

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVIII

JULY, 1955

NUMBER 7



Ellen Gould White

(1827-1915)

The T. K. Martin painting of Ellen G. White, based on the well-known photograph for which she posed in Battle Creek in 1878 (near a marble-top table with letter in hand), appears fittingly on our cover this month in commemoration of her consecrated and fruitful life.

Forty years ago this month, Friday afternoon, July 16, 1915, Ellen White, at her Elmshaven home, near St. Helena, in Northern California, closed her eyes in death. Her passing terminated a period of active service covering a span of seventy years. Ellen White saw the denomination come into being in those critical days of the late 1840's, as earnest men and women, with fasting and prayer, searched the Word of God for its truths, and brought these truths together in a well-organized body of doctrines. Through her a message came to our pioneers, calling into being a publishing work. She helped to bring organization into the emerging denomination, and then through her messages, based on the visions, Seventh-day Adventists were led into a medical ministry that now belts the globe with institutions, and then into an educational work, with schools throughout the world. Her fearless messages of reproof and rebuke kept the church pure and led its members to high standards. Views of future developments made the church alert to coming events and their attendant opportunities and dangers.

On sound foundations laid by God-fearing men and women who believed with all their hearts that God was speaking in our day through the Spirit of prophecy as verily as He had spoken in olden times, the work of Seventh-day Adventists has developed and broadened. Ellen White lived to see the church reach a membership of 135,000 members. In the forty years since her death it has climbed steadily to nearly a million, and the facilities for promulgating the threefold message have been proportionately increased.

The writings from Sister White's tireless pen in English and the scores of languages into which they have been translated, have since her death been in ever-increasing demand. The phenomenal distribution figures witness to the important place the messages of counsel and encouragement take in the lives of all Seventh-day Adventists around the world.

Ellen White was never elected or appointed to any official position in the denomination. Her ordination was of a higher source than the laying on of hands. She stood as a messenger with a message for God's remnant church. Her special calling to the prophetic office never led her to stand aloof from the common man or woman, for she was just one of them—a mother in the home, a neighbor and friend in her community, ever ready to give spiritual help or to join in neighborly ministry. As a public speaker she was much sought after, often outside denominational circles, and was said by a writer of the world at the time this photograph was taken, to be "one of the most successful of the few ladies who have become noteworthy as lecturers, in this country, during the last twenty years."

Triumphantly Ellen White approached the end of the way, with full confidence in "our men of solid minds" who "know what is good for the uplifting and upbuilding of the work." (*The Review and Herald*, April 15, 1915.) And her last words were, "I know in whom I have believed."

She witnessed the influence of her ministry over a period of seventy years, and looking into the future she confidently penned, "Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last." How true were these prophetic words, for the writings do speak with a fresh, up-to-the-minute tone, continuing to give safe guidance to the church she so faithfully served.

THE MINISTRY

FOR WORLD EVANGELISM

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VOLUME XXVIII

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In This Issue

DIORAMA is described in Webster's Dictionary as "a mode of scenic representation, invented by Daguerre and Bouton, in which a painting (partly translucent) is seen from a distance through an opening. By a skillful lighting and various contrivances, much diversity of scenic effect is produced."

Some of our evangelists have used this name to describe a new mode of visual aids using black light and fluorescent colors. This has sometimes also been advertised as *colorama*. It is an ingenious adaptation of brilliant colors for depicting various evangelistic subjects in a new and modern setting. The public seems to appreciate this visual aid, and to be able to advertise that a subject is to be "Shown in Flaming Diorama" (or *colorama*) does have an appeal.

In the Evangelism section, beginning on page 22 of this issue, we, from the experience of various men, present six articles describing this plan. Some of the unique aspects of diorama or *colorama* are pointed out, together with some cautions as well.

In the Bible Instructor section is Part I of an outline on "Reaching Hearts" that will appear in two parts. Ruby Williams has done careful and painstaking work in gathering material on this important subject. We believe the majority of our readers will greatly appreciate this contribution and will want to study it carefully.

In the Research section Daniel Walther concludes his series this month on the relationship between Luther and Seventh-day Adventists. Next month in this section will appear Part 3 of the series "Messianic Echoes in Jewish Traditions," by S. A. Kaplan. Parts 1 and 2 appeared in the April and May issues of *THE MINISTRY*. We regret the delay in continuing this series, which will carry three more installments. We are looking forward to other helpful contributions by Elder Kaplan in the future.

Last, but actually of first importance this month—which marks the fortieth year since the passing of Ellen G. White—are the two messages appearing on pages 4 and 7. Every reader of the journal will want to carefully digest them. The messages brought to this people by the servant of the Lord have their significant application to this day, and will continue to apply, to the end of time.

Are "the Writings" Out of Date?

GEORGE E. VANDEMAN

Associate Secretary, General Conference Ministerial Association

MANY religious movements have suffered critical spiritual adjustment in their second and third generation of witness. Passing time has, in turn, severely tested the doctrinal position and living standards of the founders of each movement. Can we safely presume that the remnant church is immune from such reactions?

We might reverently ask whether the "predestined" glorious triumph of the truth of God is reason sufficient for inattention to the subtle forces of change and compromise that are increasingly threatening the church. Can we do our work effectively if we grow unsure of what that work is? And if this movement is assured of continued and growing life, more than its contemporaries, it is well that we know wherein lies that confidence and the protecting forces God has thrown around us. Might there be waning confidence in the very source of our guidance and we not realize it?

It is now forty years since the messenger of God lived among us in the flesh. Those days of awe-inspiring personal counsel and penetrating messages to the church at large are now a matter of written record. As a result, too often our belief in Sister White and her writings has approached the superstitious. We have been willing to depend upon fulfillment of predictions and interventions of God through the "gift" as fundamental evidence of Ellen G. White's call to the prophetic office. However inspiring these have been, sounder thinking on more basic fundamentals than these are necessary if the counsels are to continue to claim our attention with positive molding influence upon our personal lives and the work we manage.

Increasingly we hear expressed the reservation: "Are not many of the writings of Sister White out of date? Since time has lingered longer than we originally expected, are we not facing life which today demands a radically less rigid approach to the standards and practice of godliness?"

It seems, therefore, that one vital test—

and test the Spirit of prophecy we must—of the validity of this counsel to our generation depends upon its *enduring quality*. However inspiring and convincing the early records of divine leadership proved to be in the building of the church, we know that times have changed. We are removed a generation or more from the setting of those early counsels. And more radical still is the ideological cleavage between the present and the past, marked by two world wars and the profound changes to society that they brought. In short, we have been catapulted into a new age. Therefore we must face the inevitable question: "May our youth, our homes, our churches, our institutions, find in the 'gift' the safe, sane counsel that this modern day demands?" We sincerely answer this question in the affirmative. God's Word to the human race has always met this requirement. We believe that "His truth endureth." In so saying we are not speaking idle words or giving thoughtless expression to blind enthusiasms. Truth can stand investigation, and the writings of the "gift" stand the *continuing* test.

Strange, isn't it, that the very distinctiveness, the very uniqueness, of certain phases of our message which in the past has caused embarrassment to some within our ranks has now, in many instances, brought recognition and respect from the world. One outstanding example of this enduring quality has been in the field of education, and science has not come far behind.

Counsel on the Mental Sciences

To illustrate: Shall we move for a moment into the area about which our last editorial spoke—the area of the present conflict between the materialistic Freudian concept of the mental sciences and the philosophy of religion and life as held by Seventh-day Adventists. We speak now of hypnotism, that fast-developing practice of mind controlling mind that has already swept Europe and is now challenging the integrity of our doctors, dentists, and thinking laymen here in America.

Hypnotism as a medical aid grew to alarming proportions during the recent war years. The convincing evidence of its so-called innocent use in the relieving of pressure-filled soldier minds from wartime stress led to further experimentation immediately following the war. Now it is not at all uncommon to see the most painful operations conducted under the influence of the hypnotic state. It is difficult to determine in which field it is making more rapid progress—the medical or the dental profession—so effective an anesthesia does it prove to be.

Our doctors and our dentists are facing severe tests as convincing papers are read and demonstrations performed in their State and national conventions. The universities now offer quick easy courses in hypnotism.

While we in the ministry have thought of the practice in its cruder state of questionable parlor entertainment and cheap circus lure, soon you, my brother, may be seated in polite circles and hear convincing evidence that the actual practice involves the possession of no devilish power whatever. You may hear that almost anyone can practice the art provided he has a willing subject. Whatever degree of truth or devil possession there may be in these claims, we know that those who have given thoughtful attention to this matter to safeguard the people of God have discovered one important admission from the growing number of medical books on the subject. That is, the evil of the practice lies in the willing surrender of an individual mind to that of another mortal. Thus is opened the precincts of the soul in a way the enemy himself cannot do. It is then that he takes advantage. This is what is involved when science says, "A person can be effectively hypnotized only to the extent to which his conscious mind is silenced."

Note carefully the following quotations and then the pertinent references from the Spirit of prophecy concerning this growing ultramodern trend.

"Most doctors prefer to use drugs, the so-called hypnotic drugs, as an aid to relaxation. . . . But drugs have their own side effects which may not be desired in some cases. Often, hypnoidal suggestion will do the trick quite easily, and probably more safely. The technique is not all difficult. Many sensitive doctors, nurses, and nannies have a flair for it—without realizing what it is or ever giving it a name.

"The real danger lies in the use of deep hypnosis, which has quite a different effect on the mind, by those who know nothing of psychological medicine.

"Deep hypnosis is an artificial splitting of the mind—dissociation is the technical term. In people with a tendency to hysterical neurosis, the mind is already slightly dissociated. Indeed, that is one of the definitions of this neurosis. It is all too easy to widen this gap in the mind by deep hypnosis. But if you do so, you are not helping the mind to become whole. On the contrary, you are helping to break it up."—DR. JOHN WHITWELL, reprinted from the January, 1954, issue of *Family Doctor*, published by the British Medical Association.

It is claimed that the "innocence" of modern trends in hypnotism can be defended on the basis that it merely uses "suggestion." It is further stated, in almost every volume on the subject, that the salesman and the advertiser and the minister use these principles continually. They point out that when suggestions are planted in the minds of the people, actions will follow. But herein lies a subtle deception. In hypnosis the conscious mind is silenced. The guardian of the soul, the power of human choice, the precincts of the human personality, are invaded, not by the divine Son of God or by His Spirit, but by an erring mortal mind; and what is more, those who advocate the use of this so-called science are usually of the naturalistic school, which considers man but little above the animal stage, disregarding man's moral accountability to God and the operation of the supernatural within the human heart. Following are statements revealing the crux of the danger:

"When your conscious mind is active it acts as a censor through which all thoughts must pass in order to reach your subconscious mind. Once suggestions reach a subconscious mind, they are accepted without question. So the hypnotist puts the conscious mind to sleep. Without the censorship of the conscious mind, the subconscious mind immediately accepts all his suggestions. In this way the hypnotist can control thoughts and actions."—DR. DAVID F. TRACY, *How to Use Hypnosis* (Sterling Pub. Co., N.Y., 1952), pp. 15, 16.

In other words, kill the watchdog, silence the conscience and let the human mind take over. *This is the very essence of evil.* Herein lies the vital difference between the "suggestion" of the advertiser, or politician, or minister. Men weigh those suggestions. In hypnotism they cannot—the guardian of the soul is silenced.

"Just such favorable reaction to suggestion is what the therapist tries to accomplish with his

subject. He recognizes that he cannot expect a subject to carry out a suggestion in full command of his reasoning faculty. . . . Thus the therapist must partially inactivate, temporarily, the centre of conscious reason in the individual. . . . Experimentation in the Nancy School in France postulated the theory that acuity of reason is the greatest hindrance to the accomplishment of deep hypnosis."—BERNARD C. GINDES, *New Concepts of Hypnosis* (Julian Messner, Inc., Publishers, N.Y., 1951).

"Put bluntly, through hypnosis it is possible to force persons to commit crimes, although I doubt that at present more than half a dozen persons in this country command technique sufficient to do so. Those who speak of the necessity for hypnotic suggestion to fit in with a subject's 'moral code' should revise their concepts.

"This distressing power of hypnosis is completely logical, for to the extent that one is effectively hereto conditioned, to precisely that extent has one no effective auto-control over his own behaviour. When the bell rings the appropriately trained dog salivates. He cannot help it.

"Hypnosis now remains merely a term of convenience. It is all conditioning, and when this is constantly kept in mind, hypnosis, or conditioning, becomes an instrument of the most fantastic power, and the person under treatment needs neither faith, nor hope, nor confidence for satisfactory psychotherapy."—ANDREW SALTER, *What Is Hypnosis?* (Richard R. Smith, Inc., Topside, West Rindge, N.H., 1944), p. 35.

"May not telepathy, indeed, be the natural and intended means of communication between our mind (or spirits) and the Creator's Mind (or Spirit)?"—ALSON J. SMITH, *Religion and the New Psychology* (Doubleday and Co., Inc., N.Y., 1951), p. 166.

Warnings and Counsel

Now, in view of the foregoing alarming yet revealing admissions, read every word of the following Spirit of prophecy warnings and counsel.

In language too clearly stated to be misunderstood, Ellen G. White warns:

"I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving thousands and leading them captive. *The advantage he takes of the science of the human mind, is tremendous. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God. The miracles and works of Christ he would make appear as a result of human skill and power. . . . The sciences of phrenology, psychology and mesmerism [hypnotism] are the channels through which he comes more directly to this generation and works with that power which is to characterize his efforts near the close of probation. . . . While it is believed that one human mind so wonderfully affects another, Satan, ready at hand, insinuates himself and works on the right hand and on the left. . . . This*

entering in of Satan through the sciences is well devised by his satanic majesty, and in the minds of thousands, will eventually destroy true faith in Christ's being the Messiah, the Son of God."—*Testimonies*, vol. 1, pp. 290, 291. (Italics supplied.)

"It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands. No one is to merge his individuality in that of another. He is not to look to any human being as the source of healing. His dependence must be in God. In the dignity of his God-given manhood, he is to be controlled by God Himself, not by any human intelligence. . . .

"*The theory of mind controlling mind was originated by Satan*, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. . . . Innocent though it may appear, if exercised upon patients it will tend to their destruction, not to their restoration. It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another, and of the mind that controls."—*The Ministry of Healing*, pp. 242, 243. (Italics supplied.)

"Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism,—the science of the one who lost his first estate, and was cast out of the heavenly courts. . . .

"For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. . . .

"I am instructed that you are entertaining ideas with which God has forbidden you to deal. . . . You suppose that you can use this mind cure in your professional work as a physician. . . . God has not appointed you this work. The theory of mind controlling mind is originated by Satan to introduce himself as the chief worker, to put human philosophy where divine philosophy should be.

"No man or woman should exercise his or her will to control the senses or reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle."—*Medical Ministry*, pp. 110, 111.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

Some of our people are asking, "Is there anything wrong with this practice when the objective is to the good health of an individual? Is it not an 'innocent' practice?" What will be your answer?

Is the Spirit of prophecy old-fashioned, out of date, unequipped to meet this tremendous "modern" emergency?

No, a thousand times no!

We may humbly thank God for its safe and sound guidance in a day when it will be difficult to trust even one's senses.

The worker for God who has mastered the safeguarding philosophy of *The Ministry of Healing* and the scores of helpful references through the *Testimonies* and the *Conflict of the Ages* series, especially *The Great Controversy*, is fully abreast of the situation and admirably capable of guiding His people into safe paths. These are critical days, when the precincts of the soul are stormed by him who "knoweth that he hath but a short time."

"Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of prophecy. . . . Time and trial have not made void

the instruction given. . . . The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejectors of light to stumble, and fall, and be snared, and be taken."—ELLEN G. WHITE in *The Review and Herald*, July 18, 1907.

Just one question in closing. If the Spirit of prophecy is accurate in its foresight and warning in this highly specialized area of the mental sciences, is it not equally accurate and abreast of the times on all matters of faith and morals? "We have nothing to fear for the future, *except* as we shall *forget* the way the Lord has led us, and *His teaching* in our past history."—*Life Sketches*, p. 196. (Italics supplied.)

Begin Now To Redeem the Time

ELLEN G. WHITE

TRULY earnest men are few in our world, but they are greatly needed. The example of an energetic person is far-reaching; he has an electric power over others. He meets obstacles in his work; but he has the push in him, and instead of allowing his way to be hedged up, he breaks down every barrier.

Especially should those who are engaged in teaching the word of God cultivate a steady, unyielding energy in their labors. There are thorns in every path. All who follow the Lord's leading must expect to meet with disappointments, crosses, and losses. But a spirit of true heroism will help them to overcome these. Many greatly magnify seeming difficulties, and then begin to pity themselves and give way to despondency. Such need to make an entire change in themselves. They need to discipline themselves to put forth exertion, and to overcome all childish feelings. They should determine that life shall not be spent in working at trifles. Let them resolve to accomplish something, and then do it. Many make good resolutions, but they are always going to do something and never get at it. About all their resolutions amount to is talk. In many cases, if they had more energy and accomplished something in spite of obstacles, they would have far better health.

Every one should have an aim, an object, in life. The loins of the mind should be girded up, and the thoughts be trained to keep to the point, as the compass to the pole. The mind should be directed in the right channel, according to well-formed plans. Then every step will be a step in advance. No time will be lost in following vague ideas and random plans. Worthy purposes should be kept constantly in view, and every thought and act should tend to their accomplishment. Let there ever be a fixedness of purpose to carry out that which is undertaken.

Success or failure in this life depends much upon the manner in which the thoughts are disciplined. If they are controlled as God directs that they shall be, they will be upon those subjects which lead to greater devotion. If the thoughts are right, the words will be right. If the dreamings of the mind are of great purposes in which self figures largely, self and self-exaltation will be revealed in the words and actions. Such thoughts do not lead to a close walk with God. Those who move without thoughtful consideration, are almost sure to move unwisely. They make fitful efforts, striking out here and there, catching at this and that; but their efforts amount to nothing.

The true minister of Christ should make

continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills. My brethren in the ministry, it is better, far better, to die of hard work in some home or foreign mission field, than to rust out with inaction. Be not dismayed at difficulties; be not content to settle down without studying and without making improvement. Search the word of God diligently for subjects that will instruct the ignorant, and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure-house of His Word, things new and old.

Your experience should not be ten, twenty, or thirty years old, but you should have a daily, living experience, that you may be able to give to each his portion of meat in due season. Look forward, not backward. Never be obliged to tug at your memory in order to relate some past experience. What does that amount to to-day to you or to others? While you treasure all that is good in your past experience, you want a brighter, fresher experience as you pass along. Do not boast of what you have done in the past, but show what you can do now. Let your works and not your words praise you. Prove the promise of God "that those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; and they shall be fat and flourishing; to show that the Lord is upright; he is my rock, and there is no unrighteousness in him."

Do Not Borrow Productions of Other Men's Brains

Keep your heart and mind young by continuous exercise. If you have the quickening grace of Christ to energize your movements, you will put earnestness into your sermons. Your subject will be clear and well-defined in your mind. You will not be lengthy in your remarks, neither will you speak hesitatingly, as though you did not yourself believe what you were saying. You must overcome slow hesitation, and undecided, sluggish movements, and learn to be minute men.

The subjects which many of our ministers present before the people are not half as connected and as clear and strong in argument as they should be. They profess

to be teachers of the Word, but they sadly neglect to search the Scriptures for themselves. They are content to use the arguments which are prepared in pamphlets and books, and which others have labored earnestly to search out; but they are not willing to tax their minds to study them out for themselves. In order to make full proof of their ministry, those who open the word of God to others should search the Scriptures diligently. They should not be content to use other men's thoughts, but should dig for truth as for hid treasures. While it is perfectly right to gather ideas from other minds, they should not be satisfied to take those ideas and repeat them in a poll-parrot manner. Make these ideas your own, brethren; frame the arguments yourselves, from your own study and research. Do not borrow the productions of other men's brains and pens, and recite them as a lesson; but make the most of the talents, the brain power, that God has given you.

Those who teach the Word should not shun mental discipline. Every worker, or company of workers, should by persevering effort establish such rules and regulations as will lead to the formation of correct habits of thought and action. Such a training is necessary not only for the young men, but for the older workers, in order that their ministry may be free from mistakes, and their sermons be clear, accurate, and convincing. Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value. Every idea and statement should be as closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost; for there are few who will do it.

Penetrate Beneath the Surface

Many of our young men might to-day be intellectual giants, had they not been content to reach a low level. Those who do not love to study, are ever in great danger of becoming dwarfs in spiritual and mental growth. They consider that they have a moderate understanding of Scripture subjects, and they cease to investigate, cease to plow deep that they may obtain all the

treasures of knowledge possible. Instead of cultivating studious habits, they yield to inclination, and are content to skim the surface, without going with energy to the bottom of the question under consideration. Those who have this superficial manner of study would not be prepared to meet an opponent in discussion should one oppose them. They penetrate only deep enough into a subject to meet the present emergency, and to conceal the real ignorance of their lazy minds. Gradually this course causes hesitancy, dwarfs the comprehension, and bars the way to successful effort.

Some of our ministers have a run-way of discourses which they use year after year, with little variation. The illustrations are the same, and the words are almost the same. Such persons have ceased to improve, ceased to be students. They think to prevent mental decrepitude by not taxing the mind with too much study. Mistaken idea! It is only by being taxed that the mind gains vigor and acuteness. It must work, or it will lose its strength; it must have fresh subjects to feed upon, or it will starve. Unless it is made to think regularly and systematically, it will surely lose its power to think.

The perusal of works upon our faith, the reading of arguments from the pens of others, while an excellent and important practice, is not that which will give the mind the greatest strength. The Bible is the best book in the world for intellectual culture. The grand themes presented in it, the dignified simplicity with which these themes are handled, the light which it sheds upon the mysteries of heaven, bring strength and vigor to the understanding. The mind must be made to penetrate beneath the surface. This is compared to digging for the truth as for hid treasures.

There are those in the ministry who have been readers of the Bible all their lives, and who think themselves so well versed in its teachings that they do not need to study it. Here is where they mistake. To the diligent Bible student new light, new ideas, new gems of truth, will constantly appear, and be eagerly grasped. Even through eternal ages the truths of this wonderful book will continue to unfold.

Our ministers are too well satisfied with themselves. They need intellectual discipline. They seem to feel that their educa-

tion is finished. But this is not the case; indeed, it will never be completed. Education is the work of a life-time; and when this life ends, the same work will be carried forward in the future life. As they advance in years, many become worthless as preachers, and cease their labors, at the very time when their experience would be of most advantage to the cause, and when they can be illy spared. Had these disciplined their brains to work, they would have been fruitful in old age.

The gospel is not properly represented by those who have ceased to be students, who have, as it were, graduated in Bible study. If men would reach the ears of the people in these days when pleasing fables are presented by eloquent lips, their minds must be disciplined and richly furnished with the imperishable truths of God's Word.

To you who have ceased to be Bible students, and who have become intellectually lazy, I would say, Begin now to redeem the time. You may not be able to do this entirely, but you can to a certain degree accomplish it. Begin at once to harness up the mind for effort. Say in the strength of Jesus, I will study for eternity; I will overcome my sluggish temperament. And then engage with greater earnestness than ever before in the work of God and in the study of his word.—“Diligence a Necessary Qualification in the Minister,” *Review and Herald*, April 6, 1886.

News and Announcements

Attention, Pastors!

CURRENTLY writing his thesis at the Seminary on “Successful Ideas of Seventh-day Adventist Pastors,” John D. Rhodes has interviewed and corresponded with scores of men, but *your* ideas are also needed.

If some plan or method in your pastoral work has been blessed, why not share this with Pastor Rhodes? He will also welcome copies of your church bulletin, church board agendas, guest cards, ideas on visitation, and other forms used. His thesis concerns the pastor as administrator, soul winner, shepherd leader of worship, director of the conference program, promoter and public relations man.

Such materials should be in hand by August 1. Full credit will be given to all contributors, and your editors plan to share some of these findings with the field should it be decided that they are of general interest.

Address all material to John D. Rhodes, S.D.A. Theological Seminary, Washington 12, D.C.



PASTOR *Shepherding the Flock*

"Sons of Strangers Shall Build Up Thy Walls" Isaiah 60:10

J. LEE NEIL
Pastor, Potomac Conference

PART III

BEING pastor of a church without a church school was a new and unsatisfactory experience we faced on assuming pastoral duties in southeast Washington, D.C., in 1949. The church members, ninety-nine in all, were meeting in a lodge hall, with all of its unsanctified sights, sounds, and smells. Several children of the church were making the strenuous effort necessary to attend a church school across the city. The round trip by public conveyance required three hours daily. Most of the children of the church were in public schools. Our need for both a church and a church school was very real.

As we prayed the way soon opened to move our Sabbath services to a lovely Methodist church. Then our immediate need was greater for a school than for a church. Since divine counsel tells us that a school is needed just as much as a church (*Testimonies*, vol. 6, p. 109), and since the one need was at least temporarily supplied, we turned our attention and prayers toward our school need. Some wise and successful farmers build their barns before they build their houses, so that the barns help build the houses. Our Catholic friends often build their schools first as an aid to building up their parish and church.

"Schools should be established where there is as much as possible to be found in nature to delight the senses and give variety to the scenery. . . . We should choose a location for our school apart from the cities. . . . Let our students be placed where nature can speak to the senses, and in her voice they may hear the voice of God. Let them be where they can look upon His wondrous works, and through nature behold her Creator."—*Fundamentals of Christian Education*, p. 320.

"Our children should be removed from the evil influences of the public school, and placed where thoroughly converted teachers may educate them in the Holy Scriptures."—*Counsels to Parents and Teachers*, p. 204.

For a small congregation to reach such an objective in an area where land values are very high, constituted a huge challenge. But we had a huge promise to plead: "My God shall supply all your need according to his riches in glory in Christ Jesus" (Phil. 4:19).

We told our members that there were conditions under which we might expect help from "sons of strangers" and "forces" (margin, "wealth") from "gentiles." Those conditions were within our reach. They are not impossible of fulfillment for any congregation however small or poor. From a chapter in *The Desire of Ages*, "The Least of These, My Brethren," which makes the destiny of the church hang on one point (namely, what we do or fail to do for Christ in the person of the poor and suffering), we have this encouraging statement, which leaves us without excuse:

"A company of believers may be poor, uneducated, and unknown; yet in Christ they may do a work in the home, the neighborhood, the church, and even in 'the regions beyond,' whose results shall be as far-reaching as eternity."

As members we sought to respond to the privilege of yoking with the "unwearing servant of man's necessities." We understood that we could expect not only aid and resources in our building needs, but, what was of greater value, enrichment of our spiritual life.

"The reason why God's people are not more spiritual minded and have no more faith, I have been shown, is because they are narrowed up with selfishness. The prophet is addressing Sabbath-keepers, not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but the rightdoing, doing the right thing, and at the right time. It is to be less self-caring, and more benevolent. Our souls must expand. Then God will make them like a watered garden, whose waters fail not."—*Testimonies*, vol. 2, p. 36.

The Starting Point

For several years a committee of the Washington Dorcas Federation had been looking for a location for a downtown health-welfare center. Shortly after coming to Washington we were asked to join the search with that committee. The present four-story welfare building soon came to our attention, and was secured. With other churches in the area we joined heartily in a work of ministry to the poor. Soon we began to experience the fulfillment of the promise—to be like “a watered garden, . . . whose waters fail not.”

Of the good king Josiah it was said, “He judged the cause of the poor and needy; then it was well with him” (Jer. 22:16).

The first tangible evidence to our members that our “garden” was being “watered” came when a non-Adventist responded to a presentation of our need of a school by donating two acres of ground, “beautiful for situation.”

This is next to ground where the man had just refused five thousand dollars an acre for a twelve-acre plot. It was also ideally situated for serving a sister church three miles away, which had a small school in the church on a crowded lot. This church group were interested in joining efforts with us if a mutually suitable site could be found. But months of searching had not produced a prospect at any price as pleasing as that which the Lord picked out and gave us without price. It was well situated for both churches.

We had not gone far in our plans for a school building on the two acres that had just been deeded as a gift from a “stranger” when we became aware of a legal requirement that called for more divine and human influence working together. Near the District of Columbia the National Park and Planning Commission has jurisdiction over building permits. The commission stipulates that no institution with a “regular course of study” can be located on a plot of ground with less than five acres.

This requirement posed quite a problem and considerably tested our confidence in the leading of our great Leader. But God helped us through, though not without obstacles. Our present site of 5.42 acres represents land deeded in whole or in part as gifts from four different non-Seventh-day Adventists whom the Lord touched by His spirit of benevolence. The promise is if we sow benevolence we will reap benevolence.

Because of the direction our building faces, the approach from our left required a deed from a man by the name of Hitt. We finally found him in Louisville, Kentucky, and he gave us his deed without charge. The approach from our right required a deed from a man by the name of Witt. He also cooperated in a wonderful way and deeded us two lots. One free and one for less than normal value. Since he was an influential local businessman, we asked him to give us a letter that would help us with others. Businessmen are frequently glad to do this, but he was sorry to decline the request for a letter, explaining that he would be in trouble with his Lutheran brethren if he did that, for he had charged them \$14,500 for their church lot a few blocks away not long since. Mr. Witt has gone to rest, but like many others whom the Lord has used, he maintained a



Health-Welfare Service Center in Washington, D.C. Pictured in front of the building are some of the delegates attending a Columbia Union convention of Dorcas presidents in Takoma Park, directed by K. H. Wood, Jr., union home missionary secretary. The first of twenty-eight Dorcas Welfare centers established in the Columbia Union in the past four years, it at times brings assistance to as many as twenty-five or thirty needy poor and unfortunate in a single day. This endeavor to obey the instruction in Isaiah 58 has made a favorable impression in the nation's capital. Frequently needy strangers who come for help mention the fact that they were directed to the center by policemen of the city.

wonderful spirit of helpfulness while he lived. His children have continued to be helpful. Thus Mr. Hitt on our left and Mr. Witt on our right, as "sons of strangers," were prompted by the Spirit of God to help make ready a place for others to "build up thy walls." There is a sequel to this Hitt and Witt story yet to be told, we are sure, in the Judgment day.

Fifty Non-Adventists Participate

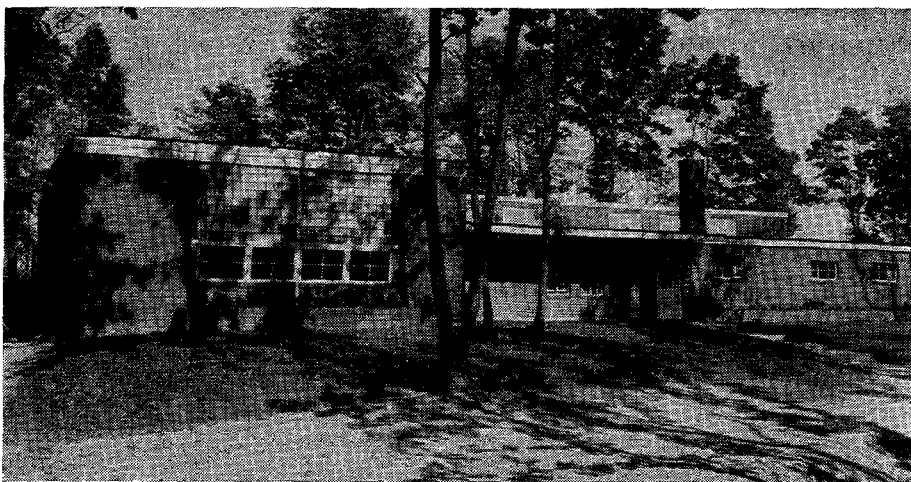
On July 13, 1952, the first anniversary of the passing of the late Howard J. Detwiler, for whom the school was named, the exterior walls went up in one day. Here we quote from "A Brief History of the Howard J. Detwiler School," given by H. W. Bass, educational secretary of the Potomac Conference, at the school's dedication on September 6, 1954:

"Then the miracle began to happen. Doctors, ministers, clerks, teachers, housewives, children, electricians, plumbers, carpenters, cooks, painters, masons, bricklayers—all descended upon this spot from week to week, and from the ground arose this school. The children hauled bricks in their little wagons; the women painted, cooked, and encouraged the men; the men dug, pulled, mixed cement, and carried lumber. The ladies served a banquet every Sunday and holiday to the busy, hungry workers. Everybody worked. The same spirit of emergency and devotion that marked the building of the walls of Jerusalem in Nehemiah's day seemed to prevail. 'I am doing a great work; so that I cannot come down' (Nehemiah 6:3) seemed to be the theme of all the workers."

Some fifty non-Adventists assisted with this project, and each was given a copy of *Drama of the Ages* (large edition) as a token of appreciation for their gift of labor or material. Some were very appreciative of the book. (In the Trenton, New Jersey, church-building project mentioned earlier in this series, 128 non-Adventists participated.)

The first section of the building, 68 by 44 feet, included two classrooms to accommodate about thirty pupils each, wide hallways, roomy lavatories, heating and storage room, utility closet, kitchen, and principal's office. The value was \$40,000; the cost in cash, \$9,500. After doubling our enrollment during the first year of operation, we extended the hall another thirty-one feet, with an additional classroom on each side. This makes four classrooms now being used by our four teachers for ten grades. The cost of this addition in cash was about \$5,000.

From the front door of our four-teacher school as it now stands, we face a lawn, then the circular driveway and parking lot, beyond which is a lovely woods extending farther than one can peer into. The sights, sounds, and scents that surround one there prompt thoughts of God. At this season, in the evening the song of the wood thrush, "sweetest sound in nature," according to the late Arthur W. Spalding, can be heard. There is much in that natural setting "to delight the senses



Howard J. Detwiler School, a four-room, ten-grade intermediate school building valued at \$75,000 (including over five acres of land), built at a cash cost of \$18,500. Fifty non-Adventists participated in the actual building operations on the grounds and in donating materials and lending machinery—all labor on the building was free. They responded because they felt they would be blessed in so doing and because they had been impressed by the fact that Seventh-day Adventists are a benevolent people who in their turn also help others in need.

and give variety to the scenery," including an inviting spring of cool water. Not only is it possible for our students to "be where they can look upon His wondrous works, and through nature behold her Creator," but the school also is not far from a bus line and has ample frontage on a paved street.

A brick-laying class, for which credit is given, is taught by Donald H. Miller, our ninth and tenth grade teacher and principal. This class is continuing to improve the property by extensive brick flower boxes and retaining walls. Students have helped and learned considerable in connection with several of the building operations involved. Thus an effort to follow another aspect of the counsel from the Lord is being made. Speaking of intermediate schools, Sister White says:

"Intermediate schools are highly essential. . . . And the students are to be shown the true dignity of labor. They are to be taught that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them how to work."—*Counsels to Parents and Teachers*, p. 203.

Benevolence, the Answer to Many Problems

Not only should our children be taught the dignity of labor, but many of the problems faced by our young people in this intense and hectic age would largely be solved if we could instill the principles of benevolence in them at an early age. What might be the key to a great lessening of apostasies among us is also touched upon in the following reference:

"The Saviour has given His precious life in order to establish a church capable of caring for sorrowful, tempted souls. . . . It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. The light which was glowing in their own hearts when Jesus spoke to them, 'Thy sins be forgiven thee,' they might have kept alive by helping those in need. The restless energy that is so often a source of danger to the young, might be directed into channels through which it would flow out in streams of blessing. Self would be forgotten in earnest work to do others good. . . . They will not be longing for exciting amusements, for some change in their lives."—*The Desire of Ages*, pp. 640, 641. (Italics supplied.)

Let us note once more that the Master Physician has prescribed the same "remedy"—"benevolent deeds"—for the spiritual maladies of adults as well as for "restless" youth:

Adult malady.—"The greatest sin which now exists in the church is covetousness."—*Testimonies*, vol. 1, p. 194.

Remedy.—"Constant, self-denying benevolence is God's remedy for the cankering sins

of selfishness and covetousness. God has arranged systematic benevolence to sustain His cause and relieve the necessities of the suffering and needy. He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death."—*Testimonies*, vol. 3, p. 548.

Maladies of youth.—"Restless energy . . . often a source of danger." "Longing for exciting amusements."—*The Desire of Ages*, pp. 640, 641.

Remedy.—"Helping those in need. . . . Restless energy . . . might be directed into channels through which it would flow out in streams of blessing. Self would be forgotten in earnest work to do others good. . . . They will not be longing for exciting amusements."—*Desire of Ages*, pp. 640, 641.

"The Great Teacher cooperates with all the efforts made to relieve suffering humanity. Teach the students to make a practical application of the lessons they have received. As they witness human woe and the deep poverty of those they are trying to help, they will be stirred with compassion. Their hearts will be softened and subdued. . . . We must now see what can be done to educate the students in practical missionary work."—*Welfare Ministry*, p. 106.

The One Deciding Factor in the Judgment

In our intensely busy program of carrying on the great work of God at home and abroad we are in grave danger of losing sight of the fundamental principles upon which Christ founded His kingdom and the measuring rod by which we will be judged in the end.

"Christ on the Mount of Olives pictured to His disciples the scene of the great Judgment day. And He represented its decision as turning upon one point. When the nations are gathered before him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and suffering."—*The Desire of Ages*, p. 637. (Italics supplied.)

Shall we not review these principles for ourselves as workers and then bring them anew to our church members? How simple is the formula for saving our own souls and for solving the ever-increasing and perplexing problems and temptations facing our youth today! May God help us all to see anew the simplicity of the gospel.

What blessings are promised when we will work as Christ worked, remembering that "we

shall find His footprints beside the sick bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps."—*Ibid.*, p. 640.

(Continued next month)

A Conference President Views the "Prayer-and-Perspiration" Plan

WAYNE B. HILL
President, Illinois Conference

IT WAS in the late summer of 1946 that I moved to the New Jersey Conference, with headquarters in the capital city of Trenton. Prior to my arrival my predecessor, M. G. Conger, and the conference committee felt deep concern for a more representative and commodious church and school location. Thus I became acquainted with J. Lee Neil and the new church project that was then under way to the point where the foundation had been poured.

A choice corner location had been acquired in a wholesome and new section, just off South Broad Street, from which point the church is now visible to a constant stream of traffic. A splendid house, now the parsonage, had been moved from the church location to a place adjacent to the church building.

Rarely have I seen a minister able to enlist the wholehearted support of his membership as did Elder Neil. Mickelwright and Mountford, distinguished architects, prepared and supervised the plans for just a "token of appreciation," and Mr. Mountford, who referred to the job as his "pet," spent more time on the project than would have been called for had he been paid the full fee, which is usually 5 per cent of the total cost of a building. The pastor's faith in the project prompted a church-member contractor, Brother Harry Bentley, to give his full time and services for more than a year.

Elder Neil saved a considerable amount of money by obtaining donated materials and volunteer labor. In fact, business concerns gladly made their contributions and definitely felt they were participants in the erection of a memorial to the Lord. The entire city and environment read in the newspapers concerning "The Church That Everybody Is Building," which was the slogan used. It has been truly an evangelistic center in a certain sense, even prior to its completion, owing to the favorable publicity that resulted to the cause.

When a building is constructed under what Elder Neil calls the "prayer-and-perspiration" plan, it frequently takes longer to complete operations. But there is a compensating advantage for this seeming disadvantage—the building can usually be dedicated free of debt as soon as it is completed, and the membership can turn their attention to other missionary activities.

Of course, the inspiration of Brother Neil's example did not end in Trenton. Other men caught the spirit and saw similar possibilities in their respective locations. Worthy examples are such churches recently completed in Newark, Salem, Westwood, Plainfield, and others that could be mentioned. Surely this is the day of God's power, and it would seem possible, from this experience, to claim His miraculous intervention in planning and working to erect suitable memorials to His glory.

"Money Came In as the Building Went Up"

LAURENCE A. SENSEMAN, M.D.
Medical Director, Fuller Memorial Sanitarium

A FEW years ago J. Lee Neil visited the Fuller Memorial Sanitarium, and during the course of conversation he told the management of his method of erecting buildings with the help of interested friends frequently not of our faith. It seemed rather unique to us. He calls this the "prayer-and-perspiration" method. He pointed out to us that the Bible states that a blessing is received by the donor when a gift is given to a worthy cause (Mal. 3:10; Isa. 58; 60:10; Phil. 4:19).

The businessmen whom he contacted were given the privilege to test this plan. He told how it had helped others, and how it would help the individual, and many who were prompted to give assistance became very much interested in the project. In fact, Elder Neil carried a prospectus around showing the gifts that had been received, and pointed out what others were contributing to the project.

We at the Fuller Memorial Sanitarium started out with a modest plan to build a four-room Cape Cod cottage for our night supervisor. Our plan was to put up this building with as little capital as possible. Our chaplain, Frank Cummings, who has had considerable building experience, was in charge of the project. We decided to ask the "sons of strangers" (Isa. 60:10) to help us, and so businesses in the vicinity were solicited. One company dug

our foundation free of charge; also the concrete was poured at little or no cost. A thousand feet of lumber was donated by a local company. A hardware store manager, a patient with us at the time, donated all the hardware for the building. Other supplies donated were nails, insulation, side and roof shingles, rock lathe, and paint. Former patients and friends were given an opportunity to donate money also. This money came in as the building went up. Our largest donation of one thousand dollars came from a woman, and the Lynch Cottage has been named in her honor. Thus a ten-thousand-dollar cottage was erected at a saving of several thousand dollars.

We Needed \$1,500—The Lord Sent \$1,800

Our second attempt was more ambitious. We had a great need at the sanitarium for a recreation building, where patients could exercise and take part in programs and games during the long winter months. Funds from the operating would not be available for many years, as we have no surplus or capital funds to use. It was again decided to launch out by faith. Our business manager, George Gohde, stated that the building would go up only as the funds and materials were available. This building was begun in the spring of 1952, with three hundred dollars in cash on hand.

Plans for a cinder-block building, 30 by 60 feet were called for. Mr. Gohde supervised the entire structure, and our own men did most of the work. When it came time for the roof, we had exhausted our funds. At a staff dinner meeting we asked our business manager for an estimate of the cost of a stress roof, which was needed for this type of building. He told us that one thousand five hundred dollars would be sufficient. Where would we get this money? We all bowed our heads in prayer and asked the Lord to guide us in seeking help.

The following day our chaplain approached a former patient of means, and she gave him a gift of five hundred dollars. A few days later a patient came to my office, and to my amazement laid fifteen twenty-dollar bills on my desk, asking that the money be used for mental health, as she was grateful for what had been done for her. I could think of no better way than to add it to our building fund for the new roof.

About this time we had a wealthy patient under our care at the sanitarium. He seemed to appreciate the fact that we treated him as we did all other patients. In fact, we insisted that he refrain from tipping, as he was accustomed to doing in other hospitals. When the day of his discharge arrived, he and his

wife were in my office. Their remarks were complimentary, and they expressed sincere appreciation for the care and service they had received. Suddenly I remembered our roof and the additional seven hundred we needed for its completion.

"Would you like to express your appreciation in a substantial and lasting way?" I inquired. They nodded their heads in agreement. Then I told them our problem about the new roof, our faith in its ultimate completion, and the blessings one would receive by giving. I told them not to make a decision at that moment, but after thinking it over, if they felt in their hearts that they could assist us, it would be greatly appreciated by everyone and that much good would come as a result.

The following week my friend called on the telephone and said, "I have been thinking about our conversation of last week, and my wife and I have decided to give your institution one thousand dollars in stock in my new company. At the present time it is only worth twenty-three dollars, but by the first of August—one month from then—I will pay you one thousand dollars for it."

This was the answer to prayer: eighteen hundred dollars, and we had asked only for fifteen hundred dollars. On August 1, I received the following letter:

"DEAR DR. SENSEMAN:

Per our conversation, I am enclosing your check for one thousand dollars as an outright donation to your kind institution. I hope and pray that as time passes on we may be able to add further to your fund. With kindest regards, I am as ever—"

The next step was to put in the lighting fixtures and the heating system. This would cost approximately eight hundred dollars. This seemed to be an easy hurdle, as it took only one question to the right person, and one thousand dollars was our answer. By fall our building was nearly completed, but not the stucco on the outside nor a suitable floor covering.

I was asked by the president of our conference to speak at a workers' meeting. At that time the president asked me to repeat the story I have just related, which I had previously told to him. It seemed to strike a responsive chord, because two days later I received a check from the conference for two hundred dollars—the price of the tile for our floor covering—and this without even asking!

Shortly after this, one of our staff doctors came into my office quite elated. He stated that the husband of one of our patients had just asked him if we planned to stucco the new

building (he was a stucco mason and not working at the time), because he would do the job at no charge to us if we would pay for the materials. This, too, seemed like an answer to prayer, and thus our building was completed. It could not be duplicated at this time for under fifteen thousand dollars. It was built at a cost of about two thirds its normal value. Total cash and materials received for the two buildings: \$12,634.

Surely this plan has merit, if properly applied through the exercise of simple faith and the carrying out of benevolent deeds and the relieving of the distress of the suffering. It has given us a great deal of satisfaction at the sanitarium to have had this experience and to realize that whatsoever we ask in faith, believing, we shall receive.

General Practitioners

[EDITORIAL NOTE.—This helpful article has been written by a worker who has been engaged in pastoral and district work for a number of years, and who for personal reasons chooses to remain anonymous.]

PEOPLE these days want to be served by those who are competent in both knowledge and practice. Accordingly we find within the different professions and trades a strong movement toward specialization in limited areas and a tendency among the general public, as well as within the professions, to glorify the specialist. Still we have those who practice in a more general field. A medical doctor may specialize in cardiology or attend to some other special needs, or he may be a general practitioner, who deals with the over-all medical needs of the people. Similarly, the organized church has developed specialists who are confined to a narrow field of operations, and there are others who consider the over-all needs of the people.

The question is, Would the people be served better if more doctors and ministers were specialists in narrow fields, or is the general practitioner still filling a need the specialist cannot meet?

This point will be made clearer by referring to an article in a popular magazine by a medical man who says: "I am a doctor. Not a pediatrician, nor a gynecologist, a psychiatrist, internist, ophthalmologist, dermatologist. Just a plain, ordinary, garden-variety general practitioner—a family doctor, if you will." He observes that the general practitioner "has been converted in the public mind into a semiextinct dispenser of platitudes and pills, the M.D. who somehow never quite made the grade. . . . And while the general practitioner, or G.P., has

been steadily losing ground and prestige, people have been turning more and more to the men-in-white glamour boys—the specialists."

Dr. Francis T. Hodges, the doctor quoted from, thinks the G.P. is coming back in public estimation. The specialist who is consulted for a specific ailment cannot know the whole patient as well as the G.P., who has human relationships with his patients. The patient who comes to the physician's office is a human being in need of help, not just certain data on an index card.

I am a family doctor too, a ministerial general practitioner. I am not a conference president, or any other kind of president; I am not a professor in some specialized field of knowledge; I am not a secretary or associate secretary or assistant secretary or secretary to the secretary in any of the many departments of church work. Nor am I a "famous evangelist" from one or another major city who has preached to "the thousands all over the continent."

I conduct one or two small evangelistic efforts a year and preach to three of my four churches every Sabbath. Then there are meetings; the conducting of board meetings, business meetings, prayer meetings, funerals, weddings, communion services, baby dedication services; and arrangements for church socials and other public church affairs. There are repairs and additions to the church buildings and church school buildings to attend to. I have been a camp superintendent for two years, and also helped out at junior camp perhaps for seven years.

In addition, there is occasionally the delightful work of conducting the Week of Prayer in some of our academies. Then, too, I have been a guest speaker at temperance rallies and at similar occasions in high schools and in Lutheran, Methodist, Disciples, and Nazarene churches. I have been the treasurer in a ministerial association, and on one occasion I was on the reception committee when some dignitaries came to town. One has also to visit mothers at the hospital, congratulating them on the arrival of son or daughter. Called upon at all times night or day to visit someone who has been desperately ill, I have seen miracles happen in response to a prayer of faith.

Parents are urged to send their children to church school, academy, and college. People who are about to "slip away" from the church are retrieved. Hours and hours are spent and hundreds of miles driven to hunt up correspondence school "interest," and I have rejoiced when a few of them later have been baptized.

One has to foster the Sabbath school, home missionary work, young people's work, Dorcas work, et cetera. There is a well-organized welfare center in our district and two church schools, all of which require my attention.

Every night except Friday night from Thanksgiving to Christmas I am out caroling for Ingathering; and in the spring I have to get at the campaign again, two campaigns being necessary to reach the goals. Then I have the promotion of the innumerable special offerings. My wife and I must do the writing of bulletins, pastoral letters, et cetera. Sermon preparations, too, must of necessity take some time in order to have a fresh sermon every Sabbath. So you see, I am certainly no specialist, but a ministerial general practitioner. In general, I belong to the majority of our ministers, although it seems we are having more and more specialists running more and more departments.

But—let us face it—as in the medical profession, the impression has sometimes been made that a pastor (G.P.) is a minister who somehow never quite made the grade. On one occasion I even heard it openly expressed about a man who reached retirement age as a pastor, that he could not have amounted to much since he never was called upon to carry a "higher responsibility." He had been a good pastor, but—he was just a pastor. It is noticeable, too, that "once an executive, always an executive." He must not be "demoted" to do the work that is the original and basic task of the ordained man of God.

Young men want to succeed. When to succeed as a minister means to get out of basic ministerial work to carry heavier responsibilities in some specialized field of service, it is natural for them to strive to get at those so-called heavier responsibilities. Pastoral work is by some regarded simply as a steppingstone to something greater and more respected.

Of the ministerial interns I have known during the later years all have been fair speakers. They have done a good job conducting church services. They have been capable of writing advertising for meetings. They knew all about conducting evangelistic meetings of the kind that cost more money than most conferences can spend. I have found very, very few eager to knock at doors visiting. They had been trained in colleges to be evangelists, not pastors.

At workers' meetings evangelism is invariably discussed. And the term usually means special public services for the winning of souls. The one who has the most baptisms is deemed the best minister, no matter how he takes care of

his other duties or permits large numbers to slip away from the church. Ingathering is usually discussed, with some specialist leading out, but pastoral work is rarely discussed.

Dr. Hodges felt that the medical general practitioner is making a comeback long overdue. He was especially encouraged by a new emphasis in certain medical schools on what they call "psychosomatic medicine," a field in which the general practitioner excels. From what I learn there is also a new emphasis in the theology departments of some of our colleges. And at the Seminary pastoral work has got a place under the sun. This trend will be felt in our conferences and departments.

We must make use of every avenue available to preach the gospel to every nation, kindred, tongue, and people. We must use the TV, the radio, the printing press, and the mimeograph machine; but those devices cannot entirely replace the individual doing personal work. Christ spent more time with individuals than addressing crowds. Even today people are still people and not machines. Soul winning and soul care cannot easily be done by proxy.

Most successful pastors would rather be pastors than anything else. They are loyal to conference leadership, and do not desire the place of the conference president or departmental secretaries. They endeavor to do their work to the best of their abilities, and they are constantly studying to do things more efficiently. But, being human, they do not like to be considered second-class citizens within the ministry. And it does not help young men to do their best if they look upon the work they are doing at the moment just as a steppingstone to something more respected. They will be more happy and do better work if they somehow can be made to believe that what they are doing right now is the work God wants them to do. If God wants them to take up some more specialized line of work, they will find that work without having to "fish" for it. Again, God may not want them ever to take up those so-called heavier responsibilities.

Is there rightly anything that could be considered a heavier responsibility than that resting upon a true undershepherd in the soul care of his church?

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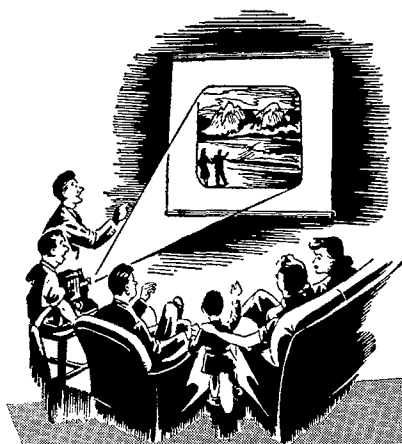
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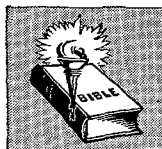
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BIBLE INSTRUCTOR

Reaching Hearts

A. RUBY WILLIAMS

Middle East College, Beirut, Lebanon

PART I

[EDITORIAL NOTE.—Ruby Williams is a missionary in the Middle East. Her material is the basis of a specialized study in personal evangelism at the Theological Seminary. As dean, matron, and also field Bible instructor, she well knows the divine art of leading souls to Christ. We urged that she share these organized research points with the readers of THE MINISTRY. It may well serve in guiding personal workers in devotional contemplation.—L. C. K.]

I. Conversion is "the greatest miracle performed by divine power." It "is the greatest work, the highest work, in which human beings can have a part."—Ev. 290, 292.

A. CONVERSION IS A CHANGE OF HEART-SERVICE.

1. Men choose to serve Christ rather than Satan.

a. The natural man is under the will of Satan.—5T 515; John 8:44.

b. God is testing and proving the hearts of men if they will choose Christ or Satan.

"Through the years of probation, God is testing and proving the hearts of men, that it may be seen who will find room for Jesus. The question to be answered by every soul is, Will you accept the pardoning love of God, which is a remedy for the diseases of the soul, or will you choose the enmity of Satan, and reap the terrible doom of the lost?"—*Review and Herald*, May 31, 1892.

c. Changing to Christ's will involves severest struggle of the heart.

"At the hour when we leave the service of Satan for the service of Christ, when true conversion takes place, and by faith we turn from transgression to obedience, the severest of the heart struggles takes place. But many accept the theory of truth, and compromise with the world, the flesh, and the Devil."—*Ibid.*, Jan. 31, 1893.

d. As we submit to Christ's service, our hearts are united to His.—COL 312, 313.

2. Men too often are held in Satan's service ignorantly.

a. Do not believe Jesus pardons personally.—SC 57; Ps. 50:21.

b. Think God is too stern.—SC 59.

c. Some unaware of danger, asleep.—6T 22; Luke 15:8, 9.

d. Some in darkness, ignorantly working against truth.—1 John 2:11; Ev. 306; Prov. 16:2.

e. Some look wistfully, "know not how to recover themselves."—Ev. 462; Luke 15:4-6.

f. Some "of God's people" in other churches, but circumstances not favorable to light.—6T 70, 71.

g. Some hungering, waiting only to be gathered in.—6T 71.

h. When full meaning of law revealed, change takes place in heart.

"When the Spirit of God reveals to man the full meaning of the law, a change takes place in his heart."—*Review and Herald*, April 5, 1898.

3. Powers of darkness contend to keep hearts.

a. Satan attracts the mind, finds access to hearts.

"When Jesus, the sinner's only hope, draws the soul by the cords of his love, the enemy begins a work of opposition, and tries to turn the attention of the one who is moved to seek Jesus, to the world. He engages the mind of the seeker in his delusive snares, and catches away the word of truth; for his falsehoods seem more palatable to the natural heart than do the truths of heavenly origin, and men accept them, rejecting the word of truth."—*Review and Herald*, May 31, 1892.

b. Powers of darkness are working with intense energy.—6T 22; Eph. 6:12.

c. He desires to take every glimmer of hope and ray of light.—SC 58.

d. Spirits will battle for souls.—Ev. 626.

e. Enemy [Satan] catches away the good seed from the heart.

"As the birds of the air are ready to catch up the seed from the wayside, so Satan is represented as ready with his unseen agencies of evil, to catch away the seeds of divine truth from the heart, lest it should find a lodgment there, and bring forth fruit unto eternal life. He fears that the word of God may awaken the careless, and take effect upon the hardened heart."—*Review and Herald*, May 31, 1892.

4. All heaven is working to win hearts.

a. God, the Spirit, and Christ, working to reach hearts.—TM 144, 145; John 1:12; 3:36; 3:3-7.

b. Angels cooperate in winning hearts to Christ.—AA 152, 153.

c. Angels are ever present to help in battle with self.—DA 440.

d. All resources of heaven are working.—COL 197.

5. Decision rests between worker and sinner.

a. If worker works in God's will, He takes responsibility.—Ed. 138.

b. Influence of worker may be savor of death.—TM 158.

c. If sinner resists not, he will be drawn to Christ.—MB 137, 138.

d. Worker to reach Christ with one hand and sinner with other.—Ev. 293.

B. CONVERSION IS IN THE HEART, THROUGH MIND.

1. *Conversion must take place in the heart.*

a. God's plan is first to reach the heart.—COL 97; GW 507; 1 Sam. 16:7.

b. With the heart man believeth.—Rom. 10:8-11.

c. Truth must be received, not in the conscience, but the heart.—Ev. 291.

d. The heart struggles severest at conversion.

"At the hour when we leave the service of Satan for the service of Christ, when true conversion takes place, and by faith we turn from transgression to obedience, the severest of the heart struggles takes place. But many accept the theory of truth, and compromise with the world, the flesh, and the Devil."—*Review and Herald*, Jan. 31, 1893.

e. Thy law is within my heart.—Ps. 40:8.

2. *The heart is reached through the conscience in the mind.*

a. Holy Spirit reveals beauty to mind, passing through conscience to heart, captivating soul.—Ev. 291.

b. "Let us reason together;" "let thine heart keep My commandments."—Isa. 1:18; Prov. 3:1.

c. The one hope of the sinner is restoration of knowledge of God.—Ed. 76.

d. Knowledge of plan of salvation leads to foot of the cross.—SC 30, 31.

3. *The will must be yielded, then God changes the heart.*

a. When we submit our wills, the heart is united to Christ's heart.—COL 312.

b. By yielding the will to Christ, life is changed.—SC 52.

c. Every man is free to choose the power to rule him.—Ev. 626; Joshua 24:15.

d. When man's will becomes God's will, character is transformed.—5T 515.

4. *Convincing mind does not mean conversion.*

a. When truth is held by the conscience, heart is not stimulated; only the mind is affected.—Ev. 291.

b. Intellectual knowledge is not enough, heart work must be done.

"It is not enough to have an intellectual knowledge of the truth; there must be a heart work done."—*Review and Herald*, Jan. 31, 1893.

c. To inscribe name to a church creed is not of the least value to anyone if heart is not changed.—Ev. 291.

d. Profession of faith and possession of truth in the soul are two different things.—COL 97.

e. Soul is not sanctified through truth that is not practiced.—Ev. 290; Matt. 7:21, 22.

f. Keeping of commandments from sense of obligation is not obedience.—COL 97; 1 Kings 8:58.

g. Sometimes men and women decide in favor of truth without conversion.—GW 159.

h. Judas was led to think he was a true disciple, but his heart had ever been carnal.—1 Sp. G. 44.

C. POWERS OF GOD INFLUENCE THE HEART.

1. *The name of Christ reaches the heart.*

a. Sermons on Christ prick to the heart.—Ev. 188; Acts 4:12; 2 Cor. 3:3.

b. The heart feels the need of Christ more and more.—Ev. 300.

c. One gleam of purity of Christ reveals infidelity of heart.—SC 33.

d. If Christ is presented, seed is sown.—Ev. 193.

2. *The love of God softens the heart.*

a. The manifestation of the love of Christ is the only power to soften the heart.—Ev. 57.

b. His love softens heart, impresses the mind.—SC 30, 31.

c. Not flowery speeches or pleasing tales, but "God so loved" converts.—Ev. 189.

d. The heart should be moved by the deep sense of the love of Christ.—SC 49.

e. Love of Christ drew hearts.—Ev. 484.

3. *The cross breaks hearts.*

a. Christ crucified—talk it, pray it, sing it, break and win hearts.—6T 67.

b. The cross of Christ, practical godliness, touches hearts.—4T 375.

c. His infinite sacrifice awakens gratitude in hearts.—7T 29.

d. Beholding love of Christ on the cross softens the heart.—SC 30.

4. *The Word of God changes the heart.*

a. Changes mind and hearts.—GC 195.

b. Works in heart to subdue every unholy attribute.—COL 100.

c. Let the Word of God do the cutting.—Ev. 304.

d. Let truth reprove and judge the soul.—Ev. 303.

5. *The Holy Spirit's special work is to reach hearts.*

a. He only can make the change (conversion).—COL 96.

b. Softens hearts.—9T 107; PK 425.

c. Purifies hearts.—9T 164; CH 138.

d. Withdraws affections from this earth and fills soul with desire for holiness.—AA 52, 53.

e. When accompanies the truth, He sanctifies the heart.—COL 408.

f. "When Spirit of God reveals to man the full meaning of the law, a change takes place in the heart."—*Review and Herald*, April 5, 1898.

D. MAN CAN BE THE INSTRUMENT IN REACHING HEARTS.

1. *The love of Christ in worker will win hearts.*

a. If you feel for others His same deep love, you will win, attract.—COL 197; Gal. 1:24.

b. Melting love of God in the hearts of the workers recognized by the people.—Ev. 485.

c. As worker in love presents crucified, risen Saviour, God moves upon hearts.—4T 536.

d. In touch with God makes him in touch with fellow men.—GW 509.

e. If you reveal love of Christ to them, He will give salvation.—Ev. 485; 6T 67.

f. Speak of the love of God simply, naturally, and you will reach thousands of hearts.—Ev. 443.

g. Persons of little talent, if hearts in the love of God, may win many souls.—5T 307.

h. The love of Christ revealed in personal ministry softens hearts.—COL 57.

2. *Man's heart must share in Christ's crucifixion to reach hearts.*

a. Let your heart be broken, then you can address repenting sinners.—6T 67.

b. Go to Gethsemane at the foot of the cross; know value of soul.—COL 196.

c. Wrestle with God like John Knox.—Ev. 294.

d. Life-giving preaching costs the preacher much—death to self, crucifixion to the world, the travail of his own soul. Crucified preaching can only give life, and can only come from the crucified life.—Gal. 2:20; *Preacher and Prayer*, 16.

e. The teacher . . . must be near the cross himself in order to bring sinners to it.—*Life of Paul*, 126.

3. *The life of Christ in man gives life to dead hearts.*

a. Knowledge is not sufficient, only life can beget life.—GW 508.

b. If worker is transformed, he awakens response in those who hear the Word of life.

"But if the worker has not himself been refined, transformed, he cannot present the truth with a freshness, a force, a power, that awakens responsive feelings in those who hear the word of life. It is true that some will be found who will accept the truth on its own merits, not withstanding the defects of the one who presents it to them."—*Review and Herald*, April 12, 1892.

c. Testifying of what Christ has done will be warm words to convince.—Ev. 486.

d. All the preacher says is tinctured, impregnated, by what he is.—*Preacher and Prayer*, 7.

e. Your attitude, your sympathetic understanding of people, your compassion for those in trouble, your quiet earnest faith in God, and above all else your own inner assurance that comes, not through intellectual belief in the truth of Christianity, but from an experience in your own life of its power—these are the things that speak to the people and that convince them or leave them cold and doubting.—*Psychology for Pastor and People*, 50.

f. Preachers are not sermon makers, but men makers and saint makers, and he only is well trained for this business who has made himself a man and a saint.—*Preacher and Prayer*, 10.

4. *Man's heart must be channel for Spirit to reach hearts.*

a. Sustaining divine power in lives of Paul and Silas brought conviction to Philippian jailer.—AA 426.

b. Ministry of Holy Spirit is our great need; it brings power.—Ev. 299; Acts 1:8.

c. All heaven waiting for channels to pour blessing to human hearts.—COL 419.

d. Enter heart and soul into the work to seek and save.—TM 160.

e. Christ throws into the soul the vital energy of His Spirit to make seed of truth germinate.

"Simple, brief statements, from a heart made soft and sympathetic by the love of Christ, will be as the grain of mustard seed, to which Christ Himself likened His utterances of divine truth. He throws into the soul the vital energy of His Spirit, to make the seed of truth germinate and bear fruit."—*Special Testimonies to Ministers*, Series A, No. 1, p. 15.

f. Moses spoke from his heart, and it reached the heart.—S.D.A. Com. V. 1, 1113.

5. *The degree of consecration of the man is more important than his methods.*

a. Man must work with God in His plans, not in his own way and against Him.—5T 726.

b. Holy Ghost does not flow through methods but through men.—*Preacher and Prayer*, 6.

c. Let God work in us to reveal truth.—Ev. 291.

d. No man by his own effort can be a light bearer for God.—COL 418.

e. No man can impart what he himself has not received.—COL 418.

f. The love of God, continually transferred to man, shines out in heartfelt service.—COL 419.

g. The greatest need of the world is the manifestation through humanity of the Saviour's love.—COL 419.

h. If their hearts are in the love of God, persons of little talent may win many souls.—5T 307.

i. Unless the work is first done in the worker's heart, all the specific directions will be labor in vain.—TM 125.

j. Success depends, not on knowledge or accomplishments, but on ability to reach hearts.—Ev. 283.

"The requirement that God makes in grace is just the requirement He made in paradise. We want to understand the claims of God upon us that we may reach the hearts of men, and teach them what God's word requires of them in order that they may have eternal life."—*Review and Herald*, July 15, 1890.

(Concluded next month)

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E VANGELISM *Winning Men for God*

Use of Black Light in Evangelism

STANLEY L. FOLKENBERG

Pastor-Evangelist, Northern California Conference

ABOUT three years ago when I first began experimenting with this novel aid to evangelism, it was with a conviction that the Lord was leading me into something new and unusual. The Lord's messenger had said, "Some of the methods used in this work will be different from the methods used in the work in the past."—*Evangelism*, pp. 129, 130. With the excellent direction found in the book *Evangelism* for my guide, I entered into extended experiments in the field of black light. When my brother, Elman, was called to full-time evangelism in the Central California Conference [now with the New Gallery Evangelistic Center in London, England], we pooled our knowledge and continued our experimentation.

Up to the present time we have held a total of eight full efforts using this black light approach. Others of our evangelists are using variations; however, this report is based primarily upon our own experience in this field, for we have not had the opportunity of studying the plan with others who are using it successfully. In our preparation for each campaign we have spent a great deal of time in changing and revamping our materials, even indulging in a "post-mortem" at the close of the meetings. We have been trying to avoid the pitfalls of getting into a rut in the presentation of a given topic, and we feel that this has been the means of keeping our thinking fluid.

Does This Method Make the Gospel Stand Out With Renewed Clarity?

On the basis of the reaction of those who attend the meetings, the answer is definitely *Yes!* Not only is the message made clear to new listeners, but older members say the old truths stand forth with new clarity. We follow the plan of using an automatic projector and throwing all texts on the screen. The lecture is then built up step by step on the black-light board. As we conclude the presentation, the hearers

have before them the finished subject. Many have told us that it burns into their minds to the extent that even after they have retired, they still "see" the material before their eyes.

Further, we have worked out in outline form, the lectures given with all the texts used, together with the diagrammatic material shown on the black-light board. This is placed in the hands of all so they can restudy the subject presented in the quiet of their own homes. As they do so, the truths presented in diagrammatic form come back to them again with renewed impact.

Is This Method Dignified?

This depends on the individual preparing the materials and on the manner in which they are used. The common reaction of the people attending the meeting is that it makes them think most solemnly. Just one thing stands out, transcending all else in the minds of the audience—the tremendous impact of "present truth" for this time. Everything else sinks into the background. The speaker is submerged in the great truths he is handling. Usually, illustrative materials that are the most simple enhance these great truths by their very simplicity.

What Are the Disadvantages of This Method?

The problems brought to our attention by this question are not so much with the method as with the individual. Not everyone can use the same methods, not everyone can adapt himself to this approach, and not everyone should attempt to do so. God will use our several abilities and talents in the way that will best honor the gospel. Any method or talent that God can use that will *not* present ourselves, but will cause self to be "lost sight of," that causes people to "catch hold of big ideas," is what we as ministers must look for (*Ibid.*, p. 169). I find this method to be in harmony with the

(Continued on page 46)

Primer of Diorama

JOHN D. RHODES

Pastor-Evangelist, Southern California Conference

[In this article Elder Rhodes acts as a reporter for a number of men who held evangelistic campaigns last fall. It represents the combined ideas of Charles Hall, Daniel Legitt, Dan Reynolds, Daniel Guild, Bill Henry, Robert Greiner, and the writer. There were a number of others who gathered to observe and who have since been successful in the use of this medium.—EDITORS.]

NOT long ago about a dozen ministers gathered in the Pasadena, California, church to compare notes on diorama and to compare methods they had used to illustrate the various doctrines. We had laid our plans together around the ropes at camp pitch, and immediately following camp meeting last summer we began to execute them. We formed our own committees. One man was to look into a source of paper, another into getting discounts on black-light lamps and paints, et cetera.

We went to the Black Light Corporation of Hollywood and had a personal introduction to the ways in which this medium can be used. There are several types of fluorescent materials: chalk (none of us used this, since it gives an appearance of snow falling under the black light), visible paints, and invisible paints. These paints come in both oils and tempora. We chose oils, as they are more durable in constant use.

There are also fluorescent ribbons, both fabric and plastic. The cloth ribbons were used to make lines across the board, as in illustrating the 2300 days. We found that the way to give the best effect was to make the fluorescent ribbon the same length as the board. Another ribbon of the same width in black fabric was then sewn to both ends of the fluorescent length. This makes a circular band around the diorama board. (We later added a bit of black elastic ribbon, about six inches in length, which helped keep the ribbon tight against the board.) The fluorescent ribbon was kept at the back of the board, the black ribbon in front, not noticeable against the black board. At the proper moment the fluorescent ribbon was pulled around to the front for the desired length of the diagram. We left a tab of the black ribbon where the two lengths joined, which allowed the speaker to find it by feeling and gain an easy grasp. As he pulled the colored ribbon around, it ap-

peared almost as though he had pulled fire out of a hole.

Cans of spray paint can be used to achieve halo effects by using the spray to feather out over a masked picture. There are also the fluorescent papers. We all agreed that we preferred the ten-point stock of Velva-Glo. In Los Angeles we secured this through our paper wholesaler, the Zellerbach Corporation, which set up accounts with all of our men who wanted to use their papers. We went to a sign company and bought alphabets of their cardboard letters in three sizes: a large 4-inch letter, a 3-inch letter, and a smaller 1¾-inch letter. This last we found very practical for our use, as it could still be seen in halls seating up to five hundred, which was a good attendance for most of us. These letters were merely patterns for tracing on the fluorescent paper.

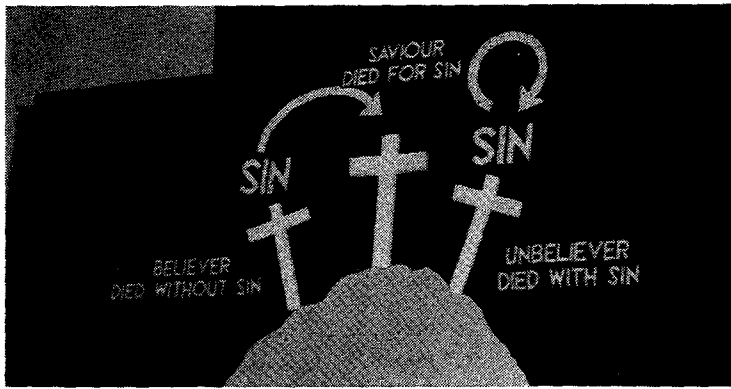
The Dorcas Society Helped

We found our lay women most cooperative. Three special days were held with the Dorcas Society. I had twenty-nine talks worked out, with all the printing that would be needed to illustrate them. I took large Manila envelopes that contained the right-sized letters, the particular color of paper they were to be cut from, and the exact statement I wanted to make. The task was complete when the letters were traced, cut out, and replaced in the envelope.

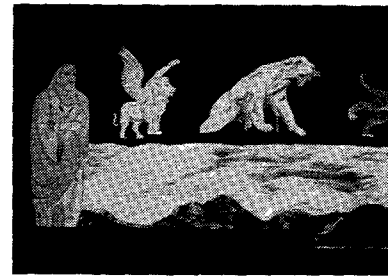
We organized our ladies in teams. One group did nothing but make the initial layouts of the sentences. When a sentence was drawn out, it was cut in pieces small enough to fit back into the envelope. We found it less distressing to the eyes to trace the letters on the back of the paper. However, the letter to be traced should be placed upside down to be drawn on the back of the paper.

Another group of ladies did the cutting. Here we organized further in that we had some ladies cut the outside of the letters with sharp scissors while others cut the inside of the letters, like the hole in the letter "O," with a sharp X-Acto knife. This can be purchased at any hobby shop.

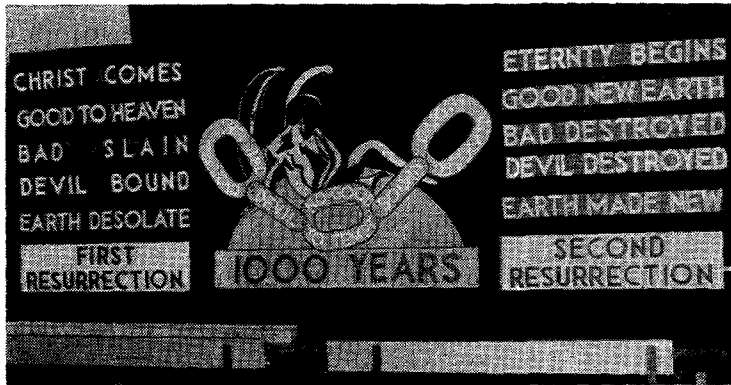
At this point another group of ladies pasted the letters in sentences onto a paper called Potomac Velour. This is a black backing ma-



John Rhodes' illustration showing one phase of the plan of salvation. The colors were as follows: mountain, green; crosses, chartreuse and cerise; lettering and arrows above crosses, red; the smaller lettering is in yellow.



Scene of Daniel 7 figures. The three-h arrangement so that it stood up, revealing two prophets, Daniel and John, were beasts were just behind the ocean scene gelist as text appear



Dan Guild's display used to show the millennium. Satan's foot is entwined in the circumstances that chain him. The world, Satan, and chain are separate pieces to be placed at the precise moment.

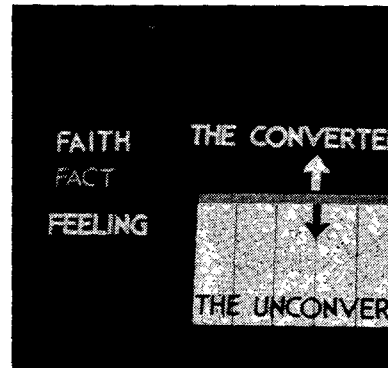


Chart on righteousness by faith, adapted from man and others who have used this figure representing a sinner is moved progress of one who accepts Christ. C fication at point

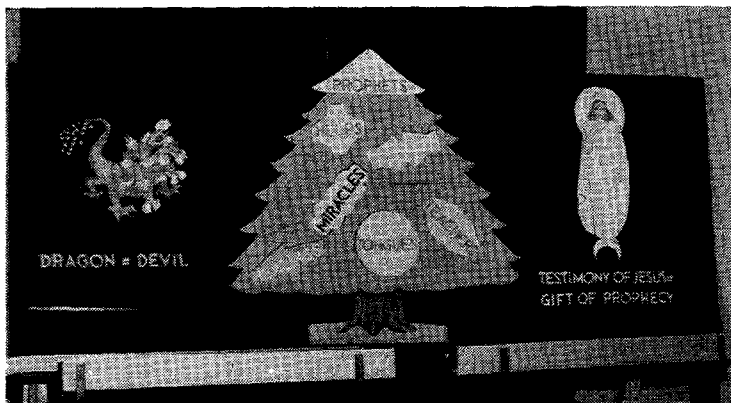
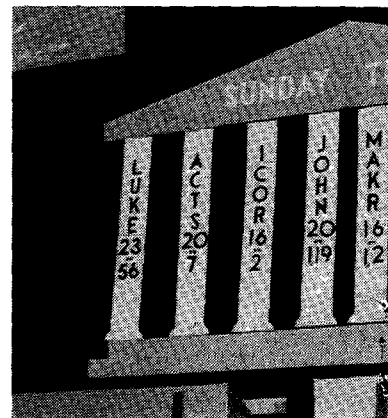


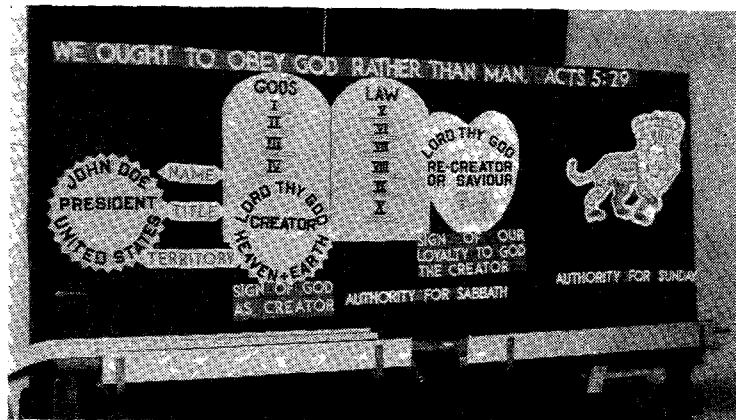
Illustration of spiritual gifts in the true church. Exact shapes for the gift-pieces are cut out from the green tree. These are removed at the right moment and replaced with multicolored shapes labeled as the various gifts.



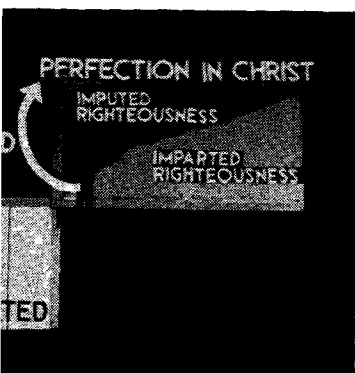
Sunday temple showing, as each pillar has no Bible basis. Concealed under tradition in large red letters, which Charles Hall also made a Sabbath temple full Bible



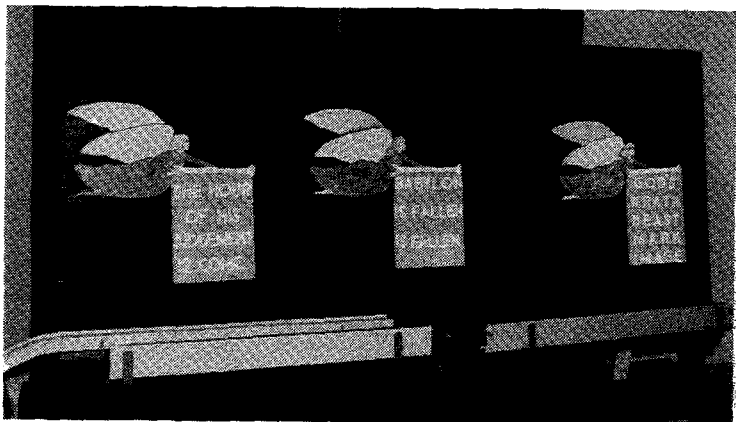
orn piece was lifted on a hinge ar-
g a little horn. The ocean scene and
in place before the talk began. The
ne and were pulled up by the evan-
red on the screen.



Dan Guild and Robert Greiner's display in composite for the seal of God and the mark of the beast.



ted from those of George E. Vandehart in other media. The silhouette
by hand along the chart, showing
curved arrow shows immediate justi-
of conversion.



Charles Hall's illustration of the three angel's messages. Each message was pulled down as a scroll from a concealed black covering.



r was removed, that Sundaykeeping
another black cloth was the word
was revealed at the appropriate time.
ple showing how the Sabbath has
support.

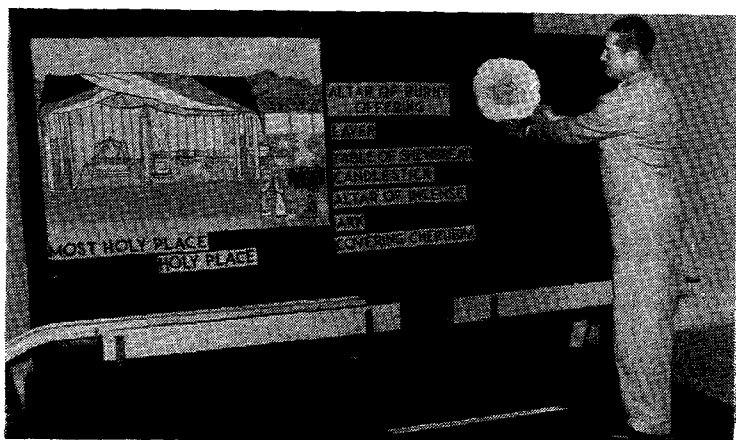


Illustration of the sanctuary. David Olsen poses with the scene, showing how illustration is built up progressively.

terial that would adhere to the flannel board and support our sentences. It is flocked on one side with a suede finish that adheres to the board. But this suede paper was not black on the smooth side. (Nonfluorescent colors, while they do not fluoresce, do tend to reflect the purple of the black light; thus a black surface is needed.) Our next step, then, was to find some material to coat this paper with that would dry quickly and leave it a flat black on which to paste our fluorescent letters. We discovered a product called "dead flat black lacquer" produced by the Felton, Sibley & Co., Inc. It is used by industry to give the wrought-iron look to hobby materials. Finally comes the pasting, and we found the white emulsion type of rubber cement to be best for this purpose.

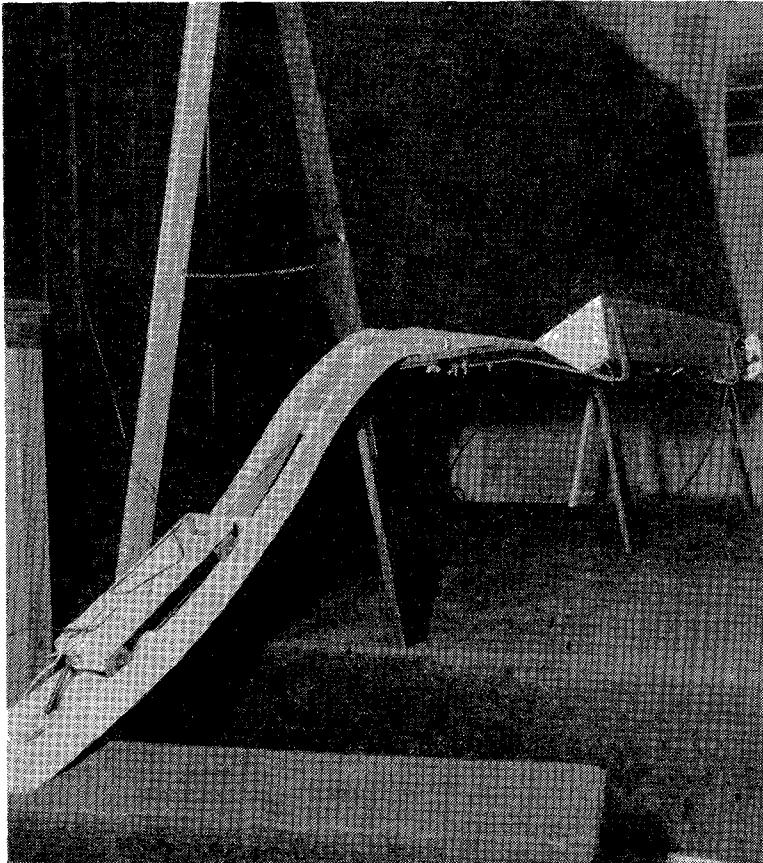
Making Illustrations

As to the artists' illustrations of sundry items (from beasts to a picture of the devil), we

discovered three ways that require but little talent. And most of us found church members ready and willing to help. One was to take a ready-made paper picture and superimpose fluorescent colors over those already there, using several strips of the Potomac Velour paper to back the illustration and give it adhering quality. Another way was to project a slide on the wall to just the desired size for your board. We fixed a piece of white cardboard on the wall with tacks, traced the picture desired with pencil, and then filled in with fluorescent paints of the colors that would achieve our effect. A third way was to use a drawing prism, advertised in many hobby magazines. With this, one looks through the top of the prism and sees a ghost image of the thing he is copying on the paper below him.

After the object is traced, it is colored as indicated. We found that all fluorescent paints show up best when painted on a white background. In fact, the Black Light Corporation sells a "backing white" paint. To achieve best results it is well to paint under fluorescent light. This ensures correct color rendition. Colors change a great deal when they react to the light. We found too that rather than cut out the details, say of an angel's wing, it is better to use the flat black lacquer to make the black outline around a picture. From a distance it appears that the object is actually cut out rather than painted out.

Auditorium lighting was another problem to be solved. Here we profited as much as possible from the Folkenberg brothers, who pioneered in this medium for evangelistic use. We found, as they had, that a green light should glow from the back of the board, giving a softening effect much like the halo light in TV. From here the ideas differed among



Charles Hall's device for bringing fluorescent beast symbols up to the black-light board. At just the right moment an operator from behind would bring up each beast. Notice the dolly, lower left.

SOME UNIQUE DIORAMA ILLUSTRATIONS

Used and Originated by Workers in the Southern California Conference

Grafted Into Christ.—Make a green tree of the large branchy type. On uppermost branch make words, "Jewish Race." Cut out this branch so that it fits into place like a piece in a jigsaw puzzle. Make an identical branch to denote "Gentile Race," and graft same in by exchanging branches. The adoption idea can be further carried out by having other branches reading "You and I" and "Your neighbor down the street." These are grafted into the parent tree in the same manner, showing ability and mercy of God to save us all. The trunk of the tree, made of brown that is highlighted with fluorescent yellow, has in red letters the word "Christ," who is the trunk into which we are grafted.

Law and Grace.—Show tables of stone of blue-white fluorescent paint on white background. Show silhouette of man standing up against this tablet viewing the law. Above in large type are the words, "Mirror, Points Out Sin." An arrow points to a large red cross with word "Saves" above it. The silhouette figure is transferred over to the cross, showing it as man's only hope.

Plagues.—Cut out seven vials of varied colors in shape of test tubes. Then cut from the same colors seven pieces that are to represent drops that come from these vials, or test tubes. Each drop is covered with a piece of black flannel cloth till time of unveiling. As each plague is mentioned the speaker goes to the board and gives the idea of pouring the vial. To do this he simply tips up the paper vial to simulate pouring. As he does so, he unveils the drop beneath on which is written in contrasting colors the nature of the plague.

Keys to Prophecy.—Cut multicolored keys out of fluorescent paper. On these write the keys to prophecy, such as "Water=Peoples," "Winds=War," "Earth=Unpopulated," "Day=Year," et cetera. You may wish to give the text reference on these. They can be worked in time and again with the simple explanation, "God has the key to unlock His own prophecy."

Authenticity of the Bible.—Make a pillar of bricks that can be built up layer by layer, four layers in all. On each row list one of the outstanding prophecies of the Old Testament that have been definitely fulfilled, such as those of Babylon, Tyre, et cetera, giving these from the Bible as each layer is built up. This becomes a foundation upon which is put a fluorescent cut-out of the Bible, illustrating how all these prophecies support the Word of God. A large black-flannel cloth that veils a scene of blue waves lapping at this foundation is whisked away, showing the words "Skepticism," "Doubt,"

"Fear." The statement could be made, "The Word of God perpetually withstands the onslaughts of doubt and skepticism."

Astronomy.—This idea can be adapted and similarly applied to astronomy, using the same row of bricks but lettering them with the words, "Arcturus," "Circle of the Earth," "Orion," et cetera—quoting statements now known to be far before their time in astronomy. For beauty and interest about fifty stars of multicolors and varied sizes can be added in the heavens above this depiction of the foundation and the Bible.

General Ideas.—There is no end to the ideas that can be used with this media, such as crosses with doors cut through them, suggesting that a man must go through the cross. The sanctuary with all its furnishings is easily done.

Word Studies.—In portraying the second coming of Christ, a word study can be used, breaking down such texts as I Thessalonians 4:16, 17 and John 14:1-3, and showing in terse phrases the core of these verses, with arrows indicating direction of travel. At the end of the statement, "The dead in Christ shall rise first," place an arrow pointing heavenward. For the second coming an old Sabbath school Picture Roll of this scene retouched with fluorescent paint is excellent. Use large letters to make the outline, "Who?" "When?" "With?" "How?"; then at the side of these large letters give the answers briefly in smaller letters. All the while Bible texts flashing on the screen give the complete Bible statement.

Another good word study is the portrayal of such verses as Revelation 12:17. Use the phrases "Dragon=Devil," "Wrath=Angry," "Woman=Church," "Remnant=Last," "Commandments=Moral Law."

In the beast series, to show that the little horn of Daniel 7 and the beast of Revelation 13 are identical, use an arrow leading from the little horn over to the beast of Revelation 13. Over one use the phrase "He shall speak great words against the most High." Above the other put "Mouth speaking great things and blasphemies." In this way the correlation of those two great prophecies can be shown. Then with the conclusion, "Things equal to the same are equal to each other," the audience has a clear presentation. During this time the slide operator flashes back and forth the various verses as they are compared.

Yet another use of sentences can be made on health nights. The statements from "The Ministry of Healing" called "aids to health"—such as pure air, sunshine, abstemiousness, et cetera—can be listed and become the outline of the talk.

the men according to the halls in which they used the black-light demonstrations. One man who held a tent effort had it arranged so that a rheostat dimmed down the lights each time he used the diorama, and he used it more as a review. Another used it at the close of his sermon to summarize the sermon thought for the evening. Another man never placed his own illustrations, but spoke from the desk while an assistant placed the diorama illustrations on the board; at the same time there were slides showing above him on a screen pointing up the statements made.

I always placed my own diorama illustrations on the board. The pulpit was at my right, the

diorama in the center, and off to the left was the screen. An assistant flashed the pictures on the screen as I indicated by a hand signal switch.

In the auditorium I had two 150-watt bulbs with reflectors aimed at the ceiling. These were controlled from a desk rheostat. This gave a soft light in the auditorium that allowed me to see the reaction on the faces of the people and still be in enough darkness for the diorama to work properly. I could also be seen and my face was not in darkness as I walked to the diorama board. With a 1,000-watt projector, the slides showed up well. Thus from the time I began to speak there was no dimming or

lighting of lights. They remained constant and yet I could see the audience reaction.

Most of us agreed that it was best to use fewer picture illustrations on the screen. We used mostly actual screen Bible texts. In fact, three of us holding meetings felt so keenly the need of the combination of Bible texts on the screen with the diorama that we each bought the sixteen hundred texts from Visualades Consolidated.

A Variety of Glowing Colors

Mixing paint was a problem. We found there was no such thing as a fluorescent brown. How, then, could one make a tree trunk, or show the brown earth in a scene of the United States in prophecy? We discovered that by taking the brown colors in oil and mixing them with just a bit of the fluorescent colors, just enough of the fluorescent color will shine through to give the brown a high light. We found the fluorescent yellows to be most suitable for this purpose. To make various shades of purple, one can take purple oil colors and tone them with fluorescent white.

Some of our figures were made simply by cutting out the outline of the thing desired, then shading with nonfluorescent paint. For instance, in illustrating the millennium, the devil was cut out of red fluorescent paper, black tempera was smeared over it for shading, and bold lines were added in black. One man wanted a world showing where the devil would be chained for the millennium. The background of the nations of earth was put on in tones of black shading, and the meridian lines were made by pasting on strips of yellow fluorescent paper.

An evangelist can store a whole series of illustrations in a small area of his garage or study. I made a box 40 inches long, 30 inches high, and 12 inches wide, open at the top. If I were to make it again I would make it about 18 inches wide. By putting two large cardboard sheets together and taping them on three sides, leaving the top open, I made folders, putting the illustrations for each topic in a separate folder. When illustrations were longer than forty inches they were always cut and hinged together with Mystic tape. This never shows to the audience and makes storage much easier. In this box I stored materials for some twenty-nine talks.

God has wonderfully used this medium to His glory, but we do not feel that it is to be considered "black magic," instead of black light, in getting attendance and winning souls. Yet it is a fine visual aid, especially when used

in combination with text slides, and has proved to be an effective means of illustrating truth.

Black Light in Evangelism

PAUL GREGOROFF
Pastor-Evangelist, Iowa Conference

THE use of black light in evangelism has unique possibilities in our program of world evangelization. It has the quality of being "something new" that attracts the public; it favorably competes with TV, and it makes the material presented much more interesting.

In spite of all these points in its favor, the use of black light in evangelism is definitely not a cure-all for evangelistic failures. It will not take the place of prayer, consecration, or the work of the Holy Spirit upon the hearts of men and women. It will not relieve the evangelist of visiting in the homes of the people, of hard work and study, nor of the proper preparation that would be necessary for any series of evangelistic meetings. It can only be used in addition to all of the items mentioned.

The use of black light is not something to jump rashly into with the feeling that "it has worked for others, so it must work for me." The results may be most disappointing. It might be the unproved armor of Saul for a David who could do great things for God in another way. It must be experimented with, tested, and tried until one is familiar with its use and is able to adapt it to his specific type of evangelistic work.

Suggestions

Now some concrete suggestions for those who live near enough to order from Chicago, Illinois. The Black Light Products Company, 67 East Lake Street, Chicago 1, Illinois, offers an inexpensive trial kit of chalks, water-color paints, and other items for a small sum. These can be purchased for experimentation. Then after a plan has been developed more funds can be invested intelligently for such visual-aid equipment and supplies.

The above-mentioned company also handles the black-light fixtures, bulbs, oil paints, water colors, chalks, crayons, ribbon, paper products, printing inks, and a variety of materials to work with. Write for their free advertising material on all these items.

The fixtures they have to offer are excellent though perhaps a bit more expensive than the average person would wish to invest in for experimental purposes. (Ordinary fluorescent fixtures can be adapted at a very reasonable price.)

Public Reaction

They carry all sizes of the fluorescent black-light bulbs from 4 to 40 watts. The 40-watt size is perhaps the most practical for evangelistic purposes. The type of bulb best suited is the BLB black-light bulb. This one has a blue glass filter built into the bulb itself and does not need a filter glass on the fixture to eliminate all the white light. The 40-watt size (4 foot) sells for about \$7.50 retail, depending upon the make and the source of supply. Another type of black-light bulb is also available, but it has a white glass and can be used only with a blue glass filter built into the fixture. This type sells for \$2.00 or under.

A 40-watt single fluorescent fixture can be purchased at any electrical-supply store. It must be of the "standard start" type. (Black-light bulbs are not made to work efficiently with either the "rapid start" or the "instant start" type of fixture.) A simple curved reflector made preferably of polished aluminum can be installed just below the bulb to deflect all the light rays upon the illustrative material. White enameled reflectors can be used also, though they are not quite so effective as the aluminum.

One 40-watt light fixture, with bulb, is sufficient to activate a 4 by 6 foot illustration board very satisfactorily. That size board is large enough to experiment with and can be used for groups of from three to four hundred people.

The board itself can be made of quarter-inch tempered masonite reinforced with a light wood frame. If the masonite is painted with black slate paint, it will produce an excellent blackboard upon which to use the black-light chalk for more variety.

The flannel used to cover the board should be black for best results, and can be made to slip over the entire board so that it can be quickly removed if the blackboard is desired.

Many simple types of frames and stands can be devised, upon which to mount the board and the light fixtures. The light can be mounted either above or below the area to be activated, with "above" mounting probably a bit more effective. This may be a matter of personal opinion.

If the device is properly set up and used, it can be very effective either in the daytime or at night. The room need not be in total darkness in order to produce good results. Enough light should be in the auditorium to permit the speaker to see the face of every individual in the congregation, and thus to maintain the "circular reponse" so necessary for best results in preaching or public speaking.

The effect upon the public is amazing if the device is properly used. Some have said, "It looks like 3-D," while others have said, "I cannot forget what I have seen and heard." One individual asked, "Why can't this be put on television so that the whole world can see the wonderful gospel story?" Thus we find it is a valuable aid in preaching the story of salvation.

In spite of all that has been said in its favor, due caution must always be exercised in the use of black light. I repeat, this is *not* a cure-all for evangelistic failures. Do not think it will win souls without effort and hard work. Do not think "it has worked for others, it will work for me." It might fail! It has for some!

We believe, however, that this is one of God's gifts to use to make "the foolishness of preaching" a much more effective means of saving souls. It is a device to be tried and put to work for the Master. Used widely, it is a truly wonderful aid to the teaching of God's Word.

Black-Light Devices

ARNOLD KURTZ

Conference Evangelist, Georgia-Cumberland Conference

IN A RECENT revival series held in Chattanooga, Tennessee, I experimented with the black-light method of sermon illustration. A member of the church there, Louis W. Spitzer, with a national billboard and poster business, Vandsco Posters, was very much interested in this type of visual teaching. I have been working with him, and he has developed some unique designs that have proved very satisfactory.

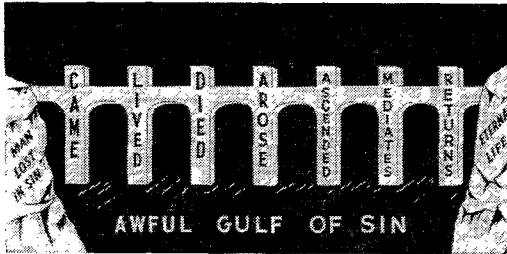
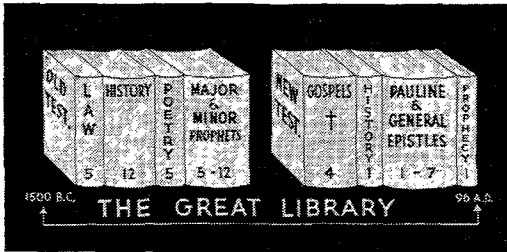
I am happy to share some of these ideas with our fellow workers.

SEVEN SEALS.—Simple pictorial representations are under the seals, which are removed as the sermon progresses.

THE GREAT LIBRARY.—(See illustration.) This displays two sets of books, standing on end, illustrating how the Bible is really a great library of sixty-six books written over a period of sixteen hundred years (shown by a line bounded by 1500 B.C. and A.D. 96). In the Old Testament we find five books of law, twelve books of history, five books of poetry, five major and twelve minor books of prophecy, et cetera. The books are in alternating colors, cut out separately, and fitted together progressively. This made a striking display for the sermon on the inspiration of the Bible.

Working With Fluorescent Materials

WAYNE C. HILL
Takoma Park, Maryland



THE GOSPEL BRIDGE.—The seven phases of Christ's redemptive ministry are illustrated. The two cliffs, one labeled "Man Lost in Sin," the other labeled "Eternal Life," are first placed at either end of the board, and then the seven piers labeled "Came," "Lived," "Died," "Arose," "Ascended," "Mediates," and "Returns" are progressively built across the gulf. The letters CHRIST may be properly spaced across the gulf first and the bridge built around them, or they may be placed at the time of the conclusion and appeal under the curves of the individual piers.

THREE STEPS TO HEAVEN.—In this display the golden city is placed first at the top right-hand corner of the board. Then the three labeled steps are built, beginning at the bottom left corner. The third step has the long path drawn, to create the illusion of distance to the city. When this is placed, illustrating the lifetime process of sanctification, it creates a dramatic effect. The three steps of justification, regeneration, and sanctification are simply analyzed as: CONFESS—confession of Christ, of our faith in Him and our sins to Him. RECEIVE—receive Christ into the heart. OBEY—daily obedience to Christ. Three separate arrows pointing from each of the three steps to the word "Christ" are placed at the proper time.

Other illustrations include all the prophetic symbols, the "keys of prophecy," the millennium, and other diagrams showing the major time prophecies and displays on the law and the Sabbath.

"An open sinner is bad enough, but a ministerial hypocrite is infinitely worse."

THE sensational effect of black light is produced by placing a desired picture or message that has been treated with luminous paint before a black-light tube in an otherwise darkened room. The tube put out by General Electric costs about \$32.80.

It is my understanding that the paint allows the light rays from the black-light tube to penetrate through the thickness of the coat of paint and then reflect back toward the viewer, carrying with it the brilliance of the special pigments incorporated within the paint.

Obtainable from the Lawter Chemical Company of Chicago, and elsewhere, it is sold under the trade name of Luva-lite and other names. [See *Review and Herald* black-light announcement on page 18.] It is an oil-base preparation and is available in half-pint, pint, quart, and gallon sizes, selling for about \$5.40 a pint; but it goes a long way and is quite permanent in its results.

In the Silver Spring, Maryland, campaign the device was used almost exclusively to show the prophetic beasts. We used the lithographed charts published by the Review and Herald Publishing Association. Since our set was an older edition, printed on heavy paper, we cut the figures with ordinary scissors in such a manner as to leave the largest possible amount of white around each. We then glued each one to 1/4-inch stock of 4- by 8-foot plywood sheets with common wallpaper paste, being extremely careful to see that all possible wrinkles were smoothed out. After the paste had dried overnight, we sawed the figures out roughly with a keyhole saw, leaving plenty of margin. However, instead of using 1/4-inch plywood, I would suggest 3/8-inch because the former has a definite weakness toward warping while drying, making the figures that much more difficult to mount on the black-light board during the sermon.

If the charts are not of paper but of waterproof cloth, I would suggest that some expert advice be obtained from a reputable paint store concerning a suitable and long-lasting adherent so that the painted picture will not come loose.

Colors Available

The art brushes that were used ranged from No. 2 to about No. 8 and were of the best camel's-hair type. This is important, for the paints are quite stiff and have a tendency to

strip a cheap brush of its strands of hair in short order. For those who are not aware of it, the brushes should always be at a point when in use. To ensure this point, leave them in that shape when they are not being used.

The Luva-lite paints come in the following colors as of this date:

F 133 Bulletin White

F 143 White White

F 165 Bulletin Yellow

F 126 Bulletin Blue

F 159 Bulletin Aqua Green

F 149 Bulletin Green

F 114 Phantom Green (This appears white until the black light hits it. It can therefore be used for special effects with white.)

F 164 Bulletin Orange

F 151 Bulletin Flesh

F 183 Flesh

F 147 Red

F 110 Phantom Red (See note on phantom green.)

The amounts needed will vary with the job at hand, but a pint of each will go a long way.

As these are far from the usual animal colors, a certain amount of ingenuity is necessary in using compatible and/or complementary colors, so that in any single work the results are pleasing and somewhat plausible to the viewer who sees them for the first time.

Nothing can be satisfactorily done without constant use of black light at every step in building your charts. This is because it is impossible to determine the shade of any given color on any given background without first looking at it under black light. Red, for instance, will change a great deal when it is painted on white, gray, and dark backgrounds; however, this is one of the main advantages when rightly used, for it gives some additional color effects in the midst of so few available colors which cannot be satisfactorily mixed without a high degree of reflective loss. (Mixing is not recommended by the manufacturer.)

While far from difficult, this job certainly demands time and patience. We allowed about seven or eight hours of working time on the simpler pictures and more on the more complex ones. The secret, then, is not to rush yourself and to start far enough in advance of the meetings.

All paints are toxic. Black-light paints, however, seem to be extremely so. If possible, the work should be done in a place that is airy, perhaps in adjoining rooms, one darkened and the other well ventilated. If this is not practical, then frequent breaks for fresh air, or a handker-

chief worn over the nose and mouth, will help prevent badly irritated nasal passages and throat.

Thinning is done with a good clean grade of turpentine, frequently changed. Care should be taken not to use too much, and thinning should be done in a container other than the paint can, because once the paint is ruined there is nothing that can be done.

Contrasting Colors

Inasmuch as the colors are so limited, contrast is the most important point in the use of these paints. Unpainted areas are sometimes even more vivid than the painted ones that surround them. To illustrate, in the case of the ram, we found that if we painted the head area around the horn with phantom green and the detailed high lights within the horn with bulletin white, the large-horn area, which was black and therefore difficult to paint, was far more prominent than if we had attempted to paint it. Further, on the ram we also used phantom green all along the upper portion of the body and back, covering only those areas in the upper half such as might be shown upon by bright sunlight. The lower half of this upper section we edged in long irregular but smoothly finished strokes to denote the lights and shadows of woolly flanks. On the lower portions of the body we used the bulletin flesh color because it was not so bright as the other, yet just as pastel in shade, denoting possible shadow. Between these two colors we left a wide, irregular unpainted band that was cream-colored in the original drawing. The reflected light from the two painted portions made the other section quite visible, and it in turn formed the connecting color transition. To achieve the third-dimensional effect for the legs, we painted the inner portions of the distant ones and the outer portions of the near ones. The face was highlighted in the proper areas about the mouth, nose, and eyes with white. The tongue was reddened, as was the eye pupil.

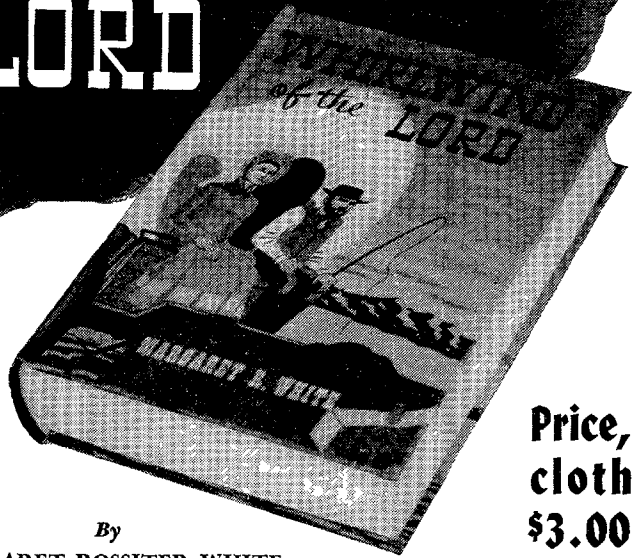
(Continued on page 15)

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PART II

SEVENTH-DAY ADVENTISTS are a people highly favored in the greatness of the responsibilities laid upon them. Every one who is attracted by the light of the truth for which they stand is, at first, naturally led to believe them to be a perfect people. It would seem that the custodians of such a faith should be like it. The newly enlightened soul regards those who have been brought up with these great principles with longing eyes, and envies them because of the high point of privilege which they occupy. The convert supposes that every one of them must be a teacher, because he must know much to believe so much; and he must also be *true* to the core. To be a Seventh-day Adventist must, of course, take all of self out of any man; for, as was said of Christ, there is, to the superficial observer, no beauty in this his body that any should desire it. Nothing is in it to lead any one to come into it except an unconditional surrender to naked truth, such as would involve a renunciation of every fleshly lust, every unchristlike thing, and a purpose to endure to the end. It spoils a man for anything in this world to have ever professed this truth; and to have really *seen* it as it is, is to have had the world spoiled for him.

This far-sighted view of what a Seventh-day Adventist must necessarily be, is what God intends he shall prove to be upon the closest inspection. Is he not to be presented before the glory of the Father without spot or wrinkle or any such thing? Not one thing in the line of perfection has been expected of this people by any newcomer, which God does not intend they shall each reach. For myself, since I have come to be one with you to whom I am writing; since I have accepted the reproofs which have come as personal to me as well as to you; since my heart and life have been knit together with yours in these bonds of Christian fellowship and labor; I may be allowed to say that we are

driven by every possible consideration to climb to those heights of attainment which mean all of that perfectness in Christ which can possibly belong to human character in its highest development. And since this is demanded of us by God and man, who shall help us if we fail?

The world has a right to expect more from us than from any other people. It is right that it should be slow to excuse grievous failures in us, because of the profession that we make of the faith of Jesus. That profession is so luminous that no man can stand in it without revealing just what he is; and, being fallible, sinful as we are, if we are ever able to meet the expectations of God and a lost world, there must be a great work done in every heart, in every home, in every youth and child among us; and the time is short! It is with us as a people now as when, sometimes, the neglected work of the whole week seems piled in on preparation day. The world's preparation day is nearly passed; its momentous hours have been frittered away; the sun hangs low in the west; the last Sabbath of earth is almost here; the gospel proclamation must begin to run and fly; at last the King's business *truly* requires haste; and it is our work as women to send forth messengers fully equipped for their holy errand. And, if she will, every mother may speak with as many tongues, run with as many feet, and work with as many hands as she has children.

The Child a Publisher

Every child is a publisher. A family of children is a publishing association. By that which the children themselves are they publish abroad, they cry aloud on the street corners that which has been uttered in the secret heart of the parent; that which it was supposed had been hidden in the four walls of the home. Alas, if the message as they proclaim it has not the ring of the everlasting gospel!

By nothing have I ever been kept so busy since I came among this people as by inquiries of fathers and mothers concerning how they shall be able to correct the living of their children; and I always feel like replying, Why not make the correction of the heart the first care? for out of it are the issues of life.

"What can I do with my boy?" writes a father. The boy is fifteen or sixteen years old, and has already begun to slip away. He is out on the street, is forming associations with street-boys; smokes cigarettes; uses bad language; and has become unteachable. What shall be done with him?

"Why is it that my children do not obey me?" is the question which comes continually from fathers and mothers.

It is not the purpose of this booklet to go into the discussion of the why and how of all this. It has been discussed at length elsewhere; but I must indicate the root of the trouble. If it does not apply to you personally who are reading these pages, it applies to somebody whom you ought to reach with the message of truth upon these points.

The child in the home deals by the father, mother, and the principles which they represent, precisely as father and mother deal by the Heavenly Father and the principles which He represents. The only deviation from this rule is found in the personal repentance and conversion of the child. This may seem like a hard thing to say, but it is so awfully true that it must be said, no matter how hard it may strike home. The time may come when your child will see where you have failed, and correct himself by the light of the Holy Spirit, and in so doing give you a little taste of the judgment-day in your own soul. Pray God that it may be so, and not too late.

The True Purpose in Life

A continual cry is going up, "How can we save our young people?" Recently I opened a letter in which one sister wrote for a mother and father whose hearts were breaking. Too heartsick and sore themselves to write, they had asked this friend to write for them and tell me about their boy, and ask advice. He had been a good, kind, gentle boy in the home; but, as the scribe said, a change was coming over him. She wrote: "He says that he has got to begin to do for himself pretty soon, and that he does not see how he can do for himself and earn a living and keep the Sabbath." Then in her sympathy she cries out in her letter, "O, I am so discouraged! I am so disheartened! How can we preserve our young people . . . ?"

And that is the one cry; for the obligation is upon this people to preserve their children unto the Lord's coming. How shall we answer for our children when our names are called in judgment? How shall we appear when our Lord comes and asks for them if we can not say, Here am I, and the children whom thou hast given me?

In the reply to this letter I said, "Tell those parents that their boy ought never to have been left to think of such a thing as 'striking out' for himself."

What does that mean,—"striking out" for himself? What does it mean to "try to earn a living"?—It means either a misunderstanding, or a repudiation, of the whole obligation of the individual to Christ. That boy should have been so taught that he would have known better than to try to "earn a living." To live to earn a living is the purest selfishness. That purpose in the heart of father and mother is as a thistle-seed, out of which will grow a whole harvest of thistles in the plans and purpose and efforts of the children.

"To earn a living!" I know from things which have been already said to me since I first touched this point with my pen, that in homes to which this leaflet will go there are those who are burdened as to just how they are going to get along to-morrow in this mercenary struggle after a livelihood. To all such I must say again that in this effort there can be no permanent comfort.

There is nothing in the world so hard for a Christian man as to live and labor for his bread; because God is not in the effort. He can not have the help of God in that kind of work. A man who will try to earn a living must fight God with every stroke, disobeying one of the plainest utterances of our Lord; for He said in so many words, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6:27.

God sent every individual into the world for another purpose; first of all, himself, to seek the kingdom of God and His righteousness just as Christ did; just as He did, to trust that all things would be added as he should have need, by Him who had assumed the responsibility of both his work and his wages.

"As he is, so are we in this world" (1 John 4:17),—simply to try to bring back to God that which Satan stole from Him; to help each other

**"The true idea of self-restraint is to let a child venture. The mistakes of children are often better than their no-mistakes."—
Henry Ward Beecher.**

to get back to God; to bring the home back, up to the plane upon which it was started; to bring up to the gospel level all of business with which we must have anything to do; to be true representatives of Jesus in handling the raw material of the world. We are here for that one purpose, and for no other.

God intends that we shall use everything that comes to us,—shall handle the affairs of the world, run the farm, keep the home, the store, the shop, build houses, teach school, make dresses, work up the raw material about us, as opportunity offers, for Him; and that we shall be used by Him as instruments for manifesting Christ amid our daily toil; speaking always as witnesses to the practical power of the Holy Spirit; settling ourselves nowhere but in Him; holding ourselves ready for every good work; caring for nothing but that we do His will, leaving all things to work together for our good under His orders.

To facilitate this, which is His purpose concerning us, He has set us in families, has placed individuals together in the relations of husband and wife, parents and children, that in that intimate and close connection there may be possible the most rapid transit of the gospel from life to life; that the children may be quickly prepared in the few years of their youth to go out and take the world at its worst, just as Satan changed it, and, instead of being overcome by it, to overcome it, subdue it, and bring back for each family at least one little section of the world,—the home,—redeemed from the curse, to the glory of His name.

The children in Seventh-day Adventist homes should go out clothed with more power than any others. If these children are not stronger to resist evil than any others, it is not the fault of God nor of the truth; but because there is something wrong in their homes.

Is it a hard saying? If hard, its hardness consists in its truth. Let us take a look at the truth. Let us accept it, even if it is a stone. Stone makes vastly better building material than soap.

The Work of the Home

The home was God's first institution. He created it, like a machine, for a certain specific and definite work. He gave it its work; and for that work He set apart a certain proportion of power.

Every good machinist, in making provision

As the old Negro said, "O Lord, help me to understand that you ain't gwine to let nuthin' come my way, that you and me together can't handle."—Edgar Burrill.

to apply power, will take into consideration three things: the amount and kind of work that the machine is to do, the application of sufficient power, and the necessary friction that must be overcome. According to these calculations he makes provision for the application of so much power as shall be necessary to do the work, to overcome all friction, and besides this also to leave a reserve upon which to draw in case of any sudden emergency.

God was that kind of a machinist. The work to be done by the home was the production of men and women who should be able to go out and take the world as they found it, and instead of being overcome by it, to subdue and overcome it.

This being the case, if the children who go out are overcome by the evil, where is the blame?—With God, or with the home? You may say, "It is with the child himself." But he was not responsible for his birth, nor for those things that gave him his first start downward. He has his share of responsibility, for which he must in turn reckon with God; but that part of it which still remains for the authors of his being, his teachers, and the maker of his home to answer for, is neither small nor insignificant.

If any boy or girl goes to ruin out of a Christian home, God can not be charged with a shadow of carelessness anywhere, from the construction of the machine to the application of power. He can only be charged with having manifested confidence in the ability of man to succeed if he chose; and with trusting him with liberty to either use or reject the power and to refuse or consent to do his part of the appointed work.

God took into account all necessary friction. He weighed and measured an evil heredity clear back to Adam. He knew just what part it was going to play in the life of that special child. He took up the evil influences that might be in the environment. He estimated the power that lurked in the temperament of the father and the mother. He was not unmindful of the saloon down on the corner, nor of the house of sin, nor of any one of the evils that Satan could possibly bring to bear.

I do not believe that God was ever taken by surprise by one thing that Satan ever did; nor that He was careless for an instant concerning what an evil world might mean to any boy or girl in any home. And in the face of all these things He has uttered the most comforting words to those who have the care of children.

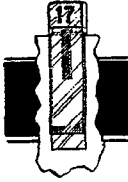
In the second chapter of Acts, concerning the manifestation of the Holy Spirit as it is to come upon the church, we read: "Then Peter said

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unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *For the promise is unto you AND TO YOUR CHILDREN*, and to all that are afar off, even as many as the Lord our God shall call."

The promise of the Holy Ghost, which is the fullness of all power, is to you and to your children. This is equivalent to the plainest declaration that there shall be enough to run this machinery of the home, so that the children who go out of it shall be able to act like men and women, to be true and reliable, able to meet the world full of falsehood and duplicity and apostasy, and to stand for the truth like the Rock of Ages.

The Home-Support of the Truth

Just think what it would be to this message if the children as they mingle with their young companions in the school, in the every-day work, should by what they are, support the truth which the father preaches on the Sabbath; which the canvasser is selling in his book; which the medical missionary is dispensing; and which, in her gentle services, the Christian-trained nurse is imparting; which is taught in the principles of health reform; and which the mother is living out in her womanly ministry in the home. Then would people say, "I believe in that man's preaching, because I know his children. I believe in that woman's testimony, because I know her home. I will buy this man's book, I will follow the principles of this reform in living, because I can see what the teaching has done for the children who are taught in these things."

And I would like to encourage you who read these pages, to know that even now it is possible to do a work for those children who have gone astray. That is one thing upon which I have set my heart. One burden which is upon my soul is that there shall be received in the homes of this people the power which shall, by the force of love, bring back the wandering ones to the truth. But before that can be, a work must

be done for, and by, many a discouraged mother.

I have had letters from many mothers. More than one has written me, "Your letter came just in time; I was so discouraged!" I have received letters from women who had already in their discouragement begun to slip down that incline that leads to unbelief and infamy, and were upon the verge of suicide. You and I may not know just what it means to be caught in such a fog; but the very fact that any poor soul who was brought up in and still holds the truth with us could be so caught, should arouse the earnest sympathy of every heart.

In this woman ministry there is need of a line of motherly teaching in certain truths and principles which are indigenous to the home, which must have the most delicate treatment, and which, because they lie so close to God in nature, and to nature in God, must always suffer if they are torn up out of their native privacy, and dragged out into the open and planted in the public common of indiscriminate discussion.

The average mother has failed more especially in this line of teaching. This failure has become hereditary, like a family debt; accumulating its arrears of ignorance, impurity, and disgrace through long lines of ancestry; until now the time has come when it must be paid. The women of these last days find their hands thrust full of questions, like notes on demand, which must be quickly turned into the gold of truth; and they are at their wits' end to meet the obligation; while the children wait, large-eyed with expectation, or shamefaced with wonder, at the queer coin of the half truth—worse than a whole lie,—which has been palmed off upon their ignorance.

A Sanctuary and a School

The imperative need of our day is that the Christian home shall be indeed a sanctuary and a school,—the father and mother united in the ministry of the word of life, and in the teaching of every vital truth; by careful instruction, setting each in its true proportions in its right place in the mind of the growing child; and that every woman who knows the truth shall find and love her own work in her own God-appointed place, and become a true minister to all who come within her reach or who can be sought out and helped.

And our woman's gospel work is an effort to help each other to bring all this to pass.

A startling thing confronts us,—a growing unbelief even among mothers. There is a reason for it, but it would require more than the

compass of this leaflet to spread out this reason in all its proportions. It will take the searching power of the Spirit of God to make it clear to those who most of all need to understand it. It is found in the neglected work of the father as well as of the mother. The father has a duty in his home. A tremendous responsibility rests upon him; and while I am writing more especially for the women, I must ask the fathers to try to find out why so many mothers are losing their faith in God.

The present question, which is most intimately related to the present truth, is, How can we stop this growing unbelief, how turn the tides of faith into the center of influence which the home is, so that it will flow out from the home, instead of having to be carried in small measures and poured into it. The situation is like that of a standpipe, upon which a whole community depends for its water-supply, which, being found empty, the people are trying to fill by bringing water in small pails and cups from some distant fountain with which to replenish it. The standpipe to be of any use must be in direct connection with the fountain. The home, which is the moral standpipe of the world, to be of any service must be connected directly with the source of all power, which is the Holy Spirit. It should be filled to overflowing with that Spirit, so that every influence which goes out from it shall be life and light; so that, as the center of all things in the earth, it shall be so continually replenished that the church, the social, the business life of the world may constantly draw upon it for every good word and work; so that even if the whole world should be dried up and parched with the fervid heats of lust, if even the church should become empty of power, yet the tides of life kept flowing through the homes of God's faithful few may irrigate the whole field, and quench the thirst of every soul that, caught in the desert of sin, is still longing after God and truth.

This is the province of the home, and its responsibility is commensurate with its privilege. But instead what do we find?—That the church must, by some means, be continually pouring knowledge and power into the home; thus the energy which ought to be given to a lost world is spent in the effort to preserve the home and the children of the church, until little heart or power is left to take the gospel to the nations. No strength is left for the outside world, because the home and church can not keep their own children.

I spent two or three days in a mission home; with us was a dear old brother,—a minister who had come into the home for the purpose of

enjoying the services that we were to have together. The first morning during the service a fine-looking gentleman came in and sat down beside this aged brother, and at the close of the study he was introduced as this old minister's son. There was a quaver not wholly of age in the father's voice, a pleading in his face, a pathos in his whole manner, the secret of which was discovered in the fact that this son, who had been brought up in the faith of Jesus, had gone from it into the unbelief of the world. For some reason the power to hold him had been lacking; and there he was, a prosperous business man of the world, loving his father, and respecting the church because his father was in it; but with every personal interest outside. The father's heart yearned over him, and it was pitiful to see these two standing together,—the young man with the stamp of the world upon him, the old father helplessly clinging to him, trying to hold on to him for the kingdom of heaven. And to the question as to why this is so we must still answer that at least the fault is not with God nor in the gospel.

The Power of the Mother

The great question of the church is, How can this be prevented? And the answer lies in the home, principally with the mother. I believe fully in the power of a holy, spiritual woman-ministry to overcome every enemy of the home, and I shall confine this discussion to the part which belongs to my sisters in the work of God in the world. The father must reckon with God for his share of the responsibility. But whatever that father and husband is, God has so arranged that if the wife and mother will truly work with Him, if she will allow the power of the Spirit through a thoroughly subjugated physical and mental being to control and live in her, she, a woman, standing all alone for the truth and for purity in her home, against the influences of an evil father, shall not be robbed of her crown in the character of her children.

You, my sister, to whom these pages come:—O that you might realize the power which you

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may have from God! that if your child is given honestly to Him in his prenatal life; if you work together with Him from the first moment of the child's existence, and allow the Abiding Spirit to control and in all things, to teach and lead you; if you make of your body a holy temple of the Spirit; if you agree with the Spirit, and let Him work through you all the way, you will be able to make of your son and your daughter, a good, true man, or woman, who shall always walk in white before God, in spite of the most evil influences that any man can bring to bear.

This is a mother's high and holy privilege. God would not have been God if He had not made this thing possible; because He had so related Himself to human life that He must care concerning the destiny of every child that comes into the world. He cannot be indifferent to it. He has left to Himself and the mother this one last chance in every home. Among the causes of friction in the machinery of the home, which must be overcome, He saw a husband and father entirely at variance with the work of the conscientious wife and mother; and must needs so plan that work that He and that mother shall be able to accomplish the salvation of the children that come into it; for the only reward that He expects from the earth is in the children;—they are His heritage.

I feel that this inspiring truth is the one great message now to take to women everywhere; and it can be done only by a woman-ministry,—a patient, plodding, unselfish ministry, carried on amid the every-day duties and the little details

of the most common life,—a sort of gospel "chinking" by which the farthest, loneliest, most discouraged mother, with a family of young children, and no helpfulness in her husband, with no visible means for their education, and perhaps herself an invalid, shall be able to meet the needs of those children, and preserve them for the kingdom of God.

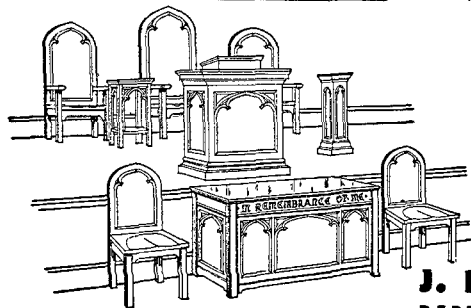
Every such mother has a right to the inspiration of the Holy Ghost for her own personal instruction. She has a right to the full measure of that power which is for healing of the body as well as salvation from sin. The discouraged woman, who is losing her hold on God and the truth; the bondwoman who is simply a married slave to the evil passions of a man who does not appreciate what the office of husband involves; the ignorant woman who never had a chance to become intelligently informed concerning life and its duties, who perhaps does not even know how to give her children the most simple rudiments of education, and yet knows and loves the truth, and longs to bring her little ones up in it;—these women all have a right to the best that any of their sisters have found in the gospel message.

Every Christian woman has a personal obligation to every needy woman of every rank and grade, and first of all to those of her own home and her own "household of faith."

(To be continued)

No one is useless in this world who lightens the burden of it for any one else.—Dickens.

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Is There a Relationship Between Luther and Seventh-day Adventists?

DANIEL WALTHER

Professor of Church History, S.D.A. Theological Seminary

PART II

The Sabbath

WHILE Luther repeatedly asserted that the commandments were not repealed by Christ, yet he thought that there was no need of observing the seventh-day Sabbath. He considered the Sabbath as pertaining to the Mosaic ceremonial law. When somebody asked him, "But did not Jesus Himself say that not a jot or a tittle of the law shall pass away?" Luther retorted:

"Jesus was not speaking of the ceremonial law but of the moral law, which was in existence long before Moses and the patriarchs. It is, in fact, the universal law of humanity, though Moses gave the clearest expression to it. Similarly, the Sabbath or rest day is a universal law in order that the people may assemble for the worship of God. But that they should assemble on the seventh day applies only in the case of the Jews, and the observance of this day is not incumbent on other peoples."¹

He argued repeatedly that those who kept the "Jewish Sabbath" should also practice circumcision. He said, "If Carlstadt writes more about the Sabbath, Sunday must give way and the Sabbath—that is, Saturday—must be kept holy. He would really in all things make Jews out of us and require circumcision." Luther quoted in this connection Galatians 5:3, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

Luther believed that the Sabbath must be kept, but that Christians were free to observe any day as the Sabbath. It is difficult to assert precisely what Carlstadt's beliefs and practices were. "We do not know whether Carlstadt ever took a positive stand for the seventh-day Sabbath. But we do know that many groups of Sabbath keepers were in existence in various places of Central Europe after he began to


write on Sabbath observance."² There were Christians who kept the seventh-day Sabbath in Luther's time, and he referred to them on several occasions. In discussing them, he was so convinced that the seventh-day Sabbath was not the true day of rest that he went so far as to say that even the patriarchs did not keep the Sabbath.³ Concerning the Sabbathkeepers, or "Sabbathers," Luther said this:

"We find in our day in Moravia a foolish rabble folk that call themselves the Sabbathers. They contend that we must, according to the Jewish regulations and customs, keep the Sabbath; and perhaps they will yet in time lay a similar requirement for circumcision.

"There are in Austria and Moravia, as it is reported to me, people at this time that in Jewish manner keep the Sabbath and compel circumcision. If these people come in contact with people that are not properly instructed in God's Word, they will do great damage."⁴

The Augsburg Confession of 1530, the most authoritative statement of Lutheran belief—although Luther was not personally present at Augsburg—deals in Article 28 with the question of the Lord's day:

"Those who judge that by the authority of the church the observance of the Lord's day instead of the Sabbath day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath day; for it teaches that since the gospel has been revealed, all the ceremonies of the old law can be omitted. And yet, because it was necessary to appoint a certain day that the people might know when they ought to come together, it appears that the church [the apostles] designated the Lord's day for this purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty and might know that the keeping neither of the Sabbath nor of any other day is necessary."⁵



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Seventh-day Adventists are obviously disappointed to find this interpretation in Luther's teachings. It should be noticed that on the one hand he affirms the eternal value of the law of God, and on the other he dissociates from the Decalogue the fourth commandment (in Luther's catechism it was the third). The Sabbath is in the heart of the eternal law of God, and its observance is one of the fruits that appear when a man is justified by faith.

On the other hand, Seventh-day Adventists may catch from Luther the spirit of true Sabbath observance. He insisted that the Lord's day should be kept holy as a sacred act of worship. He was very outspoken on this point and vehemently criticized those who transgressed the Sabbath.

"He who makes the Lord's day an occasion for gluttony, carousing, gambling, dancing, lounging about or whoring;

"He who is given to idleness and he who sleeps when he should be at divine service; also he who gads about or gossips instead of attending worship;

"He who works or trades without necessity;

"He who does not pray and meditate upon the sufferings of Christ, nor repent of his sin and plead for grace, celebrating the day solely by dressing, eating and a formal observance;

"He who amid his toils and tribulations is not resigned to the dispensations of Providence;

"He who is rather a help than an obstacle to others in living contrary to this commandment.

"Also sluggishness in matters pertaining to God's service comes under this head."⁸

While Luther misses the beauty and the blessing that come with the true observance of the Biblical seventh-day Sabbath as a sign of creation, redemption, and sanctification, he soundly insists on the proper observance of the Lord's day. He was wrong as to the day, but right regarding the spirit of its observance. Would that Seventh-day Adventists, who have the true light on this teaching, observed the day of rest

as fervently and honestly as Luther wanted the "Lord's day" to be observed!

Luther played his part magnificently and with courage. But it was for the remnant people later to bring about a reformation correcting the day to be observed.

Eschatology

Luther lived in a stormy age, seething with new ideas and revolutionary concepts and groaning with the agonies of a laborious re-birth (renaissance). Luther stood in the midst of the tempest that resulted in many ideological and armed conflicts. But the cause of the greatest anxiety to his age, especially 1528-30, was the constant menace of the Mohammedan onslaught. This threat had been hovering over the West ever since the Mohammedans succeeded, in 711, in entering Europe by the western gate of Spain. The situation became alarming when later the seemingly irresistible pressure from the East placed Europe in a huge pincer that threatened to crush it. As the Turks approached Vienna the mounting anxiety was reflected in Luther's writings and talks. He preached a crusade against the Turks,⁹ applying the terms "Gog and Magog" to them.

Luther was so impressed by the precariousness of the times in 1528 that he expected the end to come before he completed the translation of the Old Testament. For this reason he purposed to translate the book of Daniel, so that it might be brought as quickly as possible to "the poor Christians" of these "last times" before everything perished. The imminence of the end was indeed uppermost in his mind: "Things are going toward their end." And he added, "I hope the last day will not be long delayed, not over a hundred years."⁸ Later, in discussing the time of the end, he was impressed that the day of judgment was not far off and that the world could not last "three hundred years longer."⁹ Luther was so impressed by the impending doom that he opined that the end might even come in the midst of the sixth millennium. According to Luther's computation, the world was 5,500 years old in the year 1540, which was to be about the right time for the end of all things to occur.¹⁰ While Luther rejected the tendency to set a definite date, he was convinced that there were too many indications in his own time to harbor any doubt as to the approximate time of the end.

"Now that the end of the world is approaching," he wrote in his "Preface to the Prophet Jeremiah," "the people rage and rave most horribly against God, and blaspheme and damn God's Word," and he concluded:

"If the last day were not close at hand it would be small wonder if heaven and earth were to fall at such blasphemy. The fact that God can tolerate such a thing as this is a sign that the Day is not far off." ¹¹

He saw yet another sign in the excessive tendency of a pleasure-loving generation, over-indulging in eating and drinking.

Luther also thought the gospel was spreading as never before, in fulfillment of Matthew 24:14. The translation of the Bible into the vernacular, which is Luther's most endearing contribution, hastened, of course, the spreading of the gospel and confirmed him in his belief. He was convinced that before the end, the whole world would become Christian.

The distress among nations Luther saw as a sign of the end. He said, "Wars at the present time are of such a character as to make former wars appear as a mere child's play." ¹² As another sign he mentions unprecedented storms. "There are such storms and tempests and waters rolling as have never before been seen or heard."

State of the Dead

As on many other teachings, Martin Luther expressed contradictory opinions on the state of the dead. We can find in his sermons the main opinions as they were current in his time. In his works he refers 125 times to death as being a sleep; but in 32 other passages he states on the contrary that death is a conscious state; 7 times he says that the dead live but are unconscious; and elsewhere he writes that the dead are sometimes conscious and sometimes unconscious. ¹³

Luther declares on one hand that the dead are living and knowing, that the righteous do not die ever, as do the animals, which are without understanding. ¹⁴ Those who have the faith will never die but always live. In fact, the dead have entered into real life though they have never died. Part of Luther's belief was based on Matthew 16:28. "It is true," Luther stated, "that souls here perceive and see after death; but how it is done we do not understand. . . . God is the God of the living." ¹⁵

On the other hand Luther asserts that the soul sleeps in peace unconscious of anguish and pain.

"When man dies the body is buried and wastes away, lies in the earth and knows nothing; but when the first man rises up in the last day, he will think that he has lain there scarcely an hour, while he will look about himself and become assured that so many people were born of him and have come after him and of whom he had no knowledge at all. . . . We Christians who have been redeemed should

train and accustom ourselves in faith to despise death and regard it as a deep, strong, sweet sleep." ¹⁶

While at times he said that a dead Christian knows and sees, he said on other occasions that on the contrary "in death the saints will feel nothing, understand nothing, see nothing." ¹⁷ Not only is the Christian's death a sleep, but "we shall rest sweetly and gently for a brief moment as on a sofa until a time when He shall call and awaken us together with all His dear children to His eternal glory and joy." ¹⁸

"For just as one who falls asleep and reaches morning unexpectedly when he awakes, without knowing what has happened to him, so we shall suddenly rise on the last day without knowing how we have come into death and through death." ¹⁹

"We shall sleep, until He comes and knocks on the little grave and says, Doctor Martin, get up! Then I shall rise in a moment and be happy with Him forever." ²⁰

Antichrist

Lastly, let us mention Luther's idea of Antichrist, whose "raging was a definite sign of the end." Who was Antichrist in Luther's mind? Interestingly, the Antichrist is applied by him to both the pope and the Turk!

"The person of the Antichrist is at the same time the Pope and the Turk. Every person consists of a body and a soul. So the spirit of the Antichrist is the Pope, his flesh is the Turk. The one has infested the Church spiritually, the other bodily. However, both come from the same Lord, even the devil." ²¹

Luther's views on Antichrist are well summed up by Leif Kr. Tobiassen in the conclusion of his Master's thesis:

"As Luther was challenged by papal authority, and as papal authority was made an issue by the papal apologists, Luther was led to a closer study of this point of Catholic doctrine. . . . When his papal opponents began to label him Antichrist, Luther was led to study the Antichrist concept more closely. At first, he applied the term to the papacy merely as an effective name. . . . Luther's

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further examination of the bases for papal assertions made him realize that the pope claimed authority to introduce doctrines independent of Scriptural foundation.

"This to Luther was to usurp Christ's rightful place as the real head of the church, ruling through His Word. Luther thus became certain that the papacy must be Antichrist, deceiving the ignorant and innocent children of God by posing as possessing such divine authority as rightfully belonged only to Christ Himself. . . . Therefore Luther felt convinced that the papacy was Antichrist.

"After some less comprehensive expositions of his views on the subject, Luther achieved the clearest expression of his antichristology in his *Responsio* against Catharinus, written 1521. . . . For the remaining twenty-five years of his life Luther never deviated from the positions outlined in his *Responsio*. With only one exception, no new feature was ever added to Luther's antichristology as expressed in this work.

"In his later years, as the Moslem threat to Western Christendom loomed especially ominous, Luther included Islam in his Antichrist concept. He was led to this by his interpretation of the 'little horn' in Daniel 7 as the Mohammedan power. . . . Not retreating from his original positions that the 'little horn' in Daniel 7 represented Islam and the 'little horn' in Daniel 8, as well as the Antichrist in John's and Paul's writings, represented the papacy, Luther could bring about a reconciliation of these positions only by making the Turk some sort of a co-Antichrist with the pope.

"This, however, was an interlude which did not make Luther waver from his contention that the Antichrist of biblical prophecy was the papal system in the church, a position which he maintained without interruption from 1519 to 1545."²²

It is to be regretted that the Lutheran Reformation slowed down and halted, steeped in formalism and dogmatism. As a people, Seventh-day Adventists are called upon to take up the torch of truth and carry it to the ends of the earth, with a flame that shines brighter, warmer, and truer than ever before.

"The Reformation is not ended yet. Every movement of reform in past days has been leading up to this last stand for God and His Holy Word, on the platform of the primitive faith of the New Testament. . . . The closing work of the judgment-hour in heaven and this advent movement and message on earth are God's answer to the great apostasy."²³

The Lord calls us to uphold Christ as Luther upheld Him. "O let us contemplate the amazing sacrifice that has been made for us!"²⁴

"The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive

all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding."²⁵

Seventh-day Adventists have much in common with Martin Luther, who was "called of God." Like him, we stress the fundamental evangelical principles of the gospel. But, after all, we are not Lutherans. We differ from Luther on several doctrines that were neglected in his time and that we are to present to the world in such a way that they will constitute indeed God's last warning message to mankind. Seventh-day Adventists have the worldwide responsibility of re-opening the Scriptures, and if we could display the same courage, steadfastness of character, and vision as did Martin Luther, our cause would make even greater and more rapid progress the world over.

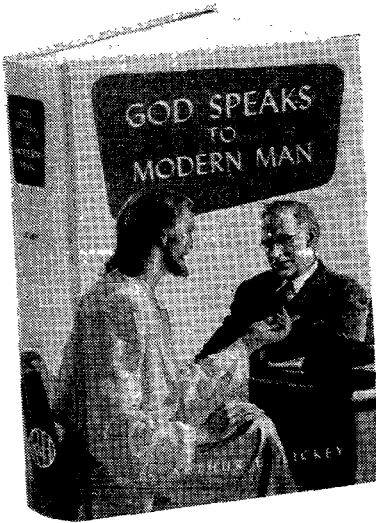
(End of Series)

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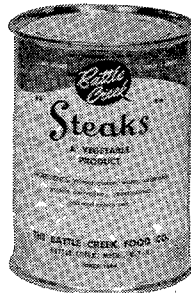


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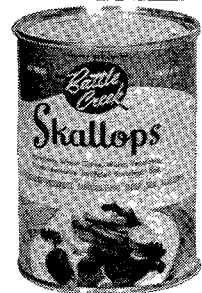
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Working With Fluorescent Materials

(Continued from page 31)

The result was harmonious and not confusing to the eye of anyone in the auditorium. This procedure must be tested with the light at every step.

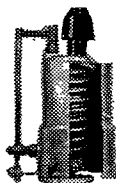
When painting areas where there is much detail to be retained, such as spots, whiskers, eyebrows, and the like, we found it easier to paint the entire area with the most predominant color called for. After this was dry we returned to the detail that could easily be seen through the other paint. Additional effective areas to be left unpainted are eyes (except pupils), claw bases, body spots, et cetera. However, when spots are on a yellow body, paint the entire body yellow first and then return and dot in the spots with a dark, nonluminous oil-base paint. We found the brown and black shades of Dek-all excellent for this purpose.

This paint can also be used to correct an error, for it is well-nigh impossible to wipe off this luminous paint. The slightest trace of this paint anywhere will not fail to show up under the light. If turpentine is used to rub off the unwanted spot more often than not it becomes more unsightly. The best solution is to use either a razor blade carefully or Dek-all.

At the final cutting, which we did with a jigsaw, we still left a good-sized margin in order to protect the painted edges in moving and storing. Care must also be taken to keep from marring the surface, or it will show. Fingerprints should be watched for the same reason.

Day-glow paper that possesses the same qualities as the paint is available at better stationery stores and art shops. It sells for about forty cents a sheet (28 by 44 inches). The Hall Crafts Company, 2930 N. 11th Street, Philadelphia, also handles pre-cut letters of various sizes in Day-glow paper stock. The price is \$12 a font.

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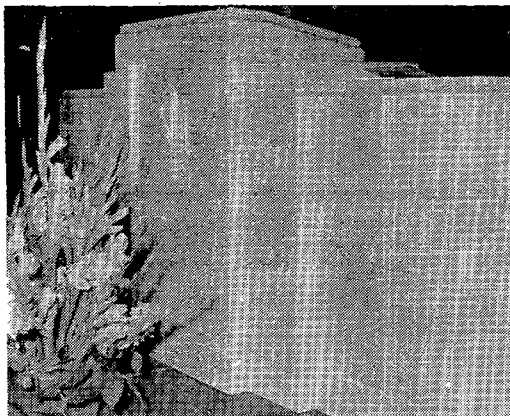
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Use of Black Light

(Continued from page 22)

instruction in *Evangelism*, for "with tact and talent" it is being used to "communicate light to those who are near and to those who are afar off" (*Ibid.*, p. 206).

General Data Regarding Materials

All my materials are constructed to fit a black-light board that is 5 by 12 feet in size. The major part of the letters are 3 inches high, and they are readable in nearly every auditorium that our men might wish to use. The backing of the board is composed of celotex, with three panels four by five feet in size, standing on a frame with an incline of 2½ inches to the foot. This gives adequate pitch so materials backed with flannel, sandpaper, or flocking will stick properly. At the base of this inclined board is a shelf about 14 inches wide running the length of the board, on which materials can be placed before displaying them to the audience. To the front of this shelf, three fluorescent black-light units are mounted so that they give the greatest amount of illumination to the board itself. From the shelf to the floor the framework is hidden by appropriate material, so draped that it fits into the general decoration of the platform.

Actual construction of the frame is very simple if one keeps in mind the basic measurements mentioned above. An added attraction is the use of pointers made of 4-foot doweling and painted with radiant paints. As the pointer comes within the field of the black light it begins to glow, as do the other fluorescent materials when placed on the board.

As to subject matter, it is our plan to present a complete message with this medium, including our church standards, the Spirit of prophecy, and the health message. We have nothing to hide. Presented in a quiet and dignified manner, these truths become a sword that brings about an operation of far-reaching consequences in the hearts of those hearers who are sincere.

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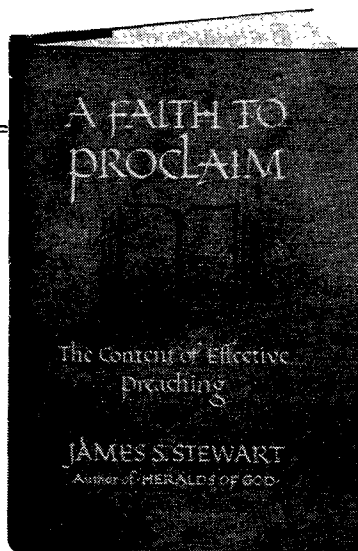
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POINTERS TO PROGRESS

"TRIVIAL" PREACHING

MUCH current preaching is "trivial, trite and feeble," Bishop Frederick B. Newell, of New York, told five hundred ministerial and lay delegates attending the 156th annual meeting of the New York Methodist Conference recently in Newburgh, New York. Asserting that "there are some great preachers but they are far too few in number," Bishop Newell called on ministers of the conference to "preach imperishable gospel in such a moving utterance as will convince" sinners in the congregation of "the redemptive power of Christ." "A generation ago, the compelling voice of America was the preacher's voice," he said. "Now America listens to other voices, the voice of the politician, the newscaster, the commentator, the psychiatrist, the educator, the statesman, the nuclear physicist—and sometimes 'the voice of the turtle.'"

This exhortation can be profitable to every Seventh-day Adventist preacher as well, serving as a potent reminder of the great responsibilities of God's man in the pulpit. Years ago the messenger of the Lord urged us not to occupy precious time in the pulpit "talking of trivial subjects," but to "grapple with great themes":

"Present subjects that will be as green pastures to the sheep of God's fold. Do not lead your hearers into waste tracts, where they will be no nearer the fountain of living water than they were before hearing you."—*Evangelism*, p. 189.

"Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the Word, and preach the Word. Let the Word be in their hands as a sharp, two-edged sword. Let it testify to past truths and show what is to be in the future.

"Christ came from heaven to give John the great, wonderful truths that are to shape our lives and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit."—*Ibid.*, p. 151.

"ALL YE ARE BRETHREN"

It is in the providence of God that our denomination maintains its well-planned and properly timed promotion campaigns. We commend a far-seeing leadership that emphasizes holding to a schedule. Nevertheless, our human planning must take into consideration Satan's delays as well as God's surprises. When a concentrated evangelistic interest is in development, would it not be disastrous to the results if we forced the harvest before

the seed had had time to germinate? True, the overlapping of what seem to be equally important interests may cause some inconvenience. To label an earnest evangelist "out of step," or for a campaign enthusiast to become irritable, would be most unbecoming. Surely there is a better way out of the predicament than attempting pressure policies on one another.

Satan studies the time of a soul-winning interest to exercise his confusions. We may pray, and promote soul winning, and yet never experience the shouldering of a burden as carried by the true evangelist. Promotion and evangelism may have different objectives. Only God can read the heart's motives, and so it is never fitting for us to judge one another merely because we are vested with certain leadership. Here we might helpfully study a few principles:

Who has rolled the soul burden on the heart of the evangelist?

To whom does the evangelist owe his first allegiance?

Can a soul harvest always be timed by a calendar, a plan, or a schedule?

Do not our most baffling problems arise when a large harvest is in store?

Would our results be more gratifying if we did not "let go the arm of the Lord too soon"?

Happy the leadership, and much happier the people they lead, when fellowship in service teaches the workers that their particular tasks are only a part of other men's responsibilities. Here the deeper implications of the Master's teaching, "All ye are brethren," add a halo to an otherwise cramped vision and a self-centered outlook.

ADVENTIST SERMONS

ARE all Adventist congregations listening to Adventist sermons from week to week? There is no message like the Advent message.

It is this that has made us a distinct people. This is no call for the "old ring" or for cold legalism, but rather for the "older ring" of spiritualized doctrinal and prophetic preaching centered in Christ, the Saviour of the world, that has made us what we are.

Our prophetic and doctrinal truths become yet more beautiful when presented in the fullness of their spiritual significance and in their relationship to progressive growth of Christlikeness in the soul.

"In every congregation there are souls upon whom the Spirit of the Lord is moving. Help them to understand what is truth; break the bread of life to them; call their attention to vital questions."—*Evangelism*, p. 189.