a perfectly natural move.

Twentieth Century Course 2 is ideal for this work. In ten lessons it traces twelve important truths right through the Bible, from Eden lost to Eden restored. The lesson topics are: (1) The Days of Eden. (2) The Period of the Patriarchs. (3) The Time of Abraham. (4) The Jewish Nation. (5) The Days of Christ. (6) The New Testament Church. (7) The Apostate Church. (8) The Protestant Reformation. (9) The Remnant Church. (10) The New Earth.

Each lesson deals with the same twelve points and is based on the text, "The Son of man is come to seek and to save that which was lost." Luke 19:10. The entire course is thus gospel centered. The twelve points of each lesson develop as follows:

1. MAN CREATED SINLESS.—This is the first point in Lesson 1. In Lesson 2, dealing with this point, we see God's plan to separate man from sin and from the world in the process of restoring the image of God. This *separation from the world* idea carries right through the ten lessons, until in Lesson 10 we have "Man Sinless" in the new earth—complete restoration. By studying this idea step by step we avoid the more sudden pressure and make it easier to accept by degrees. In Lesson 7 the student discovers that instead of separating from the world, the church united with the world. In Lesson 8, on "The Protestant Reformation," the principle of separation is seen again. Then in Lesson 9, on "The Remnant Church," God's call for separation is clearly presented.

2. THE SABBATH. In Lesson 1 the Sabbath is found in Eden. The weekly day of rest is touched in each lesson as we move through from Genesis to Revelation. In Lesson 7 the counterfeit Sabbath is revealed, and in Lesson 9 the true Sabbath is restored in the remnant church. In Lesson 10 we find the Sabbath in the new earth—a perfect restoration of what was lost.





Help in **E**VANGELISM

One of our veteran Seventh-day Adventist Bible workers, Miss Rose E. Boose, has written a book which will be welcomed by those who are interested in soul winning. That includes practically every member of the church.

Let's Study the Bible

is the title of this new book. It considers each book of the Bible, the historical background, the main theme and doctrines, the Bible characters, and the relation of the book to other parts of the Bible. Lay evangelists, Bible workers, and ministers will be particularly interested in this new volume. We have no other book comparable to it, so it should be in demand by our people generally.

It is a very timely volume and contains information which might take the casual reader years to obtain.

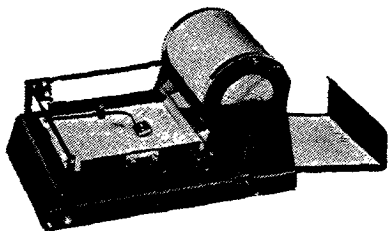
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3. **THE LAW OF GOD.** Here again the subject of the commandments is found in each lesson and is studied as it is developed up to that point in Biblical history. The man-made change appears in strategic Lesson 7, and the true Sabbath restored in Lesson 9, following the same teaching pattern as for all the twelve points of each lesson.

4. **THE GOSPEL.** In Lesson 1 the gospel is not yet revealed, for there was no sin in the original plan of Eden, hence no need of the gospel. This is made clear. Then the gospel is unfolded step by step through each lesson.

5. **THE BLOOD.** There were no blood sacrifices in Eden before sin. As we proceed through the lessons, the blood sacrifices develop into the sanctuary plan, culminating with the most holy place of the heavenly sanctuary, and then with God's moving His sanctuary to this earth.

6. **HOME, ORGANIZATION CENTER.** Beginning in Eden with the home as the center of society, we go from lesson to lesson, and watch the development of church organization. This empha-

sizes the vital place of organization, and prepares the student to step over into God's organization of today.

7. **HOME, WORSHIP CENTER.** Lesson by lesson, from Eden to Eden, we trace worship as it develops from the family altar to Melchizedek, to the Levitical priesthood, to Christ our High Priest.

8. **THE TITHE.** The tithing principle is traced from the tree of knowledge of good and evil right through the Bible, lesson by lesson, precept upon precept, here a little and there a little. This avoids the too sudden pressure of this testing point.

9. **THE GIFT OF PROPHECY.** From Lesson 1, when man might speak with God face to face, the gift of prophecy is traced step by step, lesson by lesson. There is no abrupt presentation of this delicate issue.

10. **LIFE AND DOMINION.** In Lesson 1 man is given life and dominion. These he lost. Then step by step through the lessons we trace the promised restoration, climaxing in the second coming of Christ and the new earth.

11. **FAITH AND OBEDIENCE.** These twin watchwords of the Bible are followed lesson by lesson. Law and grace, faith and works, are set forth in clarity, simplicity, and proper perspective.

12. **A WORLD MESSAGE.** In Lesson 1 we point out that there was no need for a world message to be borne by preaching. Then we trace in the following lessons the development of God's plan to reach the world by entrusting truth to His chosen instruments and having them present it to the world. This leads easily to the great Second Advent Movement.

When the ten lessons are finished the student receives a graphic two-color chart which summarizes the lessons. It really is a summary of the basic twelve points of his lesson and test papers. By using test papers the student gains a clearer understanding, and also is led to commit himself by degrees through the personal questions used in the test papers.

SPECIAL SPIRIT OF PROPHECY BOOKLETS. Since each lesson is based on a quite definite period of time, certain chapters from the Conflict Series, by Ellen G. White, make perfect supplementary reading. Such chapters are selected and printed in ten 20th Century Library booklets, one to each lesson, and numbered 1 to 10 respectively. They are 10 cents each, and may be used if you wish. They prepare the way for an easy and natural acceptance of the Spirit of prophecy.

Twentieth Century Bible Course 2 is available in filmstrips from the Mayse Studio. Many prefer to use these for class teaching. At the close of the class period give out the lesson just taught, and take up the test papers for the previous lesson. It is not best for the student to have a lesson before it is taught.

A Suggestive Plan as a Flexible Pattern

Consider a fifteen-week series of public services and twelve weeks of Bible club work in the homes. This gives you the first two Sunday nights to stimulate enrollments for the clubs.

Start the clubs on the Tuesday night after the second Sunday night. In ten Tuesday nights cover the ten lessons of Course A, or any grouping of ten lessons you may choose, adjusting the schedule of topics to your plans.

Then for the eleventh and twelfth Tuesday nights of club work use the first two lessons of pre-baptismal Course 2. This will initiate all into the finishing course. Do not press controversial points too strongly.

You now have left two more Sunday nights of your fifteen-week series. If you will close your series with eight consecutive nights (which people easily rally for), you may transfer your interest from the clubs to your meeting place, and finish the remaining eight lessons of Course 2 at a special class preceding the evening meeting. All who finish Course 2 will receive the extra seal "E" on their certificates, since that seal certifies Course 2. Switch your entire group's membership, Adventist and all, to the central class.

From this survey of the place and use of Course 2 in binding off Bible clubs and public work you may find something that you can adjust and adapt in a dozen ways for your particular situation. No two men work just alike, and no progressive man ever works twice just alike. In all cases personal visitation and work are necessary in addition to public work and group work. Sufficient has been said here to point a direction we hope will be toward the right goal.

The book *Fundamentals of the Everlasting Gospel* provides a most attractive and appropriate way of summarizing our message, and may be given to those baptized or even to all those finishing the baptismal class. A careful study of the book *Minister-Layman Movement* will provide suggestions for a basic pattern of work which may be shifted many ways for many minds and situations.

This is the final article in the series on minister-layman cooperation in soul winning, started in the January number (page 13). For further particulars on books mentioned in this connection, please turn to page 32.—EDITOR.

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God's Remnant Church

By ADDIE MAE KALAR, *Bible Instructor, Medford, Oregon*

I. GOD ALWAYS HAD HIS CHURCH. Acts 7:38; Eph. 5:23.

The Ministry, August, 1950

II. A REMNANT TRUE IN EVERY CRISIS.

1. Noah. Gen. 7:1.
2. Abraham. Gen. 12:1.
3. Lot. Gen. 18:17-33.
4. Israel. Rom. 9:27.
5. Present time. Rom. 11:5.

III. CHARACTERISTICS OF REMNANT.

1. Remnant means last part.
 - a. Noah last of his generation. Gen. 7:1.
 - b. Israel a peculiar treasure. Ex. 19:5.
 - c. Remnant called out of Babylon. Rev. 18:1-4; Isa. 11:10-12.
2. Remnant means small part.
 - a. Lot's family. Gen. 19:15-17.
 - b. Israel fewest of all people. Deut. 7:7.

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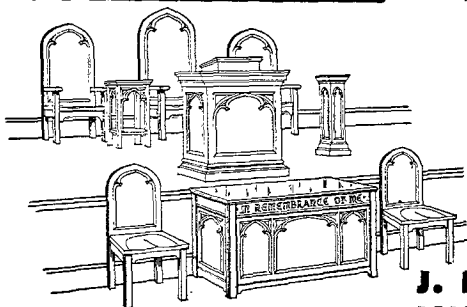
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- c. Noah and his family saved. 1 Peter 3:20.
- d. Few find true way. 1 John 4:4; Rev. 14:1; Matt. 7:14.
3. Remnant means exactly same as first part. John 10:16.
4. Tests of God's remnant church.
 - a. Agree with law and testimony. Isa. 8:16, 20.
 - b. Keep commandments and have testimony of Jesus. Rev. 12:17; Rev. 19:10.
 5. Description of God's last-day remnant.
 - a. No iniquity, lies, deceit. Zeph. 3:13.
 - b. "Live soberly, righteously, and godly." Titus 2:12-14.
 - c. Holy, without blemish, a glorious church. Eph. 5:27.
 - d. Chosen generation, royal priesthood, holy nation, peculiar people. 1 Peter 2:9.
 - e. No guile, without fault. Rev. 14:5.
 6. Message of last-day remnant. Rev. 14:6-11.
 7. Result of message. Rev. 14:12.

IV. GOD'S LOVE AND POWER FOR HIS CHILDREN.

1. God's might and power for His people. Deut. 26:8.
2. Brought forth with joy and gladness. Ps. 105:43.
3. Remnant sing a new song of redemption. Rev. 14:1-4.



¶ EVERY city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth.—*Counsels on Health*, pp. 219, 220.

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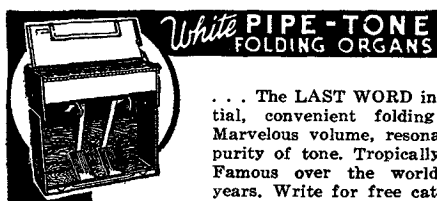
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The Religious Press

Valuable Current Excerpts

CHURCH MEMBERSHIPS, U.S.A.—The 1950 *Southern Baptist Handbook* reports a total church membership in the United States of 81,497,698. Porter Routh, editor of the *Handbook*, says this is a gain of 1.4% over the figures reported last year. Forty-eight Protestant groups, with a membership of more than 50,000 each, reported a total of 47,199,675 members. The Roman Catholic Church reported 26,718,343. Smaller denominations and the Jewish congregations make up the balance. The *Handbook* notes that the largest Protestant denomination is the Methodist Church, with a membership of 8,792,569. The Southern Baptist Convention comes next, with a membership of 6,761,265.—*Watchman-Examiner*, May 25.

DEATH OF A MILLION.—A grim statistic was forecast at a convention of the Greater New York Safety Council when it was stated that between the end of this year and 1952 the millionth American will be killed by an automobile accident in this country. The fact is the result of accumulating records kept since 1907. Figures supporting this prediction indicate that motor vehicles killed 28,076 in 1945 throughout the country, 33,411 in 1946, 32,697 in 1947, 32,000 in 1948, 31,500 in 1949. . . . One million dead will be more than we lost in the battles of two awful World Wars. What is the cause? It is not the machines, but the people who drive them. A large number of innocent people suffer from the presence on our highways of reckless and irresponsible elements. Giddy teen-agers are given the use of cars which can run at 100 miles per hour. Drivers, in some cases drunk and in others dangerously inebriated, career over roads and highways with their wits benumbed.—*Watchman-Examiner*, June 1.

WORLD COUNCIL.—The World Council of Churches will hold its second assembly at Northwestern University, Evanston, Ill., in the summer of 1953. Plans for this meeting will be drawn up in detail at the annual meeting of the 90-member Central Committee of the Council, to be held in Toronto, Canada, July 8-15, 1950.—*Watchman-Examiner*, June 1.

RURAL AMERICA.—Protestantism has a great opportunity in our rural areas. We have better-trained ministers than ever before; we have plenty of buildings and plenty of room in most of our buildings. Our rural parish consists of 57,000,000 people, half of whom are farmers. We know that when souls erode, then soil erodes, and rural slums develop; we know that when sturdy church work is done in rural communities, those areas show efficiency and productivity. We know that there is a fundamental personal independence among many rural people to which Christian ethics appeal, and when the church does an effective piece of work with such people, its strength increases.—*Zion's Herald*, May 10.

YOUTHFUL CRIMINALS.—Some 50 per cent of all crimes against property are committed by young people under 25 years of age. In 117,562 cases last year, involving young people under 21 years of age, law enforcement agencies regarded the offenses sufficiently serious to take the fingerprints of the offenders for inclusion in the fingerprint files of the FBI. These represent some 15 per cent of all persons arrested. Yet, as a group, persons under 21 years of age accounted for 43.8 per cent of all persons arrested for auto theft; 38.2 per cent of all persons arrested for burglary; 30.4 per cent of all persons arrested for rape; 26.7 per cent of all persons arrested for robbery; and 11.9 per cent of all persons arrested for felonious homicide.—From an Address by J. Edgar Hoover, Director at Annual Banquet of Boys' Clubs in America, Washington, D.C., May 18, 1950.

SMOKING AND LUNG CANCER.—Under a grant from the American Cancer Society, a study, the first of its kind, was made of the smoking habits of two hundred male patients with lung cancer. The findings were compared with a study of the smoking habits of five hundred male patients of the same age group who did not have lung cancer. Data showed that of the two hundred patients with lung cancer, 95.5 per cent had smoked one package of cigarettes or more a day for at least twenty years. Of the five hundred patients who were free from lung cancer, only fifty per cent had smoked a package or more of cigarettes a day during the past twenty years. . . . The heavy smokers were found to be chiefly cigarette users. Twenty-five years ago, cancer of the lung was very rare in human beings, but there is evidence which indicates it may soon pass the ratio of the number suffering from stomach cancer. Let those who are playing with nicotine take heed. Men and women cannot sin against the body with impunity.—*Watchman-Examiner*, May 18.

CATHOLIC SCHOLARSHIP.—Catholic colleges and universities are at the bottom of the list for published research, just as Catholic medical schools are at the bottom of medical-rating lists. Of 303 "starred" scientists listed in *American Men of Science*, only three, or less than 1%, are Roman Catholics. On the other hand, 66 of these 303 are Congregationalists, 61 are Presbyterians, 52 Episcopalians, and so forth. Roman Catholics, though claiming the largest membership among all religious bodies in the United States, provide by far the smallest number of scientific research workers in proportion to their number.—*Converted Catholic*, April.

JAPANESE ROYAL FAMILY.—Toyohiko Kagawa, addressing the British Council of Churches, made a passing reference to the fact that Christianity is being studied in the Japanese royal family. This is hardly fresh news. Those who have followed developments in Japan since the war know that many Christian spokesmen—Protestant and Catholic—have been received at the imperial palace, that the crown prince has a Quaker tutor, and that certain imperial princes

have been attending Bible classes. But the press leaped at Kagawa's remark. It was sent around the world with the implication that the Japanese emperor is on the verge of becoming a Christian. We hope that Christian pulpits and missionary societies will not indulge in too much premature rejoicing over this possible conversion. Should the emperor be baptized, we hope that act will not be exploited as proof that another Asiatic nation is about to become Christian. Christianity has already suffered in the Orient from the exaggerated importance attached to conspicuous converts.—*Christian Century*, May 3.

PAGAN NEW YORK.—Among the 13,000,000 people in the metropolitan area of New York, 12,000,000 are truly pagans. A pagan is a worshipper of false gods . . . who lives as though God does not exist.—*Gospel Minister*, May 25.

SALVATION ARMY.—The Salvation Army now serves more than ninety colonies and nations. This year marks the seventieth anniversary of the Army beginnings in America. This country has about five thousand soldiers and lassies and approximately 200,000 followers.—*Gospel Minister*, May 25.

GERMAN PROTESTANTISM.—One of every five Protestants in the world lives in Germany. The Evangelical Church in Germany (E.K.I.D.) numbers forty million of the 200 million Protestants in the world, and is the largest Protestant Church body in the world. Its fate will be decisive for the future of Protestantism in all of Europe, and throughout the world.—Frederick J. Forell in *Converted Catholic*, April.

MOODY MONTHLY.—*Moody Monthly*, one of the oldest evangelical magazines, is now celebrating its fiftieth anniversary. It has had during most of that period three editors: Dr. James M. Gray, Dr. Will H. Houghton, and Dr. William Culbertson. The magazine has a circulation list of some 70,000 of nearly 100 countries and is read by subscribers from some 50 denominations.—*Christian Life*, quoted in *Gospel Minister*, May 11.

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Conducting a Cooking Class

(Continued from page 19)

RECIPES

Lentil Loaf

Cook together one cup lentils, one medium onion, one-half cup tomato soup, about two cups water, and one teaspoon salt. If not dry, drain well. Put lentil mixture, three hard-boiled eggs, and one-half cup nuts through food chopper. Add tablespoon lemon juice. Season more if necessary. Form into a loaf and wrap in oiled paper. Chill, slice, and garnish with parsley.

Country "Sausage" (Cottage Cheese Patties)

- | | |
|--|---------------------------|
| 1 cup cottage cheese | 2 eggs slightly beaten |
| ¾ cup bread crumbs (depending on moisture in cheese) | 1 tablespoon minced onion |

Form into patties, put on greased pan, and bake in oven about 20 minutes. (Oven should be at least 400 degrees.)

Serve with tomato gravy or cranberry sauce.

Parsley Loaf

- | | |
|---|--|
| ½ cup Nuteena or any nuts ground | 1 teaspoon salt |
| ½ cup cracker or bread crumbs or cracker meal | 1 teaspoon grated onion |
| 1 cup milk (soy milk is very good) | 1 cup parsley (put through food chopper) |
| 2 eggs slightly beaten | 2 tablespoons tomato paste or soup |

Mix nuts with tomato purée. Add crumbs or meal, beaten eggs, seasoning, milk, and parsley. Turn into a

greased baking dish and bake about 45 minutes in moderate oven. Serve with tartare sauce. How to make sauce:

- | | |
|-----------------------------------|-----------------------------------|
| 1 cup mayonnaise | 1 tablespoon chopped dill pickles |
| 1 tablespoon grated onion | 3 tablespoons stuffed olives |
| ½ can pimento | 2 tablespoons lemon juice |
| ¼ cup canned milk or coffee cream | |

Mix all ingredients and serve on parsley loaf.

Garbanzo Loaf

- | | |
|---|----------------------------|
| 1 can garbanzos (1 to 2 cups) | ½ medium onion |
| 6 tablespoons tomato sauce (soup can be used) | ½ cup toasted bread crumbs |
| | 1 tablespoon vegetable fat |

Heat garbanzos and run through colander. Brown two beaten eggs in fat, stirring constantly to make fine particles. Combine with garbanzos. Add braised onion and raw egg slightly beaten, tomato sauce, and crumbs. Salt to taste. Turn into buttered baking dish. Sprinkle top with buttered crumbs. Bake 30 minutes at moderate temperature. Serve sliced with any desired sauce.

The material in this lesson is sufficient for two lessons, as will be noticed by the large assignment given. Proteins are so important it would be well to take two lessons for them. The part on soybeans and flesh foods could be the second lesson.



¶ It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated.—*Ministry of Healing*, p. 141.

The Book Shelf

(Continued from page 13)

and scholasticism, becoming the supreme power to dispense kingdoms and rulerships according to its wish. The author shows us, most vividly, how at that period a reaction set in which also expressed itself emphatically in prophetic interpretation. Joachim of Floris and his followers ushered in a new era in which history was made the dominant factor in the understanding of prophecy.

The first six chapters, introductory to the entire set, survey briefly the nature and scope of prophecy, the prophetic portions of the Old and New Testaments, especially the prophetic books of Daniel and the Revelation and their relation to the formation of the Bible canon. Here we find a variety of topics which, although only indirectly related to the main subject are of great interest: Daniel's captivity and Nebuchadnezzar's accession, his golden city, his Babylonian religion and his understanding of Daniel's symbolism; the historicity of the book of Daniel; recent manuscript finds, the Septuagint version of the Old Testament; the Apocrypha, the appropriateness of the letters to the seven churches of Asia; the formation of the New Testament canon. The discussion of the Jewish apocalyptic writings hints of the origin of the new ideas of immortality which replaced the Old Testament concept of the nature of man. Here and there we meet Ptolemy's canon, quotations on papal Rome as the successor to the pagan empire; the contest between Celtic and Roman Christianity in Britain; even interesting side lights on the Sabbath and Sunday (Constantine, Gregory I, the Waldenses).

Another extra benefit might be mentioned. Some of the historical background material, if read carefully, will help to safeguard against a tendency which besets our ministers in presenting history in connection with prophecy—the tendency to oversimplify history. For example, familiarity with the chapters on the long and slow development by which the pope became first the legalized head of the church and later a temporal sovereign, and much later reached the peak of political supremacy, will prevent the mistake of placing either the origin or the political supremacy of the Papacy in the year 538. Nor will the careful reader of this book say that *only* ten tribes of barbarians invaded Roman territory, or give the impression that the church remained completely pure until a given date—Constantine's reign, perhaps—and then blossomed forth in all the full-fledged trappings of medieval Catholicism. There is no cure, of course, for such oversimplified generalizations and overdogmatic statements except solid knowledge acquired by diligent study. Yet a thoughtful and systematic reading of this volume (and it should by all means be read systematically, for the whole picture) will help to clarify a

number of such points, even though the historical background material in a book covering two thousand years cannot escape brief treatment.

Some readers may wish that the author had more specifically labeled the various expositions of prophecy as erroneous or correct. However, it should be remembered that this work is intended as a historical statement of the development of interpretation, not the author's exposition of prophetic truth. Hence the various beliefs are recorded. Some men who held erroneous or contradictory views are presented in the setting of their time, and the reader may form his own judgment of them. Origen, an eminent Biblical scholar, a man of personal piety, and a martyr to pagan persecution, exerted nevertheless a blighting influence on the church through his allegorical interpretation; Augustine, the founder of Catholic theology, on whose prophetic misconception of the millennium the medieval church-empire system was built, set forth principles of sin and grace upon which Luther was to lay the foundations of Protestantism's justification through faith.

The author frankly and fairly sets forth in the introduction a statement of his viewpoint on the inspiration and importance of prophecy and its fulfillment, but in relating the story he has tried to avoid dogmatizing overmuch or labeling, "This is truth," or, "This is error." The Adventist reader can readily recognize the interpretations that agree with, or lead toward, ours; and the non-Adventist can read the book as history without building up a resistance to indoctrination at every turn. However, in the portrayal of the changes and the developing corruptions in the church, and of the far-reaching consequences of Augustinian interpretation, and in the summaries of the various periods, the evidence is piled up, so that the final chapter arrives at conclusions and points out the reasons for the chorus of voices which, within the church and without, declared the Papacy to be a fulfillment of prophecy.

All in all, it can be said that the author has certainly made a contribution in pointing out the deep influence which prophetic concepts have exerted throughout church history, a factor generally underestimated or not even recognized. This volume shows the ideas which agitated minds in different centuries and which played predominant roles in forming the concepts of the Christian church. We can join in the author's hope that the book may create a new and lively interest for, and be particularly helpful in, this very important subject of prophetic interpretation.

MERWIN R. THURBER, [Book Editor,
Review and Herald Publishing Association.]



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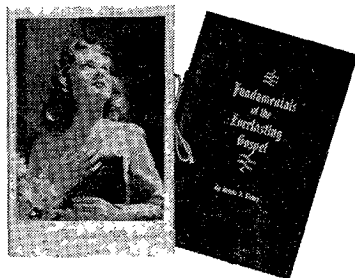
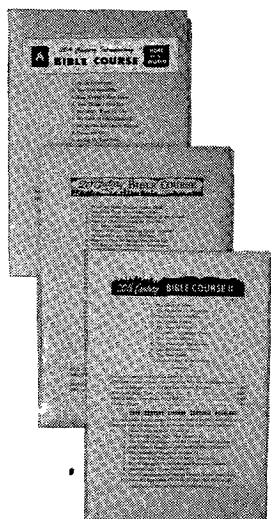
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