

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY

July, 1949



Vol. 22, No. 7

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## Notes and Notices

### Information and Sundry Items

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¶ WE all deplore the lack of reverence in our church services. We would that all would bow the head in silent prayer upon entering the church pews, or continue in meditation or silent

#### REVERENCE IN THE HOUSE OF GOD

reading of the Word until the service begins. We would that babies would not cry, or that a soundproof cry room were always available for mothers with babes. However, the arguments sometimes employed to emulate these ideals are not always consistent. An Episcopalian congregation is not automatically more pious because it is more reserved or quiet, nor is a Presbyterian church necessarily more reverent because clothed in a garment of stonied silence. Curiously enough, many churches from whose communions we are constrained to call out the honesthearted lovers of truth, have all the decorum, outward reverence, and formal semblance of piety that could be wished. In fact, this characteristic reaches its peak in the most ritualistic of the churches, and the climax of all is found in the Roman Catholic Church itself. It is therefore evident that mere meticulous form is not sufficient—the Catholic mass has that. Mere quietness is not enough—that can be had in the funeral home or tomb. Bowing the head in silent prayer or kneeling is not synonymous with godliness but only an acknowledged form of godliness. There must be a right spirit back of the letter or the form to make it acceptable to God. The larger the church structure, the more individual noises are softened by the size. Humble halls and chapels, used for Sabbath school as well as church service, often without carpets or runners in the aisle, and frequently with portable chairs that inevitably are noisy, increase noise hazards. Lack of pipe organ covering overtone, the promotional character of some of our services, and failure to educate some of our congregations on decorum appropriate to this worship hour—all have a share in the consequence of confusion. Let us not cite others as our models, but build for reverence in the Adventist way. Let us foster a decorum appropriate to the house of God, but with a congregation aflame with evangelistic and missionary zeal—a living, throbbing church with a last-day message to all men.

#### Growing Value of Our Magazines

¶ IN the laudable attempt to make truth attractive through our periodicals, the Southern Publishing Association has recently improved

the size, format, and content of its two journals, *Our Times* and the *Message Magazine*. Adding color to the artistic layout of *Our Times*, the publishers have produced a truly representative magazine, joining the ranks of *Listen*, *Liberty*, *Life and Health*, and the Canadian *Signs of the Times*, issued by sister publishing houses. *Our Times* now has thirty-six ample pages, artistically touched with color. Of course, the test of a journal lies in its content and its saving, transforming power. If the excellence of the newly enlarged July issue, with its special features, be maintained, it will prove to be an increasingly effective instrument in heralding the Advent message to man. *Message Magazine* has a unique field. It is well edited and artistically designed. Its June issue has a revealing article by Harold E. Fey on "Catholicism and the Negro," that sets forth highly significant facts. This journal should reach the Negroes of every community. There is a large place for such magazines in our work. They can render a service no other medium can match. They should be circulated like swirling leaves of autumn.

#### A Century of Inspiring Progress

¶ INSPIRING, enheartening, and broadening is the way the 100th anniversary of our initial periodical venture as a denomination impressed us, as recently celebrated by the Review and Herald Publishing Association on April 9 and 10 at our headquarters in Washington, D.C. A commemorative service, with an impressive symposium, was held on Sabbath afternoon. On Saturday night a magnificent Kodachrome motion picture, "A Century of Progress," reenacted the throbbing story of the phenomenal growth of our literature production through the years. And on Sunday night an illuminating address by assistant Secretary of State, George V. Allen, brought this significant celebration to a close. Fine choral music was a feature of each service. A memorable open house, with the finest exhibit of early denominational literature ever placed on display, continued to draw visitors throughout the closing day.

As the notes of the three buglers and the seventy-voice choir died away on Sunday night, it all became a memory that will continue to abide and inspire. It was fittingly tied in with the Spring Council, all of our North American conference presidents being with us to enjoy it. The fifty-two pages of the 100th anniversary number of the *Review and Herald* of May 5 fittingly presents in word and in picture the record of the inception and achievements of this movement. Preserve it for reference. It presents the sound of a going that is sweet to the ear and impressive to the eye. Another great milestone has been passed. We are marching forward in the line of God's appointment.



# The Ministry



FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

Editor: LEROY EDWIN FROOM

Associate Editors: J. LAMAR McELHANY, R. ALLAN ANDERSON, LOUISE C. KLEUSER,  
MELVIN K. ECKENROTH, GEORGE E. VANDEMAN

Assistant Editor and Circulation Secretary: MABLE HINKHOUSE TOWERY

¶ A symposium on the vesper hour

## Variety in the Vesper Service

By TAYLOR G. BUNCH, *Pastor,*  
*South Lancaster, Massachusetts*

THE vesper service at the close of the Sabbath has been an important feature of the religious program of some of our larger churches for more than twenty years, and has therefore long since passed the experimental stage. This service occupies from thirty to sixty minutes and closes with the sundown bell. This is a most appropriate way to close the Sabbath, and where this service has been properly conducted the churches would not want to dispense with it.

Each of the several services held in our churches should be different from all the others, and thus the vesper service should be characterized by an individuality all its own. Monotony should be avoided by varying the program from time to time. Vesper services have been successfully conducted where the main feature was a thirty-minute sermon on topics of a devotional nature. This is a good time for a series on prayer, the shepherd psalm, or the sermon on the mount. Music should always be made a special feature.

After several years of experience and experiments in vesper services, it is my opinion that the service should be at least forty-five minutes in length, and that the devotional message should occupy the central place, with all else built around it and complementary to it. The topic of the message should as far as possible be taken into consideration in the selection of the hymns, Scripture reading, poetry, and music, both vocal and instrumental.

In a service of this length the devotional message should not consume more than fifteen or twenty minutes, and should be of a very spiritual and inspirational nature, putting the audience in a relaxed and restful mood and kindling in their hearts feelings of faith, hope, courage, reverence, and veneration. The worshipers should be inspired with a spirit of thanksgiving for the blessings of the past and especially the Sabbath day just closing, and with resolution and confidence be led to face the duties and

problems of the new week just on the threshold.

It is important that this service have variety enough to appeal to, and benefit spiritually, all the members of the church, and not alone those who love music, or poetry, or preaching. The audience should be fed with spiritual food as well as inspired by a beautiful service. The intellect as well as the emotions should be appealed to in order to make the service of lasting benefit rather than a temporary enjoyment.

Much of the time should be devoted to music, both instrumental and vocal. A pipe or electric organ contributes much to the vesper service. String music is ideal for the occasion. All the music should be of the quiet, restful, inspirational type. An all-music program from time to time gives variety and creates interest. Appropriate poems, when well read, also help to make the service different and profitable.

The congregation should have a definite part in the service. This can be accomplished by appropriate responsive readings and congregational hymns. There should be a hymn at the beginning or close of the service, or at both times. The hymnal contains a number of beautiful evening songs. Distinction can also be given the service by turning off all the lights except those on the rostrum, as soon as the opening hymn and responsive reading are finished.

The large auditorium of the South Lancaster church is virtually filled with worshipers at each vesper service. The following 45-minute schedule is being followed, with variations:

|   |            |
|---|------------|
| Organ meditations .....                                 | 5 minutes  |
| Call to worship (four to six verses of Scripture) ..... | 2 minutes  |
| Hymn .....  | 3 minutes  |
| Responsive reading .....                                | 3 minutes  |
| Instrumental music .....                                | 5 minutes  |
| Vocal selection .....                                   | 3 minutes  |
| Devotional message .....                                | 15 minutes |
| Instrumental music .....                                | 5 minutes  |
| Organ meditations .....                                 | 3 minutes  |
| Sunset prayer .....                                     | 1 minute   |
| Sundown bell .....                                      |            |

## Communion With God in the Vesper Hour

By E. L. PINGENOT, *Pastor,*  
*Nashville, Tennessee*

THE true vesper hour is a prayer service. It is a short hour when the seeking heart comes in search of God. It feeds the hungry soul and strengthens the discouraged one. It is comfort to the sorrowing and gently leads the erring. It can do all these things, because it leads men to quietly lean on God, to depend on Him for all things. For the primary purpose of the vesper hour is to make our people God conscious in their own thinking and in their own hearts. Vespers emphasize the individual's personal relation with a personal and living God.

The first vesper service was held in a garden, on that first Sabbath in the dawn of a new world, new from the hand of the Creator. The sound of the wind's moving in the trees formed the orchestral accompaniment for the choral music—the evening songs of the birds as they settled for rest. In this quiet and restful place, the Scriptures tell us, God walked and talked with Adam and Eve in the cool of the day. They enjoyed open communion, or face to face communion, with their Maker. They talked with God, and God talked with them. But after their sin they could no longer commune directly with God. Then God spoke to them through Christ and the angels.

Centuries later this direct communion with God was re-established by Christ at His baptism, as He prayed His Father to accept humanity in Him. The angels had never before listened to such a prayer. (See *The Desire of Ages*, p. 112.) They were anxious to bring the answer to Jesus, but that prayer was answered by God Himself. That prayer and its answer on the banks of the Jordan that day were the most important moments in history, since the fall of man. At that moment direct communion was re-established between God and man. That moment "tells us of the power of prayer,—how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven."—*Ibid.*, p. 113. This is the purpose of the vesper hour—to teach God's people that He will answer all their questionings if they will but learn to hear His voice.

To develop the right atmosphere for this service, use various agencies. God speaks to the mind through the eye, through the ear, and through the Holy Spirit. First, the church interior must be conducive to quiet and worship. It need not be elaborate or costly, but it must be clean and neat. The tabernacle in the wilderness and Solomon's Temple were patterns of beauty. Our God, who made all things beautiful, surely desires a place of worship worthy of Him. I think of a small chapel created out

of one of our usual meeting places by a young man now in the interior of Africa. I'm very sure that if all he has in which to worship is a native hut, that hut will be worthy.

The church in which we worship must help create the atmosphere of worship. Perhaps the greatest handicap to true worship is confusion, and we find too much of it in our churches. Too many of our churches resemble a social club on Sabbath morning rather than a meeting place with God. One small church, seeking this atmosphere of quiet which is so essential in worship, placed this sign where all could see: "If you must whisper, whisper a prayer." If our members could be taught that they come to church to visit God and to learn of Him, our services would be revolutionized. Vespers can do much in teaching our people reverence in the house of God.

God speaks to His people through the ear in beautiful music and inspirational poetry. In times past many of our smaller churches were hampered in attempting vesper services, in that they did not have an organ or a stringed instrument group, or were lacking in musical talent. The only source of music in many churches is a piano, not too well tuned, and the voices of the people. Today, through the record player the best in religious music is open to our small groups. In this way our people can learn good music, and through careful listening to that which is beautiful develop a sense of quietness in the house of God. In training the ear to appreciate good music, start with the simple hymns which are familiar, and which speak to the heart. Through this method any young minister can bring good music into his vesper service and greatly improve the order in all his services.

Through poetry God speaks to the mind and heart, for poetry is music in words. It says the things we would, if we could. It touches the heart when a sermon fails. Who among us does not have a favorite bit of poetry, which speaks an experience in his life? Who among us has not found solace in poetry, whether it be the psalms of the Bible or other verse, which met his need at some time?

There is a present-day poet who has brought great blessing to millions through her poetry. Her spiritual perception has grown out of years of dependence upon God in times of great need. Her poems have a wide appeal because she "touches the common things and common hopes with a new beauty and with the love of God." Her name is Grace Noll Crowell; her publishers, Harper and Brothers. The price of most of the volumes is one dollar, with a new book every year. There are many volumes of religious poetry, of the world's great religious verse, but one of your best sources will be the people themselves. Encourage them to bring you their favorite poems, and you will soon have a collection of heartthrobs.

And God speaks through the Holy Spirit to those who hear His voice. In an atmosphere of quiet and beauty, in one whose heart has been touched and made tender through music and poetry, the still, small voice comes with just the message needed. How many hearts have been helped in this quiet hour, only God knows. "The better part of prayer is meditation,"—sitting still and listening for the voice of God. This little poem by Sara Nichols Guild says it so well:

"Prayer is so simple  
It is like quietly opening a door  
And slipping into the very presence of God,  
There in the stillness  
To listen for His voice  
Perhaps to petition  
Or only to listen;  
It matters not; just to be there,  
In His Presence,  
Is prayer."

The vesper service may be held Sabbath afternoons, but it is effective as a sundown service, either Friday evening or especially at the close of the Sabbath. The activities of the morning service are over. You now enter a service in which there are no announcements and no offering is taken. There is no unnecessary movement. Even the hymns are sung quietly without the congregation rising. There is no talking, no whispering, no visiting. Those who come, come quietly, and sit quietly. They are learning to listen for the voice of God.

The theme of the vesper hour may be used to supplement the morning sermon, to impress the lesson in a different way. In the stillness, without the many distractions of the morning service, it is easy to impress the theme of the morning on the minds of the listeners. In the morning God meets with the group; in vespers God meets with the individual. For the only purpose of this service is to lead those present nearer to their God, that they might learn to find their help and strength in Him.

Surely it is not strange, then, that any minister who really develops the vesper idea finds his whole life and program uplifted. You cannot meet with God and commune with Him and not find strength and wisdom. He will point out all the things you ought to do, the man you ought to be.

"Could'st thou in vision see  
Thyself the man God meant,  
Thou never more could'st be  
The man thou art—content."  
—STRONG, *Systematic Theology*, p. 517.

For the spiritual healing of your people lead them into the beauty and strength of weekly vespers. The vesper service is dedicated:

"To all who are strong and seek His consecration,  
To all who are spent and seek His renewal,  
To all who are suffering and seek His release,  
To all who are disheartened and seek His cheer,  
To all who are tired and seek His rest,  
To all who are adrift and seek His friendship,  
To all who are confused and seek his guidance."  
—DEAN GRESHAM, *Wings of Healing*, p. 7.

## Music of the Vesper Hour

By H. B. HANNUM, Professor  
of Music, La Sierra College

THE power and influence of music in the program of the church is greater than we sometimes realize. There is no doubt about the good influence that carefully selected religious music has upon the Christian in developing taste and sensitivity to the beautiful expressions in art. As we learn to appreciate the beauties of the love of God in nature, so we may also enjoy the artistic expressions of man through music and art. Nature is God's direct expression of beauty, and a work of art is man's interpretation or reaction to nature.

In a world almost overwhelmed with materialism, perplexities, strife, trouble, and sin it is a great blessing to come apart and think upon the things of the Spirit in the created works of God and the art expressions of man. Music is one of the finest art expressions which man has developed, and we have done very little with it as an aid in our services of worship.

Where there is talent of the right kind in our churches, services of meditation and worship can be planned which will be a great spiritual uplift not only to our people but to those not of our faith who might be attracted to such services.

It must ever be kept in mind that music or song must never be exalted to the place where it crowds out prayer and study of the Word of God. Never should the beauties of art or music take the place of the power of the Bible and the Spirit of God. But in exalting the Word it is not necessary to deprive ourselves of the many blessings which music might bring to us.

A short vesper program at sundown on Friday evening or Saturday evening can be very effective in calling attention to the beginning and ending of the Sabbath. Or other times than sundown, later or earlier, might be selected. The reading of the Scriptures and sacred poetry, the playing and singing of beautiful religious music, periods of quiet meditation, and prayer should characterize these vesper programs.

Vesper hours become trivial and commonplace when the materials used are trivial and commonplace. There should be occasions when we listen to music which is better than our level of appreciation, when we sing hymns which use better poetry and music than we may be accustomed to, and when we are willing to come under the influence of spiritual things which will challenge us. How can we ever reach the summits of spiritual beauty in music, in hymns, in poetry, unless we at times attempt to climb to the heights?

Therefore in planning a vesper program it is wise to reach forward to better things. This is an excellent time for the *chôrale* preludes of Bach on the organ, for the spiritual music of

César Franck, for the great church hymns, and for serious religious poetry. It is a time for such Scriptural passages as selections from Isaiah, Job, the psalms, and other expressions of beauty as well as spiritual power. This need not be a program which is planned primarily to please the people. It is not necessary to be guided entirely by the level of taste of the congregation. The purpose of this short service is to use art in a program of beautiful worship. It is not a program to tickle the ears or to indoctrinate the believers. It is a time for meditation, for quiet, thoughtful contemplation of God as He has been expressed through the works of artists.

Of course, there are other types of vesper programs which might be planned, but this is the kind of program which has been presented toward the close of the Sabbath at La Sierra College. Students are not required to attend the service. Those who desire such a half hour of communion with beautiful organ music and religious poetry are welcome to attend. Over a period of time those who attend such a program realize that an unconscious change in their tastes is taking place. They begin to see the spiritual values in a type of organ music previously thought mechanical and uninteresting. Now they realize that the fault was not with the music but with their lack of knowledge and understanding.

One is not born with a liking for "Jesu, Priceless Treasure," a chorale prelude by Bach. On the first hearing, the music may seem to be messageless, but after a number of hearings the great spiritual beauty of this music begins to reveal itself. As one sees this beauty he realizes that truly his life has been enriched by this experience. And so this experience is duplicated over and over again as one gets acquainted with beautiful sacred music.

It is best to stay away from the hackneyed, the trivial, the cheap, the sentimental, the religious jingles, and all forms of unworthy music and poetry in building a good vesper program. One can very easily fall into the error of using materials which have been worn out because of overuse. A little careful study will reveal a wealth of material of greater beauty. In this, one must study to show himself approved.

The idea of spending a half hour sometime on the Sabbath in a program of meditation and prayer, whether as a vesper program or at some other time, offers a type of service which could be of definite spiritual help to the church. The following are typical programs which were given at La Sierra College during the past year.

#### Vesper Organ Program

HOLE MEMORIAL AUDITORIUM  
February 28 at 5:00 o'clock

Prelude and Fugue in B minor  
The Poet Considers Perfection

Bach  
Raple

|                               |               |
|-------------------------------|---------------|
| Sonata IV, B flat major       | Mendelssohn   |
| Allegro con brio              |               |
| Andante religioso             |               |
| Allegretto                    |               |
| Allegro maestoso e vivace     |               |
| For One Who Is Tired          | Anonymous     |
| Negro Spiritual, "Deep River" | Gillette      |
| Hymns 118 and 122             |               |
| Evening Meditation and Prayer | G. T. SIMPSON |

March 6 at 5:00 o'clock

|                               |                  |
|-------------------------------|------------------|
| Prelude                       | Purcell          |
| Per Aspera                    | Coates           |
| Chorale Prelude No. 1         | Willan           |
| He—They—We                    | Oxenham          |
| Prelude on "Diademata"        | Lutkin           |
| Voices                        | Louis Untermeyer |
| Sonata V, D major             | Mendelssohn      |
| Andante                       |                  |
| Andante con moto              |                  |
| Allegro maestoso              |                  |
| Hymns 376 and 378             |                  |
| Evening Meditation and Prayer | G. T. SIMPSON    |

It is highly essential that we keep clearly in mind the proper relation between beauty and religion. There are those who worship beauty. To them art and music become idols, and are worshiped. God never intended that the beauties of nature should lead men to worship nature. Men misjudge beauty in art and music when it becomes an object of worship.

On the other hand, there are those who are so fearful of anything artistic or aesthetic that they think there is no place for the beautiful in religion. The beauty of nature which God has so bountifully created should be a conclusive argument against this attitude. We should seek to beautify our lives and our worship in every way possible. To spend time improving our taste for poetry or music is by no means contrary to the teaching of the Bible.

Much of the Bible is given to us in the form of beautiful literature, a great message expressed in a beautiful way. And music is one of the best gifts of God to man. As we strive to beautify our offering of worship to God through the use of the best in music and poetry, we are but learning better the art of worshipping in the "beauty of holiness."

This does not do away with the need for the truths of the gospel and for sound doctrine. It is not intended that the old-fashioned religion and primitive godliness should be any less prized or sought after. The simplicity of the gospel need not be associated with ugliness and lack of beauty. There is no real conflict between true godliness and the beautiful. How much more pleasing to God is a service of beautiful worship than an unattractive service lacking in beauty!



¶ OUR work has been marked out for us by our Heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls,—channels through which His love is day by day to flow to the perishing.—*Testimonies*, vol. 9, p. 150.

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# RADIO EVANGELISM IN ACTION

*A Discussion of Plans, Methods, and Objectives*

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## Adding Color to the Radio Sermon\*

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

THERE was a time in the history of America when one of the favorite and most usual forms of diversion was attending church. One reason for its popularity was undoubtedly the earnest spirit of the people; another was the caliber of the preachers; a third was perhaps the relative scarcity of other forms of social activity for large groups.

In colonial times—yes, and even in later years—the populace in general sought keenly after spiritual help and guidance; and, despite legends of coercion and “blue laws,” attendance at church was regular and voluntary, and non-attendance was exceptional. The tolling of the chapel bell on a Sunday morning was a signal for practically the whole community to find its way to the service. And that bell was the church’s only publicity. Once there, the congregation would settle down to a sermon from a man of God who felt himself called to preach. And preach he did, vigorously, and at great length. Reading these sermons today, we marvel not so much at the courage of the minister as at the fortitude of the congregation.

But times have changed. From its peak of popularity church attendance has fallen to the point of comparative insignificance. The forces at work to reduce it to this condition are, doubtless, just the opposite of those which rendered it popular in earlier days. The spirit of the people has changed with the times; the preachers are of a different mettle; and multifarious forms of diversion compete for the attention of the populace.

What is true of the lack of attendance at the physical church is equally true of the church of the air. Had C. E. Hooper been on hand to conduct his census on July 8, 1741, he would probably have found that Jonathan Edwards rated a twenty-five on that day in Enfield, Connecticut, when the congregation trembled under the impact of his sermon, “Sinners in the Hands of an Angry God.” Today it is almost impossible to get a Hooperating for even the most popular and most publicized religious radio programs. “The Catholic Hour,” with a ready-made potential audience of twenty-four million adher-

ents, besides the large Protestant group, can claim a rating of only 4.1. And as a religious radio speaker Monsignor Sheen stands at or near the top.

The radio sermon today has two major counts against it. In the first place it is not, and is not intended to be, entertainment. It has a great deal of competition to meet in the field of entertainment. In the second place, “talks” programs are not popular, and of all such “shows” it has the least appeal. According to the report of the National Opinion Research Center, it is consistently the least popular of all types of programs among all listeners, with one exception—serial dramas (soap operas) among male listeners. With these handicaps the radio sermon cannot be expected to capture the “Stop the Music” or Jack Benny audience.

Nevertheless, here is a challenge which we as religious radio workers must meet. Simply because we fail to attract the masses we should not throw in the sponge and say, “What’s the use?” and thus be content to produce second-rate programs. There is also a danger in the assumption that our program is so good, our method so perfected, and our technique so skillful that we need not improve. Such an attitude is symptomatic of indomitable mediocrity. A statement in *THE MINISTRY* for March, 1949, is very true: “We might as well face the facts: We are religious propagandists. We are trying to sell the everlasting gospel to the public, if you please. If we do not make the proper impression and appeal in our broadcast, our whole program is destined to fail.”—Page 12.

THE questions now are: How can we improve our salesmanship? What can be done to enhance the attractiveness of our radio sermon? How far should we go in making it more attractive?

I make no pretense of being or having been a radio evangelist. Apart from some little experience in a variety of roles before the microphone and as an amateur writer-producer, I have only studied a number of types of religious programs, but I make bold to offer some observations on possible improvements. If these lead to worth-while discussion, the purpose of this paper will have been accomplished.

\* Presentation at Eastern Radio Workshop, Takoma Park, March.

One of the reasons people tune out "talks" programs is that they tire of hearing one voice constantly. Would it be out of harmony with our message or theme, or would it be out of place, to introduce another voice occasionally? For instance, why should we not invite someone to read the texts in our sermons, provided there are not too many of them. In the demonstration which follows it will be noted that this principle is carried out. We believe that, in this particular instance at least, the new voice not only adds variety but increases the movement and saves time. The speaker is not required to say each time that he is quoting the Bible, for the voice becomes established as the reader of Scripture. In most small stations the announcer or engineer would be willing to take this part.

Apart from such help, in the small community the radio minister must often carry the full load of his broadcast himself. He is called upon to make the announcements, offer the prayer, and preach the sermon. This is especially true of the parish that is scattered over a large area. However, it may be possible from time to time, by the use of one or two church members, to vary the talk with dialog. Are you going to illustrate a point by telling a story? How would it be to ask your wife, or brother, or Sister Jones, or the church school teacher to take part in the dialog. By careful handling and skillful cross fading, with or without the use of a musical bridge, you can make that illustration more real and more meaningful to your listener. But at the same time nothing should be done which would detract from the dignity of the religious exercise. We should keep in mind that entertainment plays an important part in the educative process, but the primary purpose of the sermon is not entertainment. The sermon must not become a circus.

The radio speaker is prone to think that his message consists of the script in his hands. But the program is not in his script. It is not even in the studio. It is *in the mind of the listener*. The speaker will add color to his talk by using colorful words—words which paint pictures in the mind of the listener. It is only as these distinct impressions are made that the speaker's success is obtained. For example, the verb *walk* is one of the most common words used to indicate movement from one place to another. We say, "He walked across the room." Such a sentence conveys only the vaguest of pictures of locomotion. The mind simply visualizes a male form in motion. How much more distinct is the impression when we say, "He strutted across the room"—or strolled, stumbled, slunk, hobbled, ambled, meandered, sauntered, or any one of dozens of others. We are prone to overlook the fact that there are more than twenty synonyms for *look*, and that there are other adjectives in the language besides *beautiful* and *wonderful* and *nice*.

And while we are discussing words, let us glance at a kindred aspect—the cliché and the trite expression. Have you ever heard these: "a goodly number," "the younger generation," "a person of consequence," "milling mass of humanity," "the finer things of life," "venture a suggestion," "the psychological moment"? These and numerous other overworked phrases do anything but add color to the radio sermon. The trite quotation also detracts: "improve each shining hour," "time and tide wait for no man," and "the wheels of the gods grind slowly." The apt adjective, the strong verb, the meaningful noun—these are power tools in the hand of the radio craftsman.

When we enliven the listener's world of experience we make the sermon more attractive to him. As we meet a demand of this listener's soul, as we fulfill an immediate need, as we provide an answer to a present problem, as we tie up our words with his experience, so our discourse possesses a reality for him. If we can bend our discussion of the 2300 days to meet and satisfy an immediate want in the hearts of our audience, or if we can clearly present the vision of Daniel 2 as being of vital import to a man's experience today, we are adding another necessary touch of color to the sermon, and thus to the listener's life.

There is perhaps no more effective means of beautifying the spoken word than that of accompanying it with appropriate music. It is understood, of course, that there can be too much of even a good thing, so we would not want to supply a musical background for more than two or possibly three selections in an eight-minute talk. This, too, should be handled with great care. If the music is too loud or inappropriate, or if it carries a melody that is recognizable, it will accomplish just the opposite effect to what we want. The minister should use recorded or transcribed themes, unless the organist is imaginative and versatile and can improvise to match the mood of the selection being read. Commercial houses handling sound-effect records can supply recordings of a variety of types of mood music. The house which appears to have the largest selection is Thos. J. Valentino, Inc., 1600 Broadway, New York 19, N.Y. It is a simple matter to hand your record to the announcer before the broadcast and ask him to play the selection on cue.

In this discussion we cannot omit mention of what is probably the greatest factor in adding color and impressiveness to the radio sermon. That is a dedication to the task, a sincerity of purpose, an overwhelming love for God and for the people you are trying to reach. There is a richness of tone color which inevitably accompanies the earnest utterance. It is inimitable and indispensable. All the tricks and devices at our finger tips will prove inadequate and ineffectual unless we speak from a consecrated, sympathetic heart.



## Conversing Over the Air \*

By C. E. WENIGER, *Dean and Professor of Speech, Theological Seminary*

BECAUSE speech is practically the only means by which the radio preacher's personality is expressed over the air, it behooves the radio preacher to be sure that the personality thus expressed is worth expressing. Appraisal of his own personality, therefore, becomes one of his basic needs. He should be frank and fair with himself. His self-diagnosis should include the whole man—mental, physical, spiritual, moral, social. In the fear of God he should study himself, and should enlist the help of his wife and his friends in this analysis. With the help of God he should seek an amendment of those ways that mar his personality, a development of those traits that draw others to him as they see Christ reflected in him.

This process requires deep, prayerful heart searching. One must be willing to face himself squarely and allow God to remove the blemishes and strengthen the potential values. Then, "when one has received the truth in the love of it, he will make this manifest in the persuasion of his manner and the tones of his voice."—*The Desire of Ages*, p. 142. Then the radio voice will be a faithful expression of the love of God carried in an earthen vessel but wooing men heavenward.

However, this is not enough. Faulty habits of long standing produced by unfortunate factors of environment and unconscious imitation of unacceptable forms are often present to mar this free expression of personality. Therefore, hindrances to free expression need to be removed. Barriers of faulty speech must be broken down before the real personality can shine out through the voice. Moreover, latent powers of speech need to be developed. Speech, the medium of expression, needs training.

Of course, speech training is best pursued under the direction of a skilled instructor, and fortunate is the preacher who has sense enough to put himself into the hands of such a specialist. Many a successful preacher has studied speech years on end while pursuing the regular duties of his calling. Phillips Brooks is a notable example. In recent years the presidents of the United States have found it worth while to study speech under the guidance of successful speech teachers. So great has been their realization of the power of the human voice that they have spent many months in such training, and the results have been apparent. Is it too much to hope that Seventh-day Adventist radio preachers may follow such examples, and seek guidance from speech specialists on the facul-

ties of our colleges, or of the universities and colleges near their places of labor? "'Tis a consummation devoutly to be wished."

Probably the radio preacher's personality is best represented by a voice that has an essentially conversational quality. The radio voice should bear the earmarks of live conversation. The radio preacher should *converse with the hearers*, not talk to them. The radio program should be an experience in comradeship. How can this end be attained?

In that outstanding book on speech, James Winans' *Public Speaking* (Century Co.), the author maintains that conversational quality is dependent on two elements of the mental state of live conversation: "1. Full realization of the content of your words as you utter them, and 2. A lively sense of communication."—Page 31. Let us briefly inspect these two elements in the light of radio speech.

### Living Realities Reflected in Tone Color

1. Most radio preaching is done from a written script. No amount of mere rules of inflection and declamation will turn the dead monotony of the typed manuscript into living conversation. This transmutation depends upon the creative activity of the speaker at the instant of utterance. Every picture, every word, every meaning symbolized by the typewritten words must be realized at the instant the word falls from the tongue of the radio preacher. Says Antoinette Knowles, in her *Oral English*, page 29: "He should linger over each group of words as he reads aloud, trying to realize each impression intensely, and living in the enjoyment of one idea at a time." A certain rhetorician once put it thus:

"When thou redest, look steadfastly with the mind at the things which the words symbolize. If there be question of mountains, let them loom before thee; if of the ocean, let its billows roll before thy eyes. This habit will give to thy voice pliancy and meaning."

Herein lies the difference between dull, lifeless radio speaking and radio speech charged with vital personality. And that difference has never been expressed more exactly than in these words of Ellen G. White in *Counsels to Teachers*:

"On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, Archbishop of Canterbury, the Archbishop said to him, 'Pray, Mr. Betterton, tell me why it is that you actors affect your audience so powerfully by speaking of things imaginary.' 'My lord,' replied Betterton, 'with due submission to your Grace, permit me to say that the reason is plain: it all lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real; and you in the pulpit speak of things real as if they were imaginary.'"—Page 255.

Successful radio preaching demands that the preacher speak of the eternal realities of God's kingdom as if they were real. They are not mere phantasy. This realization of moods, pictures, meanings at the instant of delivery, will breathe the breath of life into such otherwise dull, dead symbols as the words *faith, hope, and*

\* Presentation at Eastern Workshop, Takoma Park, March. Concluding portion of "The Personality of Your Radio Voice," which appeared in the June *MINISTRY*.

love. Each symbol thus realized and expressed, will take on the tone color that sincerely represents the idea. Under the impact of complete realization the voice will respond to the impression, and the speaker's message will glow with living fire. Likewise, pictures of the Samaritan woman at the well, of Jesus raising the daughter of Jairus, of the Saviour of men hanging on the cruel cross, adequately realized at the instant of portrayal, will cease to be mere verbiage and will become living realities in the experience of the radio audience.

In effecting this complete realization of feeling and meaning, the radio speaker does well to recognize the importance of contextual thinking involved in adequate vocal expression. The speaker must continually invest his interpretation with a recognition of the meaning and feeling that appear, as it were, between the lines of the script, and that serve as a sort of background to the message to be conveyed.

To the speaker who wishes to develop his powers of expression to the full, a careful study of *Mount of Blessing*, pages 63, 64, is recommended. In this passage, note how many ideas passed through the mental experience of the Master as He spoke the words of Matthew 5: 14-16. Note His realization of the phenomena attending sunrise, of the sharp outline of hillside towns as the shadows dispersed, of the peasant's one-room dwelling with its single lampstand, as He spoke the simple words recorded in just three verses of Matthew's record. The Master's expression not only portrayed the denotation of the words employed but also pictured the wealth of connotation, of suggestion, behind the simple words used. Rich and abundant was the galaxy of images that filled His mind, and out of this abundance His mouth spoke.

So it is with the radio speaker. He must realize the full meaning and feeling of words as he interprets them, and couple with this process the realization of the pictures that constitute the background. In the light of these suggestions, try reading Judah's plea (Genesis 44:18-34), Paul's speech before Agrippa (Acts 26), the shepherd psalm (Psalms 23), John's description of the New Jerusalem (Revelation 21 and 22), and the like. Take time to create the idea symbolized in each word of the text, and the suggestions implied between the lines. Think and feel!

#### Lively Sense of Communication

2. But even this process of full realization of meaning may be inadequate unless the speaker maintains a lively sense of communication. His work is not complete until he has planted the thought symbolized by his words in the hearts and minds of his hearers. To this end he must be constantly aware of his unseen radio audience. He dares not merely speak into a microphone. He must converse with an actual audience. He

must see in his mind's eye an actual person or group of persons attending to his message.

For instance, in a wayside farmhouse, supper and the evening chores are over, and the radio is on. Father sits in a comfortable chair toasting his feet before the hearth. Mother sits near, knitting. Grandma listens with her Bible open in her lap. Adolescent Mary is busy cutting out a dress on the near-by table. Five-year-old John sprawls on the floor making a new model airplane. The radio preacher converses, eye to eye, heart to heart, with this family group, as if he were a guest actually present in the family circle. Or it may be a lone couple in a remote lighthouse, or a bachelor girl in her smart city apartment, or a group of college men in a dormitory room. The important requirement is that the radio speaker actually visualize some kind of audience. Only thus may he hope to turn print into living conversation. Only thus may his personality vitalize his message.

This sense of communication is further strengthened by the speaker's sense of compulsion. "Woe is unto me, if I preach not the gospel!" must be his cry. He must experience a consuming desire to communicate his message in the full spirit of God's message to Ezekiel as recorded in Ezekiel 33. This business of radio preaching presupposes an intense purposefulness in the heart of the speaker, an overwhelming desire to save men's souls. He is not just a radio speaker; he is a means of plucking brands from the burning. He is overwhelmingly in earnest. But his earnestness is winsome. He is wooing souls into the kingdom of God in the spirit of the invitation: "Come now, and let us reason together."

Does the process seem difficult? It is. But be assured that the results are in direct proportion to the intelligent effort expended to produce them. There is far too much slipshod speaking and preaching on the air, and it behooves Seventh-day Adventist ministers to be sure that they are not merely taking time on the air but employing all the means that God has given to convey God's last message of salvation to a world in need.

God has created nothing more beautiful than a loving and lovable personality. The radio speaker can employ no medium more beautiful than a voice that sincerely expresses such a personality. "Your voice is you." Is your personality the kind of you that you want it to be? Does your voice adequately express the you that you want it to express? These questions are worth thinking about. But more—what are you doing about answering them in the right way?

NOTE: Elwood Murray's *The Speech Personality* (J. B. Lippincott), a study of the speaker's integration with respect to speech skills, is recommended to every radio preacher in the Seventh-day Adventist denomination. The suggestions for speech analysis are especially valuable.

C.E.W.

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# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

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## Missing Link in B.I. Training

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

A BIBLE instructor must be *trained*. Theory is not enough. She must learn by experience and by observation of others' experience. She must have theory of course, but she must see that theory work, and she must practice it before it will work for her. She is the spiritual nurse as verily as a sanitarium-trained young woman is a medical nurse. She is as necessary to the evangelist's success as the nurse is to the doctor's.

It is the *trained* nurse the doctor wants, one that is scientific, practical, and sensible. The evangelist is looking for the same qualifications in his Bible instructor, but he may find that he has one who has been exposed to the theory without the ability to practice it yet. In that case, she is handicapped, and so is he. She may be doing her best, but that does not meet his present need or emergency. So he finds himself doing the job the best he can with her helping here and there wherever she can.

If union conferences would put their prospective Bible instructors into a special school to drill and train them before sending them into their evangelistic efforts, it would make for greater efficiency and happiness and would place the Bible instructor in the position she should be in her work. She would have the needed confidence before she started out.

I do not mean just to hold church laymen's classes. That may be all right for the laity. But that is like training practical nurses, giving them a few pointers, and telling them to go and do the best they can. Such workers can only be helpers. We need them, but we must have the qualified, *trained* workers too. The training of promising laymen for local missionary work should not be neglected. These workers will always be the *practical*, spiritual nurses, and not the *trained* nurses. There is a distinctive field for both types of workers, so let us not become confused in our objectives. Our confusion in this respect would tend to lower the standards of a work which is comparable only to that of the ministry. Lay training is not the way out of our present problem.

It is my firm belief that union conferences should spend a small amount of money in training women who have qualifications, and really feel that they have the calling of the Lord, in a school having an experienced and tried

woman Bible instructor to train them. This plan would not call for a schoolhouse or a great outlay of funds. It would just require the renting of a large house where the girls could be under one roof, boarding together, having a good mother to look after them and the Bible teacher to conduct their training. It would be better, for both instructor and students, for the teacher not to live in the home with the students.

Under a competent housemother these girls would be cared for and at the same time be required to attend to business. The teacher, who had the responsibility for them, would then know where they were, and could check on them and their work at any time. These girls might have to be financially assisted, but when they were trained the conferences would have value received in souls in their efforts later on.

This is individual training. A teacher cannot handle more workers than she can individually work with. The number in the course should be limited to several selected ones from each conference. Then when the training is completed the conferences would have several efficient workers.

After a few years of this type of training there will be a good staff of Bible instructors all over the country. The girls now feel unprepared for Bible work right after they leave the college. The training received is good as far as it goes, but they lack the "handling of the tools with their hands" for the practical experience which instills confidence in themselves.

Take for an example, a young woman who was with us in ——— to help in follow-up work. She expressed herself over and over again in workers' meetings, "I simply cannot make people decide to take their stand." She had not learned what to do in the crisis period. The trained nurse has learned what to do in handling diseases that have a crisis, and she prepares the patient for it before it comes. She is at her best at that time. The Bible instructor, too, must learn the proper technique for the spiritual crisis.

The experienced teacher will know in less than a month's time who will make Bible instructors. Those who are not likely may be weeded out before much effort and expense are lost on them. Someone else could be slipped into

their places. These picked students should come from Adventist schools, where they have already received the background of Bible doctrine and are taught the message, and where they have also learned how to study. Each local conference could share in financing their own prospective workers. When their special training period is completed, then the students return to their own local conferences.

We have no desire to minimize the thorough work that is being done by our colleges in their preparation of Bible instructors. Student efforts too often are a poor introduction to actual field evangelism, because the whole setting is unnatural. Though we believe in student efforts for initial practice, we must recognize their evangelistic limitations. For that reason the plan described here, of training Bible instructors out in the field under the guidance of experienced specialists, is practical and most profitable to any union in the development of its young workers. This link in the training of Bible instructors should receive far more study and attention, especially in those fields where a dearth of Bible instructors is very apparent.

## Approach to Buddhists\*

By HIDEO OSHITA, *Pastor,*  
*Japanese Church, Honolulu, Hawaii*

IN OUR effort to win people of all creeds the points of agreement of faith and doctrine must be tactfully emphasized. A few suggestions for work among Japanese Buddhists are given to help the Bible instructors.

Inasmuch as the Buddhist believes in the golden rule and the spirit of tolerance, the sermon on the mount can be taught with effect. Guatama taught that desire was the cause of human misery, and that the eradication of desire must be its cure. In this connection, the studies on sin and the principles of Christian living can be brought out.

The ceremonies of Buddhism have much to do with the dead. This fact can be incorporated into talks on the other side of death and the resurrection. One of the most important contributions Buddhism has made to the moral and spiritual culture of the Japanese people is the love of nature. This can tie in with the studies on the true God and the creation.

In working for the Japanese people there is one more point of agreement which should be mentioned. That is the very unique similarity between the sanctuary system of the Old Testament and Shintoism, the native religion of Japan. Here is an approach which is productive. For detailed study on this very similarity, see the article on Shintoism which appeared in THE MINISTRY of March and April, 1949.

\* Written at request of editor to accompany article on Buddhism by Marcedene Wood, which appeared in the December, 1948, issue.

## Assemblies of God (Pentecostal)

By HAROLD T. GRUVER, *Missionary*  
*Appointee to Central America*

THE Assemblies of God is the largest of a group of organizations and unorganized bodies which together constitute what is known as the Pentecostal movement. This movement began about the beginning of this century, although there have been some instances of similar visitations at different times in history.

As nearly as can be ascertained, the present movement began in Bethel College, at Topeka, Kansas, in 1900, as a result of Bible studies on the baptism in the Holy Spirit, which brought them to the unanimous conclusion that "the Bible evidence of the baptism in the Holy Ghost" was "speaking in other tongues as the Spirit gives utterance." After coming to this conclusion, they began to spend long seasons in prayer, seeking this experience, and after a time began to receive manifestations of speaking in other tongues. The movement spread like wildfire through parts of Kansas and neighboring States, and then sprang up in Los Angeles. From these points it has gone throughout North America.

Letters and other literature telling of the movement went to various parts of the world. As a result of these, the experience was repeated in different quarters of the globe, even in India, Ceylon, China, and Africa, as well as various countries of Europe.

Inasmuch as the believers in the movement came from all denominations, there was a wide divergence of doctrinal views. In 1914 a group of Pentecostal ministers issued a call for a General Council of Pentecostal ministers, to be held in Hot Springs, Arkansas, for the purpose of effecting some kind of organization to unify the movement. There a group of sixty-eight ministers met and organized the General Council of the Assemblies of God.

This organization now has its headquarters at Springfield, Missouri, where their Gospel Publishing House is located, whence issues the official organ, the *Pentecostal Evangel*, with a circulation of perhaps 125,000.

The distinguishing feature of all Pentecostal groups is the doctrine of the Baptism of the Holy Spirit accompanied by the speaking in tongues. The present Pentecostal movement is believed to be the fulfillment of the "latter rain" prophecy of Joel 2:23, and a further fulfilling of the prophecy of the outpouring of the Spirit in Joel 2:28-31, as applied by Peter in the second chapter of Acts. There is also great emphasis on healing for the body provided for in the atonement, and on the imminence of the return of the Lord Jesus Christ. All unite in belief in the Scriptures as inspired, and as the only safe rule of faith and conduct. On other matters there is a wide divergence of belief.

DOCTRINES SUMMARIZED.—The doctrines of the Assemblies of God may be summarized as given in the following twelve points.

1. God is a trinity.
2. The Bible is inspired.
3. Salvation is only through Christ, on the conditions of repentance and faith.
4. A godly life is the evidence and fruit of true conversion. Christians are to separate themselves from the world, not indulging in worldly pleasures, such as movies and dancing, and are to abstain from liquor and tobacco. Women should not use lipstick and rouge.
5. Baptism is by immersion in the name of the Trinity, and is a condition for church membership.
6. Baptism in the Holy Spirit, with the "initial physical sign of speaking in other tongues as the Spirit gives utterance," is the privilege and duty of all believers, and is obtained as a result of consecration and believing prayer. (This is *not* considered essential to salvation, however, nor is it a requisite for church membership.)
7. The Lord's supper is usually observed once a month.
8. The imminent, personal return of the Lord Jesus to raise the dead saints and catch away the living saints in a secret rapture is to be followed by the manifestation of a personal Antichrist, who will rule the world. The Jews will return to Palestine and will make a seven-year covenant with this Antichrist, restoring their ancient sacrificial worship, etc. But at the expiration of three and a half years Antichrist will break the covenant and set himself up in the temple at Jerusalem to be worshiped as God. (There is some difference of opinion on some details.)
- At the expiration of a short period of time, which is variously estimated at from three and a half to seven years or more, Christ will return to Jerusalem with the saints, judge the living nations, and set up His kingdom over the earth for a thousand years. During this one thousand years the earth will be restored to its Edenic condition, Satan will be bound, all nations will be converted, and death will only be at a very advanced age.
9. Healing for the body is provided in the atonement. The use of doctors of medicine is regarded as an indication of lack of faith.
10. Tithing and freewill offerings constitute God's plan for the carrying on of His work.
11. The constitution of the Assemblies of God states that they cannot conscientiously bear arms, but the members do not adhere strictly to this.
12. They are antagonistic to the seventh-day Sabbath, teaching that it was abolished at the cross. Some hold that Sunday is the Sabbath, but the more general view is that Sunday is the Lord's day, and not the same as the Sabbath, which was only for the Jews. Many con-

sider no day as holy, but worship on Sunday only for convenience.

RAPID GROWTH AND MEMBERSHIP.—The Assemblies of God is said to be the fastest growing denomination in the United States. At the close of 1945 the official statement disclosed a total of "5,300 churches [in the U.S.A.], with an enrolled membership of 241,782, and 5,016 ordained ministers." (See next page.)

## Outlines for Bible Studies

### Persuading Men for God

- I. PERSUASIVE POWER OF GOSPEL.
  1. Issue: "Be ye reconciled to God."
  2. Love of Christ constrains obedience. AA 248, 506; Isa. 38:17 (margin).
  3. Vision of eternity with Jesus. AA 484, 511, 512, 528.
- II. COMPELLING RIGHT CHOICES.
  1. Controversy between truth and error. AA 386.
  2. Warning all men. AA 493, 397.
  3. Dealing with bigotry. AA 438.
  4. Nothing to fear. AA 486-488.
- III. TODAY THE ACCEPTED TIME.
  1. Soul under conviction. AA 425-427, 438.
  2. Satan causes procrastination. AA 416, 423, 424.
  3. Forestalling indecision.
  4. Calling on evangelists for help. AA 257.
- IV. GOD'S HAND OUTSTRETCHED.
  1. Angel hosts help in the struggle. Luke 15:10.
  2. Delusions follow truth's rejection. AA 266.
  3. Language of entreaty. 2 Cor. 5:20.
  4. Quoting Scripture. AA 284; SHULER, *Public Evangelism*, 203.
- V. KEEPING CLOSE TO DECIDING SOUL.
  1. Visit frequently. AA 352, 426.
  2. Agonizing with God on behalf of hesitant soul. Mark 9:28, 29.
  3. Casting burden on Jesus. AA 325-327; MH 143, 144.
  4. Calling on church to pray. AA 144, 145, 372; 6T 80, 81.
- VI. USING SCRIPTURAL REINFORCEMENTS.
  1. Abraham obeyed against seeming obstacles. Gen. 12:1-4; 22:1-18.
  2. Israel had to choose between God and Baal. 1 Kings 18:21.
  3. Naaman healed when he obeyed. 2 Kings 5:1-14.
  4. The eunuch obeyed immediately when Scriptures revealed duty. Acts 8:28, 29.
  5. Saul obeyed the heavenly call and changed his ways. Acts 9:1-6.

L. C. K.

FOREIGN MISSIONS.—The church is aggressively missionary. At the close of 1946 there was a total of 604 missionaries under appointment for foreign service. We quote from *With Signs Following*: "The missionary secretary, Noel Perkin, reports [1940] that in foreign lands there are 1,420 assemblies set in order and other regular meeting places, 62 mission institutions, such as Bible schools, orphanages, and elementary schools, and 1,018 native workers, pastors, evangelists, and Bible women."—Page 51. The largest foreign constituency is in Brazil, where there are about 100,000 members.

EDUCATION.—They have a number of schools for the training of workers, both in the United States and abroad. The emphasis in these schools is on Bible teaching. The largest is Central Bible Institute, located at Springfield, Missouri.

#### Status Among Other Churches

The church in its beginnings was much despised by others, and sometimes underwent persecution. The extreme emphasis of Pentecostals on religious fervor and their utter repudiation of any formality in worship, leading in many instances to much extravagance and fanaticism in the conduct of their meetings, have caused a reaction on the part of many churches which have set out to oppose them. The fundamentalists in general erroneously classed them at first with the "bloodless cults." However, in recent years the general attitude has undergone a change, and they are now quite generally well regarded by other fundamentalists. The Assemblies of God takes an active part now in the National Association of Evangelicals.

The earnest zeal and sincerity of this people must be recognized. The way to reach them is to approach them as brethren, making it plain that we believe in Christ and His imminent return, and then present the claims of the law of God and the lasting character of the Sabbath, showing the distinction between the moral law and the ceremonial law. It is well to try to avoid the subject of tongues in dealing with them, until our fundamental truths have taken hold on them.

#### BIBLIOGRAPHY

S. H. FRODSHAM, *With Signs Following*, Gospel Publishing House, Springfield, Missouri.

J. R. FLOWER, *Origin and Development of the Assemblies of God*, Gospel publishing House (five cents).

(This completes the studies on other denominations that we have had on hand—a series prepared by students in the Bible instructor course at the Seminary. A great deal of interest has been shown in this series, which ran during the years 1945, 1947, and on up to the present. It is hoped that studies on other denominations will be prepared and presented in future numbers. Back numbers of THE MINISTRY containing some of these studies are still available.)

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## The Query Column

*Bible Questions and Worker Problems*

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### Will There Be Another Special Messenger?

*Is Mrs. White the only one through whom God will speak to the remnant church through the Spirit of prophecy, or may we look for another to fill that office?*

THE question of possible future manifestations of the gift of prophecy in the remnant church was one of interest at the time of Mrs. White's death. In fact, on several occasions during the last few years of her life Mrs. White, while visiting with our workers or in writing, spoke of her advancing age and the likely termination of her lifework. Under these circumstances it was natural that inquiry should be made of her as to the future—"Would there be another special messenger? Would God speak to His people again through someone of His choice as He had spoken through her?"

In response to such inquiries Mrs. White invariably stated that the Lord had not given her light in regard to the future manifestations of the prophetic gift. She often added words of assurance that the light which had been given would guide and guard the church after her death.

CLAIMANTS TO THE PROPHETIC OFFICE.—During the last ten years of her life there were a number of individuals, each of whom felt that he had been called to be Mrs. White's successor. Some of these wrote to her; others came to see her. Each one was confident that approving word would be given which would establish him as her successor. W. C. White, who was for many years associated with his mother in her literary work, spoke of this in 1915:

"A dozen or more persons have presented themselves from time to time, some claiming that the time had come for Mrs. White to lay down her work, and for them to take it up; others claiming that they had been selected of God to be her successor. Some have traveled long distances to see Mrs. White, saying that it had been revealed to them that they had been chosen to act as her successor, and that when she saw them she would recognize them, and testify that they were the ones chosen of God to act in her place when she should die. When she has met these people, and listened to their claims, their proposals, their arguments and their entreaties she has said to them that she had no commandment, no instruction regarding them. Some of these good-hearted, but misguided people, have listened to their friends, and have given up the claims based upon their fancies. Others have spent years writing and publishing fanatical expositions of scripture, filled with denunciations of those who did not accede to their claims and expositions."—Reported in *Battle Creek Enquirer*, July 25, 1915.

In 1912, while Mrs. White was still living, in replying to a letter on this point of a successor, W. C. White wrote:

"You may be interested to know that during the last five years Mother has received six or eight letters from individuals who feel as this sister, that God has placed upon them the Spirit of prophecy, and that He will instruct Sister White to testify in their behalf. To all of these Mother has been obliged to send the same answer, that God has given her no instruction regarding their call to any special work. . . ."

"Sometimes our brethren ask Mother who will bear the burden of the special work which God has given her after her death, and she tells them she does not know. God has never revealed this to her, and she has no anxiety regarding the matter because God is fully able to instruct His servants and to manage His work according to His infinite wisdom and purpose."—W. C. WHITE Letter, Oct. 6, 1912.

### "My Writings Will Constantly Speak"

That Mrs. White had no forebodings in regard to the future is made clear by a statement she penned in 1907:

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—*The Writing and Sending Out of the Testimonies to the Church*, pp. 13, 14.

In this same line of thought W. C. White, writing in 1922, reported that when questions would arise as to the future, Mrs. White would point to her published works and manuscript books and state: "Here are my writings, when I am gone they will testify for me."—W. C. WHITE Letter, July 9, 1922.

This testimony is also in full harmony with that which has come to us from other workers who heard Mrs. White make statements concerning the future. One of these was M. N. Campbell. Of this he wrote on February 3, 1943:

"Not many months before Sister White had her accident, Elder Montgomery and I, and one other brother, visited her at 'Elmshaven.' Elder W. C. White and Sister McEnterfer were present at the interview. In the course of our conversation I asked Sister White if she had any light as to whether she would live until Jesus returned. She replied that she had no light as to whether she would or would not live till then.

"I expressed the earnest hope that the Lord would spare her to see the great controversy on the earth clear through to the second coming, for I said, 'If you are laid away we shall be pestered with all sorts of fanatics arising, claiming to be your successor.'

"Her quiet reply was, 'The Lord is perfectly able to take care of His cause.'

"Then I asked if, in the event of the Lord's calling her to her rest, another person was likely to be raised up to take her place. Several of her books were lying on the writing table attached to her chair. She spread her hands over them, and said that in those books was outlined the information needed by our people for the rest of the journey. That is as far as she felt free to go in answering my question."

The question of a successor to Mrs. White naturally became even more acute upon her death in 1915. It was a matter of interest not

only to the church but also to the world. What would her death mean to her writings? Would someone else follow as a successor, favored with the prophetic gift? On the day of her funeral at Battle Creek, Michigan, her son, W. C. White, was interviewed by a reporter from the Battle Creek *Enquirer*. We quote from the issue of July 25, 1915, under the bold-type heading "Mrs. White Had No Idea of Successor."

"William C. White, of St. Helena, son of the late Mrs. Ellen G. White, who for the last thirty-four years has been the manager of her business affairs, and who for a quarter of a century has been a member of the general or world conference committee of the Seventh-day Adventists, was interviewed yesterday as to the probable effect of Mrs. White's death upon the denomination with which she was so closely connected. To the question, 'Has Mrs. White chosen anyone to be her successor?' he replied:

"No, she has never considered that that was a matter over which she had any control, and has never expressed herself with reference to any individual as a probable candidate for this work."

"Did she know who her successor would be?' he was asked.

"That is a question that has been asked her many times," continued Mr. White, "and she always has stated that it is a matter that has never been revealed to her, and that she had no knowledge and no information upon the subject to impart."

"Does she know whether another person will be chosen to take up the work she lays down?"

"That is another question that has been asked her many times, and she always has said she did not know. At the same time she expressed full confidence that God would care for His work, and that there was no need for her or others to be anxious about this matter."

"Will the leading men of the denomination select a person to take up the work she has carried?" was the next question asked him.

"No. It is their belief that God will choose His messengers, and that it would be presumption for men to undertake to choose the persons through whom the Spirit of prophecy should be manifested."

The understanding of W. C. White on this matter was in harmony with that of other of the contemporary workers. J. N. Loughborough was asked whether Mrs. White knew who her successor would be. In reply he referred to an answer given by S. N. Haskell, who had reported a late conversation with Mrs. White in which she told him that it was her conviction that the denomination had received instruction already sufficient to guide them all the way through if they would follow it.

F. M. Wilcox in an editorial in the *Review and Herald* shortly after Mrs. White's death dealt with this question of general interest which was in the minds of so many, stating:

"This is a question which only the Lord Himself can answer, and so far as we know He has never given to any one any intimation of His will in the matter."—*Review and Herald*, Aug. 19, 1915.

It is clear, then, that neither Mrs. White nor her contemporaries had any light as to just what the future might hold. The question was one which was left open. God might or might not choose to speak again as He had through Mrs. White. We are no nearer to an answer to

this question today than we were on July 16, 1915.

It is true that since then, as before, several have arisen claiming the prophetic office, but their work has not stood the test. We cannot give credence to just anyone who may present himself, claiming to have had visions or revelations from God. On this point we have been specifically warned and admonished:

"There will be those who will claim to have visions. When God gives you clear evidence that the vision is from Him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America. The Lord wants His people to act like men and women of sense."—*Ibid.*, May 25, 1905.

### The Bible Tests of a Prophet

Since Mrs. White's death in 1915, Seventh-day Adventists have stood by their position that any claimant to the prophetic office must meet every Bible test of a prophet as did Mrs. White. These basic tests might be enumerated as:

1. "Ye shall know them by their fruits." Matt. 7:16.
2. "To the law and the testimony; if they speak not according to this word there is no light in them." Isa. 8:20.
3. The fulfillment of the predictions. (Jer. 28:9; Deut. 18:22.)
4. The claimant's attitude toward Christ, His incarnation, and His work for us. (1 John 4:2, 3; 1 Tim. 3:16.)

There are also certain other evidences which are of importance. Among these are:

1. The way in which the revelations are received by the prophet.
2. The timeliness of the message.
3. The importance of the message.
4. The claimant's own personal life.

If these tests and evidences are brought to bear upon the claimants to the prophetic office, there is no danger of our being misled. One thing is certain: Should the Lord choose to speak again through the prophetic gift, the messages will be in full harmony with that which has gone before in the Bible and in the writings of the Spirit of prophecy.

CONCLUSION.—But, some ask, Why is it there has been only one prophet in the remnant church while in Bible times there were many? In ancient times one after another was called to witness for God. Sometimes there were contemporaneous prophets. In this connection it is well to consider that in Bible times the prophet delivered his message orally. In some cases copies were laboriously made by hand, but even the scrolls were not generally available, and at times were even lost to the leaders of the people. It, therefore, became necessary for the Lord to keep His message before His people through repeated oral testimony. The oral messages were soon forgotten, so another and still others would be called to testify for God.

In our day the Spirit of prophecy messages have been printed, not only in the English language, but in many other leading languages of the world. They have been distributed very widely. These books witness in the homes of all Seventh-day Adventists who care to secure them. They are read from the pulpits of our churches and reprinted in our journals. Thus Ellen White could truthfully declare, "Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last."

If we heed these counsels, if we study these messages that we may know God's will for us and His instruction for the church, it may be that God can accomplish His work through the witness of one chosen vessel fully, as well as were He to raise up another.

In any case, we can rest in the same assurance which Ellen White had that God will take care of His work, and that He will be with His people "even to the end." (*Life Sketches*, p. 438.) Among her last recorded words was an expression of confidence in the leadership of the church. She said:

"I do not think I shall have more Testimonies for our people. Our men of solid minds know what is good for the uplifting and upbuilding of the work. But with the love of God in their hearts, they need to go deeper and deeper into the study of the things of God."—*Ibid.*, April 15, 1915.

If in the closing days of the great controversy God chooses to speak to His people through another living messenger, He alone will select the one for that purpose, and it will soon be known in the church, "from Dan even to Beer-sheba," that such a one is "a prophet of the Lord." 1 Sam. 3:20.

ARTHUR L. WHITE. [Secretary,  
Ellen G. White Publications.]



JEWELRY OF ETERNITY.—Dr. Cortland Myers used to tell of the lady dressed in silk and satin who was standing on the curb of one of the streets of Paris, France, when to her horror she dropped from her ring into the filth of the gutter a valuable jewel. She stopped instantly. Under her arm she bore an elegant sunshade with a bent handle. Using the crook, she searched the gutter for her jewel. It was not found that way. Then, to the astonishment of the crowd, she stripped from her dainty white hand her glove, rolled up above her elbow her sleeve of costly lace, and with delicate fingers searched through the water and mud until she found her jewel. "This," said Dr. Myers, "is what we must do for the jewelry of eternity—strip off formalism, and search the very gutters of society for the lost gems of human life and character."—*Watchman-Examiner*, June 24, 1948.



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# MUSIC OF THE MESSAGE

*A Discussion of Ideals, Objectives, and Techniques*

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## The Ideal Evangelistic Pianist

By VELVA B. HOLT, *Minister's*  
Wife, Yakima, Washington

AFTER considerable experience I would say there is no other musician of whom so much is expected as the pianist. The evangelistic pianist must be a versatile person, being able to play hymns exceptionally well and with a certain amount of vivacity, but also able to distinguish clearly between the popular swing style of playing and that of just playing with animation. There are too few of the right kind of pianists to supply all the evangelists, but there are many who might be the right kind, with a little encouragement from someone who can help them, and with a lot of practice on the part of those who are interested in learning.

A pianist must first be able to play solos, although she does not necessarily have to be a concert artist. It is also a help to the music director if she has a few choruses stored away in her repertoire to be played from memory as he chooses. She must have a good (not especially professional) knowledge of the instrument she plays, and a fair knowledge of other instruments which she may have to accompany, as well as a casual acquaintance with the art of singing—and I might add, the *singer*!

It is not unusual to have a vocalist unexpectedly appear during an evangelistic campaign, and have the music director welcome him with open arms as another means of variation in his program. This is all well enough, but of how much worth is the vocalist without an adequate accompanist? Without any preliminary practice, or even warning, the director may hand over to the pianist the music which he has taken months to learn, and expect her to read it at sight! She does her best, but if she makes even one mistake, she feels quite humiliated, because the audience has not the slightest idea that she has never seen the piece before.

To be a competent accompanist one must transpose readily, and this is not all a gift, as some are led to suppose. Much of this ability is acquired through extensive practice and hard work. In fact, most good pianists became efficient through long tedious hours of practice, and that is why I say there are many who can become better pianists if they are willing to pay the price.

Transposition is not as hard as it sounds, although at first it may seem the most compli-

cated thing you ever tried to do. I remember very well the first time my husband, who has one of those inconveniently low voices, asked me to transpose a piece of music for him. I had a week to learn it, but was sure it would take a month. I struggled along with it, all the while wishing his voice could at least be average. Somehow I finally mastered that piece, but asked him to kindly refrain from ever expecting me to do it again. Like most husbands, he did not take me too seriously, and the next time he wanted a piece transposed it was for a duet at a workers' meeting. I worked away at the piano all during the dinner hour, and had it learned by the time the duettists were to sing it at the next service.

NOW, after seven years of practice, transposing comes so natural to me that I find myself transposing when it is not even necessary! In fact, it has become second nature to read in a transposed key while I am looking at the original. I have even done the unthinkable thing of transposing at sight while on the air. This I do not recommend. But the point I want to emphasize in relating this personal experience is that the art of transposition is not entirely a gift. It took years of real patience and perseverance to accomplish this feat. A friend of mine who is a very fine pianist told me that she has accomplished wonders at transposition by taking each hymn and putting it in every key. This is *really* an accomplishment. If you don't think so, just try it!

A good ear for music helps tremendously in making hymns interesting. Variations can be added without too much show but with enough originality to give the individual touch. Most pianists have so much of their own personality in their playing that they are easily recognized within hearing distance. A good ear is the only part of piano playing that is a real gift. But there are great possibilities in cultivating the ear toward music appreciation if there is a willingness on the part of a pianist. Some teachers give a special course in hymn playing, which is very beneficial. However, it is apt to make a copyist out of the student unless he is very carefully instructed in originality.

To learn to be a good sight reader, you must

spend as much time as you can spare just going through the pages of the hymnbook. Play each hymn the best you can, but if you do not do it well the first time, do not linger on it. Go on to the next one—it may be easier. This familiarizes you with the different keys and tempos, as well as imparting a faint memory of the hymn next time you hear it. A good pianist must know the majority of songs in the book, and be able to read all the rest at sight. This sounds like a large order, and it is, but it can be done.

**T**HERE are some trying things in a pianist's life that I hesitate to mention here. For instance, the unpredictable director who springs unheard-of gestures on his audience. It leaves the pianist as well as the audience, and perhaps a choir, all "hanging out on a limb," but the pianist suffers the most embarrassment, because she is supposed to be able to anticipate every mood and follow along. Many times when the director himself is at fault he will give the pianist that you-are-to-blame look, and the pianist feels all eyes have focused the same look upon her. About this time she feels like humbly crawling off the platform on her hands and knees.

With apologies to all evangelists, directors, announcers, and any others who are connected with the music side of evangelistic campaigns, I wish to come to the defense of the young woman at the piano bench. She has had years of practice, and in many cases years of study, involving hundreds of dollars, but how much appreciation is bestowed upon this versatile individual who is always on the job, rain or shine? Has she received due recognition for her untiring labors? How do you treat your pianist? Have you ever thanked her publicly for doing a good job? Or do you just take her for granted, like the air you breathe, because she is always there? The soloist is introduced with fanfare on many occasions and thanked profusely, when he would have been an utter failure without a proficient accompanist. It is not at all uncommon to find that the pianist is a far better musician than the soloist.

Our talents are given to glorify God and not to receive praise unto ourselves. Very few pianists have the latter motive uppermost in their minds, but I have heard some say that a thank you along with the mention of one's name does give one a "lift." And this should not be considered as praise. A pianist undergoes a great deal of nerve strain, and much of this is caused through anxiety as to whether her work is satisfactory.

One evangelist with whom we worked for a number of years, through a number of campaigns, impressed me greatly because of his public expressions of appreciation for his music helpers. He never failed to mention the pianist along with all the others. This is as it should

be. It may be that this has been an oversight on the part of the well-meaning men in charge of the music, but someone within the realm of pianists must bring it to their attention, hence the article.

To all who are interested in learning to become evangelistic pianists, I would offer this word of advice: Do not expect gratitude for everything you do—no one else gets his share either. And always work with the one aim in view of winning souls. Your work can do much in bringing people to the meetings or in keeping them away. A piano teacher in one of our colleges recently told me that when she was engaged in evangelistic playing, more than once there were those who told her they would never have come to the meetings if the music had been cheap, and the pianist had copied some of the popular styles of our day in evangelistic playing. Our music must be in keeping with our message—plain and simple, yet filled with enthusiasm ignited by a spark of fire from off the altar.

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## Literature Evangelism

*"The Right Arm of Our Strength"*

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### Teamwork With the Evangelist

By ERWIN E. ROENFELT, *Associate Secretary of the General Conference*

**C**OLPORTEUR evangelists occupy a unique place in the ranks of the workers in God's cause. They constitute the advance guard of the church of Christ. They form the spearhead of the hosts of God as they advance in their endeavors to carry the banner of Prince Emmanuel into every nook and corner of the earth.

The work of the colporteur evangelist is in many respects of equal importance to that of the gospel minister. Both have been called to be witnesses for Christ, and the responsibility of both is to proclaim the everlasting gospel to men. The work of the one is done largely through the preaching and teaching of the message, whereas that of the other is mainly done through the dissemination of truth-filled literature. The sublime objective of both is to lead men and women to Christ and into an acceptance of His message.

In the great program of world evangelism that has been committed to the Advent church the colporteur evangelist is indispensable. Experience through the years has demonstrated that when there is a wider circulation of our message-filled literature, there follows almost immediately a larger ingathering of souls; and that when there is a decline in the amount of literature sold, this almost immediately results in a falling off in the number of souls won to

the message. One of the great needs of our movement today is the strengthening of the ranks of those who will go out into the highways and byways and hedges of earth to place our publications in the homes of the people. Scattering our literature "like the leaves of autumn" is absolutely essential to the completion of our task.

Just as a general sometimes fails to use his troops to the best advantage, so, unfortunately, our colporteurs are at times not directed in a way that results in their work being as effective as it might be in the advancement of God's cause. Conference committees and publishing department secretaries should give careful consideration to, and plan wisely for, the work of these men and women. Thought should be given to the question as to where and how they can make their greatest contribution to our evangelistic program. The particular book or books that each one handles should also be a matter of earnest study.

Two suggestions follow as to how the colporteur evangelist might be effectively used to support our evangelistic endeavors.

1. Prepare the way for the preacher. When it is intended to launch an evangelistic campaign in a city, town, or rural area, the wise, tactful, Christlike colporteur can do much to prepare the way. Plans should be laid early, and a strong force of colporteurs should be sent in advance of the preacher. The area that is to be covered by the evangelistic effort should be virtually saturated with our literature. The contacts made with the people by the colporteurs and the books left in their homes will create a psychological attitude on the part of the people that will prepare the way for the public presentation of the message. Then, too, the colporteurs will discover interested people. When the names of these are handed to the evangelist, he and his team will be enabled to begin personal work immediately instead of having to wait until interests are created through the meetings. Following this plan enables every member of the team to be busy from the outset of the campaign, and thus valuable time is saved. Furthermore, those interested in this way might form a substantial part of the evangelistic audience, and also be the means of bringing many others to the meetings.

2. Be a part of the evangelistic team. While supporting themselves through the sale of literature, colporteurs can, nevertheless, advantageously be linked with an evangelistic team, and be considered part of it. As they call at the people's homes in connection with their work, they can advertise the services, direct the people to them, discover those who are interested, and put them in contact with the evangelist and his Bible instructors. A faithful colporteur carrying a burden for souls will discover many an interest and open the way for the message into homes that would not be otherwise found.

*The Ministry, July, 1949*

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## Minister in the Making

*Plans and Methods for Theological Students*

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### Practical Theology in Operation

(Continued)

By GEORGE E. VANDEMAN, Associate  
Secretary of the Ministerial Association

EMMANUEL MISSIONARY COLLEGE is ideally located with respect to opportunity for clinical field activity. Twenty-eight well-established churches lie in near proximity to the college. For many years the young men in training have visited these congregations on the Sabbath, participating in their organizational functions and holding evangelistic meetings. Opportunity is thus granted the upper division ministerial students of preaching to, and working with, moderate-size churches with every typical problem. Many of the young men speak as often as twice a month. Members of the Bible department faculty accompany the students, and stimulate improvement through helpful criticism and kindly counsel.

¶ E. R. THIELE writes that this program has been productive of satisfying results this year. These churches provide lay assistance and places of meeting for many student efforts. Several are nearing completion now—Bangor, Buchanan, Baroda, and Benton Harbor, Michigan. The meetings are being conducted in the local church buildings, and are well supported by the members of the church. At Bangor successful meetings are being conducted by three brothers, who preach in turns on Sunday nights. The attendance has been on the increase. In Buchanan the average attendance has been eighty people, with offerings amounting to \$143.59 for thirteen weeks. The meetings in Benton Harbor have been most encouraging. Not only is the auditorium filled to capacity, but loud-speakers relay the service to the basement and auxiliary auditorium.

¶ EDWARD HEPPENSTALL sends encouraging word from La Sierra, California. He writes that "Thomas Blincoe and the evangelism class are conducting an effort at the town of Elsinore, some thirty miles from here, in the women's clubhouse. The town has seen nothing like this for years; neither has the college here. The attendance is around two hundred at every meeting, practically all non-Adventists. These are conducted on Friday and Sunday evenings. The boys do most of the speaking, although T. H. Blincoe presented the Sabbath.

"From one Presbyterian church seventeen of their members come to our meetings. They

are so stirred up over the Sabbath that a stormy session with their own pastor is in the offing. It is no exaggeration to say that the whole town is talking about the meetings, and the Lord has blessed in a most remarkable way. If this is the way efforts are going to continue, then we cannot ask for anything better at all. The musical support has been excellent, and the whole effort has been a masterpiece of organization. Brother Blincoe has done a marvelous job, and given a dynamic spiritual leadership. Already several have taken their stand for the truth.

"The rest of the field work is preaching in the various churches by the boys of the homiletics class. We have a group of ministerial students second to none, who are offering spiritual leadership that is counting around here, and will grow when they get out in the field.

"Monthly departmental meetings with the ministerial students give us the opportunity to bring in speakers from the field. In this way we give the boys real practical help. We have about 160 students taking theology. We have just lined up a two-year Bible instructor's course that will be attractive to those interested in this field."

¶ N. WENSELL writes from River Plate College in South America: "Our college is located in the country, away from the big cities. There are in our neighborhood six churches and some groups of brethren and believers. During the school year these churches and groups are visited regularly once a month on Sabbath by our students. The students take charge of the preaching hour, and do their part in Sabbath school and young people's meeting.

"Besides this they have the responsibility of other meetings in the college. They have charge of Friday evening worship at the beginning of the Sabbath, which is held for all students together in the chapel, also of the church prayer meeting on Tuesday evening. They often give talks to the patients in our sister institution, Sanatorio Adventista del Plata. In my presence the more advanced students of the ministerial course give the studies to the baptismal class.

"We have a missionary outing once a month to sell *El Atalaya* to near-by cities. A large number of students participate in these all-day outings, and when they return the whole truckload are singing and overjoyed with the experiences of the day. Thus the students get a practical, continuous experience in personal work for non-Adventists."

¶ G. H. MINCHIN, newly appointed dean of theology at Atlantic Union College, summarizes the practical work of this year by stating: "Early in the winter T. G. Bunch, pastor of the South Lancaster church, conducted a series of Sunday night meetings in the largest hall in Clinton. This was partially for the purpose of

giving our ministerial students an opportunity to participate.

"About twenty were organized into bands, each with a student leader. They handled the greater part of the advertising and preparations for the meetings. They were thoroughly briefed by Elder Bunch for this work. Then when the meetings actually began they acted as ushers, and also took active part in the platform work. Junior theological students observed, and all took part in some of the follow-up work. In a sense this was not an evangelistic effort, but rather an attempt to help break down prejudice in our neighboring town. I believe it was a real success from that viewpoint. In other words, this was our main laboratory this past year.

"This year individual students have not been attempting meetings on their own account in near-by towns, as has often been done previously. As a matter of fact, we have tried this year to stress the place of personal work for our young men. Here again we are working closely with the local church in the effort to bring back church members who have left or grown cold. A very interesting work is being promoted in the town of Harvard, a few miles from here. A personal visitation campaign is under way there now. For instance, last Sabbath afternoon twenty-five young men went out with free literature, not merely to leave it at the door, but to gain entrance wherever possible. Some encouraging results are in sight, and openings for Bible studies are coming in.

"Another avenue for personal work is being exploited by our ministerial students through the various bands of the young people's society. We have worked out a plan with the leader of the society so that the members of the evangelism classes in the college have the opportunity for leadership there, and receive credit toward their college classes in evangelism or field work.

"During the year five of the young men have acted as elders of churches, and one has been the student assistant to Elder Bunch. These men assume real responsibility. They are elected to the office by the churches concerned, and have without exception done excellent work, thus justifying their appointments. They enter into all the church activities and problems."

¶ In the next issue we plan to publish a pictured story of the new evangelism laboratory at Union College, described in detail by Leslie G. Hardinge, evangelism instructor.



¶ God save us from becoming self-righteous Pharisees, religious peacocks, strutting around and assuming attitudes that display the plumage of our beautiful deeds, achievements, or orthodoxy.



## Champions of Orthodoxy in Exposition

"A More Excellent Way"

THERE is an intriguing expression employed in the New Testament, especially by Paul the apostle, that is deep with meaning. It comprises just the two words—"more excellent." It is thrice used in Hebrews. In chapter 1 it is applied to a "more excellent name" (verse 4); in chapter 8 to a "more excellent ministry" (verse 6); and in chapter 11 to a "more excellent sacrifice" (verse 4). In Romans 2:18 Paul admonishes us to prove the things that are "more excellent." And here in 1 Corinthians 12:31 the great apostle stresses the superiority of the "more excellent way." It is this "more excellent way" that pertains to the capitalizing of the full force and appeal of the application and exposition of prophecy to which we would here direct attention.

Reverent research has brought into our possession archaeological facts and evidences to sustain the verities of the Christian faith that were unknown to our forefathers. With these in our possession, the very stones cry out in testimony to the foundational truths of Scripture. In a similar way reverent historical research covering the writings of the godliest and most learned expositors of past centuries discloses a whole new world of historical evidence in support of the basic historical school principles of the interpretation of Bible prophecy which we, as Seventh-day Adventists, hold and present to the world today.

Instead of having to defend unpopular and heretofore unknown positions, unshared and unsupported by past Christian scholarship, we are now able to reverse our approach. We can stand forth as the present-day champions of positions once almost universally believed and held by the founding fathers of the Protestant Reformation in all lands. But now these are virtually abandoned and forgotten under the impact, first of the clever and effective Counter Reformation interpretations projected by the Roman Church back in the sixteenth century; and, second, through the departures from the foundational platform of the Protestant faith by the Protestant church leadership of modern times.

RESTORING, RECOVERING, REBUILDING.—These are the lost prophetic writings that have now been found again. These are the abandoned prophetic positions which we have simply reinstated. Ours is primarily a work of *restoring*

the lost prophetic truths of the true church of the past, and of carrying them on to their inevitable consummation today. Ours is essentially the task of *recovering* these abandoned and repudiated positions, and putting them back into their fundamental place, just as with the Sabbath. Ours is basically a mission of *rebuilding* the dismantled foundations of many generations, then crowning and completing the structure with the special prophetic truths now due, but which were not perceived or applicable to past generations. All this was predicted in the peerless pages of prophecy. We find it in Isaiah 58:8-14:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. . . . Then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually. . . . And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

We are here described, by inspiration, as "repairers" of the walls of truth that have been broken down, not original builders of what had never been before. We are called the raisers up of the foundations, not of one, but of many generations—generations that go back to the very beginning of the Christian Era. We are not, therefore, inventors, originators, or creators of something that is new, strange, and peculiar. Our expositions appear new to many only because they have been abandoned, forgotten, and forsaken by the popular religionists about us today.

We are described as rebuilders of old waste places, long unused and cluttered with rubble, despised and forsaken by the majority. We are not, therefore, interpretative heretics, but are the perpetuators of the most orthodox Protestant positions of all past time.

OTHERS HAVE DEPARTED FROM FAITH.—It is not we who have departed from the faith, but modern Protestantism that has, as predicted in 1 Timothy 4:1. Those departures we repudiate

and disown and now seek to counteract. And the positions they have left we have simply revived and reinstated in their rightful place. It is they who have turned their ears away from the prophetic truths held by their spiritual forefathers. This, too, was all foretold:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things." 2 Tim. 4:3-5.

Nevertheless, the "foundation of God standeth sure," is the strong assurance of the apostle. (2 Tim. 2:19.) The departers from the faith have the form of godliness without the power, ever learning and never able. (2 Tim. 3:5-7.) Whatever other departures from the Christian fundamentals are implied, departure from the established Protestant Reformation positions on prophecy is assuredly included. Protestantism once universally held what we now hold on the basic outlines of Daniel 2 and 7—the little horn as the Papacy, and the 1260 year-days as the time of its spiritual dominance, as well as scores of other prophetic fundamentals in Daniel, and in Revelation, chapters 12, 13, and 17. These are now our cherished heritage. These are the glorious, neglected foundations we are commissioned to restore, rebuild, and complete. That is our divine mandate. That is the prophetic picture of our task.

#### **We Hold What They Once Held**

Because of recovering the lost prophetic witness of the centuries, we can now cite as our own the once-held expositions of prophecy taught by Luther, Osiander, and Melancthon in Germany; by Zwingli and Bullinger in Switzerland; by Tyndale, Ridley, and Latimer in England; by Knox and Napier in Scotland; by John Cotton, Roger Williams, and Increase Mather in Colonial New England, and literally hundreds of other lights that flamed forth both in the Old World and the New. They developed the positions we now hold. And these past leaders constitute an exceptionally good and creditable company with which to fellowship.

But more than that, this very fact of the common belief of the former spiritual leadership of the Protestant church now begins to stand out in disquieting contrast to the undeniably fundamental change in position taken by their present-day spiritual successors. Something has happened to the prophetic teachings of the popular Christian church. They are now the very antithesis of what they used to be. This undeniable fact we can point out in kindly but in no uncertain tones to our definite advantage.

It then becomes the difficult and embarrassing task of modern religious leaders to explain and to justify why they no longer hold with their forefathers in those clear positions of the Protestant Reformation. Thus they are thrust into the unenviable position of defenders of

fundamental departures from the faith, whereas we take the aggressive and advantageous position of affirming the soundness and verity of those old established positions which they have repudiated.

We have therefore become the champions, the restorers, and the continuators of those now-abandoned truths. So our position is happily changed over from the negative to the positive, from the defensive to the offensive, and from being the introducers of modern interpretative "heresy" to comprising the constituted champions of historical "orthodoxy" in prophetic exposition. The full force of this advantage should not be lost upon us. We should capitalize upon it to the full. We should step resolutely into this happier role of championship of acknowledged and established historical interpretations of prophecy. This is the more excellent way.

L. E. F.

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## **The Book Shelf**

*Books, Reviews, and Discussions*

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**A Conservative Introduction to the New Testament\* (Fourth Edition), Samuel A. Cartledge, Zondervan, Grand Rapids, Mich., 1946, 238 pages, \$2.50.**

This is one of the most helpful books on the canonizing of the New Testament. The author is professor of New Testament literature and exegesis at Columbia Theological Seminary, Decatur, Georgia. He brings forth strong supporting evidence on the veracity of the New Testament, based on the original sources of the same. Problems connected with the synoptic Gospels and Epistles are presented in a scholarly manner. One leaves this book with a definite and increased confidence in the living and divine Word of God.

ROBERT KITTO. [Principal,  
Glendale Union Academy.]

**Commentary on the Harmony of the Gospels,\* Charles P. Roney, Eerdmans, Grand Rapids, Michigan, 1948, 573 pages, \$7.**

Here is something unusual. It is not a mere harmony of the Gospels. There are plenty of them. But this transcends a "harmony" in the usual sense. It brings to the reader a detailed, comprehensive commentary on the Gospels which is the result of a lifetime of research and long experience in the writing of practical aids to Bible study.

From his youth Dr. Roney has diligently studied the Bible, both in its original languages as well as the English translations. He not only engaged in pastoral and evangelistic work for a quarter of a century, but followed this with fifteen years as editor for two leading Bible

—Please turn to page 33

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\* Elective, 1949 Ministerial Reading Course.

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# CHALLENGE OF A WORLD TASK

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

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## Statistical Figures on the March

By CHARLES A. RENTFRO, *Staff Member,*  
*Statistical Department, General Conference*

STATISTICS can be made interesting. This was demonstrated recently in a morning devotional period of the General Conference in Washington. Built around a missionary theme, Seventh-day Adventist membership statistics were clothed in the colorful imagery of mission vignettes. Representing each division of the world field, secretaries carried a statistical report more than one hundred feet long, and moved around the chapel to a musical accompaniment. Thus the audience was soon completely surrounded by statistics.

The reports came from the office of the General Conference statistical secretary. In this office are marshaled the many figures for which every minister and worker for God, and each individual church member the world around, is responsible. Their assembled story is impressive, and reveals the onward march of the Advent Movement.

In addition to the thirteen young women who represented the various divisions, the personnel of this program consisted of a director behind the scenes, to help each person move up at the proper time, eight or ten feet apart; a master of ceremonies; a capable musician; and four additional young women for the last part of the program, to represent the denominational institutions—educational, publishing, medical, and food companies.

### **Suggestions for Program Production**

**THE LONG STREAMER.**—In order to achieve the effect of a streamer 120 feet long, statistical reports were fastened together with Scotch tape and rolled up on a cardboard mailing tube. (The last person, number 13, takes the tube along.) In the absence of such forms some sheets of large-size printing paper may be purchased.

**DIVISIONAL BADGES.**—These may be made of stiff, colored paper about 5 by 30 inches, and pinned to each participant as shown in the picture. The letters should be about three inches high. Use black India ink, a brush, or preferably a lettering pen about one-fourth inch wide.

To open this special service, the master of ceremonies gave this introduction to the march of figures:

"In the Statistical Department, when casual visitors see us working with figures, we often hear sym-

thetic remarks, such as: 'Oh, I couldn't stand these endless dry figures!' 'Figures, figures, figures—how boring!' 'Who cares for figures anyway?' 'Oh, these dreadful figures, they would drive me crazy!'

"However, in the Statistical Department we are not simply typing off scores upon scores of figures and adding up endless columns. Instead, we are recording the progress of the great Advent Movement in all its different phases in 227 countries of the world. We are keeping an account of denominational investments in a gospel business worth \$138,000,000.

"If it were not for the recording of figures and compilation of reports, how would we know that almost 55,000 souls were baptized in 1947; also that the 600,000 membership mark was exceeded. Tithes and mission offerings amounted to almost \$39,000,000 in 1947.

"In the world field we have 12 divisions of the General Conference, 71 union conferences, 136 local conferences, 205 mission fields, and 545 institutions. Thus we have a total of 969 denominational organizations around the globe, which send their statistical and financial reports year after year to the General Conference, and world summaries are compiled from them.

"Let us observe the march of the figures. Division representatives from the world field will present to you the summarized financial reports as they come in from around the globe. Here comes the Australasian Division representative."

(At this point the pianist or organist began playing an appropriate selection. This was a cue for the first one who held the long streamer to come in. As each young lady, displaying a badge with the name of her division, came to the center, the music stopped, and she spoke the short mission story from memory. The script follows.)

1. AUSTRALASIAN DIVISION.—"I come from Australasia, known as the 'land of down under.' This division of 24,000 members operates a fleet of about twenty large mission boats. They carry missionaries to many of the palm-studded islands. The famous Fuzzy-Wuzzies of the South Seas saved hundreds of our servicemen during the war. Today, instead of feasting on missionaries, they are nourished by the Word of God. As an example of the regenerating power of Christ, the story of Pitcairn Island is without parallel in mission endeavor. This lonely little speck in the Pacific never fails to interest Adventist believers around the world."

2. CENTRAL EUROPEAN DIVISION.—"Central Europe sends this message of gratitude: Thank you for your Christian fellowship, for the brotherly love of Adventists everywhere, who generously shared their money, food, and

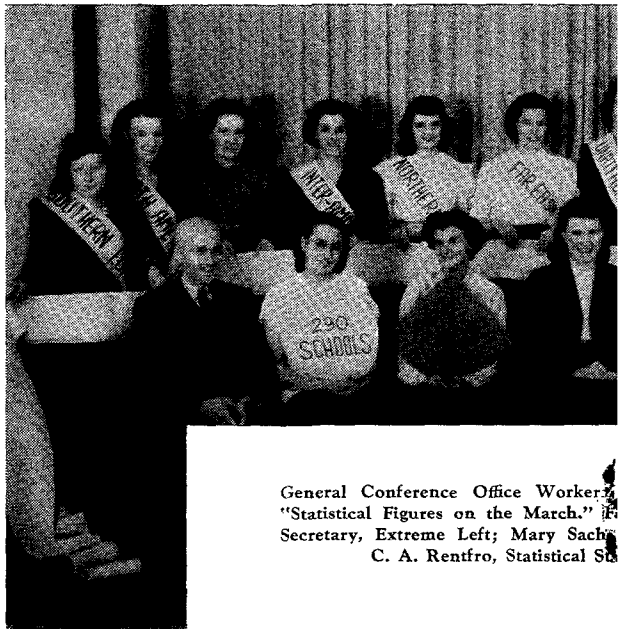
clothing. Thousands of men, women, and children were saved from certain death. Now there is new hope and courage among 37,000 faithful believers, as they rebuild their ruined homes and shattered lives. During the dark days of the war our people fled many times a day to their cellars or air-raid shelters. The Holy Scriptures were their constant comfort: 'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.'

3. CHINA DIVISION.—“China, with more than 20,000 Adventists, needs our prayers in this hour of her great need. Plagued by war for more than ten years, Chinese battle now with inflation and civil strife. But these difficulties do not hinder the progress of the Advent message in that unhappy land. Confucius might turn in his grave if he knew that many of his modern descendants disbelieve his teachings, and are turning to the living God. Radio has given wings to the message in China. Many evangelistic services are reaching hitherto untouched classes of people.”

4. FAR EASTERN DIVISION.—“The Far East is the melting pot of the Orient. Little brown men no longer imprison our missionaries in their concentration camps. Our 38,000 believers rejoice in their new freedom to proclaim the three angels' messages. From Mount Fujiyama in Japan, over land and sea, to equatorial Malaya, hearts still beat in Christian unity. Even though the war years raised temporary barriers to missionary activity, the believers in those lands were 'persuaded, that neither death, nor life . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'”

5. INTER-AMERICAN DIVISION.—“Inter-America is the giant of our overseas divisions, with 63,000 members. From the land of the Aztecs in Mexico to the Guianas in South America heralds of the gospel proclaim good tidings. Picturesque Central America has many active volcanoes. The islands of the West Indies are the birthplace of hurricanes. Sometimes we feel their effect in the South. But they do not overshadow the spiritual fervor of our brave laymen and colporteur-evangelists. From island to island, from key to key, God's living messengers embark upon their appointed task of saving the lost.”

6. NORTH AMERICAN DIVISION.—“North America has been the home of the Advent message since 1844. Today 228,000 believers keep the home fires burning so that the torch of truth may never grow dim. Her missionaries now circle the globe. They are ambassadors for Christ. While they encounter sin and strife in their contacts around the globe, the Master Teacher has promised them His daily presence: 'Lo, I am with you alway, even unto the end of the world.' May freedom and liberty reign till



General Conference Office Workers, "Statistical Figures on the March." Secretary, Extreme Left; Mary Sachs, C. A. Rentfro, Statistical Sec.

the work is done in every hamlet and home.”

7. NORTHERN EUROPEAN DIVISION.—“I come from the land of the midnight sun. Near the glaciers and fiords of Norway there is a locality called Hammerfest. This is the northernmost city in the world that has Adventist believers. From the northern coasts of Europe have come precious souls who long to escape from the spiritual maelstrom of sin and eternal destruction. Northern Europe is also honored by Skodsborg, our largest sanitarium in the world. Our medical and health principles are known to royalty and their subjects alike. Some 19,300 believers proudly carry the banner of truth aloft, and many youth share their faith.”

8. RUSSIAN DIVISION.—“Behind an iron curtain no one dares to peek. But, listen! There are sounds of singing and prayer, of sermon and of testimony. Audiences must be hungrily seeking the bread of life. A roving photographer in 1948 pictured a religious service in Russia with an illustration which had this caption: 'Open Greek Orthodox Church attracts typical congregation. Today millions of Russians (mostly of the older generation) attend religious services—Orthodox, Baptist, Seventh-day Adventist, Jewish, even Catholic. The churches had been closed for years, but in 1943 the Kremlin ordered them reopened.' Little else is known of our work in Russia. Our European leaders estimate that there are over 21,000 faithful Adventist believers there.”

9. SOUTH AMERICAN DIVISION.—“South America is a land of contrasts. From the Brazilian equatorial jungles to the white peaks of the Andes, from the mighty Amazon to the





Who Participated in the Program  
 First Row: Claude Conard, Statistical  
 Reinhard, Office Assistant, Center;  
 Staff Member, Extreme Right

Strait of Magellan, 46,000 Adventists are actively working for God. Winding in and out of the tributaries and watercourses of the Amazon and two other rivers, sturdy launches carry experienced missionary nurses to heal the sick and rescue the perishing. In the beautiful capital cities beyond the equator many Adventist churches have been erected. Unbelievers are attracted by their simplicity. They stand in marked contrast to the splendor of gilded church altars and saints who do not hear or answer prayers."

10. SOUTHERN AFRICAN DIVISION.—"This is the land of the missionary explorer David Livingstone, and of Cecil Rhodes, the empire builder. Over the velds roam many lions, leopards, and elephants. Nature was bighearted with Africa; the continent itself is large. Here every prospect is pleasant, and man still is vile. 'But where sin abounded, grace did much more abound.' Our first missionary work in Africa for the heathen began in 1894. The world honors our brave doctors and nurses who care for thousands of patients in the leper colonies. Some of the largest camp meetings in the world are held in this division of nearly 55,000 members."

11. SOUTHERN ASIA DIVISION.—"This is our baby division, with 9,300 members. But there is life in this child of truth. The Voice of Prophecy is reaching into the homes of many high caste people of India and Pakistan. From balmy Ceylon to the foothills of the Himalayas the Advent message of hope is carried to thousands of precious souls. This is the day of our opportunity. Shall we let it slip by unheeded?"

*The Ministry, July, 1949*

Ye men and women of God, rise to the unfinished task! India is calling. Yes, the whole world is calling."

12. SOUTHERN EUROPEAN DIVISION.—"Southern European territories and island fields number 41. These lands are largely dominated by the established churches. But in spite of opposition and persecution, 51,000 believers have pledged themselves to forget other gods and to worship only the Creator of heaven and earth. From the Alps, where Waldenses held aloft the torch of truth, to the river Seine, near where the Huguenots faced the fagot and the flame, the inheritors of the faith of our fathers devote themselves to spread the gospel of reconciliation. Hope in the Second Advent of Christ has never burned brighter or more fervently in the hearts of our people in Europe."

13. UNATTACHED UNIONS.—"Last but not least are the unattached unions—British, Middle East, Ethiopia, and West Africa—with 21,000 believers. While Jews and Arabs battle in the Holy Land, new believers in Moslem countries fight sin and unbelief. May God bless all the leaders of our work, together with the faithful missionaries and church members. Let us praise the Lord for His marvelous works in all the world. 'Let the redeemed of the Lord say so, whom He hath redeemed from the land of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south.'"

(Music was played between the short speeches, and after number 13 finished, the music started up again, while the whole group circled the audience with the streamer and moved on out through the same door they had come in. The four young women who had the institutional vignettes came in together just as the last of the thirteen persons left the room.)

290 SCHOOLS.—"I'll tell you some tales out of school—290 of them all told. But what is best, they are all true as they can be. These schools are Adventist institutions of secondary, college, and higher level for the training of youth in body, heart, and mind."

177 MEDICAL INSTITUTIONS.—"Quick, get a doctor! An Adventist, will he do? Yes, indeed, for there is none better to help heal the body and the mind too! Devoted doctors and nurses follow in the footsteps of the Master Physician. They minister to the needs of humanity in 177 sanitariums, hospitals, and clinics around the world."

49 PUBLISHING HOUSES.—"Little letters, big words, long sheets of paper, going through the cylinder presses of our 49 publishing houses—all tell the story of redemption from Eden to Paradise restored. From them stream books and periodicals to be distributed by our faithful colporteurs from home to home. God bless the silent words of truth speaking in 190 languages through the power of the printed page."

8 FOOD COMPANIES.—"For the health of the body and of the nations, we cook and bake, and sell many appetizing food products. A living example is worth many sermons. These 8 food companies, and 22 branches and retail shops, supply many tasty items."

(The music started again; the group of four marched outside to join the thirteen, and then all returned single file to sing together "From Greenland's Icy Mountains.")

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Safety Zones in Health Work

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

SOMEWHERE between the two extremes of attitude toward health instruction by our ministers there is a happy and safe middle of the road. There is a latitude in this area for a strong and vigorous health education program, which will give strength and support to the endeavors of any gospel worker.

Perhaps it is the prevailing attitude of undue caution in venturing to speak on health matters at all that leads us to a study of this question. We would not, however, forget the fervent and sometimes ill-advised medical lectures by ardent young evangelists, and some not so young, which at times become decidedly embarrassing for the remarkable information divulged. In fact, we are inclined to feel that the attitude of the former grows out of the reaction to the latter.

It is not uncommon for our physicians and some of our ministers, when hearing an evangelist's medical lectures, to utter some unequivocal condemnation of the minister's participation in any form of health education. Obviously, neither of these extreme positions is the consistent stand for our ministerial brethren on these matters. If the Spirit of prophecy is plain on any one point, it is to the effect that the gospel worker has a duty to perform in the matter of teaching healthful living, as a part of his missionary endeavor.

Basic principles of health reform must be taught to people who are converted and look forward to church membership. Our medical men are not often available to function in this capacity. Nor is it necessarily certain that they would be able to perform this duty with much greater effectiveness than the intelligent minister. Our simple health principles should be thoroughly familiar to the evangelical worker, and by proper use of authoritative medical writings, he should be able to give an attractive and intelligent presentation of the essentials of healthful living. Where this is lacking, the evangelist's work is incomplete. It is the least he should expect to do.

Let us note what is to be included in this minimum program. The Bible instructor and evangelist can and should, with the use of proper helps, teach the new converts and church members the harmful effects of tobacco, alcohol, coffee, and tea. The Biblical and scien-

tific reason for abstinence from the use of unclean meats should next be made plain. If the worker is careful to make proper use of the medical writings available on these subjects, properly coordinating such authority with the Spirit of prophecy writings, he will be holding himself quite above question. We realize that the necessary scientific writings on this matter are not always easily available to the minister. To fill this gap in our medical literature, the Medical Department is now sponsoring preparation of brief treatises on the scientific aspects of the effects of these items.

It is in the area of vegetarianism as a whole in relation to the question of healthful living that difficulty arises when we become too dogmatic in our statements. Here again if the minister stays within conservative bounds, he will avoid the pitfalls of the more dogmatic. Vegetarianism, while generally accepted among Adventists, is still popularly regarded as a fad. To avoid undue criticism, the minister, therefore, will find it desirable to present this question in its true light. We have all heard this controversial matter presented in such a manner as to give the impression that to eat a piece of meat was to immediately endanger one with death from cancer or kidney failure. Any such dogmatization on the question lays the speaker open to easy attack and ridicule. There are at the present time no vital statistics to prove the greater life span of the vegetarian over the non-vegetarian. We do not have statistics to show greater freedom from cancer on the part of the vegetarian. We should, therefore, be very cautious of positive statements, the proof for which we cannot produce.

I have heard speakers claim that cancer is practically nonexistent among Hindus who are vegetarians. Vital statistics for those parts of India where records are fairly complete do show a much lower percentage of deaths from cancer than is the case in England or America. But to lay this fact to Hindu vegetarianism is to overlook the fact that life expectancy in India is between twenty-five and thirty years, as against America's sixty-six years. Cancer is largely a disease of mature years. It is also to overlook the fact that diagnosis of disease in America is reasonably accurate in most cases, whereas in India a very high percentage of

deaths are merely written off to fevers, when the actual cause may have been tuberculosis, nephritis, pneumonia, cancer, or intestinal obstruction. Much of the criticism of health lectures arises from these too positive and sometimes unfounded statements.

To an audience of Adventist people the writings of the Spirit of prophecy will carry heavy weight, of course. But on what basis can we present to non-Adventists our position in regard to diet? To the general audience it is safe to show the Biblical teaching as to man's original diet. It is reasonable to point out that proper use of cereals, fruits, nuts, and vegetables provides a fully adequate and very desirable diet; that meat is not essential for the heavy laborer; that athletes who are trained on a vegetarian diet are in no way inferior to those who use meat. A large percentage of people who use meat would change their eating habits were they to visit the slaughterhouses and see one of the most revolting sights in the entire American economy. The aesthetic side of this question is by no means the least important. To the best of our knowledge thoroughly cooked meat does not carry the recognized diseases, but meat cooked rare might.

I recently visited a young man who was speaking very positively against the use of eggs and dairy products in any form. This we cannot do. We have no commission from the writings of Mrs. White to promote such a stand. There is the statement to the effect that the time might come when disease conditions would make it desirable to discontinue their use. To the best of our knowledge these products are safer today than when this statement was made. Although with a proper use of foods of vegetable origin, including certain soy products, it is possible to provide a diet as good as one which would include eggs and milk, if not better, we are not in a position to advise such a course generally. To do so would certainly lead to malnutrition, particularly among children.

Other areas which ministers should studiously avoid are fads of any sort. So-called dietitians, teaching fruit juice cures for cancer, raw vegetable cure-alls, and others equally absurd, are a dime a dozen. We should studiously steer away from all such. We have seen this stripe of dietitian advising anything from casting off all aluminum cooking utensils as poisonous, to the grape-juice cure for cancer. Never permit confusion of such fads with our rational and simple plan of instruction in healthful living. It is perhaps in this area more than in any other that our men come under criticism.

Exploring the field for features of the health message reasonably open to the minister, in addition to those already mentioned, I could mention the possibility of conducting classes in cooking, in home nursing, and in first aid, and sponsoring lectures on specific medical problems by recognized medical men.

In case there are nurses or doctors available for the teaching of home nursing classes, it is desirable that the responsibility for the instruction in these classes be turned to such professionally trained personnel. If such help is not available in the local church, it is best to get in touch with the conference, to arrange for satisfactory medical workers to be supplied. Whereas it might be possible for a group of those interested in this subject matter to go through the text in home nursing under the guidance of a non-medical instructor and gain considerable good from such study, it is not recommended that such courses be attempted without the aid of medical personnel.

Cooking classes, on the other hand, may be organized in any community where a member or members with skill in food preparation also possess ability as teachers. Here again, however, unless such classes can be organized on a high plane and conducted on such a basis as to be a credit to the cause, it is best not to make the attempt. I mention this in particular for the special reason that slipshod, careless, ill-directed effort in dietetic instruction will bring only disrespect, and cheapen the program with which it is associated.

People of a religious turn of mind are not accustomed to seeing medical or health topics presented in connection with evangelistic endeavor. If such important considerations are presented conservatively, authoritatively, and in a dignified manner, people will be impressed that the care of our living temples is truly a matter of religious significance.

Paul's instruction that we present our "bodies a living sacrifice, holy, acceptable unto God" will be seen in its more realistic aspect. The Spirit of prophecy has especially emphasized the need for tact in presenting our health principles. "The Lord desires every minister, every physician, every church member, to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing them to a premature test. Hold up the principles of health reform, and let the Lord lead the honest in heart. . . . The Lord does not require His messengers to present the beautiful truths of health reform in a way that will prejudice the minds of others."—*Medical Ministry*, p. 261.

Let our ministers and Bible workers become well informed on these simple principles of healthful living, temperance, and diet, and without any pretense of great medical knowledge present these principles to the people at appropriate times and with tact. This will surely result in greatly strengthening our gospel ministry.

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¶ No other work can equal hers [the mother's] in importance.—*Ministry of Healing*, p. 378.

## A Soul-Winning Experience

By FRANCES NORDBERG, R.N.,  
*Loma Linda Sanitarium, California*

MY PATIENT was a young woman, perhaps thirty-one years of age, and extremely nervous. The first night as I was preparing her for sleep I wondered whether I should ask her if I might pray, but fearing that she would refuse, I just bowed my head and began to pray. There was no response of any kind, and I wondered whether I had made a mistake. The next night I felt impressed to pray with her again. This time, as I began, a hand groped out to find mine, and I felt her clutching my hand tightly while I prayed. Then I knew that I was on the right track.

The following day I asked her whether she would like to have me read a bit from a little book that was lying on the bedside table. "No, Mrs. Nordberg, I don't think I would," she answered hastily. The next day I somehow felt impressed to open the book and read a bit from it without asking her consent. I read the first chapter in the little book *Steps to Christ*, and she made no definite objection. So each day I read a bit out of this and other small books. As the days slipped by she seemed glad to have me read these brief portions to her, and we had many lengthy visits together.

The first week she seemed very despondent, and told me she knew that she was losing her mind. "Mrs. Nordberg," she said, "I know why I'm here. God sent me here to get what I need. I know what God wants me to do, and I'm not doing it."

"Young lady," I interrupted, "get that out of your head right this minute. If you were losing your mind, you wouldn't even be worried about it. The people who are losing their minds think everyone else is, but not they." Later she told me that was the first thing she had gotten hold of that she could cling to. It seemed to give her the encouragement she needed to keep on.

Late one night she called me to her bedside and in a frightened whisper told me that she feared she had committed the unpardonable sin. "Now listen to me! If you had done that, you would not even be worried about it. People who have, don't even care," I told her. "So long as you care so very much, you can know that God loves you even much more, and is right here by your side to help you beat back the power of the evil one from your side. Let us pray now that you may never grieve the Holy Spirit from your side."

A little at a time my patient improved, and became well enough to return to her home about six weeks later. She and her husband had a lovely home, and he had a thriving business. Their life consisted of night clubs two or three times a week, theater parties, dancing,

card parties, movies, smoking, drinking, and other worldly amusements. One by one this fine young couple laid aside these wrong habits and worldly entertainment, until at last they had only their diamonds and jewelry to give up. And by New Year's last year they had given these up also.

It was a long, hard decision, but they finally decided to sell the business and move to the country, where he had some land near his father's. But they had their home and business up for sale for some time without results. I told them not to worry, for God would send a buyer when He saw fit. They had intended to wait until they moved to the country before they took the final step of baptism; but when they realized that it would look as if they were running away to do it in secret, and that they could perhaps be an influence for good before their old friends and acquaintances if they would be baptized there, they made their final decision and were baptized about the latter part of April.

I visited them at their new little home in the country some months later. What a thrill it was to see their joy in the Lord, and to find that their little twelve-year-old girl is planning to be baptized too.

## City Health Evangelism

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

SOME experiences are above the ordinary. Two such have occurred within the last year that to my mind qualify as extraordinary. The first came last summer when I spent some time with Elder Banks, of Southern Missionary College, in the Field School of Evangelism. The Southern Union Conference and the administration of Southern Missionary College are to be congratulated on this forward step in training evangelists.

The city of Asheville, North Carolina, was the place chosen for the field school experiment. Never have I had the joy of working with such a fine group of young men as the twelve ministerial students that were helping in "The Crusade for Christ." The course included health evangelistic classes and practical experience in seeing how medical evangelism really works as the right arm of our message. The young men and women studied how to present health in an attractive manner. Didactic studies took up our time in the morning, and in the afternoon we all went into the city to visit the people or conduct nutrition and hydrotherapy classes.

The testimonies of the students as to the response they received in the homes of the wealthy was ample proof that here was truly the key to open the doors in these cities. At-

tendance and interest kept growing, and the evening meetings were well attended. This summer I am looking forward to the second Field School of Evangelism, to be held in Birmingham, Alabama.

The second experience which I consider outstanding was encountered at the evangelistic effort held in Pittsburgh. Elder Vandeman and his helpers were in the midst of their intensive campaign for souls when arrangements were made for two medical workers to spend a few days with the company.

My lectures on the relationship of good health and good religion, together with a practical nutritional course given by Miss Bess Ninaj, R.N., found a most ready reception. More than two hundred women joined the cooking class. This gives you a small idea of how much interest was being created.

One of the features most appreciated, and probably the most unique, was a doctor and a minister sharing the pulpit on Sunday evening. The first half hour we spoke on Daniel 1 and true temperance. Elder Vandeman continued with Daniel 2 and the prophecies. This topic proved to be very effective in an effort previously held at the University of Maryland, and has already been reported in *THE MINISTRY*. As the people expressed their appreciation of the message they had heard, we could not help recalling this inspired statement:

"The importance of making our way in the great cities is still kept before me. . . . In this effort in behalf of the cities, we greatly need the co-operation of all classes of laborers. . . . If ministers and physicians will plan to unite in an effort to reach the honest-hearted ones in our cities, . . . God will open the way before them, and many will receive a saving knowledge of truth."—*Medical Ministry*, pp. 301-304.

Truly we are living in the day when the Lord would have doctors and ministers unite in finishing the task in these large cities.

## Diet and Narcotics

By D. H. KRESS, M.D.

*Orlando, Florida*

YEARS ago it was a common thing to see a free lunch advertised on the windows or door of the saloon in our large cities. But the saloonkeeper was not interested in feeding the poor. That free lunch was with him a mere business investment. He served the kind of food that he knew would lead to the bar for the drink he had on sale. He could not give a scientific reason why the food he served created a thirst for beer. He knew from experience, however, that it did, and that he could well afford to serve his patrons this sort of free lunch. That saloonkeeper had business sense enough not to serve his patrons pears, peaches, oranges, grapefruit, or even milk. He knew that serving such food would, in time, ruin his business. On that free-lunch table were

served various kinds of highly seasoned meat with a liberal supply of mustard, horse-radish, pepper, and so forth—all of which were irritating to the mucous membrane of the stomach and tended to create, or keep alive, a craving for a narcotic, and especially for beer.

It is an unfortunate thing that many a praying mother, instead of serving fresh fruits liberally to her children, is serving them with the same kind of food that the old-time saloonkeeper served on that free-lunch table. Unconsciously she is neutralizing her prayers, and is playing into the hands of the liquor industry. It matters not whether that kind of food is served in a saloon or in one's home. In either case it leads to drink. Not merely do such foods create a thirst for beer and cocktails, but they create a craving for other narcotics. It will be noticed that even a cigarette will be more apt to quench the thirst created by such highly seasoned foods than water. Having once made this discovery, a person will most naturally reach for a cigarette after such a meal.

We deplore the condition that exists in the world today. Many are calling attention to it, but seldom is attention called to the causes.

## C. M. E. Offering

Ⓢ THROUGH the pages of *THE MINISTRY* we are coming to all our workers in the North American Division with a definite request to make the offering to be taken Sabbath, August 13, an unusually large one. This offering is to go to the College of Medical Evangelists to help in their operating expense. We confidently believe that the medical college was established by the Lord. Through the years God has greatly blessed the school. Men and women have been trained along medical lines, and are doing an excellent work in all parts of the world field.

We have been told by the messenger of the Lord that our medical work will go on to the time of the end. This line of work is an entering wedge for the proclamation of the gospel. Missionary work along medical lines is of inestimable value to the Advent Movement. It is part of the work that God wishes carried to every nation, kindred, tongue, and people.

Like our other colleges, the medical school is in need of financial support. The General Conference Committee has therefore set aside Sabbath, August 13, as a day in which all our churches in the North American Division are invited to bring a most liberal offering to help the College of Medical Evangelists carry on its work.

W. B. OCHS. [Acting Vice-President,  
North American Division.]



Ⓢ THE man who does not read good books has no advantage over the man who can't read.—  
MARK TWAIN.

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# EVANGELISTIC OBJECTIVES AND TECHNIQUES

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

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## How to Win More Men

By W. M. ADAMS, *Associate Religious Liberty Secretary, Pacific Union*

IN many of the church congregations there is a painful absence of men. God bless the faithful mothers, the loyal wives, the courageous young women, whose faces are set Zionward in the face of difficulties. But are not the fathers, the husbands, the young men precious to God? Did not Christ die for them too? There is only one answer—Yes.

Christ has given no general rule, and the technique is not the same in every case. But there are some general underlying principles in soul winning.

**LOVE FOR SOULS.**—One of the qualities that is required of a bishop, or elder, is that he be "a lover of good men." Titus 1:8. He is to be a lover of goodness and of good things in general. He is to love the companionship of "good men," and seek them out. Such a course would settle the problem of some serious troubles if it were followed. "Love the brotherhood," says Peter. 1 Peter 2:17. But that is not all. Said Christ, "Love your enemies." Luke 6:27. God commendeth His love to us "while we were yet sinners." Rom. 5:8. Though we hate sin we must love the sinner. That is not easy to do. But "the love of Christ constraineth us." 2 Cor. 5:14. In Christ is found the secret of soul winning. Genuine love will touch hearts and open doors.

**ACTIVITY.**—Men, as well as others, like to see action. It appeals to men to see a person "on the job." A minister "not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11) appeals to men of the world.

To illustrate. We read of a sore famine when "all the land of Egypt was famished." Joseph's father and brethren were brought "out of the land of Canaan," and Joseph "presented them unto Pharaoh." As the monarch looked them over he said to Jacob, the father, "How old art thou?" Jacob answered, "An hundred and thirty years." Then Pharaoh said to Joseph, "In the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle." Gen. 47:6. It is the man of action men are attracted to. *Action* on the job in soulsaving wins men. "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10, margin. Carelessness and inactivity are condemned by God and

scorned by men. If we can see things to be done, and lend a helping hand, such activity will win.

"The cause of God demands men who can see quickly and act instantaneously at the right time and with power."—*Gospel Workers*, p. 133.

**BE COURAGEOUS.**—The Lord said to Joshua, "Be strong and of a good courage." And He repeated it with emphasis, saying, "Only be thou strong and very courageous." Joshua 1:6, 7.

It really takes courage to work with and for some men. But listen—"Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9. Be sure you are right, with your feet planted on the eternal truth, then manifest the courage of your convictions.

"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13. "Play the man, be strong!" Moffatt. I have said to many people, "How are you today?" They often say, "Oh, well, I have my ups and downs." I say, "You put it wrong. You should say, 'I have my downs and ups.' In the last act you want to be up."

"Courage, energy, and perseverance they [Christ's followers] must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything."—*Ibid.*, p. 39.

**BE FRIENDLY.**—"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." Prov. 18:24. "A friend loveth at all times." Prov. 17:17. It pays to be friendly in a tangible way. A certain family moved into a neighborhood. For some reason one neighbor would not speak to the newcomers. The woman always turned her head away when spoken to. One day the woman in the new family made a delicious dish of food. She stepped to the fence and called the obdurate lady. She came running out, perhaps thinking of fire, and there she was offered something good to eat. She was caught, and took it and went back into her house. The next day or so she came to the fence and called. The other woman came out and received a present of a dishpanful of fine peaches. That opened a friendship. A friendly look, a friendly handshake, a friendly act counts. Try it every day.

**BE TACTFUL.**—Be tactful, not tack-full. Be courteous. If you want to win a man, become

From the Pacific Union Ministerial Institute.

interested in something he is interested in. Show your interest in any worthy project.

During my seventeen years in legislatures I learned that I could make a new legislator a friend by taking to him one of his good bills, with expressions of appreciation, and asking him for further explanation. I immediately gained his attention and interest. After a short explanation I would thank him and say, "I must not trouble you further."

"Well, Mr. Adams, I am glad to become acquainted with you. If I can do anything for you, call on me." Thus I had gained a friend at court. Why? Because I had taken an interest in something he was interested in. It pays and wins.

I am reminded of the Christian tact of one of our ministers. He was holding an evangelistic meeting and had a good attendance. Among the interested ones was a woman whose husband never attended. She became converted, and desired baptism. When she told her husband her intentions he swore vengeance against the minister and said, "I'll shoot the man that baptizes you." She was fearful, but was baptized. When her husband learned of it he swore again that he would shoot that preacher.

The minister was told to stay away from their home, but he did not. He went to find the man. Neither one had seen the other. He saw the husband feeding his hogs. The minister said, "Hello, neighbor," and handed him a compliment on his pigs. He continued to talk about "hogology," the thing that the man was interested in. "What is the price of hogs in Chicago?" he inquired. Everything was friendly.

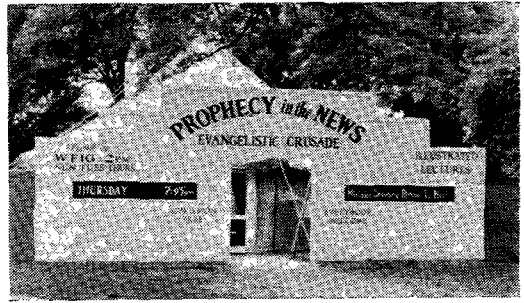
Finally the minister asked, "I wonder if I might get a drink of water?"

"Sure," said the man; "come to the house." The man did not know who the minister was yet. He called his wife for a glass. She brought the glass, and was thunderstruck to see them together. The minister said to the wife, "Your husband has about the best lot of hogs I have ever seen."

Then the climax came. She said, "Husband, this is my minister," and they shook hands. The husband gave the minister a glass of water instead of shooting him. Later the man was baptized. Pray for the Holy Spirit to give you Christian tact.

"In the work of soul-winning, great tact and wisdom are needed. . . . The minister must not feel that the whole truth is to be spoken to unbelievers on any and every occasion. He should study carefully when to speak, what to say, and what to leave unsaid. . . . Tact and good judgment increase the usefulness of the laborer a hundred-fold. If he will speak the right words at the right time, and show the right spirit, this will exert a melting power on the heart of the one he is trying to help."—*Ibid.*, pp. 117-119.

*The Ministry*, July, 1949



## Tent Front Specifications

By J. E. KEPLINGER, *Evangelist*,  
Marion, North Carolina

THE thirty-foot front of our "Prophecy in the News" tent was built on an angle, affording a good view from the arterial intersection directly in front of the tent. The uprights were made by nailing two two-by-fours together in a T shape, which is strong enough to withstand considerable wind, and is cheaper than buying uprights of larger size. These uprights were placed four feet apart and braced from the back with one-by-fours, eight and a half feet long. The braces were nailed to the uprights about six feet from the ground, and the lower end was nailed to a two-by-four stake driven eighteen inches into the ground. The uprights were two feet in the ground, but some types of soil might require them to be deeper.

The four center uprights were twelve feet from the ground, and the two center ones were six feet apart instead of four feet like the others. These formed the door. A two-by-four was toenailed to the center uprights seven feet from the ground to form the top of the doorway. This now formed a large center section twelve feet high by fourteen feet long with the door in the center. Four feet to the right and four feet to the left of this section an upright ten feet high was placed. Four feet farther to the left and right of these were placed the eight-foot uprights. The court wall six feet high was attached to each end of the front.

Between the uprights, horizontally, one-by-four strips were placed, on which to nail the gypsum board. These ribs were toenailed to the uprights.

When the framework was ready, two-by-eight sheets of black gypsum storm sheathing were nailed to it. Around the entire front was nailed a one-by-four trim to set it off.

After the front was built and covered, it was painted with two coats of white oil paint, making a very satisfactory background for the lettering. The front was lettered by a professional sign writer, who did an excellent job in black letters shaded in gray.

The black section on each side of the entrance was glass, with black enamel painted on the

back side of the glass. The date and subject was changed each night by using white Tempera water colors. Occasionally the white letters were shaded with other colors for variation. We found that the Tempera colors are not easily washed off by rain, but they can be readily wiped off with a wet cloth. The glass itself was fourteen inches by eight feet and afforded ample space for any subject. Two lines, smaller in size, were used when necessary.

The entire front was illuminated at night with a large flood lamp and reflector attached to a tree across the sidewalk from the entrance. The light was turned on from the back of the tent, and was on from sundown until about an hour after meetings. The new subject was placed on the bulletin boards immediately following the night service, and the lights were left on for advertising purposes.

## The Pitching and Care of Tents

By *HIRAM M. DUKES, District Leader, Blackstone, Virginia*

### III. Care of the Tent

THE care given to a tent is very important. The tent master should feel it his responsibility to give it the best of care.

The seats should be adjusted and kept in line at all times, so that those who pass by will find everything in order. All seats should be dusted at least an hour before the time of each meeting. Muddy or wet spots that appear after a rain should be taken care of at once, either by being drained or filled in. Care should be taken to see that there are no bare spots, in case sawdust or shavings are used on the floor. The grass and weeds around the tent should be kept cut. Tools and lumber not in use should be kept out of sight. No coverings of canvas or tent sacks should be left exposed when the meetings are in progress. All trash and paper should be picked up and disposed of, so the premises will always look clean and neat. Generally the walls should be rolled up before each meeting, rolling the canvas on the inside of the wall, and tied so it can be let down quickly by pulling on the tie ropes.

When the tent has been vacated the walls should be lowered unless the dampness needs to be dried out. The guy ropes should be inspected, if metal cable is not used for guying the center poles. If rope is used, generally the end rope should be tightened or slackened, and it is the only one that will need adjusting. However, in a rain that lasts for a long time the other two guy ropes may have to be loosened because of shrinkage during the rain, or lengthened after they dry out. The guy ropes generally need some adjusting every day. Care should be taken to see that they do not get too slack and drag

and wear on the canopy top, or tight enough to break or pull stakes. The top should be kept medium taut and the side-wall poles should be toed one against the other so that every other pole toes in opposite to the one next to it. The amount of toe given to each wall pole raises or lowers the drawing strain on the canopy top.

To test the amount of toe to be given to each wall pole, one should lift on the wall pole. When it can be lifted an inch from the ground without much difficulty, the strain has been taken off the canvas. In case of a windstorm the tent should not be left in this way, but each wall pole should be tight, and the side walls down.

It is a good thing always to keep the side walls down at night and the tent closed in case a storm might rise and whip the canvas to pieces. Care should be given just before you retire to see that all ropes are adjusted and wall poles set with the proper toe to allow for the shrinkage resulting from the night dampness and dew that falls before morning.

One of the tent master's duties is to be up before sunrise every morning and open the tent so that the air will circulate freely through it. This should be done in a triangle of three large openings, so that no matter in what direction the air is moving it will circulate through the tent. No less than half the canvas wall should be completely rolled up. This means that one sixth of the total length of the wall will be rolled up at each opening. This is very important, because if it is not done in a very few minutes after the sun's rays hit the tent in the early morning, the canvas may mildew, and once mildew sets in the tent is ruined. Mildew shows up as little black spots which soon become holes.

A tent master must always be on the alert and be prepared for any emergency. When a storm is brewing he should see that the ropes are properly tightened and the walls let down. He must have his sledge where he can get his hands on it, also extra stakes if needed, and be prepared to work in the dark if necessary. He should see that the switch to the lights is properly protected and easily reached, and know where to find an extra rope if needed, also a needle for sewing canvas and twine for quick repair. He must always know that everything is as it should be day or night.

Rain causes the ropes to shrink in length from six inches to two feet, and one must adjust the tension and length of each rope before and during the rain. Sometimes it is necessary to loosen the ropes at the stakes. If the rope has become too tight to be loosened easily, a hammer will be useful in driving the knot loose.

A tent master should never leave the tent for a very long period of time or go very far away. He should always be able to get back to the tent quickly. One who feels the great responsibility entrusted to him will always be on duty when it begins to rain, day or night, and will



be up before sunrise every morning to look after the tent ventilation.

People will come and go during the day and even sometimes late at night. The tent master should always be on hand to give them a cordial invitation to attend the services, to answer their questions, and to give them literature. At times enemies visit our tents and damage them, with the purpose of stopping or hindering the services. Tents have been set on fire, ropes cut, stones thrown through the canvas, and items stolen. In one tent effort all the furnishings were carried out and dumped in the street. Therefore it is necessary that the tent master be on the job to protect God's property and prevent all such occurrences.

#### IV. Patching Old or New Canvas

There are a number of waterproof cements on the market which are excellent for patching canvas. You can generally obtain one or more of these brands through a canvas or awning dealer. However, if you cannot obtain one readily, a most economical waterproof patching cement can be made by buying a small box of Casco or Cascamite powdered casein glue, which is mixed with cold water, and proves very satisfactory. Cascamite is the better one of the two kinds, provided the regular canvas cement cannot be obtained. This can be obtained from almost any ten-cent store or hardware store. The canvas used for patching purposes should be a lighter weight canvas than that used in the top itself and should overlap the place to be repaired sufficiently to make a strong binding when cemented together. For a small hole the lap should be at least one inch over the edge. For a larger one the lap should be greater. The cement should be applied to both pieces of canvas to be cemented together, and worked well into the material with a case knife or stick, then placed in position and pressed well together until dry.

#### V. Waterproofing Old Tents

When a tent has become old and mildewed it may leak all over, but it may still be used for a year or so, provided it is waterproofed. The simplest way to waterproof old canvas is to use a gasoline and paraffin mixture. One pound of paraffin is used to one gallon of gasoline. Both the paraffin and gasoline have to be heated almost to the boiling point in order to dissolve the paraffin, after which it is applied to the dry tent, which has been spread out on the ground. This can be done very easily with a sprinkling can. The entire surface must be wet with the solution. It takes from ten to twelve gallons to treat a 50' x 70' tent top. To heat the gasoline and paraffin, one should have separate containers for the gasoline and the paraffin in a larger tub of boiling water that has been taken a long distance away from any fire. If one is in a location where steam is available from a steam heating plant, the gasoline and paraffin are

easily heated by turning the steam into the water around them. After the paraffin is once dissolved it can be carried some distance and even applied cold to the tent. Another method is to heat stones or pieces of iron and drop them into the gasoline in an open bucket. In doing this one should be sure that the heated stones or irons are not red hot, because if red hot, they will ignite the gasoline.

#### VI. Taking the Tent Down

Everything should be removed from the floor of the tent in preparation for taking it down. The weather must be such that the tent and all its ropes are thoroughly dry, including the ends of the guys. All the moisture of the night dew should be dried out before the tent is lowered to the ground.

Each piece and parcel should be carefully and tightly folded, put in its proper sack, and labeled. Each label should tell the kind of piece, and give the necessary length or width or height, so that whoever pitches the tent the next time will not have to unroll each piece to find out the information he needs. A little time spent in properly labeling each article will save more time and effort when it comes to pitching than it will take to do the labeling. The labels on the semicircles should tell the number of guy ropes on each end. Each tag should bear the name of the evangelist who used the tent last and the date it was used; and one label should be placed just inside the bag and one on the outside, so that if the outside one is lost by any means, one can simply look inside and find the necessary information there.

No tent should be put away without being patched or having the necessary repairs made. The condition of the tent should be stated on the label. In lowering the center poles take care not to drop them to the ground with a crash, for this bends or breaks them. This should be done in reverse to the method used to erect them.

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## The Book Shelf

*(Continued from page 22)*

publishers, preparing sets of "Helps" now in use by many teachers' and reference Bibles.

In this fine work the complete text of the Gospels is harmonistically arranged. There are copious explanatory and expository notes or comments. Altogether there is here a most practical commentary on the Gospels. Explanation is offered for all apparent discrepancies and contradictions in the different accounts of the events in the life of our Lord, and of His teachings. The explanations and expositions are very much to the point, and will prove valuable to serious-minded students of the Bible and workers generally. Moreover, the author repudiates all rationalistic interpretations, to-

*—Please turn to page 40*

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# THE PULPIT AND THE STUDY

*Biblical Exposition and Homiletic Helps*

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## X. Office and Work of the Holy Spirit

### "The Loud Cry"

By TAYLOR G. BUNCH, *Pastor,*  
*South Lancaster, Massachusetts*

THE "loud cry" is not strictly a Biblical expression. It is used often in the writings of the Spirit of prophecy, and is based on a description of the final warning message during the latter rain as set forth in Revelation 18:1-4. Because the angel from heaven had "great power," he "cried mightily with a strong voice" and "the earth was lightened with his glory." Here is pictured the final announcement of the fall and demon possession of Babylon, accompanied by the divine call, "Come out of her, My people." The separation from Babylon is necessary in order to be emancipated from her sins and to escape her plagues.

The time of the loud cry is definitely located. It comes just before the close of probation and the falling of the seven last plagues, in which "is filled up the wrath of God." With a loud cry or strong voice the call is given for God's people remaining in the religious organizations constituting Babylon to separate from what has "become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." Babylon includes the mother and the large family of daughters, all of whom have fallen and been taken possession of by Satanic agencies.

The loud cry is not in itself the latter rain. It is rather the final message of salvation during the outpouring of the Holy Spirit in the fullness of divine power, a call which will bring every human being to a final and irrevocable decision. The latter rain furnishes the power so that the message can be quickly finished and "cut short in righteousness." As a result, "every truly honest soul will come to the light of truth." The distinction between the latter rain and the loud cry is made clear by the messenger of the Lord.

"At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, p. 86.

"I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to *unite his voice* with the third angel, and *give power and force* to his message. . . . The work of this angel comes in at the right time to

join in the last great work of the third angel's message, as it swells to a loud cry. . . . I saw a great light resting upon them [God's people], and they united to fearlessly proclaim the third angel's message. . . . This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844."—*Ibid.*, p. 277. (Italics mine.)

Note also the following from the same book:

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Ibid.*, p. 271.

"Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Testimonies*, vol. 6, p. 401.

The loud cry is so closely identified with the latter rain that it is difficult to distinguish between them except on the basis of the former being the message itself and the latter the power that makes it effective.

"Those who have held the beginning of their confidence firm unto the end will be wide-awake during the time that the third angel's message is proclaimed with great power. During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—*Review and Herald*, Oct. 13, 1904.

It is evident that the purpose of the loud cry is to call out of Babylon all who had not previously made the separation. This must be done before probation closes and the wrath of God is poured out upon the finally impenitent. The Lord designates those called out as "My people." They are just as verily His people even before they hear the call as are those who are already in Zion and who are the instruments in the proclamation of the message to escape from the doomed spiritual city.

Why the great urgency to make the separation? Because Babylon has become completely

possessed and controlled by enemy forces, has fallen to an all-time low level of spiritual life, and is thus a dangerous and unfitting dwelling place for the saints of the Most High. The sins of Babylon, like the tower of Babel in ancient Babylon, have piled up until they have "reached unto heaven, and God hath remembered their iniquities." Just as the angels hurried Lot and his family out of the doomed city of Sodom before its destruction, so the saints of God must be hastened out of the final spiritual city of destruction before the wrath divine brings it to a deserved end.

How many of God's true people will still be in Babylon when the loud cry calls them out? Here is the answer:

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. . . . The time will come when those who love God supremely can no longer remain in connection with such as are 'lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.' Revelation 18 points to the time when, as the result of rejecting the threefold warning of Rev. 14:6-14, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. . . . Then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, 'Come out of her My people.'"

"And in what religious bodies are the great part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith."—*The Great Controversy*, pp. 390, 383.

#### A Great Multitude Called Out

That those called out of Babylon during the latter rain and as a result of the loud cry will be a great multitude is evident from the Bible and the Spirit of prophecy. In Micah 2:12 we are told that "the remnant of Israel" will be a "multitude of men"; and in Zechariah 2:11 it is said that "many nations shall be joined to the Lord in that day." It is stated that "many people and strong nations shall come to seek the Lord of hosts," and will say to God's people, "We will go with you: for we have heard that God is with you." Zech. 8:22, 23. No longer do they say reproachfully of the remnant, "Where is their God?" The latter rain demonstrates that the Lord is in the midst of Zion and in full possession and control.

In the seventh chapter of the Revelation is a description of the final gospel harvest as the result of the preaching of the threefold message of Revelation 14 while the angels are holding in check the winds of war and human passion. Verses 1-8 picture the sealing of the 144,000, who are "redeemed from the earth" and are designated "the firstfruits unto God and to the Lamb." Rev. 14:1-5.

After describing the sealing of the numerable first-fruit sheaf, the prophet wrote: "After this

I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9. The gathering of the definite number composing the first fruits is followed by the reaping of a harvest so great that it cannot be numbered. It is gathered from the same far-flung fields of the earth to which the threefold message is proclaimed. (See Rev. 14:6.)

The identity of the "great multitude" is settled by the question and answer of the elder for the benefit of John as recorded in Revelation 7:13-17. They live through the seven last plagues because they come "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Verse 14. There can be no doubt but that the 144,000 live on earth during the falling of the plagues and come out of the great tribulation with white robes, but the question and answer clearly refer to the great multitude who are the only ones spoken of in the chapter as having "white robes." They experience the hunger and thirst and the blazing heat of the sun which comes during the plagues. "They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst."—*Ibid.*, p. 649.

We are told that the latter rain will be "much more abundant" than the former rain, and therefore we can expect as great results, if not greater. It is surprising how many Spirit of prophecy descriptions have been given us of a great ingathering of souls by the last message, and especially under the loud cry phase of its proclamation. Among these are the following:

"God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer."—*Review and Herald*, Feb. 25, 1922.

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."—*Testimonies*, vol. 8, p. 41.

During the shaking time companies will go out, but as a result of the latter rain tribes will come in, and tribes are much larger than companies. There is danger of overemphasizing the loss during the shaking, and forgetting the great ingathering that follows, which will far more than make up for the apostasies. Here is another thrilling picture of the time when God does great things for His people:

"Many . . . will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others. The truth, the Word of God, is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, now proclaim the words of the Lord. Children are impelled by the Spirit to go forth and declare the message from heaven. The Spirit is poured out upon all who will yield to its promptings, and, casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord."—*Evangelism*, p. 700.

The seed sowing in preparation for the ingathering of this mighty harvest will be accomplished largely through the scattering of the printed page "like the leaves of autumn." In *The Great Controversy*, page 612, we are told that when the latter rain comes, the seeds of gospel truth have been sown and the arguments presented, and that the purpose of this Spirit visitation is to bring conviction. It is stated that "the publications distributed by missionary workers have exerted their influence." Note the following:

"Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation."—*Christian Service*, p. 146.

"God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald*, Nov. 10, 1885.

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, vol. 7, p. 140.

What an incentive for our colporteurs and people to faithfully distribute our truth-filled literature everywhere "in season and out of season." The returns in souls saved are often long delayed; and therefore the temptation to become discouraged is greater than in some other lines of missionary activity; but in the end the harvest will be abundant and certain and the regard great. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

## The Keys of the Kingdom

By J. ROSS JAMES, *Missionary to New Hebrides and New Guinea*

THE disciples were slow to believe Christ's predictions of the overthrow of Jerusalem and the destruction of the Temple. This was revealed when they drew His attention to the permanence of the Temple masonry, and "how it was adorned." Instead of modifying His pronouncements, He amplified them, and said, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." That stronger statement silenced the disciples, but they remained uncon-

vinced. This was evidenced even as late as the time of the death of Stephen. Their attitude was the result of Jewish prophetic interpretation, and followed popular opinion.

Matthew 16:21, 22 records another experience revealing the slowness of the disciples to believe anything contrary to generally accepted ideas. Christ had already told them plainly who He was. Now He endeavored to tell them of His approaching death. "From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Then Peter said, "Be it far from Thee, Lord: this shall not be unto Thee." We can readily imagine Peter's thinking, "Why, those church leaders in Jerusalem would not kill you or cause you to suffer. Never!" He would not suspect it of them any more than we would believe our General Conference leaders would persecute anyone.

Jesus pointed out to Peter that he was too much influenced by men and their teachings. He said, "Thou savourest not the things that be of God, but those that be of men." Jesus later found them doubting His resurrection. No wonder He exclaimed, "O fools, and slow of heart to believe." He said that He had many things to tell them, but they could not receive them. He had to proceed "as they were able to hear it." Mark 4:33. (John 16:12.)

This careful approach is seen in Matthew 16:13, where Jesus asked His disciples this question: "Whom do men say that I the Son of man am?" They readily answered that in the popular opinion He was considered to be Elias or one of the prophets. The disciples doubtless shared that belief, having in mind that it was fundamental in Jewish theology that Elias, or "that prophet," must come first. Shortly after the plain revelation found in this chapter that Christ was the "Son of the living God" they came to Him with the significant question, "Why then say the scribes that Elias must first come?" Matt. 17:10.

In chapter sixteen Jesus had brought the question closer and asked the disciples, "But whom say ye that I am?" Now, they could not answer that as readily as they did His first question. They were so strongly influenced by popular opinion that it is doubtful that they could have answered this question differently from the first. The silence that fell upon the group was finally broken by a revelation from God to Peter. Inspiration caused him to utter those wonderful words that revealed no doubt: "Thou art the Christ, the Son of the living God." Matt. 16:16. Jesus quickly acknowledged the correctness of this answer and revealed its source as He said, "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Verse 17.

It should be noticed that the subject of the

discussion in these verses was the identity of Christ. It was not a question of the identity of Peter. The question was plainly stated, "Who am I?" The God-inspired answer is equally clear and unmistakable: "Christ, the Son of the living God."

Jesus took the words of that revelation to Peter and enlarged upon them. He told him that the Son of the living God would build a living church upon the living Rock. Can we not picture Christ pointing to Himself and saying, "Upon *this* rock I will build My church"? Such a declaration fitted Isaiah's prophecy that the sure foundation for Zion, the church, would be a stone, tried, precious, and God prepared. Peter makes this application of the prophecy himself when he says the Lord is a Living Stone chosen of God, that believers are living stones "built up" to be a living temple (spiritual house). In proof he quotes Isaiah 28:16. (See 1 Peter 2:4-6.) It is not necessary here to prove from Scripture that Christ is the Rock, Peter's words establish it beyond doubt. It is not necessary here to quote the prophecies that speak of Christ building the church. Christ has summed them all up in one brief sentence, "Upon this rock I will build My church." However, notice the little word that introduces the statement, the conjunction *and*. First the fact could be stated, I am "the Son of the living God"; *and* "upon this rock I will build My church" (the added fact). But a further revelation is added by the same conjunction. "*And* the gates of hell shall not *prevail* against it" (the Rock).

This is more than a summing up of Scripture truth; it is almost a direct quotation. Again Peter is the commentator, for he quotes from Psalms 16:10 as recorded in Acts 2:31: "Thou wilt not leave My soul in hell" (the grave). This scripture reveals that He would be in hell, or the grave, but that he would not be left there. Christ's own words suggest that the gates of hell, or the grave, would be shut upon Him, but would not prevail, or hold Him. When his tomb was shut upon Him by a great stone rolled against it, and sealed and guarded, how wonderfully were those words fulfilled, "Thou [the living God] wilt not leave My [Christ's] soul in hell." The psalmist said more, "Neither wilt Thou suffer Thine Holy One to see corruption." The identity of the person is very clear in the words "Thine Holy One." God would not leave His Holy One there long enough to corrupt. Paul clearly states the fulfillment of that promise: "God . . . raised Him from the dead."

Once more we have our conjunction introducing another revelation; "*And* I will give unto Thee the keys of the kingdom of heaven." Matt. 16:19. God had promised just that in the words of the prophet Isaiah. (Isa. 22:22.) "The key of the house of David [the church] will I lay upon His shoulder; so He shall open,

and none shall shut; and He shall shut, and none shall open." The key of the house of David in Revelation 3:7 is in the hands of God's Holy One. "He that is holy, He that is true, He that hath the key of David; He that openeth and no man shutteth; and shutteth, and no man openeth." Hear this Holy One say to His church, "Behold, I have set before thee an open door, and no man can shut it. . . . Because thou hast kept the word . . . I also will keep thee. . . . Him that overcometh will I make a *pillar* in the temple of My God." "Behold, I come quickly." In these scriptures there can be no mistake in the identity of that wonderful Person, the Son of the living God, the Builder of His church, the One against whom the gates of hell did not prevail, the One to whom God gave the keys of the kingdom of heaven, the one who opened as with a key the door of salvation that none can shut.

"He shall open," said Isaiah. "There shall be a fountain opened . . . for sin and for uncleanness," said Zechariah. There flowed from His side that blood of Jesus Christ, which the apostle John declares "cleanseth us from all sin." "There is none other name under heaven given among men whereby we must be saved," said Peter. "No man cometh unto the Father, but by Me." "I am the door: by Me if any man enter in, he shall be saved," Jesus said. This key could not be provided by any mere man; nor could it be delivered to anyone but the Son of the living God. This is the number 1 key, shall we say; and the door is open wide.

But there is another key under the control of God's Holy One. Hear his testimony of triumph, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and [I] have the keys of hell and of death." Rev. 1:18. "In Christ shall all be made alive." This power could not be vested in any other. Christ has the key that will open every tomb. God fulfilled the promise of giving to Him the keys of the kingdom of heaven when He raised Him from the dead, and "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession." He is the "beginning and the ending" of the plan of salvation, but He employs human instrumentalities in accomplishing the gospel work.

In Matthew 18:17-20 Jesus outlined methods of church discipline to be operated by the believers to the end of time. In the operation of church decisions He gave assurance that those decisions would have the authority of heaven, as he said, "Whatsoever ye shall bind on earth shall be bound in heaven." It should be noticed that the term "ye" is plural and refers to at least two or three persons, and not Peter or any other individual. "He that receiveth you receiveth Me," Jesus said. The disciples were to share Christ's power as well as His authority, and to such degree that even the dead were

raised to life, but in every reference the language is in the plural. The position may be made clearer by setting the texts in relation to each other with supporting references—

1. "Thou art the Christ, the Son of the living God." (Luke 1:32, 35; Matt. 3:17; Matt. 16:16; Mark 9:7.)
2. "And upon this rock" (Deut. 32:4; 1 Cor. 10:4; Isa. 28:16; 1 Peter 2:4) "I will build My church" (Amos 9:11; Acts 15:14-17; Rom. 15:8-12).
3. "And the gates of hell shall not prevail against it." (Ps. 16:10; Acts 2:27.)
4. "And I will give unto thee the keys of the kingdom [salvation]." (Isa 22:22; Rev. 3:7; Rev. 1:18.) Christ opened the door of Calvary. It was for Him to proclaim the "acceptable year of the Lord." Paul says, "Behold, now is the accepted time."

"Behold, now is the day of salvation," "While it is said, To day, . . . harden not your hearts." Men have rejoiced for nearly two thousand years in the great fact that the door is wide open. It is for us to speak with certainty in this late hour, and to warn in those solemn words: "He shall shut, and none shall open." It is for us to live in harmony with our belief that the hour is late.



☛ As a people we have been in danger of centering too many important interests in one place. This is not good judgment nor wisdom. An interest is now to be created in the principal cities. Many small centers must be established, rather than a few large centers.—*Medical Ministry*, p. 300.

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### Australasian Inter-Union

ELDER Reeves in Melbourne has had his first baptism. The last time I was talking with him he mentioned eighty to one hundred preparing for this rite. Besides these he has a large interest from which he and his associate workers will be drawing for months to come. His campaign in Melbourne has been a great inspiration to the workers, and I am sure that all who have been associated with him have received a liberal education in successful methods of public evangelism.

Brother Uttley, with a well-chosen team, has moved over to Perth, the capital of Western Australia, and will be opening a metropolitan campaign there in a few weeks' time.

Elder Burnside has finished his work in Auckland, where he baptized 254 converts, and is moving to Christchurch to open up a large campaign in this city. Suburban efforts are being continued in Auckland. I believe that with these large efforts in the cities and the many smaller ones that are being planned for the suburban and rural areas 1949 should prove to be a most fruitful year.

J. B. CONLEY. [Association Secretary.]

### Activities—Past, Present, Future

IT IS time for another summarizing report from your headquarters secretaries on their past, present, and future work.

First, as to *teaching activities* at the Theological Seminary: Louise C. Kleuser, R. A. Anderson, and L. E. Froom all taught in their respective fields in the recent winter quarter. G. E. Vandeman taught in the spring term, and Louise C. Kleuser and M. K. Eckenroth are to teach during the full summer quarter. L. E. Froom is also to give his regular courses in the second half of the summer quarter in the new six-weeks, two-classes-a-day plan (July 19 to August 25), being introduced this summer especially for teachers. R. A. Anderson will teach in the autumn term, and George Vandeman in the winter quarter, when R. A. Anderson and L. E. Froom, with Dr. Frank H. Yost will be at Montevideo, Uruguay, during December and January, conducting another Seminary Field Extension School for workers of the South American Division, with coordinated courses in Bible, evangelism, and prophetic interpretation. This will be similar to the one conducted in England in 1948.

In *field activities* in North America, Elder Vandeman finished his work in the combined

Field School of Evangelism and metropolitan evangelistic campaign at Pittsburgh (reported in the May *MINISTRY*), and has just completed a local church effort, with seminary student participation, at Frederick, Maryland, which had been begun by Elder Eckenroth in the autumn quarter, in conjunction with Seminary teaching in evangelism, continued by Elder Anderson in the winter quarter, and which has now been brought to its conclusion in the spring term.

Miss Kleuser has recently conducted Bible instructor institutes for the theological and Bible instructor students at Atlantic Union College, and for the regular Bible instructors of the Greater New York Conference. Another will follow in southern New England in June. These will be reported separately. Regrettably, Miss Kleuser could not respond this summer to the request of the British Union and the Finnish conferences for Bible instructor schools. South Africa had also lodged a similar request. These should be planned for later.

M. K. Eckenroth conducted a workers' meeting and spearhead effort in Sioux Falls, South Dakota, in February, and recently had a spearhead church effort in Cortland, New York, in which Miss Kleuser joined. This spring L. E. Froom conducted a series of theological and church history workshops of four or five days each at Emmanuel Missionary College, Southern Missionary College, and Union College, to be reported on separately. R. A. Anderson continued the Emmanuel Missionary College appointment with an additional evangelistic workshop. He will also spend the month of July in ministerial institutes in Cuba, concluding with an evangelistic spearhead effort at Santa Clara. Elder Froom also conducted a series of special illustrated studies on the prophetic foundations of our faith in the newly located New York City Temple church, May 22-29.

George E. Vandeman has been appointed to camp meetings in the Columbia Union, and he and L. E. Froom are to assist in the Canadian youth congresses in late June and early July. This autumn M. K. Eckenroth will conduct a combined field training school and major evangelistic effort in Atlanta, Georgia, beginning in September. And while R. A. Anderson and L. E. Froom are in South America, Elder Vandeman and Miss Kleuser will devote their efforts to special visitation and workshops in our colleges in North America, aiding the practical theology or field training departments during the autumn and spring quarters. Brother Vandeman is expected to visit La Sierra, Pacific Union, Walla Walla, and Canadian Union colleges in the autumn, and to aid in several workers' meetings while on this tour.

This summary would not be complete without a word concerning special *writing activities*: R. A. Anderson is well along with his very practical book manuscript on pastoral

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evangelism, that should prove a real blessing to our workers. L. E. Froom has been making the final revisions on volume 1 of *The Prophetic Faith of Our Fathers* and writing the first draft of volume 4, the final volume of the set. Books of this size and character call for an amount of toil and time, apart from the research, scarcely realized by those who have never engaged in such a major task. Miss Kleuser has also completed the Home Study Institute course of lessons on *Advanced Bible Instructor Techniques*. Work on the 1950 Ministerial Reading Course is also progressing nicely. And of course *THE MINISTRY* calls constantly for its full share of attention.

All this, along with other association duties, makes an intensive program, but we are happy to respond to the calls of the field to the best of our ability. The chief difficulty lies in working out an equitable distribution of effort, for there are many more calls than we can possibly respond to. Decision on all major appointments is made under counsel of a special advisory group of five officers.

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**The Book Shelf**

(Continued from page 33)

gether with all modernistic efforts to cast doubt on the plain facts and teachings of Scripture.

CARLYLE B. HAYNES.

**The Heart of the Yale Lectures, B. B. Baxter, Macmillan, New York, 1947, 325 pages, \$2.50.**

The Lyman Beecher Lectureship on Preaching at the Divinity School of Yale University was begun in 1871, and has been carried on for seventy-seven years since that time, with four years omitted. It is considered the most outstanding contribution to homiletics yet produced in America. A roster of the eminent speakers in these series reads like a Who's Who of American Clergy through the years. Beecher, Broadus, Buttrick, Brooks, Jowett, Simpson, Sockman, Tucker, Abbott, Coffin, Oxnam, and Brown are just a few. There are in existence at present sixty-six volumes of the famous series. Because of the eminence of the men who delivered these lectures, these books have achieved an unequalled distinction in their field, and the published volumes are highly esteemed wherever they are to be found.

In spite of the vital nature of this material, very few preachers in our present busy world can find time to read these volumes, or even gain access to them. Many have felt the need for someone to gather the choicest fruits of these works into a single volume that would be available and easily mastered. Dr. Baxter, of David Lipscomb College, is to be commended on having done just that. In fifteen chapters he has carefully reported the choicest portions of the various volumes under such headings as "Qualifications," "Attitudes," "Style," "Delivery," "Setting of the Sermon," and "Approach to the Audience."

The book is not "frothy" reading, being filled with an unusually large number of direct quotations that require careful reading. These, however, preserve the style of the different speakers, and give many gems of thought, superbly expressed, that would be lost if paraphrased. The reader will find this a "digest" truly filled with nuggets of inspiration and instruction, a real incentive to become a better man of God.

R. W. ENGSTROM, [Pastor-Evangelist, Portland, Oregon.]

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—Please turn to page 46

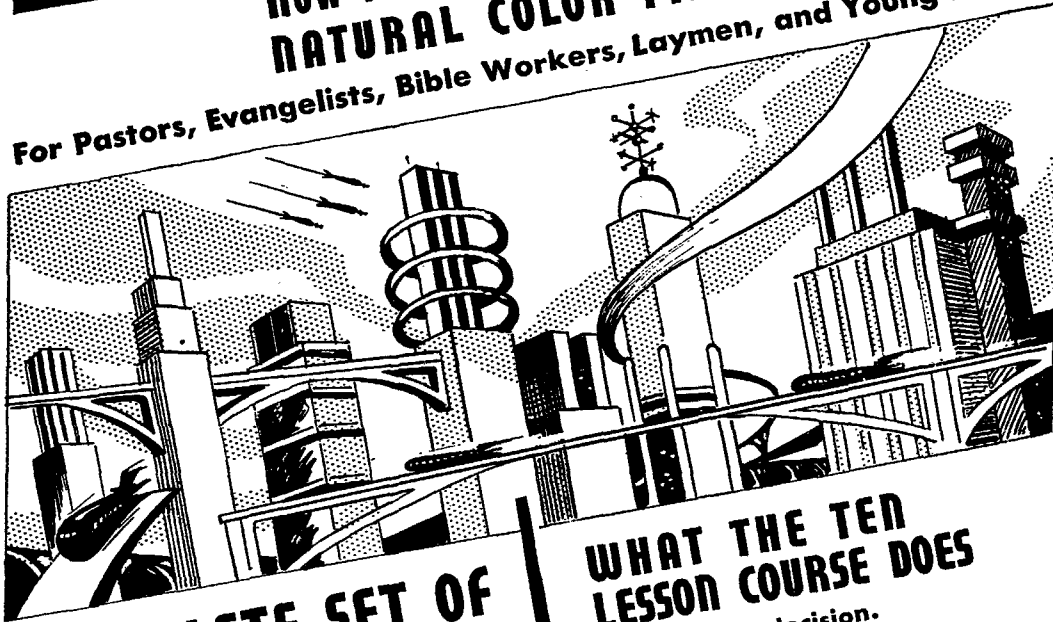
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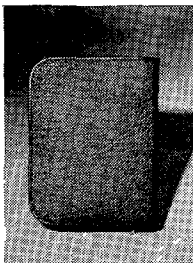
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## The Religious Press

Valuable Current Excerpts

**FATAL SECULARISM.**—Secularism is a serious sickness that is always fatal. The Hebrews became enthralled, time after time, with the "strange gods" of Secularism and, time after time, perished in the inevitable consequences. Greek culture, with all its intellectual and esthetic splendor, became secular and perished. Roman culture, despite its contribution of law to later society, became secular and perished.

In like manner, death and destruction will be the fate of our culture unless the faith of millions can be changed from Secularism to a dynamic, world-embracing, problem-facing Christianity.—*Christian Advocate*, April 14.

**PERIL OF LIBERTY.**—In view of what is happening to non-Catholics in predominantly Catholic countries like Spain, where Protestants are mere second-class citizens, it is clear that the Roman Catholic Church demands the right of freedom for itself alone. It offers only de facto recognition to minorities. The Catholic Church is both a state and a church rolled into one. It contains not a shred of what we call democracy, and it is ruled by an infallible hierarchy that is a professional class with no responsibility to the lay community. The goal of the Catholic Church in this country, as evidenced by numerous expressions of doctrine, is to induce all Catholics to function primarily as Catholics, and eventually, to enroll every American in the Catholic Church.—John H. Holmes in *Watchman-Examiner*, April 14.

**PROTESTANTISM IN BRAZIL.**—There have been several notable incidents of religious intolerance on the part of Roman Catholics, but the Brazilian press has denounced bigotry, has stressed constitutional guarantees of freedom of worship.

Meanwhile, Protestantism grows rapidly and already numbers well over 1,000,000; there is a growing shortage of priests and a continuing trickle of former priests into Protestantism. Protestant radio programs are growing, perhaps to out-number Catholic; Protestant schools continue to have record enrollments and high ratings and enroll four-fifths Catholics, though the latter brave excommunication.—*Christian Advocate*, April 28.

**JAPAN'S OPEN DOOR.**—When I [E. Stanley Jones] asked General MacArthur what message I could take from him to the American churches he said: "Tell them that the Christian church has never met such an opportunity in five hundred years as it is now meeting in Japan. Where they have sent one missionary, now let them send a hundred. And let them lay plans big enough for this task. Japan cannot have a democracy without Christianity. The door will be open for another ten years."—*Christian Century*, April 20.

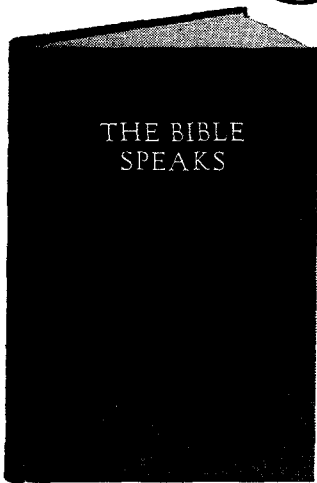
**S.D.A. BAPTISMS.**—A record number of 14,808 persons were baptized into the Seventh-day Adventist Church in North America during 1948, it was reported to the denomination's annual spring council. . . . During 1948 each active Adventist ordained minister in the United States and Canada baptized an average of 12 persons.—*Watchman-Examiner*, April 28.

**HERESY IN BOSTON.**—A person who isn't a Roman Catholic may go to heaven. A person who doesn't admit that the Roman Catholic Church is the only true church may be saved. A person may be saved without submission to the Pope.

These dangerous ideas are being taught in a Roman Catholic school, Boston College, said three of the college's teachers this month. . . .

College president William L. Keleher said the ideas of these teachers "lead to bigotry and intolerance." . . .

The Roman Catholic archbishop of the Boston archdiocese, Richard J. Cushing, would settle the college



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question, it was stated at the Vatican in mid-April.—*The Lutheran*, April 27.

**PAROCHIAL SCHOOL INCREASE.**—An increase of 40 per cent in the enrollment of Protestant parochial schools in the past decade has friends of the public schools worried. We can't see why it should. First, the total number of children attending these schools is probably not greatly in excess of 200,000. Compared with the 2,519,000 attending the Roman Catholic parochials, it is small. Compared with the 24,101,000 children in the public schools, it is insignificant. Second, the Lutheran, Seventh-Day Adventist, Reformed and Mennonite churches, which chiefly maintain these schools, do not pretend to supplant the public schools. Third, they specifically disavow any desire for a share in public funds and have devised no propaganda and organized no lobbies to that end. Fourth, the increase does not reflect a Protestant repudiation of the public school.—*Christian Century*, March 2.

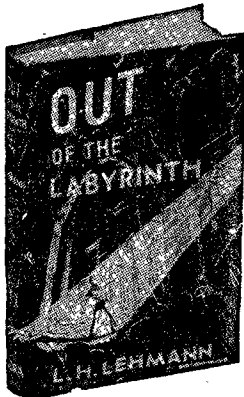
**PROTESTANTISM IN MEXICO.**—According to figures from Mexico's latest census, taken in 1940 and just released by the National Direction of Statistics, there were in that year 180,000 Protestants in this country, a gain of 10,000 over 1930. No figures on Protestant strength are available for the current year. However, several estimates have been made by Protestant leaders, some of whom place the figure at a million. There has indeed been a remarkable growth in the past 10 years. But with the last census as a basis, and considering the recent rate of increase, between 230,000 and 250,000 is considered a fair estimate of current Protestant strength.—*Christian Century*, April 27.

**BY WHAT AUTHORITY?**—The struggle in the world today centers around the age old question: *By what authority—in Church and State—must men be ruled?* Shall it be by authoritarian [totalitarian] government, or by representative power from within the hearts of integrated individuals?

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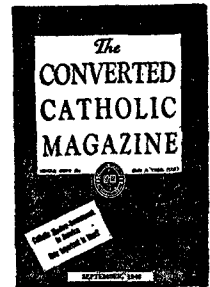
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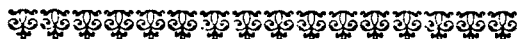
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life of man can be directed—to obtain his daily bread and to sanctify his soul. Authoritarianism in material things would force prosperity upon men from above and solve social and economic problems by means of the iron fist. Fascism, Nazism and Communism have tried this. Ecclesiastical dictatorship, as in the Roman Catholic Church, would similarly force men to be good by law and authoritarian regulations. The other track is the Protestant, democratic way, by which men are ruled from below, by power developed within by personal sanctification and the integration of individual personalities.—*Converted Catholic Magazine*, May.

**SMALL BUT SIGNIFICANT.**—Palestine is the best known country for its size on the face of the earth. It is only fourteen miles from Jerusalem to the Jordan, and it is about thirty-five miles from Jerusalem to the sea. Palestine, all told, is not bigger than a Texas county and by railroad it could be crossed in an hour.—*Jews in the News*, November, 1948.

**ARAB AND JEW.**—Few people know that the Arabs today are made up of a combination of Ishmaelites, Edomites, Amorites, Canaanites and Amalekites, all closely connected with the family of Esau, the hereditary enemy of Israel. Nothing will ever end the strife between Esau and Jacob, the Arab and the Jew, excepting the grace of God. Christ alone will ultimately end this fearful struggle.—*Gospel Herald* (reprinted in *Gospel Minister*).

**BEER IN CHURCHES.**—Two Roman Catholic churches in Ohio have obtained from the State Liquor Department at Columbus permits to sell 3.2 beer. The churches are Assumption church and Saint Susanna church. Both are in the greater Cincinnati area.—*Watchman-Examiner*, March 10.

**LADDER OF PRAYER.**—The ladder of prayer reaches from earth to heaven. These are its steps: worship, confession, thanksgiving, petition and intercession. Jesus began the prayer He taught His disciples with adoration: "Our Father which art in heaven hallowed be Thy Name." It is good to repeat the fifty-first psalm daily. The giving of thanks is too infrequent in our prayers and there is too much petition and too little intercession. When we get into His very presence we can say with Peter, "Lord, it is good for us to be here." How many of us reach this state and are so filled with ecstasy that we wish to tabernacle there?

We read and hear daily of events in various parts of the world that supply matter for continuous prayer, but how many of us, when we read the world news, become intercessors for the needs of mankind?—*World Evangelization*, Supplement to *World Dominion*, March-April.

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**The Book Shelf**

*(Continued from page 40)*

this book contains. It is a study of hymns grouped under a wide range of subjects. The hymns will be found in most hymnals.

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**UNSPOTTED!**—Is the golden rule to be set aside when one is faced with opposition in his public evangelism? Are violent attacks and smears by opponents to be answered in kind? Are we as Seventh-day Adventist ministers to give “tit for tat,” and blow for blow? Are we to put off the spirit of Christ and put on the world’s boxing gloves for a slugging match in the arena of public debate, resorting to the same unworthy and unchristian tactics used by our opponents? Are we to get rough and tough because others are ungentlemanly and abusive? Are we to hit below the belt because they sometimes do? There is only one right answer to each of these questions, and that is an emphatic No! We are ever to be honorable and Christlike. We are never to stoop to unworthy ways and means. We are to turn the other cheek to our smiters. We are to win by truth, kindness, and love. The Christ we serve would have us meet lies by truth, hate by love, and distortion by fidelity to fact. We are the public representatives of a high and holy cause. Our brethren and our church are judged by our words and acts. We have no right to drag the church into the mire by resorting to smear methods, and by recourse to unworthy crimination and recrimination. We as ministers are ever to be Christian gentlemen.

**HELP WANTED!**—Men and women are wanted for an almost infinite variety of posts in denominational service. Trained, skilled, competent, consecrated, resourceful, selfless, balanced, congenial men and women are needed, and are being sought. Lazy folk need not respond. They had better save their strength and avoid the effort. Extremists need not apply, because they would feel increasingly out of place. Grumblers and agitators would soon be uncomfortable. The careless and superficial will be passed by or dropped out. Those merely looking for a pleasing position and a handsome income would only be disappointed. This movement is looking for competent, faithful, loyal workers, workers with a heaven-born, holy ambition to serve the cause of truth. Those who are willing to go the second mile in expenditure of time and talent are constantly needed. Here is a challenge of a great need and the appeal of a high and holy task. Mediocrity in the service of God is inexcusable. There is room at the top for those who willingly pay the price. Service in the cause of God is the highest calling on earth. It offers the greatest rewards, and gives the greatest satisfaction. Who will meet the test?

**RECOGNITION!**—’Tis strange how much some workers crave ministerial honor and recognition. When they answer the telephone, some will inevitably say, “This is *Elder* Blank speaking.” How much more fitting and modest simply to respond, “Charles Spurgeon speaking,” or “Dwight L. Moody speaking,” or even “Mr. Wesley speaking.” When some ministers sign a personal letter—even addressed to a fellow minister, they prefix their title, “*Elder* John Blank.” They are so fearful, apparently, that someone will fail to duly recognize that they are ministers, or fail to accord them the honor of their rightful title, that they violate recognized literary ethics to get their meed of recognition—a sort of, “You gratify my vanity, and I’ll gratify yours.” It reminds one of Christ’s observation on the rabbis of old, that they loved “greetings in the markets, and to be called of men, Rabbi, Rabbi.” Matt. 23:7. Of such attitudes and earthly recognitions Christ says significantly, “Verily, I say unto you, They have their reward.” Matt. 6:2.

**BRICKS WITHOUT STRAW!**—Some conference leaders are anxious for their ministers to conduct aggressive and effective evangelistic campaigns, but want them to do so with practically no conference expenditure. In other words, they ask their men to make bricks without straw. Every conscientious and competent worker wishes to economize all he can for the cause. And every effective preacher will work earnestly for good offerings to offset his expenses. But he should have a working capital sufficient to enable him to arrest the attention of the public and to draw good crowds, which should in turn ensure good offerings. Favorable working conditions give courage, and a reasonable budget affords sufficient time for the worker to do his best work. These enable him to press his opportunities to advantage. To be forced to skimp and use cheap, inadequate advertising—and thus have to spend priceless personal time in economizing with laborious makeshifts—cuts into the time imperative for proper preparation and follow-up of messages of the highest order. Aggressive business enterprises realize that sensible expenditure in sound publicity brings substantial dividends. Such is not wasteful expenditure, but wise and profitable investment. It brings back more than it puts out. Evangelistic converts, with their continuous tithes and offerings, are the surest guarantee of success without driving workers to excessive work and worry.

L. E. F.