

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

January, 1950



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Announcing
**A BRAND-NEW
READING PLAN**

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The Ministry



FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

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The Implications of a World Movement

By WALTER R. BEACH, *President
of the Southern European Division*

IT MAY seem superfluous to reaffirm the world character of the Advent Movement. Through the years this has come to be accepted as unchallenged truth. Every Seventh-day Adventist understands that the everlasting gospel is to be preached to every kindred, tongue, and people. A contrary opinion would be considered nothing short of heresy. Certainly our church is world-minded. I could adduce a score of major evidences to substantiate the claim. There can be no question that we believe in the universal character of our movement, and that our actions have gone a long way to carry out the gospel commission.

Sometimes I am led to wonder, however, whether our world view of this movement is not a restricted one. Do we act in full harmony with what we accept as the divine program? This question etched itself sharply into my thinking a short time ago as I sat in a high government official's office in one of Europe's capitals. The official leafed through a voluminous folder containing documents regarding Adventists' beliefs and activities. Various agencies had been employed to gather these documents. As I watched, letterheads, evangelistic publicity, newspaper clippings, denominational journals, and much else passed under the scrutinizing eye of this man, who, I believe, was making an honest effort to get a correct picture of the Advent Movement. I shall never know all that was in that folder, but I do know that there were several things that should not have been there, and which gave a distorted, prejudiced picture of the universality of God's last message to all peoples.

This experience made an impression upon my mind, and set me to thinking. I have come to realize that we still have much to learn, and particularly to practice, regarding the world scope and purpose of our church. I am convinced that very often committees operate too much within the restricted circle of their im-

mediate responsibilities. They think of the church or the conference or the institution or even the country for which they are responsible in their planning, but they fail to embrace the wider implications of their decisions. I fear that our evangelists often issue unwise advertising, and speak with insufficient caution on subjects that not only reveal immature thinking and lack of information but mark our activity as local, provincial, or at the most national. I feel very earnestly that we must lift our sights and aim farther. Every word we speak or write, every plan we make, every decision we take, should take into account the impact and the possible consequences elsewhere. The world is indeed the field.

I have been astonished to find how much emphasis the Spirit of prophecy places on the viewpoint I am expressing. The instruction given is too voluminous to incorporate in this article. I would like to counsel every worker in the cause to make a study of the question for himself. I would recommend the pertinent instruction in *Counsels to Writers and Editors*, and there are also a number of illuminating pages in *Evangelism*. This study is worth while, for as the Advent Movement reaches out into many lands we must adjust our thinking and our methods to a truly world viewpoint.

I fear that, in yet another sense, we hardly measure up to the requirements of a world movement. I even wonder whether we are not slipping back from what was once a brighter ideal. I am alluding to the missionary principle of sharing with fields, more needy than ours, the means and the men God has placed so abundantly at the disposal of our home bases.

We clearly recognize the needs of the home fields. We are well aware of the fact that they have often deprived themselves of working facilities needed to ensure strength and stability to an expanding denomination. I am thinking of North American organizations, some European

Conferences, and other fields. In writing this I am not thinking so much of the amounts of money we are giving or of the number of men we are sending out. I would leave aside the percentage of funds retained for local enterprises. I think these aspects are secondary. What I would stress is the divine principle of unselfish consideration for the greater needs of others. This principle applies locally as well as generally. There always are weaker churches, weaker evangelistic areas, weaker conferences, and weaker lands. Some have been less favored than others. I have noticed that even our mission organizations can always find another field, near or afar, more needy than they. The point is that we must find these fields. The missionary principle requires it. And we must be ready to share our men and means with them.

I mention this because I have discerned tendencies that are disquieting. I visit churches that seem now to talk much more than they used to about local needs and less about the requirements of fields afar. One church leader said that he thought his field should "have its turn now." This may be true, but let us not allow ourselves to become hypnotized by needs close at hand. We must ever think of others, and give until it hurts in behalf of the less-favored areas. The triumph of the Advent cause, the implementing of its universal program, is at this price. If we limit our vision, we shall dry up the main springs of progress. We shall settle down into selfish complacency, and fail to measure up to the unalterable standards of a world movement.

This message is for the readers of *THE MINISTRY*—the leaders in church and evangelistic activity. I would write especially for the younger workers who are coming out of our colleges with the marvelous training that we are now able to give Advent youth. I would have them catch a glimpse of the requirements and the implications of a world movement. They must recognize that every word, every discourse, every activity, is to fit harmoniously into the complicated setting of a world structure. In so doing they will take their places unabashed among the true servants of God's cause, and will contribute fully to its speedy triumph.

Ordained Nationals in Far East

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

FOR years after the opening of the work in Oriental lands the number of men ordained to the gospel ministry was few. This, of course, is true in any field, for it is only after some years of training and proving that responsible committees can recommend the ordination of men to this sacred calling. It is a question of growth, training, and length of experience.

The years have brought this development,

and in all the fields of the Orient men of ability have been qualified by training, experience, and successful labor to take their place as leaders, and be set apart by ordination for this sacred work. The Lord is raising up His witnesses in all lands of earth, and it is most encouraging evidence of the power of God in this movement to know that today the number of ordained ministers is rapidly increasing in these mission lands.

On the last Sabbath of the Philippine Union biennial conference fifteen Filipino workers were ordained to the ministry. This is the largest number ever ordained at one meeting in the history of the work in the Far Eastern Division.

In the statistical report of 1940 the number of ordained ministers in this division, excluding foreign missionaries, was listed as 74. This number was decreased during the war years to 54. Since the war the number has again increased, and 85 was the reported number at the beginning of 1949. Reports received for eight months in 1949 give an additional 25 ordinations, making the total to date 110. Surely it is a cause of rejoicing to see such a large number of consecrated, trained workers giving their lives to the preaching of the Word.

It is also gratifying to see how many young men are now in our training schools, enrolled in the theological course and preparing for the ministry as God may will. A number of young women are also taking the Bible instructors' course. Surely there is great need of workers in this branch of service.

The needs in the field are great, for the harvest is white. May we continually pray for more laborers to join in the expanding work.

The Unusual Is Happening

TRULY the Lord is revealing His workers in new India in a marvelous way, as is strikingly demonstrated by the following experience. At the end of a day's Ingathering work in Surat, C. A. W. Ritchie attended an illustrated talk given by Dr. N. A. Buxton, of the Surat Mission Hospital, in an Orthodox Hindo Ashram [spiritual retreat] of much renown. In such places the teaching of Christianity is usually forbidden, since these theological schools are given over to the revival of the teachings of ancient Hinduism. Imagine Pastor Ritchie's surprise, when Dr. Buxton had ended his talk, to see the leader with a group of the most advanced students come forward and make the following request: "Please bring some more pictures of Christ and His ministry when you come again, and kindly bring us a Bible so that we may *all* have it read to us every day."

Such an experience in such a setting is certainly a new thing in a new day in India.

A. E. RAWSON.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

¶ "Greatest Manuscript Discovery of Modern Times"

Ancient Hebrew Scrolls Exhibited

By JULIA R. NEUFFER, *Research
Assistant, R. & H. Publishing Association*

ON OCTOBER 22, 1949, amid a blaze of floodlights, the click of shutters, and the whirl of movie cameras, visiting celebrities and their hosts of the Library of Congress opened a special loan exhibit of three of the much-publicized Dead Sea Manuscripts. These ancient sheepskin scrolls were displayed in two cabinets in the place of honor immediately facing the shrine of the Declaration of Independence and the Constitution.

The visitors were Dr. William Foxwell Albright, of Johns Hopkins University, world-renowned archaeologist and Semitist, who first confirmed the early date of the scrolls on the basis of the form of the writing; and Mar Athanasius Yeshue Samuel, Syrian Metropolitan (archbishop) of Jerusalem and Trans-Jordan, who lent the scrolls for their first public showing. Following them, lined up for a preview of the exhibit before it was opened to the general public on the next day, came five hundred people—representing the press, religious bodies, and educational institutions.

The occasion of this gathering in the ornate halls where the most cherished documents of the nation are housed was not merely the beginning of National Bible Week and United Nations Week, nor was it merely the arrival of three ancient manuscripts of historical interest, for we have much older ones. Rather it was the fact that one of these scrolls was announced to be *the oldest existing copy of a book of the Bible*, a complete manuscript of Isaiah. The scholars who have examined it say that it is hundreds of years earlier than any New Testament manuscripts we now have and a thousand years older than any Hebrew Old Testament text. This oldest Bible manuscript was the center of interest.

After the pictures were made the crowd began to file past the two display cases from right to left, in the same direction as the Hebrew script reads. The first scroll we approached was the Sectarian Document, a manual of discipline and ritual of an unidentified ancient Jewish sect. It looked surprisingly new. Its yellowed surface was hardly marred. The broad columns of graceful Hebrew script were still pleasing to the eye after two thousand

years. The next, however, half of a commentary on Habakkuk, was dark brown, with its worm-eaten lower edge cut in scallops into the text; but its narrow columns of heavy, precise lettering were still clear and black. The faintly ruled lines show that the letters hang from the lines instead of resting on them. That is why these manuscripts, to the modern eye, give the impression that they are upside down.

We came last to the Isaiah scroll, stretched across the full length of the second case. In color intermediate between the other two, with its ink somewhat faded but still distinct, its edges browned and scarred, its seams rough, and its opening columns, at the right-hand end, badly worn, this patriarch of Bible manuscripts nevertheless seemed to possess an ancient dignity that reduced to irrelevance the golden brocaded background against which it rested. Only one thing was lacking. Since the scroll had been rerolled with a backing of white paper, it did not, as in the published pictures, show the darkening on the back of the rolled portion—the mark of ancient hands which had wound and unwound the book countless times through long years of use, before it was hidden away in a cave many years before Christ was born.

Surviving Copies of Large Cache

How much its sublime words must have meant in those times of trouble—"Comfort ye, comfort ye my people"; "and there shall come forth a rod out of the stem of Jesse, and a Branch"; "unto us a son is given: . . . The Prince of Peace"—prophecies of the Messiah for whom all were waiting. How troublous those times were is attested by the very fact that a whole library of scrolls, each wrapped in linen, was sealed in pottery jars in a cave in the dry wilderness of the Dead Sea, south of Jericho, by keepers who evidently did not live to retrieve their treasures. That the eight manuscripts found by Bedouins in 1947 were the remnant of a library of perhaps two hundred scrolls in forty jars has been shown by the archaeological excavation of the cave in the spring of 1949. The experts who pieced together the jar fragments tell us that the style of the pottery indicates the first century B.C. as

the date of the cache, but that someone entered the cave during the second or third century of our era, someone who left behind a lamp and a cooking pot of that period. It is tempting to imagine that possibly one of the scrolls removed at that time fell into the hands of Origen, for it was in the third century that Origen compiled his *Hexapla*, a six-column Bible with parallel Hebrew and Greek texts in which, says Eusebius, he used a manuscript of the Psalms which had been found in a jar near Jericho.

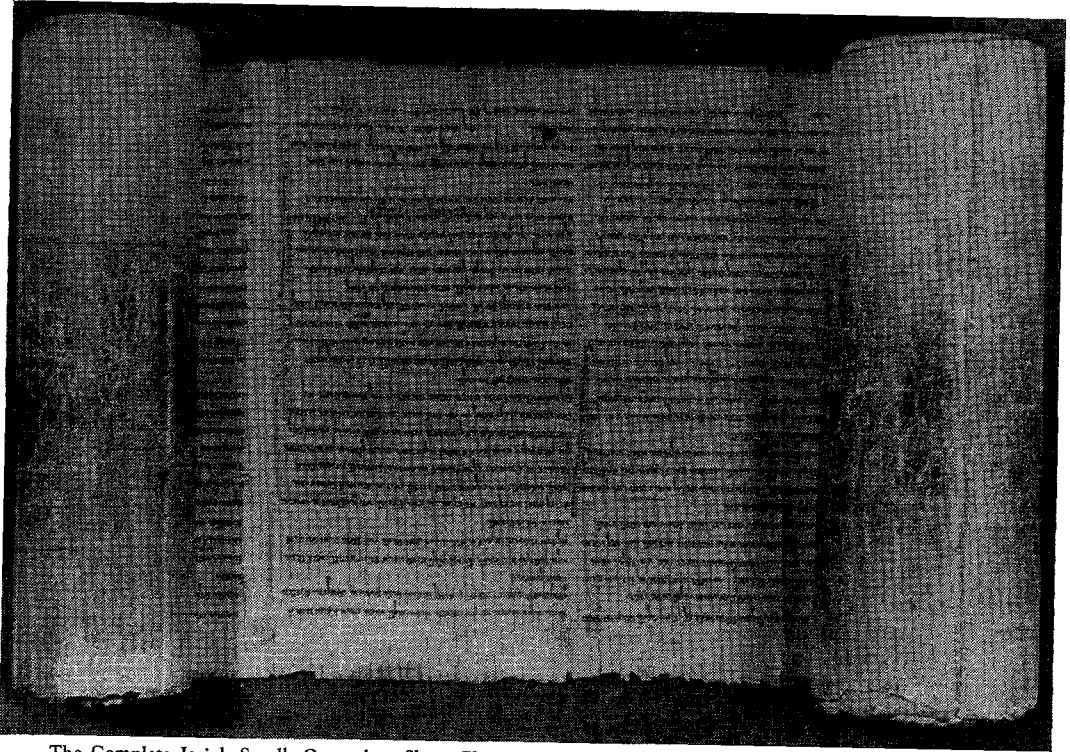
The account of the recent discovery of these cave scrolls reads like a thrilling story. Two Bedouins are said to have entered the cave as the result of a chase after a wandering goat, although some doubt has been thrown upon the goat story. The Arabs took their find to a dealer in Bethlehem, who sent word of it to the Syrian archbishop at Saint Mark's monastery in Jerusalem. The archbishop tells how he suspected that the scrolls were ancient, how he was hindered by delays and errors in making contact with the Bedouins before he succeeded in purchasing half of the scrolls, and then how he met with repeated rebuffs in his attempts to verify their genuineness, and to find someone who could identify and date them.

Ironically, a Belgian scholar, a priest visiting the French Dominican school at Jerusalem—the Ecole Biblique et Archéologique Française—identified the largest scroll as Isaiah, but was

convinced by the school experts that it could not be genuinely ancient. Not until February of 1948, some months after the original discovery, did the four scrolls purchased by the archbishop come to the attention of Dr. John C. Trever, then Fellow of the American School of Oriental Research at Jerusalem. Photographs sent to Dr. Albright at Johns Hopkins enabled him to confirm Dr. Trever's provisional dating of the manuscripts.

The form of the writing dates the Isaiah manuscript approximately 150-100 B.C. in his opinion, said Dr. Albright in his lecture just preceding the opening of the Library of Congress exhibit. And he added that Dr. Solomon Birnbaum of England, whom he characterized as the world's foremost specialist in Hebrew paleography, has placed it even fifty years earlier, in the first half of the second century B.C. Albright places the Habakkuk Commentary only a little after the Isaiah, and the Sertarian Document somewhat later, in the first century B.C. A fourth scroll in the archbishop's collection, in bad condition, and still in the hands of museum experts for unrolling, is believed to be the Aramaic apocryphal book of Lamech, or a prototype of the book of Enoch.

Meanwhile, Dr. E. L. Sukenik, of the Hebrew University in Jerusalem, had acquired several scrolls, apparently the other portion of the same find, including a collection of thanks-



The Complete Isaiah Scroll, Opened to Show Chapter 40 in the Two Center Columns (Beginning With the Last Line of the Column on the Right). This Scroll, 23 3/4 Feet Long and a Little Over 10 Inches Wide, Is Made Up of 17 Sheets Sewn Together as Shown in Two Places on This Picture



Left to Right: Luther H. Evans, Librarian of Congress; Mar Athanasius Yeshue Samuel, Archbishop and Metropolitan of Jerusalem and Trans-Jordan, Who Lent the Scrolls for Exhibit; the Very Reverend Elias G. Sugar, Pastor of the Assyrian Apostolic Church of the Virgin Mary, West New York, New Jersey, Assistant to the Archbishop; and William Foxwell Albright, of Johns Hopkins University, at the Opening of the Scroll Exhibit

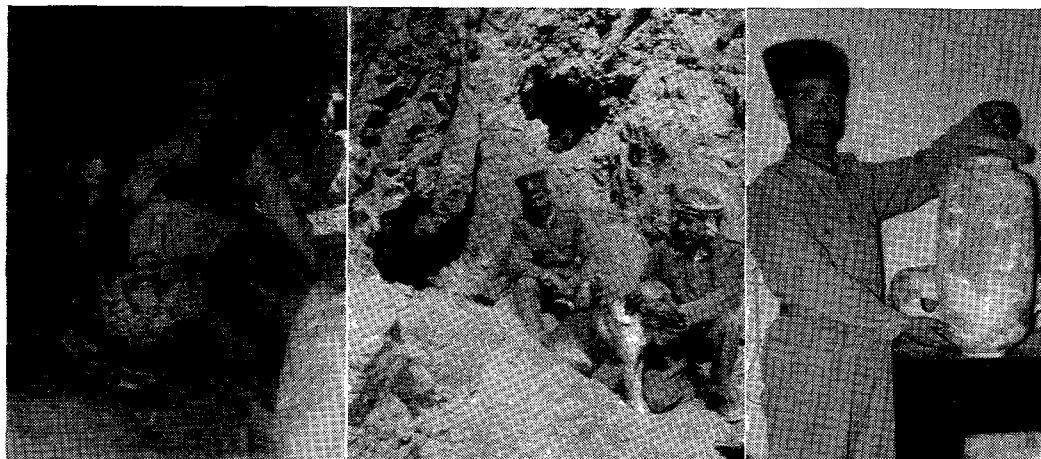
giving hymns, an unknown apocalyptic work now designated as "The War of the Children of Light Against the Children of Darkness," and the last third of another copy of Isaiah. In his preliminary survey—unfortunately for us written in modern Hebrew—Dr. Sukenik also printed extracts from the archbishop's Isaiah scroll, for which he was then negotiating.

But the archbishop thought it best to grant publication rights to the American School of Oriental Research, and to send the manuscripts out of the country for safekeeping on account of the Arab-Jewish war. Indeed, after the American scholars had left Jerusalem for their own safety, the Syrian convent was damaged in the fighting over the Old City, inside the walls. In February, 1949, the archbishop brought the four scrolls and a number of fragments to the United States. Meanwhile work on the preparation for publication was proceeding.

During and after the time when the discovery became known to scholars, there was such confusion in Palestine, on account of the political conditions, that access to the cave was impossible for the archaeologists. Not until the spring of 1949 was the site excavated, after

trespassers had dug up the floor of the cave in search of more scrolls. G. Lankester Harding, chief of the Department of Antiquities of the Hashemite Kingdom of the Jordan (the new name of the now defunct state of Trans-Jordan), with the collaboration of Père de Vaux, head of the Dominican Ecole Biblique, and experts from the Palestine Museum, recovered all the manuscript and pottery fragments from the cave, with the results already mentioned. When Harding took the manuscript fragments to London, British Museum scholars were convinced of their antiquity. As the archaeological finds corroborated the paleographical dating, the public press began to announce confidently the "greatest manuscript discovery of modern times."

This, in brief, is the history of these much-publicized ancient manuscripts, derived from reliable archaeological journals.* After the texts are published it will take years for scholars to exhaust the possibilities for Biblical, historical, and language research which they will open up. Even now several very important implications are clear. The non-Biblical works will throw great light on hitherto little-known



Left: Gerald Lankester Harding, Director of Antiquities in the Hashemite Kingdom of Jordan, and Pere R. de Vaux, of the Ecole Biblique, Jerusalem, With a Workman Examining Bits of Manuscript in the Cave. Center: Above the Guard's Head the Original Entrance to the Cave; at His Right the Hole Cut by Illegal Excavators. Right: Palestine Museum Worker With Reassembled Jar and Cover From the Cave. The White Patches Are Plaster Used in Piecing Together the Jar Fragments

aspects of the late pre-Christian and early Christian period, said Dr. Albright in his lecture at the Library of Congress, for they give us insight into a phase of Jewish thinking which formed part of the background in which Christianity grew. And the impact of the Isaiah text on Biblical studies will be tremendous.

Why is it important to find a manuscript a thousand years older than the oldest previously known? Sentiment alone is not the reason. Rather, these manuscripts will show whether, as some critics have asserted, the contents of our books of the Bible have changed greatly from the original. Our Old Testament is translated from the Hebrew Masoretic text, of which the oldest dated manuscript now known comes from about A.D. 916. Manuscripts of that period represent, of course, much earlier texts.

Bible scholars had little doubt about changes in the text since the time when vowel points were added to form the Masoretic text, centuries after Christ (perhaps A.D. 600-800), for they knew that the copyists from that time on, and perhaps even earlier, preserved every jot and tittle of the text with scrupulous care and almost superstitious reverence. Minor differences were to be expected, of course, such as must inevitably, in spite of extreme precautions, creep eventually into any book copied and recopied by hand through many centuries; that is why textual scholars must compare many manuscript copies of the same book to determine the original wording. But it has always been known that Bible manuscripts are much more numerous and yet show fewer differences than other ancient texts, such as the Greek and Latin classics, and that most of the variations from one manuscript to another are simply a matter of letters, words, or phrases which do not change the meaning sufficiently to affect any important doctrine.

But some scholars have assumed that the earlier copyists were less insistent on minute verbal exactness, and may have treated the text with greater freedom. Some have thought that very early manuscripts, if ever found, might be considerably different from our Bibles.

When the news came that a very ancient book of Isaiah had been found, the question arose in the minds of Bible scholars everywhere: "How much change will it show our Hebrew text to have undergone in the ten centuries between it and our next oldest manuscripts?" The most surprising fact concerning this Isaiah scroll, said Dr. Albright, is its close correspondence with the Masoretic text of A.D. 916 and later. This shows, he added, that the text of the Bible has been preserved through the centuries much more accurately than any scholar would have dreamed.

Dr. Millar Burrows, of Yale University, who is preparing the text of the Isaiah scroll for publication, gave a lecture in the same library on October 25, in which he reported that the text is substantially the same as our Isaiah, that there are numerous but very unimportant differences in spelling (just as, for example, the spelling in the original 1611 printing of our Authorized Version differs from that in the editions printed today), and in grammatical forms and wording to a minor degree. He also said that in many cases this Isaiah manuscript confirms the Masoretic text where the latter had been considered less correct than the Septuagint; that its text is much nearer to the Masoretic than are the Septuagint, Syriac, and Vulgate translations.

More than that, the same similarity to our present text is noticed in the three fragments of Daniel (not on exhibition) which were found among those acquired by the archbishop.

—Please turn to page 46

THE MINISTER'S WIFE

Her Vital Partnership in Service

¶ So you are to be—

The Minister's Wife!

I CONGRATULATE you! You don't need me to tell you how fortunate you are in securing the love of the man with whom you have pledged lifelong companionship.

What hopes and expectations you have! What adventures and experiences are before you. The one state you will probably never know is boredom—hard work, aplenty; lonely days, many; uncertainty and anxiety, a full share; near hardship, surely; but boredom, never!

You are joined to so many things when your life is linked with that of a man called to the ministry. You are not your own, and you are not his. You belong to the church, to the field, even as he does. Will you be true in your opinion? Will you be utterly true to your helpmeet? It takes more than a fleeting vow to maintain that state of being true.

Your husband may take courses of action that seem against your better judgment. Can you be true in upholding him when he does? And if your better judgment turns out indeed to be better, can you be true to him by not persisting in "rubbing it in"? Will you be true to him when discouragement comes, when souls are indeed "hardly lost and won"? Can you help him keep his eye on the work of sowing faithfully, helping him to leave with the Lord of the harvest the sending of reapers when the time is ripe?

Will you be true to him in success, not allowing a surfeit of praise to keep him unduly elated, so that his fall to normal planes will not shock him? Will you praise him when he deserves praise, and not let your enthusiasm to be his best critic lead him to look elsewhere for the praise and encouragement he needs?

Will you be true to the flock? Will you serve without wearing a halo that is almost visible with, "Please notice my good influence, abounding cheerfulness, and constant helpfulness"? Will you be willing to forgo praise that may be due you, and be glad that, at any rate, it was given to your husband? Will you be true in helping where your help is needed, and not where it is not? Maybe you can speak more

—Please turn to page 10

¶ So you are to be—

The Minister's Wife's Husband

SHE has said yes, and you scarcely know how to keep the exhilaration within you from bubbling over all the time. How fortunate you are, for I am sure she has heard the same voice call her as you heard calling you. You will have such joy as you *work together*—yes, for the moment you cease to work unitedly, your joy begins to diminish.

Will you be true to her? She wants so much to be a true helpmeet to you. You will let her, won't you? Nothing will bring her more happiness—no, not a box of candy or orchids, or the gift she has long coveted—than knowing that she is working with you. But you will not merely allocate her some jobs that are too troublesome for you. Of course, she will be willing to share these routine, not-so-interesting chores that we all need to do, but will you not let her share in the more challenging tasks as well?

You will see that her own training and talents supplement the things you do. And you will not laugh as she waxes enthusiastic over her collection of sacred verse or her flannel-graph pictures or her chalk talks or whatever her particular interest may be. You are a team, the two of you, and so much more can be accomplished as you develop your talents and work together.

Will you share with her the praise that comes to you? She has perhaps worked with you far into the night to finish the job that had to be done. Will you go home and say, "They were so pleased with what we did. I could never have done it without your help"?

Will you be true when greater responsibilities are added with your increasing years, when workers are added to your company? Perhaps they are specialists, and they do excellent work. Will you let her feel she is still your partner? Will the words, "I don't know what I'd do without you," still sound from your lips?

And when, and if, your home is brightened with the laughter and the mischief of little children, will you take your share of caring for them? Will you read the longing she has to be with you as she was before the new responsibilities increased the burdens of your home?

Will you share with her the joys and triumphs, the perplexities and the difficulties, and still pray with her for the souls whose welfare is your great concern? Will you take your turn sometimes in staying at home, so that she can go out with the Ingathering band, or call on the sick and elderly, or help at the Missionary Volunteer meeting? Will you show that you love to have her go visiting with you, and let her share in the conversation? Will you arrange for someone to take over at home when there is something special to attend, and will you squeeze her hand as you go home, and say, "I am so glad you could come with me to-night"?

And you will, won't you, be loyal to her on the rostrum? It may be that your homiletic mind could make some good use of a little incident that occurred in the home. Perhaps she will not mind if it illustrates a point in your sermon, but perhaps she will! You will not embarrass her, will you?

Perhaps the most well known of ministers' wives among us since the beginning of our movement, one who lived and worked in close partnership with the pioneer leader of our work, counsels those who have just taken on the responsibilities of married life thus:

"Make Christ first, and last, and best in everything. Constantly behold Him, and your love for Him will daily become deeper and stronger as it is submitted to the test of trial. And as your love for Him increases, your love for each other will grow deeper and stronger. . . .

"Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward the church is the spirit that husband and wife are to manifest toward each other. . . .

"Be kind in speech and gentle in action, giving up your own wishes. Watch well your words; for they have a powerful influence for good or for ill. Allow no sharpness to come into your voices. Bring into your united life the fragrance of Christlikeness."—*Testimonies*, vol. 7, pp. 46, 47.

The Minister's Wife!

(Continued from page 9)

fluently, play more correctly, sing more appealingly than others; but will you be true to your church members in taking a seat at the rear, and encouraging the flock to develop their talents?

Will you be true in keeping confidences? Much will come directly and indirectly to your ears. Can it be known that confidential matters never get past you?

Will you be true on the battlefield of evangelism? When the enemy of souls is putting every barrier in the way, will you be true in keeping a firm courage and a light heart, and in inspiring these same attributes in your husband and in his associates? Will you be true to those who labor with you, letting them know that you are there to help them too?

Will you be true in the home? Or will the irregular hours, the long and almost unceasing calls, and the callers who do not know when to leave irritate and annoy you? Will you be happy wherever you make your abode—in a cramped apartment, or in an oversize house? Will you be cheerful always, maintaining an equable disposition? Will you be a guide and a friend to your children, a wise counselor to your husband, a gracious hostess to all who come to your home, a faithful steward of the talents entrusted to you?

If you can, you will be an ideal minister's wife.

The Larger Outlook

Principles, Perils, and Developments

Religious Booth at State Fair

By F. E. THOMPSON, *President of the Minnesota Conference*

FOR several years the Minnesota brethren have toyed with the idea of having a booth of religion at the State fair. Though the idea is not new the actual conducting of such a booth was new to all involved. The problems seemed great and intricate. In reality they were rather simple.

The home missionary secretary, C. E. Guenther, and the Book and Bible House manager, K. I. Foss, served on the committee headed by the conference treasurer, E. R. Colson, to make the detailed plans for the project, and I also took an active part.

After securing a booth in the stadium through which several hundred thousand people passed during the days of the fair, we got down to definite planning. One side of the booth was assigned to the Book and Bible House for their display. The other side was reserved for the conference. There being several churches in the municipal area, each church was assigned the responsibility of furnishing attendants for one day. A 16-mm. movie was installed, and we used the two films "Black Diamonds" and "Light Bearer of the Amazon." Because the booth was at the foot of one of the stairways, the people returning from the grandstand saw the pictures greeting them as they came down. This attracted their attention, and many stopped.

By careful count and frequent observations we determined that our booth was the best attended of any religious or literature booth at the fair. Many stopped to look at the pictures, and then asked questions. Approximately fifty thousand pieces of literature were given out, some people returning the next day to get more

—Please turn to page 12

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

¶ The yellow caution light in religious broadcasting

Copyright Restrictions and Limitations

By HORACE J. SHAW, *Instructor*
in *Homiletics, Emmanuel Missionary College*

WITH all the thrills of radio broadcasting there are also certain dangers attending every honest effort to build programs of merit. I like to think of them as the yellow cautions on the boulevard of religious broadcasting. You can get by before the light turns from the green of go, by watching that yellow light, but you cannot go on indefinitely on a yellow light. There is a place and time where you have to halt for the red. Those yellow lights are ever flashing. You see them when writing your script, when producing your program. To ignore them is foolhardy. Just because a minister enjoys the respect due the cloth, he cannot afford to impose upon copyrights or music restrictions.

Let us consider a few of these amber lights. The first is the right of quotation. The radio omnibus has to observe this, and the religious driver carries no heaven-sent diplomatic immunity in its violation. Poetry especially is subject to copyright limitations. If a selected poem appears in an author's copyrighted collection, advance permission for its release should be secured. Check with your station or network management if in doubt. Infringement carries possibility of a fine, and your station is just as anxious as you are to be free of any involvement. A good rule to follow, if you arrive with material in your script unchecked, is to halt with caution. If in doubt, don't! Maybe you are not aware of it, but there are two poets whose works cannot be used: Henry van Dyke and Rudyard Kipling. Use of Van Dyke's writings on the radio was specifically prohibited in his will, and Kipling's works are under rigid copyright. Only two exceptions are allowed, and those involve musical arrangements of *Recessional* and *Road to Mandalay*. Most authors, upon written request ahead of time, will allow use of their material for religious broadcasts, provided both author and publisher are given credit.

Having paused at the poem intersection, we travel on to another caution light—the direct quotation of prose. Any direct quotation of more than fifty words from a copyrighted source deserves a caution—not only because of copyright fears, but because any lengthy quo-

tation is foregone boredom. Instead of stimulating a listener the drape of disinterest brings a rejoinder, such as, "O.K., but who cares who sez what?" We more often weaken than strengthen by quoting extensively.

Generally speaking, unless an outstanding authority is being cited, it is best to assemble the gist of the idea in a succinct statement or two, and give a passing wave of recognition. If we read widely, we will not feel the urge or need of quoting extensively. Quoting a long list of authorities takes away the fluid drive of delivery, and replaces it with the jerk of the clutch-worn transmission. But even here a caution is to be noted. Assimilation of materials in reading leads to their re-creation at time of writing. Though there is always some adaptation of others' thoughts, there is danger of masquerading under the garb of originality when actually we are plagiarists. So then, as broadcasters, whose tools are books, we must do more reflective thinking, less out-and-out lengthy quoting, and more creative designing. Genius is chiefly infinite attention to details.

Another warning amber beam is music clearance. Most commercial stations have contractual arrangements with copyright owners through one or another of the organizations formed for the protection of authors, composers, and publishers. For use of materials covered by such organizations a fee for broadcast privilege is stipulated, and is worth the cost to free one from fear of infringement. The fee covers a specified number of performances over a predetermined period of time. Information on right to use songs or music should be secured from your local station well in advance of airing. You should supply the name of the musical selection of names, composer, author, arranger, name of hymnal and edition used, and the name of the publisher.

Many of the hymns are in public domain, and need no clearance. A copyright entitles the holder to exclusive control of a song for twenty-eight years. Within ninety days of the expiration of the twenty-eight-year copyright period the owner may secure renewal for another twenty-eight years. At the end of these two periods, totaling fifty-six years, the song be-

comes public domain, and anyone is free to use it without fear of penalty. However, some hymnals have inserted extra stanzas to public-domain hymns which are copyrighted, and the broadcaster does not have the right to use these additional stanzas without securing clearance ahead of time.

The one and only way to be sure is to make early selections of music, and get full clearance on any numbers that are under control of copyrights. For North American broadcasts information on musical numbers can be furnished from one of the three following sources: Associated Music Publishers, 25 West 45th Street, New York 19, New York; Broadcast Music Incorporated, 580 Fifth Avenue, New York 19, New York; and the Rodeheaver Hall-Mack Company, Winona Lake, Indiana (the latter specializes in gospel music, and is very cooperative in furnishing information). In a last-minute crisis a telegram or telephone message will settle matters hurriedly.

Fortunately for ministers, most stations have transcription libraries with religious numbers available for use. The station pays either a rental fee or outright purchase price for such transcriptions, and there is no extra cost to the religious broadcaster who wishes to use them over that station. A card index of such a library is worth thumbing through, if not duplicating for later use, for selection of organ or vocal numbers.

What we need is more preprogram planning. The bane of broadcasting is scanty preparation. It leads to hurried superficiality at time of delivery that cannot be disguised by any means thus far devised. If a man has not planned his broadcast period ahead of time, he is undeserving of a hearing or of receiving gratuities to keep him on the air.

BACKGROUNDS.—To secure pleasing recorded backgrounds, the religious broadcaster would do well to note that both Columbia and Victor have transcribed music for transitions and moods. These furnish endless opportunities for support in the telling of stories, the reading of poems, or the creating of special listener attitudes. They are doubly useful if you have no organist to assist you in your programming. The Victor records worth noting are numbers M-744, AM-643, M-929, AM-706, M-291, 12034, and 12035. Further information on procurement may be secured from R.C.A., Victor Division, Camden, New Jersey. The following Columbia records may be secured from the Columbia Recording Corporation, 779 Seventh Avenue, New York City: M-372; MX-210; and Columbia 350. The MacGregor Recording Co., Hollywood, California, supplies a series of Mood Music Cuts. Standard Transcriptions, 6404 Hollywood Blvd., Hollywood, California, has compiled a Mood Music Album worth noting.

Perhaps there are some unusual sound effects

that you have needed from time to time. The radio evangelist will use these aids with caution and quite sparingly. In youth and special participation programs they have natural use and adaptation. Besides the Victor and Columbia companies already noted there are five other sources for sound effects: Gennet Records, 67 West 44th St., New York; Major Records, 1660 Broadway, New York; Masque Sound and Recording Corporation, 1790 Broadway, New York; Speedy-Q Records, 1344 South Flower St., Los Angeles; and Standard Radio, 6404 Hollywood Blvd., Hollywood, California.

There's your highway straight through hill and dale of Radioland. You have the lights in your favor if you know their timing, and observe their flashing signals.

The joy of discovering a new thought, a fitting poem, an overlooked text, a just-right song, always inspires the minister at his radio workbench to renewed endeavor. The construction of these materials into a dynamic spiritual program that sustains interest and compels response is as the fruit of Canaan to listeners.

Religious Booth at State Fair

(Continued from page 10)

literature. Though not many of the large books were sold, many of the people browsed around, looked them over, and were favorably impressed with the books displayed, and by the courtesy of those who served them.

The variety of callers was very interesting. They were from youth to aged, from the poor to the very rich. One man who stopped was a manufacturer whose product is carried all over the world. This year he had toured South America, and had visited Adventist missions there. Next year he is going to tour Africa, and is making a special provision to visit many Seventh-day Adventist missions—not to sell, but to learn more about “this very active and interesting people.”

Based upon our experience at the fair, we feel that the “Booth of Religion” is a worthwhile project, and we plan to repeat the experiment next year. All who took part saw the need of a new type of filmstrip—something with a number of short feature stories. This could be made up of pictures from different mission fields. Possibly one might be entitled “Peoples of All Nations” or “Adventists of All Nations,” with complete short episodes frequently emphasizing personalities. We found that not many people will stay and watch a complete forty-minute film. Therefore, a film composed of a number of shorts, with many anticlimaxes, would be the best for this type of work.

All in all, we consider that the experiment was well worth the expense, and hope to secure the same booth next year and repeat our same experience, with improvements.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

Minister-Layman Series

WITH this issue of THE MINISTRY we start a series of articles by Arthur E. Lickey on the general topic of minister-layman cooperation in soul winning. As a pastor of long experience in our large city churches, as well as in districts of churches, Elder Lickey has developed practical plans in the training and directing of laymen in cooperation with his public work.

Most of our workers know that Elder Lickey is the author of the 20th Century Bible Lessons used in our local conference correspondence schools in America, as well as in other sections of the world field. These courses total fifty lessons, giving a well-rounded-out presentation of the gospel message for our day. More and more these courses are being used by both ministers and laymen, and this series of articles lays out a program for the use of these and other lessons for minister-layman cooperative work.

Course A of ten lessons is designed to arouse interest and to present the fundamental principles of personal salvation, along the lines of *Steps to Christ*. Our evangelists are finding these lessons of outstanding value. They are obtainable also in filmstrips of natural color at the Mayse Studio. (See announcement, p. 53.)

Course I of thirty lessons is the main doctrinal course presenting our message. As in the case of Course A, it abounds in illustrations, and provides material to round out a presentation in addition to the text given.

Course II of ten lessons is a baptismal class set. It is also available in natural-color strips at the Mayse Studio, and is very practical for a fifteen- or twenty-minute class conducted before a public meeting on any given night. It is also practical for a full hour class.

All these courses come with folded lessons, punched for a three-ring notebook, 6 by 9½ inches. Test papers are detachable, and appropriate certificates are available upon completion of the various courses.

Plans for the use of these lessons by workers, laymen, and young people in a variety of ways are discussed in Elder Lickey's new book *The Minister-Layman Movement*.

The series of articles in THE MINISTRY, beginning this month, will lay out the general groundwork, together with specific plans for minister-layman cooperation.

All supplies for this work are available through the regular Book and Bible House channels.—EDITORS.

Pivotal Points of Time

By ARTHUR E. LICKEY, *Author*
of the *Twentieth Century Bible Courses*

BLESSED is the man who in the work of God believes that "to every thing there is a season, and a time to every purpose under the heaven." Eccl. 3:1. Few things can give more soul satisfaction and bring more concentrated power than to believe that you were born to fulfill a mission, and that you are, to the best of your ability, working in harmony with that sacred purpose. Oscar Rennebohm, governor of Wisconsin, once said, "Let no cynic tell you that you were born at the wrong time. Rather let the historian someday say of you, thankfully, that you came to us precisely when we needed you most."

Every worker for God has the privilege of knowing that he is doing the work he should be doing, at the time he should be doing it, and to some degree in the way it should be done. "It is the essence of all true faith to do the right thing at the right time in the right way."

This is an exact picture of Christ, His life, and His work. "But when the fulness of the time was come, God sent forth his Son." Gal. 4:4. As Christ went forth in His public ministry He proclaimed, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. With this consciousness of His divine mission Christ launched His work with such zeal and intensity of purpose that His disciples recalled the saying of David, "The zeal of thine house hath eaten me up." John 2:17. To these chosen men He said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4.

Again He urged, "Let us go into the next towns, that I may preach there also: for therefore came I forth." Mark 1:38. Later He took another step forward in His plans. It is recorded in Luke 10:1: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." The plans of Christ were simple, but progressive, with definite forward steps taken with definite aim. In the work of God today there are likewise pivotal points of time when the methods and plans for soul winning are to swing to special emphasis on certain specific ways of working.

We all recall the situation of World War II.

Juniors' Corner in Sermon

By L. M. NELSON, M.V. Secretary,
Southern Union Conference

Blackouts, gas rationing, and long hours of labor made our regular, full-time evangelistic program extremely difficult. What occurred? The Voice of Prophecy went nationwide and more. Local broadcasting took on new life. The Voice of Prophecy Bible Correspondence School and the 20th Century local conference correspondence schools sprang into existence. Where is a Seventh-day Adventist today who does not believe that the almost phenomenal response to this specialized effort was not foreseen of God? It was timed to the need and the hour.

With the wonder of local, national, and international radio, and the thrilling stories of Bible correspondence schools, a great temptation came. It always comes with added gifts. It has been easy for us to convince ourselves that if we simply passed out enrollment cards, the radio angel and the correspondence school angel—one flying in the air and the other riding the trains and planes—would finish the work by themselves.

God bless the two good angels. May their wings be extended, and their flight become more widespread. Undoubtedly television will next be added to our program. But in addition to this remarkable program, God given and God blessed, the time is here, we believe, for a yet greater preaching of the message by ministers in the pulpit, and by laymen and preachers who come face to face with men and women.

The Next Forward Stride

It is my sincere conviction that the next great forward stride, the next pivotal point of time, is minister and laymen cooperation, in a signal effort under God to bring the final preaching of this everlasting gospel.

"With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man."—*The Desire of Ages*, p. 297.

"The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117.

Every minister will agree that this must mean more than putting out handbills, attending our preaching services, and following the general routine. Laymen are to perform a mighty work in teaching the truth to others. Upon us as ministers rests the primary responsibility to train and direct laymen in this service. The time is here for this work. The season is immediately upon us. "The work that centuries might have done must crowd the hours of setting sun."

(Next Installment, "God's Diagnosis and Remedy")



MEDICAL missionaries come under the head of evangelists. The workers should go forth two by two that they may pray and consult together. Never should they be sent out alone.—*Medical Ministry*, p. 249.

THERE is a crying need in many of our churches for pastors and elders who will take a more active interest in the boys and girls. The messenger of the Lord has counseled us that there should be a corner in every sermon for the children. Many times we feel inadequate to prepare junior sermons because of the common idea that they are difficult to secure. But junior sermons are of a simple nature, and very easy to prepare and deliver.

The following junior sermon is a typical example of how easy and simple such a sermon may be, and yet it is filled with lessons of interest to both young and old. All that is needed is a bag of seven apples and a jackknife.

"This morning, boys and girls, I have something of interest to all. In this bag is something that every junior likes, especially around dinnertime! Perhaps you will think I am an old 'meany' to show you these just before dinner, but I am wondering whether any boy or girl can tell me what is in this bag? Let me see your hands. Yes, here is a boy. Apples! Right you are. I wonder how you could smell them that far away. You must really be hungry. Now let us see how many apples there are in this bag. I want every junior to count them as I place them on the edge of the pulpit. One, two, three, four, five, six, and seven. Seven beautiful apples!

"Now can you tell me what it is that every boy and girl has that is equal to seven apples. That is right. Seven days in the week. There is [pointing to each apple in the line] Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and this last one is the Sabbath. If these apples were really the days of the week, how many of them would be ours to do with as we please? Six of them. Isn't the Lord good to us? Jesus is not selfish at all. He gives us six apples, and asks that we give Him only one, the seventh—the Sabbath.

"Our Lord is not selfish as some boys and girls that I know. They usually keep everything for themselves. In watching such children one soon discovers that they are selfish with God. They take each of the six days for work and play, and then when the Sabbath comes they want that too! I want you to watch carefully as I cut this apple, representing the Sabbath, into three parts, so you will understand what I am talking about. Now, then, this section represents Friday evening, and this part is Sabbath morning, and of course this piece is Sabbath afternoon.

"Just now I'm thinking of several juniors who would never think of missing Sabbath school or church and giving out literature on Sabbath afternoon, but before Friday night

comes, what a different story! They forget to shine their shoes, to get the wood in, and sometimes even forget to take their bath before sundown, and so they take one third of God's apple, or the Sabbath, and seem content to give God only the other two thirds. [Hold up the sections to illustrate.] Isn't that a dreadful thing to do to Jesus?

"I know of other juniors who are very careful to make sure that all is ready when the sun goes down Friday evening. Yes, sir! They are all cleaned up, and everything is in order, while they sit quietly for family worship. But would you believe it—when Sabbath morning comes around they just can't get out of bed in time to get dressed for Sabbath school or church, and so they stay home, and they too rob God. They take out this part of the apple, and give God what is left.

"There is still another type of junior I've run across who is always faithful to see that Friday night is carefully kept holy. He is always at Sabbath school on time and pays good attention in church. But after dinner he decides that God has had enough, so he takes this part out of the apple, and hands God the rest. He runs out to play ball and ride his 'bike,' and forgets all about the Sabbath.

"Boys and girls, don't you think we ought to give God every bit of the apple? I believe that all the Sabbath is His. We should not be selfish. God has given us six wonderful days, but the seventh is His. How many junior boys and girls will lift their hands with me and say, 'I want to give all of the Sabbath to Jesus?'"

Do you, as leaders, long to see the children and even the youth respond to your preaching services? Then try the children's sermon before you preach next Sabbath. Watch the difference. Do not make it any longer than three to five minutes, and then thrill with joy as Johnny and Mary and Sue gather around you at the close and whisper, "My, but that was a good sermon today."

Minister in the Making

Plans and Methods for Theological Students

Evangelism and Education

By L. R. RASMUSSEN, Associate
Secretary, Department of Education

THE church at this time is challenged with but one great commission—that of carrying the last gospel message to all the world in the shortest possible time. The church has no other task! Every activity and department of the

church must contribute to this one grand objective.

The two greatest avenues for accomplishing this task are through *evangelism* and *education*. These two terms are used here in their broadest meaning and application. The obligation of the church toward these two responsibilities must not be neglected if it is to accomplish its great objective. The great resources of the church should be directed into these two channels. These two tasks are inseparable. If either is neglected, the church must die.

The church's two great commands were to "*preach*" and to "*teach*"; to evangelize and to educate. These are the two great theaters of operation of the church. If one is neglected, the other suffers; if either one is neglected, the church suffers. The educational program of the church and the evangelistic program of the church must go hand in hand. Evangelism is a world task. Christian education is a world task.

In a recent conference meeting an evangelist was appealing for greater support for public evangelism. As a climax he declared, "I am against this expensive Christian education. I am for evangelism." In another conference meeting an educational worker was appealing for more support for Christian education. As a climax to his remarks, he declared: "The classrooms of our schools are the greatest evangelistic halls in this denomination. I am opposed to these expensive evangelistic efforts. I am for Christian education." These two unfortunate and extreme viewpoints are sometimes expressed. Both avenues of endeavor have been ordained of God for the one purpose of the salvation of souls.

The program of public evangelism should have the strongest support of every worker and layman in the conference. It is God's method of spreading the gospel. It is one of the greatest agencies for bringing souls to the saving knowledge of the gospel. It can be neglected only at the peril of the church. It has long since been discovered that the Christian school is a most effective method of evangelism—certainly an indispensable method in saving our own boys and girls within the church.

It has been aptly stated that "the church that cannot save its own children and youth can never save the world." We have only begun to warn the world for Christ. The schools must train more evangelistic workers. The assets of the church must be focused behind both these two programs. Over these two great theaters of operation should be the word *advance*.

The imperative obligation resting heavily upon the Christian church is to push the work of evangelism into ever expanding fields, and to strengthen the home base through Christian education. There is an inescapable challenge before the ministry to warn the world and save the youth.

There is an imperative need at this hour to

weigh these two great operation theaters within the power of the church, and to carry forward an aggressive, balanced program on both fronts. If the army of the Lord is to make advancement, there must be greater attention and planning given to the evangelism operations on the front line, and also equal thought to the source of supply—the recruiting and training of the youth. If the latter is neglected, there will soon be no one to carry on in the front lines.

If the church is to have an uninterrupted flow of young missionary evangelists, there must be no neglect to provide for their education, which should be thoroughgoing in its training of evangelistic workers. More evangelistic efforts must be conducted, more educational institutions must be established, if the church is to grow and expand. It is a dying or static church that calls for a curtailing of its evangelistic and educational endeavors.

“Push the work into foreign fields, and neglect not the education of the youth,” should be the aim or motto of a militant church. As one engaged in educational work; I am convinced that there can be no marked growth or advancement in the field of education unless a greater emphasis is placed on evangelism than is seen at the present. I quote from one of our evangelists: “I see no hope for a greater evangelistic program unless our schools give greater emphasis to the educating and training of evangelistic workers.”

Our educational work must be evangelical in nature; our evangelistic work must be educational in nature, both having one and only one objective—the salvation of souls. The period of our greatest expansion will be when the church is convinced that God through His Spirit has ordained that the great gospel commission must move forward to a speedy completion.

The Query Column

Bible Questions and Worker Problems

Is Roman Catholicism Apostolic?

Is the Roman Catholic Church correct in claiming to be the original apostolic church?

NO. The Roman Catholic Church is a system of religion which developed gradually out of the original Christian church in Rome. This original Christian church of the old metropolis had apostolic foundations. It was perhaps started by Jews from Rome who, having been converted on the day of Pentecost at Jerusalem, returned to the city of Rome, and organized a Christian community there. Concerning this early beginning of the Roman Church, we do not have the actual historical

facts. Paul wrote to the church of Rome before he visited there, and was there in person probably as early as A.D. 62. Peter visited the church at Rome (*Acts of the Apostles*, p. 537), and doubtless made his apostolic contribution to its development. There is a later tradition that Peter visited Rome as early as A.D. 44, but there is no historical confirmation of this.

Out of this beginning the Christian church in Rome increased and prospered. It is impossible to date the beginning of its apostasy. About A.D. 150 Sundaykeeping began in the Roman Church. At A.D. 200 the head of the church of Rome, a man by the name of Victor, tried to excommunicate other churchmen who refused to keep the new festival of Easter on Sunday. It was from Rome that Constantine issued his famous Sunday law of A.D. 321, which, although a civil law, was probably instigated in part by the leaders of the Roman Church. As the entire church developed false ritualistic and theological elements, Rome participated, and often led in the process.

The apostasy of the Roman Church became marked by A.D. 400, and objective historians speak of Christianity of that date, which was already looking to Rome for leadership, as having become a “mystery cult.” The emperor Valentinian III, in A.D. 445 made Pope Leo the judge of other bishops. By the time of that pope’s death the Papacy was already established as an institution. In 533 the emperor Justinian I recognized the pope of Rome as the arbiter of church dogma, and by 538 the power of the Arian Germanic kings of the west was so weakened or destroyed that the Papacy was able to develop its historic temporal and political power.

Therefore, sometime prior to A.D. 400 the church in Rome had already ceased to be the truly apostolic church, and had become the apostate cult of Rome that we now call the Roman Catholic Church. *Seeming* historic continuity should not be confused with *genuine* continuity, and the fact that there was an early Christian church in Rome does not mean that the present Roman Catholic Church is the true spiritual continuation of that early church.

It must be understood that the so-called Greek Orthodox Church is a product of a similar apostasy. This church also claims to be apostolic, but is not apostolic for reasons very similar to those applicable to the Roman Church.

FRANK H. YOST, [Associate Secretary,
Religious Liberty Department.]

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As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure.—*Counsels on Health*, p. 506.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Ways for Reaching Hearts

A SOUL WINNER soon discovers that temperaments and characters are as diversified as the flowers in a garden. Just as a variety of plants add their own beauty and charm to flower beds, so the different natures of individuals in soul winning lend interest in our cultivating of God's garden. (*Evangelism*, pp. 98, 99.) Not all plants require the same care. The experienced gardener is a nurseryman whose touch of skill helps to bring out the individual beauty of each plant. From such garden artists we learn the interesting secrets of dealing carefully with human nature in its many aspects, and become conscious of the fact that soul winning is indeed a personal work.

1. **A LABOR OF LOVE.**—Whatever agency is used for reaching a heart with the truth, it is still imperative that the worker's own heart be first filled with a sincere love for souls. The most capable soul winner is not the worker who is able to give a ready answer on every point to be defended for truth, but rather the one whose heart is overflowing with that love upon which the kingdom of heaven must be built. Although some are naturally more friendly than others, and their conversation is not strained, even they may still find it necessary to continue training themselves to reflect in their lives a cheerfulness of heart and a genuine love for Christ. (*Ibid.*, p. 444.) What makes for persuasiveness in soul winning is the worker's personal joy in having discovered new truth and in having the peace of God in his own soul because of receiving such a great blessing. What an invincible army of workers might be found in the church's ranks were this experience to be more general!

2. **AN ADVENTURE AND DISCOVERY.**—Leading men and women to Christ is more than just a task; it is far more an adventure and a discovery. The Holy Spirit leads out in this great quest for souls. Therefore, a worker should always hold an open mind to advancing and improving methods. Truth teaching frequently means changing men's minds on well-established religious ideas. The natural, unconverted heart is well satisfied to remain in darkness. Too often there is an unwillingness on the part of one who hears new truth to surrender his unwholesome habits. Such practices are decidedly contrary to the gospel. This requires that the worker should be very patient with the one who is still searching for new light. He must ever recognize that the Holy Spirit is

the agency of conviction and the source of power to change the life.

The pen of inspiration has frequently referred to personal work as finding the way to human hearts. When that way is once discovered then it is still necessary to make the heart tender toward newly revealed truth. Soon that once closed door of the heart is thrown wide open to new light, with a growing responsibility toward our message. When eventually the heart completely yields to all revealed truth, it may be said of the seeker that he is now converted to it. In this connection we have been instructed:

"Personal influence is a power. The more direct our labor for our fellow men, the greater good will be accomplished. . . . You must come close to those for whom you labor, that they may not only hear your voice, but shake your hand, learn your principles, and realize your sympathy."—*Ibid.*, pp. 438, 439.

3. **THE GIFT OF SOUL WINNING.**—Personal work for others is not bound by too rigid plans, nor does it take in the talents of just a few. It is rather a means in God's hands to use all consecrated believers in promoting the everlasting gospel. However, those who dedicate themselves to this cause soon discover that their tools may need polishing and also sharpening, if their service is to be free from blundering or even crudity. Wisdom, knowledge, tact, and skill need to be properly coordinated if the soul winner is to be successful in reaching all classes of people. There is always a group of honest-hearted souls who are not difficult to win, and all they may need is to hear the voice of the Great Shepherd saying, "I am the way." This gives encouragement for all to enter into the ripening soul harvest, but the challenge to improve whatever natural gifts Heaven has supplied for soul winning should also cause the worker to attempt exploits for the Lord. Those souls who are not so readily reached with the message as others also need our best help. They are often destined to become leaders for God, and for that reason we should prepare ourselves to reach this class.

4. **YOUTHFUL WITNESSING.**—"Educate the youth to help the youth. . . . Thousands of hearts can be reached in the most simple way. . . . The world's great and gifted men and women, are often refreshed by the most humble, simple words spoken by one who loves God, who can speak of that love as naturally as worldlings can speak of those things which their minds contemplate and feed upon."—*Ibid.*, p. 443.

Not only is youthful zeal and vigor needed

in the service of Christ, but it is enriched and adorned by youth's sharing their faith with other youth. When young lives enter as naturally into deeds of kindness as into some enjoyable recreation, the world then takes notice of the beauty and power of the gospel. Youth's happy heart and buoyant vision becomes irresistible to other youth. No one can claim youth's charms indefinitely, but the gift of the happy heart may well be named as one of the greater gifts of the Spirit for all soul winners.

5. USING THE PRINTED PAGE.—This is indeed a reading age, but altogether too many people read the lighter type of reading matter, giving little thought, if any, to religious reading. The worker who uses our literature for creating a new interest should know how to select a type of reading material which will point out the signs of our times and capture the interest. The reader will soon be led to deepen his interest in other timely Bible truths. Our publishers are now giving special attention to such books and pamphlets which do not immediately feature those doctrines which at first appear to be controversial. At the beginning of an interest we should use literature with which the readers can agree; and then when confidence in our work is well established and prejudice has been brushed aside, it will not be nearly so difficult to bring our more challenging Bible truths to their attention.

Various types of literature may be successfully used by the laymen in bringing our message to their neighbors. Our health journal *Life and Health* never fails to make a friendly contact. It is a successful way to get acquainted with Catholic neighbors. When the personal worker discovers some article which promises to be of special interest to the reader, the contact is apt to be friendly. In calling on the average Protestant family, one finds that our literature on the Bible and the benefits derived from its study will readily provide a theme of mutual conversation. Handing out our Bible Year schedules may become the beginning of a neighborly interest which may later be developed into more directed and intensive Bible study. This plan is especially effective just before the new year. Another means for reaching families of all faiths is the plan of enrolling them as students of our excellent Bible correspondence courses. Various other literature approaches will aid in visiting families in our immediate communities.

Most effectual service may be rendered by our church members during an evangelistic series. Their patient, faithful seed sowing with literature is invaluable in preparation for the follow-up work of the evangelistic group who will help in a more intensive binding off of the maturing interest. Working side by side with our conference-employed workers, laymen can do their best work by being friendly to all they meet and inviting these people to our public

meetings. Handbills become personalized when distributed by those whose smiles and winsomeness are irresistible. There is also room in the field of soul winning for the trained colporteur who may be selling our message-filled books or our magazines. These white-winged messengers of truth will continue to be one of the strongest agencies for promoting the Advent message. We should stress, however, that each literature feature should be well built into the over-all plan of organized evangelism in the territory to be worked. No layman or conference worker should presume to work independently. Wise counsel and the kindly direction of ministering brethren will always assure success.

6. DORCAS AND WELFARE WORK.—The growing problems of a world in turmoil and distress lay claim to the services and generosity of the thousands of Christians who are still more favored than many who are suffering from the great hardships of our recent war. The church's welfare deeds today demand our continuous service. Our ever expanding Dorcas activities mean more than creating a good name for the denomination, for hearts that share with the needy are first blessed. Neither is it ever difficult to win those who have been helped by us in this way. These loving gifts are not readily forgotten, and they naturally become the key that unlocks the hearts of many indifferent and even prejudiced ones in national and racial groups. Welfare service, however, must never become mere routine interest for further approaches to press in our message. It must continue to come from our hearts if it is to help save the lives of earth's needy and downtrodden, and yet this service for humanity may well become a means of first contact with non-Adventists for present truth.

7. MEDICAL MISSIONARY WORK.—Medical missionary work in its various phases is coming more and more to the front. Many of our laymen are peculiarly fitted to give their distinctive help to God's cause. Because war always makes its large demands on the nursing profession, the services of both professional and practical nurses are much sought after. Yet every community today greatly needs the services of those who long to help, and not only to earn money. Many of earth's suffering poor also need this unselfish service for which they simply cannot pay. Heaven still records these very acts of mercy springing from loving hearts. No service is more effective for reaching souls with the message than that which ministers to pain-racked frames as well as to sin-weary souls.

The loving, skillful touch of our consecrated doctors and nurses everywhere is one of the most effective means for spreading our message. In many of our city centers we may now number scores of denominationally trained nurses. All too often some are doing nobly at

their profession, yet fail to tie in with their local church's missionary program. There is still the challenge of organizing this trained band for leading out in our layman's nursing work. While the world's aching heart is waiting for its wounds to be bound up, there is a great need today for a more effective ministry for the sick and afflicted.

8. **PROGRESSIVE MISSIONARY PLANS.**—Were we to confine all our missionary activities to the few aforementioned agencies, we might miss God's purpose in these changing times for evangelizing the world in our generation. It is the part of wisdom to allow for an expansion of our present methods, making room for other inventions which may yet become the handmaidens of our prophetic message to every tongue and people. God has promised to use consecrated laymen from shops, offices, and farms. These will always make the interests of God's cause paramount. For them soul winning will continue to hold its first appeal. For that reason original methods of missionary service should always be encouraged. New approaches for the message and more appealing ways for its witnessing will keep the embers of evangelism burning brightly in our ranks.

Suggestions for Neighborly Helpfulness

1. Always showing friendliness, but refraining from inquisitiveness.
2. Making use of the telephone for brief, helpful chats, but avoiding tiresome conversations which produce a negative effect.
3. Ever letting our light shine for truth and honesty.
4. Aiming to understand the problems of youth, making young people feel welcome in our homes, and using our influence to teach Bible principles.
5. Guiding all into the ways of healthful living.
6. Giving the community wise leadership in temperance reform.
7. Showing enthusiasm for beautifying the community. Sharing flowers and plants with our neighbors, and especially with the sick.
8. Sharing better housekeeping, gardening, and farming suggestions.
9. Offering help to busy mothers.
10. Showing an interest in proper community programs for the youth.
11. Organizing a neighborhood storytelling club to uplift the ideals of the children.
12. The use of Bible films for educational programs.
13. Organizing new Sabbath school groups.
14. Encouraging plans for noise control in the community.

L. C. K.

Outlines for Bible Studies

Where Are the Dead? *

By HELEN M. WESTON, *Bible Instructor, Worcester, Massachusetts*

I. **INTRODUCTION:** Age-old question confronts, Where are our loved ones after death? Are they suffering in purgatory or enjoying pleasures of heaven? Or are they in grave? Because God is the life-giver,

we must consult His Word for a true answer to these questions. Let Scriptures teach us. Matt. 22:29.

II. RIGHTEOUS NOT IN HEAVEN.

1. Lazarus not in heaven. John 11:43, 44.
2. David not in heaven. Acts 2:29.
3. Righteous to be called to life by Christ. John 5:28, 29.
4. Gathered to be with Jesus at resurrection. 1 Thess. 4:16, 17.
5. Reward at resurrection, not before. Heb. 11:39, 40; Luke 14:14; Matt. 16:27; Rev. 22:12.

III. ALL REST IN GRAVE.

1. Man composed of three parts. 1 Thess. 5:23.
2. Body of dust. Gen. 2:7.
3. Breath caused man to be living soul. Gen. 2:7.
4. Breath and spirit the same. Job 27:3.
5. Breath and spirit returns to God. Eccl. 12:7.
6. Body returns to dust. Job 34:14, 15.
7. Jesus says death a sleep. John 11:11; Dan. 12:2.
8. Dead go into grave. Ps. 6:5; Eccl. 9:10; Job 14:12-14; 17:15, 16.
9. Death is an unconscious state. Eccl. 9:5; Ps. 146:4.

IV. WICKED NOT IN PURGATORY.

1. Wicked resurrected for destruction. Dan. 12:2; John 5:29.
2. Wicked reserved to end of world. 2 Peter 2:9; Matt. 13:40-42.
3. Complete destruction, not lasting torment. Mal. 4:1, 3.
4. Prayers for dead now useless. Isa. 38:18; Eze. 14:14.
5. Wicked punished on earth, not in purgatory. Isa. 24:21; 2 Peter 2:4; 3:10; Ps. 37:10.

V. PRECIOUS PROMISES.

1. Jesus died to redeem us. John 3:16.
2. Will ransom man from grave. Hosea 13:14.
3. Eternal life in Christ only. John 11:25.
4. He returns to reclaim us. John 14:1-3.
5. He destroys death. 1 Cor. 15:22, 23, 26.

VI. **APPEAL:** Purgatory is not mentioned in Scriptures, purely a man-made doctrine, displeasing to God. Matt. 15:9. Man enters grave at death. May we be among those blessed in resurrection. Rev. 20:6.

* A study for Catholics.



☞ LET the Lord's work go forward. Let the medical missionary and educational work go forward. I am sure that this is our great lack,—earnest, devoted, intelligent, capable workers.—*Testimonies*, vol. 9, pp. 168, 169.

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Good Public Relations and Evangelism

By DONN HENRY THOMAS, *Press*
Relations Secretary, Pacific Union

IF THERE ever was a time to follow the advice given editorially in the April MINISTRY, to become acquainted with ministers in other churches and to cooperate in community endeavors, now is such a time. We are happy to see evidence of attempts by Seventh-day Adventist pastors and others in our area to mingle with their fellow citizens in a way that will increase friendship and understanding without compromising our beliefs.

Carl Becker, former pastor of the Lodi Hilborn church, and now president of the Arizona Conference, some time ago spoke at a noon luncheon meeting of the Lodi Realty Board, telling his listeners something about Argentina, where he spent eight years. Beyond the resulting informative story in the local newspaper, his talk gave Lodi realty men a true picture of Adventist missions in action in South America. Our ministers, who are qualified to speak on nondoctrinal subjects, will do well to seize every opportunity to appear before service clubs and luncheon groups.

At Beaumont children representing the Baptist, Christian, Community, and Seventh-day Adventist churches entertained at a meeting of the local W.C.T.U. This was related in a story in the Beaumont *Gazette*, which explained that Adventist children conducted the worship service. Here was a cooperative venture with other churches that gained a favorable impression for the denomination.

Similar cooperative participation was shown by A. D. Bohn when he addressed a W.C.T.U. meeting at the First Baptist church in Riverside. The interdenominational aspect of the gathering was emphasized by the newspaper account.

C. C. Cantwell made news in the Ontario daily and weekly newspapers, and promoted good will for Seventh-day Adventists besides, when he told something about conditions in India, where he has served, in speaking to members of the local chapter of the D.A.R.

One of the speakers in a series of pre-Easter services, sponsored by the Bible club at the First Presbyterian church in Inglewood, was Ernest E. Lutz, pastor of the local Adventist church. The *Inglewood News* used nine column inches to report his remarks on the "Promises

of God." Here was an excellent opportunity for a pastor to give something tangible about Adventist beliefs to the people of Inglewood without retrenching in our attitude toward Easter.

Similar willingness to be a part of the community was shown by Seventh-day Adventists of Alhambra and Fullerton when they observed the World Day of Prayer with other denominations in the district. This was publicized in the local newspapers.

Walter T. Crandall, instructor and public relations director for La Sierra College, and Mrs. Crandall, who is a correspondent for the near-by Riverside newspaper, entertained the editors of the *Riverside Press*, the college president, the dean, and their wives. It is not often that such definite social gestures can be made, for the limited acquaintance of most ministers and workers with editors precludes asking these busy men to come to our homes. However, the friendly relationship existing between the school and the newspaper was such that our educators were able to do much for Adventism around the dinner table.

At Newbury Park Academy, F. E. Rice, the principal, is getting the public's attention by making his own opportunities for publicizing the merits of our educational system. At a time when certain groups are frowning on parochial schools, this is extremely good public relations. Elder Rice invited the editor of a near-by newspaper to speak to the students, and no one was surprised when that publication printed a front-page story about the rural boarding academy the next day. Later a radio commentator addressed the students, and within a few weeks the principal was heard over the air as the commentator's guest.

Upon invitation, both F. H. Rahm, of Fallon, Nevada, and H. E. McWhinny, of Fort Bragg, California, participated in Good Friday Protestant union services. Elder McWhinny writes: "I considered it an excellent opportunity to come before the people of this locality. An Adventist preacher can preach the cross of Christ on Sabbath, Sunday, or even Good Friday." Rahm was recently elected secretary-treasurer of the Fallon Ministerial Association.

Another example of friendly relations be-

tween a Seventh-day Adventist pastor and clergymen of other denominations was evidenced in a story about "Men's Go-to-Church Sunday" in the North Hollywood Valley *Times*.

Promoted by the Van Nuys Lions Club, the move to get people out to church gained the attention of civic leaders. No believer in hiding his light, W. R. Jefferson, of the Van Nuys church, participated wholeheartedly in the movement, and was listed in the news story with pastors of other churches. The story explained that Jewish and Seventh-day Adventist special services would be held not on Sunday but at "regular church schedules."

In two instances the practical Christianity shown by Seventh-day Adventists has caused favorable editorial comment in newspapers. In Ventura the local Dorcas Society quickly came to the aid of two poor families who were burned out of the home they shared. Gathering up food and clothing, the Dorcas women won praise from the *Star Free Press*. Admitting an "unabated torrent of bad news," the editor related that the good-neighbor deed "did our heart good, and we think everybody felt the same way about it."

In Phoenix, Arizona, the South Side church, under the leadership of Milton Prout, not long ago began a free medical clinic. Commented the influential *Phoenix Gazette*: "Establishment of a free medical clinic at the Seventh-day Adventist Church in East Stephen Lane is not only actuated by the highest motives, but is a pioneer project in Phoenix, and thus is doubly commendable." The editorial concluded with, "It is good to have the church cooperate in this work of healing."

Too often we have withdrawn from logical social and civic contact with those of other faiths, and the inevitable result has been mutual lack of understanding. We can never hope to gain the friendship of other clergymen with the attitude of aloofness which is shown by some ministers. This, combined with deceptive advertising, can only result in pronounced, if not bitter, opposition to Seventh-day Adventist evangelistic efforts.

Actually our association with others in the community is the basis of our entire public relations program, and a good public relations program is a good foundation for evangelism.

Our Relation to Freemasonry

By ERNEST W. VOYLES, *Licensed Minister, Hinckley, Minnesota*

SHORTLY after I entered my district work in 1947 the husband of one of our sisters informed me that he could not become a member of the church because we would not permit a Mason to become a member. This was simply a petty excuse, but it launched my thinking

upon an intellectual Odyssey for a short time.

After questioning a number of our ministers, I found the consensus to be that it is best to disregard the Masonic affiliation of an interested man, because invariably when he becomes actively engaged in our varied church activities, his love for Masonry will wither away. This statement of fact has been conclusively supported by two of our laymen. Both are Masons of different degrees. One has only the fundamental degrees, and the other is a member of the Shrine; in other words, has all attainable degrees of Masonry. All the former attraction for their lodges lost its luster when they embraced our wonderful truth for this age. We must remember that when one becomes a Mason he remains one until the day of his death, but when a Mason becomes a real Seventh-day Adventist he becomes an inactive Mason. Both of these brethren think it best in trying to win a Mason to the truth to minimize our objections to Masonry, or better still to disregard the affiliation, and let time and the love of the message do the work.

However, if any of our workers feel that candidates should forsake the organization before or upon baptism, then the following quotations will prove to be invaluable. These three quotations are taken from an authoritative sourcebook for Freemasonry.

"But on the plains of Shinar man again rebelled, and as a punishment of his rebellion, at the lofty tower of Babel, language was confounded, and masonry lost, for masonry then, as now consisted in a knowledge of these great truths, that there is one God, and *that the soul is immortal*."—ALBERT MACKAY, *Lexicon and History of Free Masonry* (Philadelphia: McClure Publishing Co., 1910), p. 34. (Italics supplied.)

From the constitution of the Grand Lodge of England these words are taken:

"A Mason is obliged, by his tenure, to obey the moral law, and if he rightly understand the art, he will never be a stupid atheist nor a religious libertine. He, of all men, should best understand that God seeth not as man seeth: for man looketh at the outward appearance, but God looketh to the heart. A Mason, is therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion, or mode of worship, be what it may, he is not excluded from the order, provided he believe in the glorious Architect of heaven and earth, and practice the sacred duties of morality. Masons unite with the virtues of every persuasion, in the free and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may possess. Thus Masonry will be the center of union between good men and true, and the happy means of conciliating friendship amongst those who otherwise have remained at a perpetual distance."—*Ibid.*, p. 409.

If a brother tries to tell you that Masonry had a glorious beginning, and that it preceded the birth of Christianity, then it would be well for you to read up on the formation of Freemasonry in France and especially the life and activities of Jacques de Molay. Then use the following quotation.

—Please turn to page 52

Audience Participation in Evangelism

By REUBEN W. ENGSTROM, *Pastor-
Evangelist, Portland, Oregon*

AUDIENCE-PARTICIPATION programs are tremendously popular in radio today. Millions listen to these presentations, and thousands more crowd the studios to witness or participate in them. Enormous sums are spent in their production. Quizzes, interviews, free prizes, and other features have a unique appeal to everyone. This audience-participation psychology, so successful in radio work, should be carefully studied and used by our evangelists. We may capitalize on this universal interest of taking an active part in what is presented. Because our sole object in evangelism is to lead people to the most active participation of all—that of making their eternal decision—we should survey this approach carefully, and make the most of it.

Dignified, well-planned audience participation can do much to increase attendance, and prepare people for acceptance of the divine message. In my last two public campaigns in Portland, Oregon, I tried this approach, and was gratified to find that it appealed to our audiences as much as it did on worldly programs. I list here some suggestive ways of securing audience participation. These would not all be used in the same meeting, of course, but would find their place in the series as it progressed.

UNISON SINGING.—This is highly successful if a sincere, enthusiastic song director takes the lead. A special chorus selected each evening to fit the sermon may be taught to the audience, and then used near the close of the sermon, having the audience sing again with you before making the appeal. A souvenir song sheet (mimeographed for economy), containing some popular gospel songs and choruses and occasionally presented to the people to take home, was appreciated. Some of these are learned and repeatedly sung at home, and they impress hearts for the message.

QUESTION SERVICE.—People feel that they have a personal part in the meeting if they put in a question that the speaker takes time to answer publicly. This is a time-tested way of warming up your audience, and should be used often. A prize book may be offered for the most interesting question submitted each evening.

QUIZZES.—Study a few popular radio quiz programs for ideas. You will be surprised at the interest you may arouse in getting people to come on time and to give active interest in the meeting. You may use good printed Bible quizzes. Do not make the questions too difficult. A small book, brochure, bookmark, or plaque is an appreciated token for those who answer

correctly. The quiz may be on the previous night's topic. Given regularly at a certain time, this feature will ensure an early crowd, and it is a means of getting names. Keep all these features short and inspiring.

THEME TEXT SLIDES.—Before starting the series we prepared Kodachrome theme text slides, one for each evening. For example, for the subject on signs of the times, the theme text was Matthew 24:33. As the appeal was made the text was flashed on the screen and read by the speaker, and then the entire audience was invited to read it in unison and encouraged to memorize it. This helped prepare hearts for the appeal to follow.

PRIZE BOOKS.—We have found that a good Bible with concordance is the most attractive attendance reward. People who already own Bibles seem just as eager to work for one more. We do not use punch cards for attendance records. A small advertising card for the coming week was handed to all on Sunday evening as they entered the hall. If they turned this card in the following Sunday, signed on the back and checked for the week nights they attended, it counted toward the Bible. We gave away 290 Bibles at the last series.

GIFT BOOKS EACH EVENING.—This proved exceptionally popular, and many told of making special efforts to come early, hoping to be among the fortunate ones who received a book. Recipients were selected in this way: As the visitors turned in their attendance cards, the ushers were instructed to select the cards of three likely strangers and give these to the evangelist each evening for prize books. A record of the names was kept to avoid duplications. One young man who was brought to our meeting by a friend seemed unimpressed, and was about to reach for his hat and leave. Just then his name was called for a gift book. His attitude changed completely. He remained for the meeting, kept coming, and was baptized at the close of the series.

COMPLETION BIBLE STUDY CARD.—This was used in our campaign every Friday evening during the sermon. A 4-by-6-inch index card was mimeographed, with twelve statements on the topic of the sermon, but with the Bible texts omitted. Each visitor was provided with a card, and asked to fill in the texts as the speaker referred to them. This proved better than urging people to use a notebook. These cards were eagerly anticipated, and were preferable to paper, being stiff enough to use easily. To help many who do not know how to write Bible

references readily, the assistant evangelist writes the text on a portable blackboard, or on the "Lightwriter," a new electric blackboard on which words glow like a neon sign. (Maxilume Company, 125 W. Hubbard Street, Chicago.)

FREE REPLICAS OF VISUAL AIDS.—In sermons where a built-up visual display was used to illustrate the topic (the millennium, time prophecies, the changed law) we would sometimes ask, "How many would enjoy having a small printed replica of this display?" Nearly everyone would respond to this question, and our ushers would then quickly pass out cards to be signed. A mimeographed drawing of the display would be sent to them. This is a good variation of the usual methods for securing addresses. We also used this card in asking for a decision, and received a fresh list of interested ones at the same time.

FREE CRISIS BOOKS.—Occasionally a free book may be given to each one who gives a certain amount (perhaps a dollar or more) in the offering. We have tripled our evening offering this way. It is well to have another piece of literature also, such as *Present Truth*, to give to those who cannot contribute a dollar. This creates good feeling, for no one is omitted.

INTERVIEWS ON SABBATHKEEPING.—A favorite radio participation program is the personal interview. In your meetings select some who can make a public appearance, and have them

relate a good experience in Sabbathkeeping, tithing, et cetera. Interview them briefly, or let them tell their story. These interviews create a desire to go and do likewise on the part of others.

THE JURY TRIAL MEETING.—This is perhaps the best single audience-participation meeting. Besides the jury and general jury, selected individuals may be on the platform to read the various testimonies used. In our last "trial," nearly thirty people actively took part.

There are other features, such as the Bible courses, shaking hands and meeting the people, aftermeetings, the various calls, and prayer requests, all of which encourage participation. These have one grand objective—to lead people step by step until finally when the truth stands out in its grandeur they will make the greatest participation of all, the receiving of the message into their own hearts.

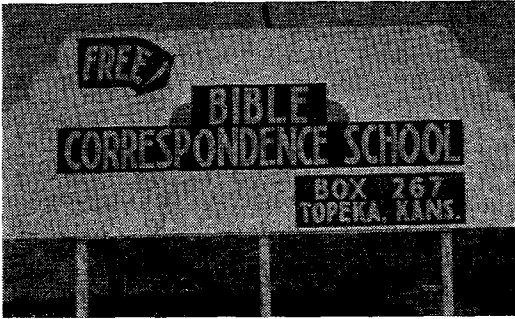


☐ ANY worker desiring to purchase a miniature Mosaic tabernacle, 5' x 10' (with 11" columns for the court and 24½" columns for the tabernacle proper) including altar, laver, candlestick, ark, curtains, etc., should correspond with Mrs. Homer C. Boblitt, Box 47, Delaware, Ohio, whose husband was a minister of the Christian Church, and who had specialized on the Mosaic service and tabernacle.



This photograph shows a large world map displayed during a recent tabernacle effort in Chickasha, Oklahoma. The map was spotted with views of various of our institutions over the world, presenting in a graphic manner the cosmopolitan nature of our work. A summary of our institutions, membership, and finances appeared in the lower right corner. Not too much is known of our world program in some sections. This map, posted in the rear of the tabernacle soon after the presentation of the Sabbath change, did much to counteract any impression of smallness on the part of those attending the meetings. Another map was displayed later, showing, by actual photographs, many of our institutions in the United States. Ingathering booklets were offered in literature racks attached to the maps.

HOWARD B. WEEKS. [Secretary, Bureau of Public Relations, Oklahoma Conference.]



Conference Billboard Advertising

By LEROY J. LEISKE, Home
Missionary Secretary, Kansas Conference

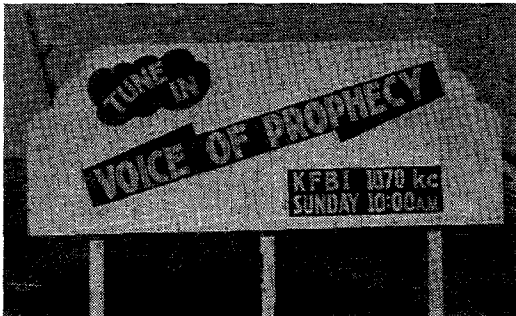
WE HAVE at the present time twenty-six billboards located on prominent Kansas highways. These billboards were erected by the local churches; and the conference provides a metal, reflectorized, screw-on type of sign for each billboard. The sign is cut out of aluminum sheeting, painted with a durable automobile paint, and the letters are reflectorized by the use of glass beads. These signs are guaranteed to last for several years.

The billboards are uniform in size, being constructed according to the blueprint sent to each church. Most of these signs are located on Adventist property. However, several choice locations have also been rented.

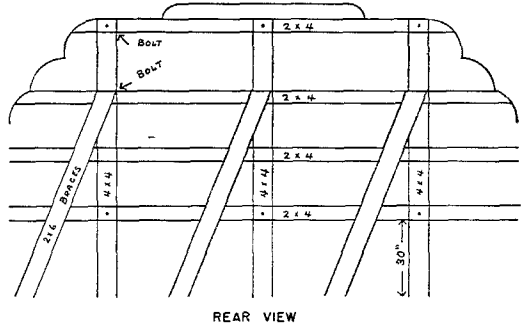
At the present time we are displaying Bible correspondence school and Voice of Prophecy signs on these billboards. In the near future we plan to add a temperance sign. We are using the screw-on type so that we can rotate these signs every six or eight months.

We have received several dozen enrollees from our correspondence school signs and many favorable comments from Voice of Prophecy listeners.

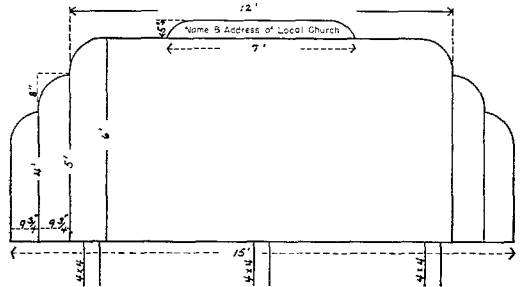
We feel that this advertising is very profitable. During our Ingathering campaign we found that many businessmen were better acquainted with our work as a result of our billboards.



6x12 HIGHWAY BILLBOARD



REAR VIEW



FRONT VIEW

MATERIAL FOR 6-BY-12-FOOT HIGHWAY BILLBOARD.—43 1" x 4" x 6' flooring; 6 1" x 4" x 5' flooring; 6 1" x 4" x 4' flooring; 1 2" x 4" x 12'; 3 2" x 4" x 16'; 3 4" x 4" x 12' creosoted; 3 2" x 6" x 12'; 6 3/8 x 5 1/2" bolts; 6 3/8 x 6 1/2" bolts; 30' 4" flashing, metal; 4 lbs. #8 box nails.



FINAL SOLUTION.—At a meeting of Alcoholics Anonymous one man was relating the story of his defeat and final victory over drink. He had been one of the seemingly hopeless cases. Then he told of how, at one time, he had wanted to buy a very fine watch. It had a stop watch, a chronometer, and it showed the phases of the moon and the day of the month.

"In fact," he said, "all it lacked was hot and cold running water."

But he knew that a watch like that could not be fixed by the ordinary jeweler. When a repair job was needed, it would have to be sent back to the maker.

"Then one day," said this alcoholic, "it came to me suddenly that my life was also a very complicated affair just like that watch. It had broken down. It was out of control; it was keeping irregular time. It was recording irregularly even the days of the month. Then I decided that my only solution to my particular problem was to take my body, my thoughts, my problems back to the Maker of my life."—*Zions Herald*.



The Times Call for Studious Men

IN OUR early decades we did not have the complex organization and the complicated promotional program that now make such heavy demands upon our time and energy. Men gave much more time and effort to personal and group study in those formative years, and to the comparison of notes and views in order to reach united conclusions, to build a faith, and to present a common front to the world.

Whether or not it sounds pleasant to the ear, those sturdy pioneers were often more studious and more determined to investigate and to master the essential evidence of the full message than some today. Great strides were made in those pioneer years in framing a well-rounded and enduring body of doctrine. And great books were produced that have stood the test of time—substantial books like Smith's *Thoughts on Daniel and the Revelation* and Andrews' *History of the Sabbath*—that have been wrought into the very fabric of this movement.

Today, a century later, despite great advances and advantages that mark our day, many seem to have lost the pioneer spirit of investigation and the passion for intensive and comprehensive study. Everything must be streamlined. Brevity and simplicity are demanded. Many want only condensations, epitomes, tabloids, capsules. They are too busy for the full evidence. They wish to have their information provided in easy, superficial, journalistic style. Vigor of thought, soundness of reasoning, completeness of evidence, and adequacy of treatment are, by some, neither demanded nor desired. Something "short and simple" is the common request.

But in these years of the established maturity and great expansion of this movement, when its momentum is accelerated and its case is being presented before the world with greater prominence than ever in the past, we should be powerful thinkers and cogent reasoners, competently setting forth the fundamentals of this message in ways that surpass all former successes. This calls for thorough preparation and constant study. And it necessitates substantial books that will become authoritative classics in their respective fields—books that will meet the exacting demands of trained minds, and satisfy the expectations of thinkers who are studying this faith. We must be prepared to lead them in this study. This calls for skills not required in the past.

We need stalwarts in the pulpit, in the classroom, and on the evangelistic platform. The dignity and majesty and greatness of this heaven-born message demand it. The claims and potentialities of truth require it. Then let us check this unworthy gravitation toward the light and superficial that has become a familiar strain. Let us frown on the trend toward inadequacy and superficiality. Let us become a highly informed ministry, rising to the demands of the hour.

Fellow workers, let us set ourselves to solid study and substantial thinking. Let us master our message, and know its foundations from every angle and approach. Let us apply ourselves until we are able to answer all leading objections and sophistries, and then adequately dispose of them. But, infinitely more important, let us study to present the positives of truth with a freshness and vigor heretofore unknown. Let us become preachers of power—winsome, thought provoking, persuasive, and compelling—rising to the demands of the times and the expectations of God as well as to the rightful expectations of the church for its public ministry.

This calls for determination to follow a systematic study program. It will not be easy. We must resolutely set apart certain regular times for study. This will probably call for letting some inconsequentials go. We must address ourselves to first things, and give them priority. We must read worth-while books, and demand adequate treatment of vital issues and themes.

The new Ministerial Reading Course presents five such volumes. They are worthy of our enthusiastic acceptance. The Reading Course is designed *solely to help you*. It is not something your association is trying to put over—another burden to carry, another goal to reach. These are precision tools, to sharpen and to inform the mind. They are new equipment, to increase your efficiency and success as workers. They are indispensables, not heretofore available, which meet long-felt needs. They are reliable, and can be trusted. They are specifically prepared after long years of study, principally to serve our workers. They are priceless in value, though slight in cost.

Note their scope: One is on pastoral evangelism in action—the supreme field in our soul-winning task; another is on creationism, our vital message to a world of evolutionists; a

third is on the challenge of Islam, one of the greatest problems of all modern missions; the fourth is on temperance, the full counsels of the blueprint in a world of tipping; and finally, a candid survey of the resurgence of Catholicism in a world of religious confusion and compromise. What a feast of good things! What would not workers of former days have given for them! And they are now available for *you*.

We should become recognized giants in the desk, superior preachers of the Word. This can all come to pass if we resolutely set ourselves to such a task. It will doubtless mean a readjusting of emphasis. It will call for a new program for some. It will mean getting up an hour earlier, or staying up an hour later, for others. But it is infinitely worth while. Yes, it is imperative. What do you say, brethren? The heights beckon us; the times call us. Let us leave the lowlands of contentment with lesser things. This is our day of opportunity, our time of all times to achieve for God. What say you?

L. E. F.

Pulpit and Study

Biblical Exposition and Homiletic Helps

A Fatal Mistake Which Dooms Millions

By G. A. COON, *Pastor,
Madison College, Tennessee*

Mistake defined: "A fault in opinion or judgment"; "misconception."—WEBSTER.

- I. People not doomed to hell for innocent mistakes. John 9:41.
 1. Many doomed to hell because they deliberately choose wrong way. Matt. 7:13.
 2. A great worldwide deception. Rev. 13:14.
 3. Deceived because did not *love truth*. 2 Thess. 2:10-12.
 4. Turned away ears from truth. 2 Tim. 4:3, 4.
 5. Wrestling Scriptures to own destruction. 2 Peter 3:16-18.
 6. Truth found in Bible. John 17:17.
 7. Bible able to make wise unto salvation. 2 Tim. 3:15.
- II. Saved by grace through faith. Eph. 2:8, 9.
 1. "It is the gift of God." Verse 8.
 2. "Not of works." Verse 9.
- III. Grace and law went together in Old Testament.
 1. Grace appeared to *all* men. Titus 2:11.

2. To Moses he was "merciful and gracious." Ex. 34:6.
3. Above ark containing ten-commandment law was "mercy seat." Ex. 25:21.
4. Noah in days of Flood "found grace in the eyes of the Lord." Gen. 6:8.
5. Lot, delivered from Sodom, said he had "found grace." Gen. 19:19.
6. Jonah said, "I knew that thou art a gracious God." Jonah 4:2.
7. The psalmist knew about God's grace. Ps. 77:9.
8. The words, "Grace, grace," used twice in Old Testament. Zech. 4:7.

- IV. Old Testament men not saved by works.
 1. Saved only through one name. Acts 4:12.
 2. Saved without works. Rom. 4:6.
 3. In heaven all will praise Christ, not self. Rev. 5:13.
- V. Faith and law went together in Old Testament.
 1. Abel's faith. Heb. 11:4.
 2. Enoch's faith. Verse 5.
 3. Noah's faith. Verse 7.
 4. Abraham's faith. Verses 8, 9.
 5. Others in Old Testament. Verses 23-29.
- VI. Faith and law go together in New Testament.
 1. Faith establishes the law. Rom. 3:31.
 2. Faith and commandments go together. Rev. 14:12.
- VII. Grace in New Testament is great proof that law is binding.

(Note: No lawyer need ask for grace or mercy for client unless he has broken law.)

 1. Sin forbidden under grace. Rom. 6:14, 15.
 2. Sin is law breaking. 1 John 3:4.
- VIII. A saved man loves the ten commandments.
 1. Only carnal mind hates commandments. Rom. 8:7.
 2. Good men love the law. Ps. 1:2.
 3. The Sabbath a delight. Isa. 58:13.
- IX. Commandment keeping the result of salvation.
 1. No flesh justified by law. Rom. 3:20.
 2. Because all have sinned. Verse 23.
 3. Therefore all are condemned. Rom. 6:23.
 4. Salvation in Christ only. Acts 4:12.
 5. A saved man will keep the commandments. Rev. 22:14.
- X. Gospel meaningless without law. Rom. 5:13; 4:15; Matt. 1:21.

A GAIN the Ministerial Association shares with the field aids to a well-directed study life by means of the Ministerial Reading Course. Recognizing that the varied needs of the hour demand of the cause of God that its workers be men mighty in the Scriptures and intimately acquainted with the works of those who know the Scriptures and their Author best, the officers of the General Conference wish to express their convictions in an appeal for a better and more accurately informed ministry. Surely there is no one who does not recognize the opportunities which lie before the worker, and who of us has not felt the limitations and inadequacies to fully meet these providential openings? The Ministerial Association desires our fellowship of workers around the world to pause for a moment and consider how fully its study life is meeting the pressing demands of the hour, and the inner needs of the church. J. L. McElhany and L. K. Dickson present the first two earnest appeals.

G. E. V.

"Give Attention to Reading"

By J. L. McELHANY, *President of the General Conference*



FEW things are more important to the minister than his reading. "Give attention to reading" was one of the admonitions of the great apostle. Through the years the Ministerial Association has rendered valuable service to this cause in promoting the reading course. Books which have built up the spiritual life and technical knowledge of the Advent ministry have come out year by year, some of which, but for this course, might not have been made available to our readers. Expressions of appreciation come to us constantly from all parts of the world field for these valuable additions to our libraries.

The selections for this next year will, I believe, be of particular help and inspiration. Our workers will be challenged to a deeper knowledge of God's Word and a more thorough heart preparation for His service. The next twelve issues of *THE MINISTRY* will feature special suggestions relative to the five regular books of the reading course and also some elective volumes, specially recommended. The salient features of these books will thus be brought to our workers, and will, we believe, prove of real help and serve as something of a guide.

The aim is to encourage our workers to read at least one book a month. And surely this is not too much. Some of our most fruitful soul winners and heavily burdened leaders read at least a book a week. The times in which we

live demand a well-informed and spiritually alert ministry, and I sincerely trust that all our English-reading workers will avail themselves of this splendid plan. I commend this year's reading course to you, my dear fellow laborers, and urge that we all, as workers together with Christ, strive to make ourselves all we ought to be in view of the greatness of our task.

Enrich Your Storehouse

By LOUIS K. DICKSON, *Vice-President of the General Conference*

A WELL-INFORMED ministry is one of the imperatives in the remnant church if we are to fulfill God's great objectives in spiritual leadership for the present hour. As we near the end, and are called upon to meet an increasing volume of opposition to the truths of the Bible, the successful servant of God must have that confidence which comes with knowing whereof he speaks. This needed information involves a strong foundation of history and science and particularly of the Holy Scriptures. The most effective literature that can be found or produced should become part of the regular reading of every one who must stand before the people, both within the church and outside, and declare the truths of God.

There is special need for our ministers and Bible teachers to become more familiar with the rich spiritual truths of the Scriptures. The church must now be led by the deep movings of God's Spirit. To this end our minds, as shepherds of the flock, must be saturated with the unsearchable riches of Christ, that we may be able, with simple clarity, to tell the deeper spiritual truths in a way that will be easily understood and followed by all our membership, including those with little education. Besides the writings of the Spirit of prophecy every minis-

—Please turn to page 55

If we encounter a man of rare intellect, we should ask him what books he reads.

—Emerson.

1950 - A Year of Un



THE SHEPHERD-EVANGELIST

By R. Allan Anderson

This book is unique and long overdue. It considers evangelism in the full sense of the term, introducing techniques desperately needed by

A coolly factual presentation of official documents and other authoritative material in valiant defense of liberty. A most penetrating analysis of the enormous power exercised by the Roman Church. The uniform reaction is that this book will be a major contribution to the preservation of democracy. One editor has said that Paul Blanshard has here written a book which should be recommended by every Prot-



TEMPERANCE

By Ellen G. White

At the very outset you may be startled by the assertion that Satan's "strongest hold on man is through the appetite." There follows a graphic

Not just a mission story, but a book that depicts the great panorama of the tremendous struggle between two great religious forces, Christianity and Islam—a book which leads you into the midst of this fierce combat, and urges you on to rethink your own position. At the same time it carries you leisurely through the countries of the Near East, stops at many strange places, pictures the multicolored life of



STUDIES IN CREATIONISM

By Frank L. Marsh

When were the raw materials of our earth created? Were the days of creation week only twenty-four hours long? Did they begin with

Unequaled Opportunity

both pastor and evangelist. The reading committee declares, "There is nothing just like it in our literature." Here is a book you cannot help reading. It is divided into seven parts, covering the divine call to the ministry, the preparation of the church for evangelism, the evangelist and his method, the preacher and his message, the evangelist and his fellow workers, the shepherd and his flock, the shepherd-evangelist's reward.

AMERICAN FREEDOM and CATHOLIC POWER

By Paul Blanshard

stant pulpit in America, read by every Protestant, and discussed in every parish organization.

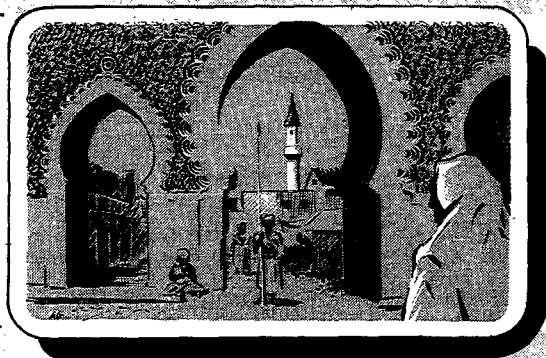


portrayal of the debasing effects, not only of alcohol and tobacco, but of milder intoxicants. Mrs. White in her forceful style calls for a united crusade against intemperance "of every kind," beginning with the training of the infant. The book is climaxed by the narration of some of her own experiences as a temperance lecturer and by reports of some of the discourses delivered by her.

BRIDGE TO ISLAM

By Eric W. Bethmann

the East, and instills a love for its people. It arouses the reader from his lukewarmness, challenges his faith, and inspires for greater sacrifice.



morning or evening? What is the significance of the expression, "after his kind"? What is the relationship between the Creator and natural law? What is the story of early postdiluvian man? Can you harmonize the story of Jacob and Laban's flocks with modern science? Why are some animals "clean" and others "unclean"? Dr. Marsh's discussion of these and other basic questions is timely and arresting.

**Your Choice of
Electives**

**Book-a-Month
Reading Plan**

**Your Choice of
Electives**

The New Round-the-Year **READING COURSE PLAN**

**BRIDGE TO
ISLAM**

The plan is simply this: Purchase the complete set of required volumes from your Book and Bible House as usual, thus availing yourself of the discount under the club plan. The Ministerial Association desires to provide a service to the ministry at large wherein each one of the required volumes is sponsored every other month throughout the year, in the hope that the majority of workers will want to make this a "Book-a-Month" reading plan, and thus tend to develop more consistent study habits. In the past, few have been able to sit down and read through all these important volumes, one after the other, and it is feared that because the introductory promotion has been confined to the year end, some will permit a few of the books to rest upon their shelves unopened and unread.

**THE SHEPHERD-
EVANGELIST**

**Your Choice of
Electives**

**Your Choice of
Electives**

There will be an entire page in **THE MINISTRY** for the month of February devoted to the book, *The Shepherd-Evangelist*, giving its scope and content, and especially pointing out the interesting factors which make it the outstanding book of the year on pastoral evangelism. The other required books of the reading course will follow in order, as shown on the calendars. We hope this will stimulate genuine interest in these outstanding volumes, which have been especially chosen and prepared for the worker group.

**STUDIES IN
CREATIONISM**

On alternate months a page on the elective volumes will appear, comparable to the last page of this issue, describing in detail the contents and the necessary biographical information of half a dozen volumes which have been recommended by readers in our ranks. It is the purpose of this plan to suggest a wide variety, on this page, covering many fields of interest, so that each worker may choose to his own liking. Thus balance and variety will be given to the reading course program. Your Book and Bible House may be able to secure these volumes for you at a discount.

TEMPERANCE

**Your Choice of
Electives**

**Your Choice of
Electives**

**AMERICAN FREEDOM AND
CATHOLIC POWER**

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Pioneering in Human Engineering*

By HOWARD B. BISHOP, *President,*
Human Engineering Foundation, Summit, New Jersey

I FEEL that if I can help people to find a better way of life God will forgive me for what I did in wartime. As a chemical engineer it was my lot to make the first diphenylamine that was ever made in this country. It was used in making smokeless powder, and before the first world war the entire supply was coming from Germany. All during the first world war we manufactured five thousand pounds a day, which made a million pounds of smokeless powder. In the course of my next experiments in chemistry I worked out the manufacturing process for making anhydrous hydrofluoric acid used in making Freon for refrigeration. I never dreamed at that time that this acid would come into commercial use in tank car lots for making one hundred octane gas and for making the atomic bomb. So you see, I have been connected with the forces of destruction, and now I'm trying to align myself with the forces of construction.

I look upon you folks as those who are going to help to change this world, and make it a new and better place. And everybody needs to know something about chemistry in order to do this. In the course of my work as a chemical engineer and operating a chemical plant, I traveled 125 miles a day by automobile between my home in Summit, New Jersey, and my factory in Easton, Pennsylvania, and I did that for eight years. During that time I picked up more than twelve hundred hitchhikers.

As I talked to these boys day after day, I began to ponder how people were made up of chemical compounds. We are all made up of seventeen chemical elements; and I thought, if you can go into the factory and change stone into gas—and that is what we were doing in making hydrofluoric acid—why can't we do something to change people? With that thought in mind I started to work on the hitchhikers. And when I found that I could change one of these boys and make a new man out of him, then I decided that I would try it at the factory. I had 125 people working with me, and I started on January 8, 1938. I called in our office manager and found that he reacted just as favorably as

the hitchhikers. That gave me great encouragement, and I went on talking to a few each day, individually, and at the end of the year I had changed 125 people, and made new people out of them.

I have come here tonight to show you how simple this is, and to have each of you become a human engineer in demonstrating this process and helping other people to be free from the weights that are holding them down. In analyzing the picture I found that there are a number of habits that are creating a great loss in our country—ordinary things, such as tea, coffee, liquor, and cola drinks, as well as tobacco. The property that is objectionable in some of these is caffeine. This is a crystalline compound found in coffee, tea, and chocolate, and which is also put in the cola drinks, so that people will get the habit and come back and order more.

The manufacturers of Sanka coffee have found that they can take the caffeine out of coffee and profitably sell the caffeine they take out to the cola manufacturers to put in the cola drinks. The caffeine business has grown to such proportions that the Monsanto Chemical Company in Saint Louis, Missouri, has built a million-and-a-half dollar plant to make this chemical synthetically from the nitrogen of the air. It is being made now in carload lots.

We find that when people take this drug it puts their nerves on edge, and makes them restless and irritable; then someone comes along and says, "Come on and have a drink." They take a drink of beer, wine, or whisky, and right away they feel different, so they are inclined to have another and another. When they keep on taking the drinks until they have fifteen hundredths of one per cent of alcohol in the blood stream, they are intoxicated. They cannot think or walk straight.

The caffeine and nicotine both have the property of shrinking the capillaries so that the blood cannot circulate freely. When they take the alcohol it dilates the capillaries, and makes them feel more comfortable. This causes a rush of blood to the head, and they get a headache and a hang-over from it, and then they jump back to the coffee and tobacco to shrink the capillaries and try to get back to normal. That proc-

* Presentation at American Temperance Society Convention, Takoma Park, January, 1949.

ess is going on in the lives of perhaps forty or fifty million people every day. They get up in the morning, take their coffee, then smoke all day long. Not being able to sleep when they go to bed, they take their beer or whisky, which makes them drowsy so they can go off to sleep. These vicious habits are costing each family in America an average of four hundred dollars a year. Now that is a lot of money to spend for the wrong way of life, and what we are trying to do is get people to see that there is a better way in the world. We want them to try it out, and to help others to see it.

I believe the coffee habit is the root of the liquor and the tobacco habit, and I believe it is doing more damage to the American people today than liquor. It is more universally used, and people think it is something good, when it is just good for nothing! The caffeine puts the nerves on edge, interferes with the digestion, speeds up the heart, and makes people less able to make quick and accurate decisions. Many people think, "Well, I drink Sanka coffee, and that has the caffeine taken out. It must be all right." But there is where they make a big mistake. The caffeine has been taken out, but they still have trigonelline and chlorogenic acid, which are violently toxic, and the coffee still contains tar.

Whenever you roast any organic matter it breaks down and forms tar, and tar is the thing that is likely to cause cancer. Cancer is on the increase these days, and so is the use of coffee and tobacco. The tar from tobacco has been proved to be cancer forming, and I believe that the tar from coffee is a contributing factor. In addition to the tar, the coffee has a bitter taste, and that bitter taste calls for other bitter tastes, and I think that is one reason why people pick up the smoking habit. And another thing, it desensitizes the taste buds in the mouth so that they do not taste and relish simple, plain food. Then the tobacco users pour on the chili sauce and the catsup and the mustard and all kinds of condiments, trying to get a taste out of their food.

Now, when you stay away from coffee and tobacco and liquor you have a good taste in your mouth, food tastes good, and you get the benefits from it and can detect what is good and what is bad. I believe that for that reason we need to help people to get away from these habits.

In families where coffee is used the ritual of making the coffee occurs three times a day, and the smell of brewing coffee goes through the house and into the nursery. Children smell it every day from infancy on, and as they grow up they associate the smell of coffee with good food, and feel that a meal is not a meal without the coffee. But the parents say to their children, "You can't have that. You must take your milk." Every wise parent knows that there is no food value in coffee, and that children need

to take milk in order to grow up and be strong and healthy. But it is human nature to want what you cannot have, and because coffee has been denied to children it becomes the center of their affection, and they can hardly wait until they can have it.

A young woman said to me the other day, "Mr. Bishop, what do you do to get started in the morning without a cup of coffee?"

"Well," I said, "I do what the other creatures of God's dominion do, and what you need to do likewise."

Now, you will find that when the birds and the chickens get up in the morning they sing, and I believe that is the thing that man needs to do when he gets up in the morning—sing and whistle. That puts new oxygen into his lungs, and another good starter for the day is to drink a glass of hot water. The doctors have gone to the trouble of determining the proper temperature of that water, and they say it should be at a temperature of 122° F. Many people take their coffee and tea hotter than that, and that is one reason why so many people get stomach ulcers. It has been found that the caffeine in the coffee excites the glands so that an excessive amount of gastric juice is formed. If there is no meat in the stomach for this gastric juice to digest, it goes to work on the lining of the stomach, and that is another cause of stomach ulcers.

I want to show you a little experiment that will perhaps stick with you better than my words, and help to explain what is going on in the lives of people. As a chemist I feel right at home with these chemical experiments. I wonder whether someone will give me a hand with this qualitative test. I hate to contaminate the atmosphere, but we are going to light a cigarette and test the smoke. That is a solution of barium hydrate with phenolphthalein in the water, and that red color is due to the alkalinity.

Now we will light the cigarette, and the gas and smoke from the cigarette will be carried down through this solution. The carbon dioxide formed here will decolorize the solution, and then the smoke will be carried over into this bottle. We will show you the effects of the smoke later. (Assistant lights cigarette.) I will start the water, and you will see the white smoke coming over. You will notice that here we have a deposit of a very brown sticky material which adheres to the glass, and that is part of the tar. You can imagine what happens to the lungs when the tars from tobacco smoke are taken into them day after day and year after year. It takes just so much of barium hydrate to neutralize the carbon dioxide in the smoke.

It is interesting to note that the cigarette will not go out when you throw it down. The reason for that is that the tobacco companies, in order to make the cigarettes burn quickly, add

potassium chlorate. This is one of the strong oxidizing agents that keeps the cigarette burning, and that is why there are so many fires caused from cigarettes. Now the solution is getting paler, and the color will eventually disappear. When we do it right one cigarette will decolorize the solution. That shows the acid property of the cigarette smoke and the carbon dioxide in it.

To the smoke that is carried over into the bottle we are going to add some potassium permanganate. The red color of the permanganate is due to its oxygen content. It is one of the most powerful oxidizers we have. You see so many people blowing smoke every day that you have plenty of object lessons. This permanganate is another red solution. Notice that when the smoke is well mixed with the solution in the bottle the color vanishes. That shows that the smoke is a very powerful reducing agent, and you know we all depend on oxygen for our life. We can go without food for weeks; we can go without water for days; but if we go without oxygen for more than four minutes, we are dead. Oxygen is one of the most vital things that we have in our lives, and it is being destroyed here by the tobacco smoke.

Many people say, "Well, I don't smoke, so it doesn't hurt me any." But if you live in a smoky atmosphere, it will hurt you. I gave one of these articles on "Cigarettes Cause Cancer?" to a tobacco merchant, and he said, "Well, Mr. Bishop, I have been smoking for thirty-five years, and I never had cancer, but my wife died of it."

"Well," I said, "did it ever occur to you that you can get just as much poison by breathing somebody else's smoke as you can by smoking yourself?" That was a new idea that had never occurred to him. He was poisoning his wife every time he smoked in her presence.

People are smoking every place you go these days, and thinking nothing of it. Coming down to this meeting on the train, I was getting lunch in the diner, and two men were at my table. I handed them my little card and said, "Here's a way to have a Happy New Year. And I can guarantee it will make a Happy New Year for anyone." They read it over. They were both coffee drinkers. One man said he was a cigarette smoker too and had a fifteen-month-old baby girl. "Well," I said, "there's the reason that you ought to get rid of this habit now and not smoke."

"Oh," he said, "I notice that my little girl is already putting things in her mouth to imitate me with my cigarette, and I think you're right about it." I gave this man some ideas—how he could save money, have better health, live longer, and enjoy life more fully.

On this same train I saw many servicemen, and I handed each a card and said with a smile, "Here's the way to have a Happy New Year. You want to start the New Year different from

the way you did last year, and I'll guarantee the results." To the women I would say, "Here's the way to prolong your good looks, and stay young and beautiful." They could hardly wait to read it.

I have another experiment here. This is a bottle of tea, and I will add to it a solution of ferrous sulphate. Have you noticed the change in color? When a solution of ferrous sulphate is added to tea it turns jet black. That black color is due to the formation of ferrous tannate, a combination of iron with the tannic acid in the tea. To make ink, tannic acid and ferrous sulphate are put together. (Coffee also has tannic acid, but on account of its black, tarry color it cannot be used for this experiment.)

I showed this experiment to a woman one day, and told her about how her tea reacted with the iron in the food, so that she did not get the proper utilization of this most essential ingredient. I met her a month afterward, and she said, "You know, Mr. Bishop, I haven't touched a drop of tea or coffee since you showed me that experiment. I don't want to make an inkwell out of my stomach." That is what people are doing—they are making inkwells out of their stomachs. I believe a new day will dawn when people become educated to these vital facts. If we could only get our schools and colleges to stress these things and to show the students this better way of life, students would progress much faster, and we would have a happier, healthier nation.

Challenge of a World Task

Mission Problems and Methods

Chapel Building in Mission Lands

(Concluded)

By ROBERT H. PIERSON, *President of the Caribbean Union Mission*

"Stone-Laying" Services

MANY new Adventist companies need a little financial encouragement to help them launch out on a church-building program. To supply this encouragement, and to get our companies out of some of the old shacks and "booths" in which they were worshiping, our British West Indies Union committee approved a "church commencement program."

This program included help from both the union and the local missions. When the local group had procured a suitable plot of land and had collected some of the necessary materials, such as rocks, sand, and timber, the mission organizations stepped in to supply sufficient funds to enable the church to hold a "stone-laying" service. In supplying these funds the union gave approximately one sixth, the local mis-

sion one third, and the local church the balance in cash or kind.

"Stone-laying" services as held in the West Indies are gala occasions and prove to be a real boon in supplying needed funds to erect the walls of the building. Usually these services are held when the foundations have been completed, but some companies prefer to wait until the shell of the building is up. The time of the service is largely dependent upon the immediate need for funds.

When the foundations are laid space is left for as many stones as there are persons or organizations that can be persuaded to "lay them," at rates ranging from two to twenty-five dollars, according to the size of the individual pocketbook. These stones are usually about ten by fifteen inches and two inches thick, and are made from concrete or some soft stone. The name of the person laying the stone is cut into it, and it is held in readiness until the big day arrives.

On the day of the "stone-laying" service a carefully planned program is carried out. In the West Indies sister churches love to provide special items, such as choir numbers, recitations, or other features. Such features help to create a feeling of good fellowship among the churches of the district, and swell the attendance. The program always includes an appropriate sermon, usually presented by one of the local mission or union workers. This provides an excellent opportunity to let the public know of the worldwide scope of our denominational work. On one such occasion the leading man of the parish was so impressed with the work being done that he raised his offering from forty dollars to one thousand dollars. This donation enabled us to complete the roof of the neat little church under construction.

After the program has been finished all the congregation proceeds to the place where the stones are to be "laid." Usually the most important cornerstone is laid first by a prominent person of the community or the mission or union president. Then the congregation goes from one stone to another all the way around the building, each "laying" the stone with his or her name inscribed on it.

Each donor says a few words, usually laying the stone "in the name of the Father, the Son and the Holy Ghost," or to "the honor and glory of God," or with some equally appropriate phraseology. After they have laid the stone in place (usually it is not cemented at this time) they hand in their contribution to the person in charge. In addition to these donations, a general offering is also taken. When all the stones have thus been laid a closing hymn is sung, and the service is brought to a close with the benediction. These services usually net anywhere from one to six hundred dollars, according to the size of the church and the zeal manifested in promoting the program.

"Door- and Window-opening" Services

The dedication service is an outstanding ceremony in the West Indian churches that follows the program of having a "door- and window-opening" ceremony. Because of the peculiar nature of the program our church dedications are held on days other than Sabbath—usually Sunday afternoons, so they will not conflict with services in "first-day" churches. We want all their members to attend too, and to help us financially by "opening" doors and windows.

Just where the plan of "opening" doors and windows on the day of dedication originated I do not know, but it is a good one. Everyone thoroughly enjoys it, and it has brought thousands of dollars into the coffers of the church to help make our buildings more attractive and representative. Here is how it operates:

When the crowd gathers they find themselves locked outside—the doors and windows all closed. At the appointed hour the pastor of the church, the mission director, or the one designated to preside as master of ceremonies calls the meeting to order around the front door. After a few words of welcome, a short prayer, and perhaps a song, the one in charge explains the order and the nature of the service. He then introduces the person who has previously agreed to "open" the front door. Usually this is a prominent person in the community or one of the local missions officers.

After a few appropriate remarks this person unlocks the door and declares the church open. The first to pass in are those who have previously agreed to "open" other doors and the windows. They go in and take their assigned places, and the crowd follows. Then the other doors and windows are opened, usually "to the honor and glory of God," or "in the name of the Father, Son, and Holy Ghost," or with the use of some equally appropriate phrases. Then the usual order of dedication service recommended in the *Church Manual* is followed.

The financial benefit of the "door- and window-opening" service becomes apparent when I tell you that each one taking part pays anywhere from two dollars to twenty-five dollars for the privilege. The amount depends upon the prominence of the door or window and the financial circumstances of the individual. Many times a sister church will "open" a door or a window to help out, and this creates a good feeling of cooperation among the churches.

The funds thus realized, in addition to the offering taken, are used for interior furnishings, an organ, landscaping of the grounds, hymnbooks, or any other local need. It is not uncommon for a little country church to receive well over a hundred dollars to be used in this way.

Perhaps others would like to try some of these methods of raising funds for church building. It is worth a trial.

More About the Tokyo Effort

By B. P. HOFFMAN, Professor
of Bible, Theological Seminary

THE May issue of *MINISTRY* carried an article on evangelism in postwar Japan by Paul H. Eldridge, president of the North Japan Mission, in which he referred briefly to the evangelistic effort held in the city of Tokyo during the closing weeks of 1948. In this effort I joined with him and F. R. Millard, president of the Japan Union Mission, in the heavy responsibility of preaching the Word to men and women who for the most part had had no previous contact with Christianity.

It has been suggested that more details be told with the thought that lessons from the experience might prove of value in similar efforts elsewhere. It will be recognized at once that in this case there had been evidence of a remarkable working of Providence and the operation of the Holy Spirit, by which the attitude of an entire nation toward the Christian message has been reversed, and a preparation made in the hearts of the people that is of more importance than all the planning, timing, staging, and publicity that man can effect.

In the first place, none of the workers engaged in the effort had had any specialized training for large-scale evangelism as it is carried on by city evangelists in America. There was, furthermore, not one worker who was free to devote his entire time and energy to this effort. No preliminary visitation of the people of the city had been done, and no literature was circulated in preparation for it. The only direct personal contacts made were in the form of invitations and announcements sent to several hundreds of persons who were already enrolled in the Bible correspondence course. Aside from this the advertising was limited to posters, handbills, and small ads in the newspapers; but in none of these was there announced anything sensational by way of topics. Only such subjects as "Christianity and Japan," "The Word of God in Japan," "The Kingdom of God," and strictly Biblical topics were used, with no featuring of atomic bombs or scare lines, no predictions or denunciations of what any nation or nations might be doing now or in the future.

Add to this the fact that the time for the meetings was the beginning of the cold and wet of winter, and just prior to the New Year's season, which is the most busy time in the Orient; also that the location was in a badly bombed and burned-out section of the city with torn-up and poorly lighted streets; and that the place of meeting was a but partially restored assembly hall on the fifth floor of a burned-out concrete shell of a school building with no heat and much draftiness. This all totaled up to what would hardly be considered a propitious

outlook for gaining a hearing for the preaching of the gospel.

Earnest and united prayer had been offered by the members of our church on the outskirts of the city, and it was very gratifying on the opening night to be able to welcome and address more than eleven hundred people who climbed the five flights of stairs, and sat attentively in the cold through two hours of singing and preaching. For twenty nights (four nights a week), and counting the rainy nights, the attendance averaged 790, many of these attending regularly throughout the series. The services were begun at six o'clock, so that the people could come directly from their work and not need to go home and come out again in the evening. Because of Tokyo's serious housing shortage resulting from bombing and fire, many who attended lived far out of town, some riding the trains as long as two hours to return home after the meetings.

Tables were placed at the exits where some of our young people offered Bibles and other truth-filled literature for sale. Without any sales promotion from the platform, a total of more than one hundred thousand yen worth of reading matter was purchased. Nearly two thousand new enrollees for the Bible course were secured. About five hundred Bibles and Bible portions and over five hundred hymn-books had been acquired personally, and before the close of the series it seemed that at least half the listeners were bringing their Bibles and trying to follow the reading of the Scriptures used in the sermons. Most of them had never had Bibles before, or any previous experience with Christianity. To afford more opportunity for meeting with and giving special help to those most interested, a period for questions and answers was arranged, beginning an hour before the public meeting. This was well attended, and many serious questions each night led to the further clarification of related problems of doctrine and Christian living.

One night during the series a larger hall in a more easily accessible part of the city was secured; and though the seating capacity there was said to be 2,500, by actual count 3,100 people attended, and there was a sense of deep and earnest response to the direct preaching of the gospel message. More than three fourths of those present indicated, by rising, a desire to follow on to know more of God's message for them. On December 27, the last night of the series, some eight hundred eager seekers after truth were in attendance.

It seemed a most flagrant violation of all true principles of evangelism to stop an effort with such an interest. When the last exhortations had been given, the last hymn sung, and the benediction pronounced, the people lingered, loath to leave. But since we were unable to secure any kind of place in which such meetings could be continued through the coldest part of

winter just ahead, all we could do was to tell them of our church twelve or thirteen miles away, out at Ogikubo, and invite them to the services there. A sufficient number made the crowded train trip to the weekly Sabbath services to make it necessary to hold two Sabbath schools and two preaching services each Sabbath in order to accommodate those who came. More than sixty were immediately enrolled in baptismal classes that met in the church on the different nights of the week. Several groups of these have been baptized and united to the church.

If some even fairly comfortable meeting place could have been provided, and if some experienced soul winner had been available for follow-up work in the heart of this great city, there is no reason to doubt that a new congregation of four or five hundred believers could have been raised up within a few months.

Shorter efforts held in other cities yielded evidence for believing that a similar hunger for the Word of life is quite general throughout this island kingdom, in which formerly the work has seemed difficult and the progress slow. Surely this is a clear instance of what the messenger of the Lord was shown might be expected when the great Master Worker "by His providence . . . prepares the way for His work to be accomplished. . . .

"If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundred-fold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working."—*Testimonies*, vol. 6, p. 24.

We are praying earnestly that His providence may keep these doors open a little while longer, that He will watch over those whose interests have been awakened, and that He will enable His people to hasten to take full advantage of this present favorable opportunity before it is too late, to garner in many more of Tokyo's millions and of the other tens of millions in Japan who wait for the good tidings of salvation and of His kingdom.

Youth Evangelism in Africa

By EDWARD A. TRUMPER, *Bible Teacher, Solusi Training School*

THE South African Union Conference is making great forward strides in the field of evangelism of the youth, both for those of the denomination and for those not yet of our faith, by our Adventist youth wherever they may be found.

For some time we, in the mission fields to the north, have been hearing what has been done in the South African Union, and we have been interested in how it was being accomplished. During my coastal furlough I had the privilege

of spending some of my time in association with the youth work of the union, and gaining an insight into their activities.

The work for youth receives an annual impetus from the youth camps that are conducted in the various fields and conferences of the South African Union. These camps have been of short duration heretofore. It was a real pleasure to me recently to attend the first ten-day Senior youth's camp ever to be held for the youth of the Natal-Transvaal Conference, which takes in Natal, the Transvaal, and the Orange Free State.

This camp was set up on a plan differing somewhat from what I had seen before. It seems to me as though our youth work in general might benefit by adjusting to some of the items of emphasis stressed in this camp.

P. H. Coetzee, Missionary Volunteer secretary of the South African Union Conference, was the chief organizer and the director of the camp. Elder Coetzee has long been active in work for the youth of South Africa, and has recently returned from advanced training in America, where he especially studied our youth work; and he has been very successful in glean- ing, incorporating, and adapting in such a way as to develop a successfully aggressive program of youth work here.

Added to competent direction, the leadership personnel of the camp was certainly "hand picked." It was a case of making every effort to get the best, and of accepting nothing less than the best as workers for this camp. The counselors and instructors were selected from denominational leaders, including representatives from the departments of the conference, a representative of the Voice of Prophecy in Cape Town, available on-coastal-furlough missionaries with past experience in youth work, strong Adventist principals and teachers employed both in our denominational and in government schools, and outstanding lay workers from the various churches. Each one of these was selected for ability in the specialized work he was to do at the camp, but especially for his high spiritual qualifications. It was this leadership foundation upon which the successful work of the camp was founded.

One feature I had never seen in a youth's camp before was a camp pastor or chaplain who had no responsibility but to preach and counsel. This worked very well indeed, and certainly paid dividends in souls won. The director, the counselors, and the instructors did their full part of the spiritual work in an excellent manner, and the addition of the pastor made it possible to coordinate the work of all into good dividends spiritually.

If any program is to be successful, definite organization is needed. A counselors' meeting was held every evening, and the results were seen in the program the following day. It was really more like the workers' meetings we hold

in connection with our large efforts than the counselors' meetings one sometimes sees at a youth's camp.

The spiritual work was so definitely of first interest that other items naturally took subordinate places, and a spiritual atmosphere pervaded them. There was no lessening of the enjoyment or the accomplishments of the camp, but rather an accentuation of them, because the spiritual tone made them more meaningful.

The result of this carefully planned program was success along every line of camp activity, together with a 100 per cent decision for the Lord before the camp closed. Some of the decisions were from backsliders and some from those who had never been Seventh-day Adventists. In most cases the decision was the result not of the final call but of the individual counseling by all the leaders throughout the days of the camp. Those who took their stand for the first time when the call was made were carefully examined to see whether the response was genuine, and it was felt that in every case the stand was completely sincere.

Certainly these camps, conducted as they are, are saving many of our youth for the kingdom of God, as well as being evangelistic for those who may be in attendance who have not been members of our faith before, and the saving of our own young people is certainly evangelism in the highest sense. May we have more camps like this!

Probably the next most important item in the work being done in South Africa is the "Share Your Faith" program. Our South African youth everywhere are learning to work for the souls of those around them, and once on fire, they are doing things definitely indicative of the Holy Spirit's working through them.

This "Share Your Faith" program was given impetus by an effort properly arranged and advertised on one of the evenings of the camp. Well over a hundred non-Adventists were in attendance, and our youth had the thrill of holding such a service, as well as instruction under competent leadership as to how to hold it. They had actually seen the evangelistic "Share Your Faith" program in successful operation, and had been a part of it themselves.

In addition to the camps and the "Share Your Faith" work being done, I know of at least three youth's congresses scheduled to be held in the near future: one is for European youth, to be held near Johannesburg; one is to be held in Cape Town, for the Cape Field, which cares for the Cape colored and Indian work in South Africa; and one is to be at Helderberg College, from which we get our strong colonial workers. Others will undoubtedly be held as they are arranged, and all are designed to be fully as evangelistic as was the Senior camp I attended, and to give real stimulation to the soul-saving ambitions of our South African youth.

There is also in preparation a tour of our churches by the Helderberg College choir. This is with the intention not only of interesting more of our youth for definite training in the work of soulsaving, which is available at Helderberg College, but to show our youth everywhere what can be done by Adventist youth if they will just put on the whole armor and go to work.

Music of the Message

Ideals, Objectives, and Techniques

Gospel Singing Is an Art

By ELMORE J. McMURPHY, *Singing Evangelist, Potomac Conference*

OF ALL the agencies employed to carry the gospel of salvation to mankind none is more effective than the right use of music. Of all the fine arts music is one which we know existed in eternity before time began, "when the morning stars sang together, and all the sons of God shouted for joy." And it will be carried on into eternity after time is no more. Melody and harmony sounded in heaven with the dawn of creation. It will echo and re-echo in the most majestic melodies and richest harmonies when man's salvation and the triumph of Jesus are made complete. Until then, its gentle ministry enhances God's creation with a rare beauty that helps to make our evil earth a bit more like heaven.

Music, however, is the most difficult and fleeting of the arts. The artist with his canvas, brush, and pigment is able to put his art into a permanent form. People may stand before a great painting for many hours if they wish. Its message can gradually sink into the deeps of consciousness. The literary artist creates his lofty poetry, rich with subtle imagery, or pregnant prose that reaches deep into men's hearts. His art too is in permanent form. Anyone who wishes may open the printed page, and peruse it until every nuance of rhyme and rhythm is felt and appreciated, and each shade of meaning has made its impact upon the reader's mind.

These qualities of permanence are entirely missing in music. For one brief moment the musical artist fires the heart of man. The glory of melodic and harmonic beauty floods over him in torrents; then it is gone, to exist no more forever except in the mysterious twilight of man's memory. But, and this is the whole point, if the music is genuine art, the man who truly heard must be forever different.

It is around this center that all musical expression revolves. The technique, the skill, and the virtuosity are all radial to the center. The

complete wheel we may call art. Art needs all the radiating spokes of technique and musical knowledge, but the hub is sincerity. If this is not made central, the circle is out of balance, like an eccentric wheel. Lowell Mason, in his book *Song in Worship*, page 7, has this to say:

"In our hymn service we sometimes address our Maker and sometimes our fellow men, or our song may be meditative; but to whomsoever addressed, or if meditative, the hymn should be of an emotional rather than of an intellectual character, for such an one only can be properly sung. The most devotional and best hymns are of the same general character as prayer; the same elements are found in both. In both we invoke the name of the Lord; in both we adore, confess, supplicate, give thanks, intercede, and ascribe glory, honor and praise. This is all emotional or heart work."

The use of the word *emotion* in this discussion does not imply merely transient sensations, such as rage and mirth, but rather the deep creative urges and fundamental drives that play so large a part in lifting man above the brute creation. We might include, as well, those finer spiritual sensitivities that distinguish the creative soul from the unfeeling clod.

In this sense art is largely emotional. Scholarship is intellectual. Because music is essentially a thing of the emotions, it follows that it must proceed from the emotions of the performer to those of the auditor. It is logical that any expression which proceeds from such a deep point in a man must be genuine, or the mendacity will be instantly evident.

THIS is not to say, however, that artistic singing requires only the elements of sincerity and conviction to make it acceptable. Careful tutoring and diligent practice cannot be replaced, but many times the performance of the sincere but untutored singer of pleasing natural voice does a far greater work than that of the trained man who has no convictions.

In pastoral work in the Middle West it was my privilege to hold regular services in one of the State prisons. On the occasion of my first service I arrived before the close of Sabbath school. The final musical number was a vocal solo by one of the inmates. This untutored and unlettered man sang the simple gospel song "Where He Leads Me I Will Follow." The audience was profoundly moved. He sang without instrumental accompaniment. His diction was hindered by a foreign tongue, and there was nothing in the way of tone that one could call beautiful; but when he had finished I saw many of those hardened men drying their eyes with the backs of their hands.

I later learned the singer's story. He was serving a life sentence for murder. Because of good behavior, however, his name was to appear before the parole board. The Catholic chaplain heard that this man was coming to our services. He called this brother into his office, and told him that unless he forsook the

Adventist meetings, it would not go well with him when the parole board met. Following his Saviour, as he pledged in that song, cost Antonio an extra twelve long months in prison. It is just that kind of sincerity and conviction that brings a song to life, and breathes fire and vitality into its fiber.

Effectiveness in soul winning is of primary concern in the use of gospel songs and hymns. When used as solos they must be sung in a manner that will not detract from their directness of appeal. In any case a song that is worth singing is capable of standing on its own without a lot of theatrical drapery. Some soloists seem to have the unfortunate idea that gospel music needs dressing up before it is palatable to the public. The message of many beautiful songs is obscured by overdone gestures.

If the heart of the soloist has been touched and warmed by the love of God, if he genuinely feels the message of his song, if he allows himself to be moved by his own performance, his emotional intensity will be reflected in his tone quality alone, and his audience will not fail to respond.

In the study of a gospel song the words are of paramount importance. These should be so well in mind that the soloist can sing them without fear of what is coming next. Only by a thorough knowledge of his song can he put his mind and heart completely into what he is doing.

"Tell Me the Story of Jesus," by Fanny Crosby, is one of the simpler gospel songs. This much should be sung in a subdued and meditative manner:

"Tell me the story of Jesus,
Write on my heart every word,
Tell me the story most precious,
Sweetest that ever was heard."

When the fifth line is reached the mood changes rather abruptly. Here is a picture of the angel host singing as they welcome the birth of Jesus. It should be sung joyously, radiantly, with full voice:

"Tell how the angels, in chorus,
Sang as they welcomed His birth,
Glory to God in the highest,
Peace and good tidings to earth."

The second stanza sketches in the desperate struggle with the tempter in the desert, and might be indicated vocally by a quiet kind of intensity which emphasizes the dramatic quality of the consonants and concludes with a frank avowal of triumph.

"Fasting, alone in the desert,
Tell of the days that He passed,
How for our sins He was tempted,
Yet was triumphant at last."

The third stanza might begin *mezzo forte*.

"Tell of the cross where they nailed Him,
Writhing in anguish and pain;
Tell of the grave where they laid Him,
Tell how He liveth again."

Sing this with a deep intensity, emphasizing

the consonants. As it is sung let the imagination play over the scenes the poem describes. This is very important. The singer must visualize the scene in his imagination, and feel it before he can sing it with power. The last part of the third stanza should be sung quietly and tenderly. The refrain should always be sung simply and in a prayerful attitude.

"Face to Face" is another number that could be used considerably more than it is. In the first place, and this should apply to all solo work, the song should be transposed to a key that is comfortable for the individual's vocal range. Before the singer will be able to present this song with all the artistry and depth of emotion required, he must search his own heart, and find that the greatest longing of his life is the desire to see his Saviour face to face.

The refrain in this hymn should always be sung joyously, with a decided note of triumph. This would also be the way each stanza ends, but the various parts of the stanzas will be colored by the particular experience which is being described. For example, the second one begins, "Only faintly now I see Him, with the darkening veil between." This should be done in a quiet, subdued manner, with a gradual crescendo through the remainder of the stanza, which says, "But a blessed day is coming, when His glory shall be seen." The third stanza is radiant with hope. The fourth can be almost overwhelming. Here one stands face to face with the reality of Jesus' presence. This should carry the soloist completely out of himself, as in imagination he stands in glory with his beloved Lord whom he has longed to see these many years.

In any consideration of interpretation most people are inclined to think in terms of loudness or softness. This is only the beginning. The force of the words, the tempo, the dynamics, the background against which the song is sung, as well as the purpose for which it is done—all have their influence upon the success of the soloist's work.

The force of the words have already been considered in some detail. The matter of tempo also needs careful study. A song of a meditative character must of necessity have a somewhat slower tempo than a song of praise or rejoicing, but never should the tempo be allowed to drag until there is no life or movement in the production. The danger of singing a contemplative type of song too slowly is usually much greater than the risk of singing it too rapidly. No matter what the rate of tempo, there should be in every song a definite sense of movement, of progression, a feeling that the song is going somewhere.

This can be accomplished by means of a certain regularity in the rhythm. A metronomic type of rhythm is not necessary, only one which stays within the boundaries of good taste. There are places in every song where the basic

tempo will be accelerated or retarded as the mood of the words suggest. In no case should one go to extremes in either direction merely for the sake of effect. Too many times gospel singing is ruined by a singer who insists on landing upon a note that shows off his voice to particular advantage and staying there until people of good taste are offended. One should feel that the rhythm is a flexible constituent of the song; it can be stretched a little one way or contracted a little the other, but never so much as to pull the composition out of shape.

Far too much gospel singing lacks character. Too many times it is nothing more than sweet words set to a sweet melody and sung by a sweet voice, without any individuality or attempt at forceful interpretation. Singing must serve a much greater purpose. It must reach down into human lives beyond the point reached by mere words.

No human instrumentality can penetrate more deeply or induce a more profound sense of one's own sinfulness. Listening to a singer who is aware of his work and who is being used by the Holy Spirit can be a very searching experience. Never should the evangelistic or church singer feel that his work is unimportant. Never should his singing degenerate to the level of mere entertainment. People must be made forever different because they heard him sing.

There is no royal road to effective singing. It is loaded with painstaking practice, work, and self-discipline. It demands vital living, positive thinking, and consecrated purpose. The singer must be dynamically aware of beauty and ugliness, joy and sorrow, pathos and radiant experience. He must live life at its highest and best. He must spend time with his tools, time with his instrument, and above all, time with his God.

Why We Need Gospel Songs

By HOMER RODEHEAVER, *Gospel Singer and Composer, Winona Lake, Indiana*

MANY ministers come to me asking advice as to what might be done to improve the musical departments of their churches. Usually the music is too high in grade, rather than low.

Most churches select their music committee from among the ultra-musical folks of the congregation. They select their choir leader and organist, and insist on a musical program fitting their musical understanding and appreciation. While a minister is longing for music that will create an atmosphere in which he can do his best preaching, the music committee, the organist, and the choir director are thinking of music that will meet the approval of the trained musical people of their congregation and community.

Many of them never think of making the

music a real part of the worship of the church. But they want it to be of such grade and character, carrying the names of such composers, that when their programs are printed in the papers, theirs will be more attractive than some other church in the community.

In other instances many of the musical programs are built for entertainment rather than for worship.

Some of our critics of gospel songs have picked out numbers for censure that seem to them ridiculous and foolish. We will admit that some of the songs have been below par, but we can go to the musical programs of many churches and pick out anthems which they have used that are just as weak, ridiculous, and foolish as any gospel songs ever written.

I believe the church should attain the world's highest standards of music. I believe our singers should study oratorios and the great classics. I believe we should use the great music in our churches when we have choirs that can sing the music. But I believe we can find a happy medium with the use of lovely hymns of the church, and at the same time make room for beautiful gospel songs, and in that way create an atmosphere which will be helpful to the minister and to the congregation as well.

I love the great hymns of the church. I love the oratorio. But when a church sings nothing but music of this kind, the average layman gets musical indigestion.

We printed a special series of gospel songs in sheet form with more elaborate accompaniment and more artistically arranged than is possible in the songbook. I sent some of these to a very prominent singer in one of the churches on Fifth Avenue in New York. This woman wrote and thanked me for them and said, "Mr. Rodeheaver, I have been singing some of these lovely gospel songs; and for the first time in my life people have been waiting for me at the foot of the choir stairway to thank me for the song with tears in their eyes."

The place and purpose of the gospel song in worship may be illustrated by this story. In the city of Denver I went to play the trombone and sing for the people in a tuberculosis sanatorium. One of the nurses said to me, "Mr. Rodeheaver, would you go in and speak to a very sick patient on the upper balcony? I am afraid he cannot live very long." I went, of course, and found there a Swede who had been a big muscular man, but now was wasted by the ravages of that dread disease.

As I talked to him he seemed bitter and sad. He explained to me that all his friends had forgotten him. They had not even sent him postal cards or letters there at the sanatorium. I said, "Well, the friends here forget easily, but there is one friend who never forgets."

He asked, "Who is that?"

I said, "Jesus Christ, my Saviour and yours, and if you let Him be, my friend and yours."

"I don't know about that," he replied.

Then I said, "Let me tell you about Him." I took my little Testament out of my pocket, read him some of the great, rich promises; and before very long he gave me his hand and said he would accept the Christ as his personal Saviour. Then I sang for him the song "Jesus Remembers When the World Forgets."

The next morning the nurse called me and said, "Mr. Rodeheaver, your big Swede went out about two o'clock this morning to meet that Friend you introduced him to; but he went out with a look of hope instead of despair and disappointment on his face—a look of expectancy, because he had found a Friend who would never forget."

Now, as much as we love the great anthems, do you know one that would have brought a message of comfort and peace to a man at a time and place like this? That is why we need more gospel songs in our church programs—because there are always anxious, burdened hearts in every audience.

The Association Forum

Discussions on Methods and Problems

Candles at Church Rites

EDITOR, THE MINISTRY:

Should we burn candles at our baptismal services? Such a practice would be perfectly consistent with the insidious and alarmingly increasing practice of burning candles at weddings.

Many good people erroneously conclude that the use of candles in religious services had its beginning in the sanctuary erected by Moses in the wilderness. Was there not a golden candlestick in the first apartment? It is true that an unfortunate translation describes the seven-branched lamp holder as a "candlestick." But there were no candles in Jewish religious services until comparatively modern times, according to the *Jewish Encyclopedia*, volume 6, pages 517, 518.

Whence came the use of candles in religious observances? Taken from pagan festivals and rituals, candles insidiously found their way into Christian worship as the church lost the simplicity and devotion of apostolic times. As early as A.D. 200 Tertullian inveighed against the burning of lamps and the hanging of wreaths in honor of the gods. Lactantius (A.D. 300), exposing the folly of the heathen worship, exclaimed, "They kindle lights to Him as though He were in darkness." The *Schaff-Herzog Encyclopedia of Religious Knowledge*, in volume 1, declares:

"Candles, use of, in divine service. There is no trace of their use during the first three centuries; for Lactantius (250-330) says, 'If they (the heathen) would contemplate that heavenly light which we call the sun, they will at once perceive how God has no need of their candles, who has Himself given so clear and bright a light for the use of man. . . . Is that man therefore to be thought in his senses, who presents the light of candles and torches as an offering to Him who is the Author and Giver of light?' (*Div. Inst.*, VI, 2.)"—Page 383.

Lactantius, himself a convert from heathenism, understood clearly the place of candles in heathen worship. The *Encyclopedia of Religion and Ethics*, volume 3, page 188, goes on to say:

"We may take it as established beyond dispute that there was no ceremonial use of candles or lamps in Christian worship or in churches for the first three centuries. Up to that time the spiritual simplicity of worship as well as the strong antagonism to heathen customs which characterized the early days still continued, and found expression in occasional protests against the corrupting effect of heathen customs."

But candles, along with many another accessory of heathen worship, found their way into the church in the days of the great apostasy. Jerome wrote of the practice of burning candles during the reading of the Gospel throughout the Eastern churches. By the end of the fourth century, according to Chrysostom, candles burning on the altars of churches was a usual sight. Candlemas, a Christianized pagan festival, was dedicated to Mary. This ancient feast required the purification of the whole house in anticipation of the return of the sun, and by lighting candles and torches, in memory of Ceres searching for Proserpina.

These historic explanations of the use of candles in church services reveal their origin in heathen worship. Along with other pagan customs they were adopted by Rome, and in these later years have found their way into Protestant church services. An attractive brochure distributed by a candle manufacturer declares, "The presence of candles in churches is as natural and appropriate as is the symbol of the cross," and outlines the many uses of candles in religious services.

No doubt candlelight weddings in Seventh-day Adventist churches have come about innocently enough. But remember, the church of Rome features not only marriage candles but also baptismal candles and burial candles. If we are to follow their example, we must use only wax candles. Stearine or tallow candles simply will not do. How far are we to go in this candle burning?

At one of the Autumn Councils of the General Conference Committee careful and prayerful consideration was given to the tendency in some places to make Seventh-day Adventist weddings as much like those of the world as possible. It was the consensus of the council that we should hold to Christian simplicity in wedding services. So the following action was voted:

The Ministry, January, 1950

"WHEREAS, There is appearing in the church an unwholesome trend toward elaborate and costly weddings, patterned after the extravagance of the world, and often creating a spirit of emulation or rivalry, all of which is decidedly at variance with that simplicity that should characterize the practices of the remnant church and the performance of its rites and ceremonies; and,

"WHEREAS, The ministry of our church has a solemn and inescapable duty in relation to this trend, which should be exercised in public admonition and private counsel; therefore,

"Resolved, That this Council hereby registers its disapproval of elaborate or costly marriage ceremonies in our churches or in the homes of our people, as contrary to the spirit of the gospel, particularly in these remnant hours of time, and by this action asks our ministers to exert their influence against this unwholesome trend by personal counsel and public admonition; and, further,

"Resolved, That we request the *Review* and the *Ministry* and our union papers to print articles for the church and the workers, as an educational measure in harmony with this objective; and that our union conference papers be requested to delete such expressions in their printed reports of weddings as would tend to perpetuate these extravagances."—Autumn Council, Battle Creek, Michigan, Oct. 17-25, 1933.

Marriage and the Sabbath are the two reminders of Edenic purity left in the world today. Seventh-day Adventists should stand for the proper celebration of either and both. But the adversary of God and God's people is tireless, and unless constant vigilance is practiced, we will allow his devices to creep into these sacred things. We of the ministry should stand as watchmen to guard our people from these evil trends.

J. A. STEVENS. [Secretary
of the Sabbath School Department.]

The Field Says

Echoes From Our Letter Bag

Padded Carpets, Quiet Tongues

EDITOR, THE MINISTRY:

In a large Seventh-day Adventist church the pastor recently presented to his parishioners a plan whereby the tiled floor of the sloping aisles and balcony ramp and the front and back passageways of the church could be carpeted. Many a young person beamed at the thought of being able to walk down a carpeted balcony ramp without fear of slipping, and the aged nodded assent to paying their share of the cost of the carpet in order to be relieved of the dread of losing footing on the sleek floor of the aisles.

Most of the congregation felt that the safety provided by such carpets justified the expense. However, the quieting effect of the carpet was another major benefit. Now when Johnny comes running back to Mother, he'll not go click! click! click! Some will say, of course,

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"If Johnny were properly trained, he wouldn't be running in a church," and they are doubtless right. Then in the next breath someone will add, "And the crying and jabbering babies! If they were mine, I'd——" Then follows an effusion on proper church conduct with respect to mothers and their babies and little children—this while the pastor is announcing his opening text.

All this may be very true, but it has not touched the most disconcerting and most unpardonable malpractice in the house of God. We can go to a costly and beautiful church to worship. We can carpet that church so that the sloping aisles are safe for even the tottering. We can silence all footfalls by making these carpets so heavy and well padded that the soft flutter of angel wings can almost be heard. But we shall never hear the still small voice speaking to us as long as we sit in church and catch up on the latest home-town news, or—at times with gum-chewing tongues—chatter about Sally's latest "date."

Carpets we need, but we need quiet tongues and listening hearts more.

LINNIE L. KEITH. [Instructor in English, Washington Missionary College.]

Unusual Opening Provided

EDITOR, THE MINISTRY:

Upon my arrival in northern Michigan I was confronted with an unusual request. The Petoskey, Michigan, Evangelical and Reformed church (a branch of the organization which recently united with the Congregational Church) was without a pastor, and wanted me to fill in for a few Sundays until their new minister arrived. I gladly accepted, after consulting my conference president.

Thus began an experience which lasted for several months, and which has made many new friends for our church. Word has spread from members of the Evangelical and Reformed church to their many friends in the popular churches, that an almost unbelievable thing had happened—an Adventist minister had preached fourteen times without even one sermon on the subject of the fourth commandment. Here are titles of some of the sermons used:

1. Isaiah's Great Vision. (Isa. 6:1-8.)
2. Come Thou and All Thy House (the importance, privilege, and duties of parenthood).
3. From Slave Boy to Evangelist (the story of Philemon).
4. The Resurrection of Jesus.
5. Soldiers and Exploits (an exposition of 1 Corinthians 16:13).
6. Wanted, Demonstrators (an appeal to live the Christian life).
7. And the Disciples Were Called Christians First at Antioch (a message on the deeper meanings of being called a Christian).
8. Jesus, Our Friend, Helper, and Only Saviour Today.

During this period of my ministry to them I was treated as though I was their own pastor. I was accepted so completely into their fellowship that on Easter Sunday I led out in the communion service. Although I was very careful not to offend by any open preaching of doctrine, I found it possible in every sermon judiciously to place before them seeds of truth, which I trust the Spirit will cause to develop.

Fellow Adventist ministers, the time has come for us to be more friendly with those not of our faith, more willing to take some place in community life, and to let our voices be heard preaching Christ as the answer to men's problems today. If we do these things, I believe we will find people more ready and willing to consider the great message God desires to give through us.

DWIGHT S. WALLACK, [District Pastor, Petoskey, Michigan.]

To Those Who Write

EDITOR, THE MINISTRY:

The minister of the pen, just as the minister of the gospel, finds his marching orders in the Word. "Write thee all the words that I have spoken unto thee in a book." Jer. 30:2. And in the words of that commission is set forth the first and most essential qualification of the gospel writer. He must have something to say. And what he has to say should be something that God has spoken to his heart.

He who writes out of his own experience, and writes what God has spoken to Him in that experience, is more successful in reaching hearts than the one who writes out of books, with a set of rules before him. I would not underestimate the value of education and books and rules. Study and preparation are of extreme importance. But the writer, like the minister, will find his most stirring messages on his knees.

One of the greatest problems in the ministry of the pen is to keep the reader reading until he finds out what you have to say. We need freshness and originality in presentation. You may wish to write on the subject of prayer. But if you begin by saying, "One of the most important things in the Christian life is prayer," all too many of your readers will decide that the most important thing they have to do at the moment is to turn the page. You may spend hours in preparing good material. But what if the reader does not read?

Here again time spent with God is the best answer, for there is no better place to find not only your message but fresh, original ways of presenting it than in the prayer chamber.

The work of a stenographer is to prepare the words and ideas of her employer. The work of a gospel writer is a sacred work; and in its highest aspects, it may become a little like the work of a stenographer—if he lives close

enough to God to hear Him speak. His power for good is dependent upon the closeness of his communion with God.

Ministers of the pen, take with you this promise, found in Proverbs 16:3: "Commit thy works unto the Lord, and thy thoughts shall be established." MARJORIE LEWIS LLOYD, Oakland, California.

The Price of Leadership

EDITOR, THE MINISTRY:

My wife and I were conversing together a few months ago. With eyes dampened by tears, she said, "Why is it people are so considerate of others, carrying them on pillows for fear of hurting their feelings, but some way or other they seem to forget that we also have feelings?" I could only answer by saying, "Well, I presume that is simply another price of leadership."

My wife and I are not old. Circumstances rather than talent have been the cause of my having carried administrative responsibilities from the time of our marriage till now. These responsibilities have been much heavier during the past two years. We do not have the respect due gray hairs. All we have to offer is hard work and a love for the people for whom we are laboring.

The price paid for what some may consider the honor of leadership seems at times rather high, and leaders sometimes wonder whether it is worth while. Their faults are discussed and thrashed over by all. Their virtues are warped into unknown qualities of dishonor. Not by all, of course, but at least by those who talk the most, and therefore see to it that wide publicity is given.

But after all, leaders are only human—flesh and blood—with human weaknesses, subject to physical exhaustion as well as to mental and nervous strain. They like comradeship and the love and confidence of their fellow men. "He can take it," or, "What difference does it make to him?" may be the attitude toward a leader. He may carry it off with a smile, but this does not express the feelings and the turmoil that may be going on inside.

Too often a leader is considered to be a slacker if after a strenuous week end he is not in the office all day Monday. He is shiftless if in the midst of a nerve-straining experience he overlooks some detail, or may be lenient with some worker. He is "hard-boiled" if he asks someone to desist from a course he feels is wrong.

His every act is under suspicion. He must have a motive for every decision, but this motive is often misinterpreted. He prays, and feels God's guiding hand in some particular line, only to find that in carrying it out he is accused of willful misdemeanor.

Sabbaths are not his to give to his family.

Office hours are not his own or his family's. Evenings are public property, even after several weeks' absence on duty trips.

He is expected to defend but not be defended. He is expected to heal others' wounds while wounds are being inflicted on him. He is to comfort others while mourning himself.

And so he asks himself, "Can I take it?" Two paths lie ahead. One is that of becoming embittered, and retaliating while licking his wounds. The other is that of developing a tougher, or perhaps a mellow, surface and patiently continuing in the path he considers his duty. Which will it be in your case? By God's grace may it be the latter.

A FOREIGN MISSION DIRECTOR.

A Survey of Your Candid Answers

SOME time ago we asked you to express your frank opinions on the contents of THE MINISTRY, and gave you the opportunity to make suggestions as to how we could serve you more effectively. Eleven questions were asked. Here is a summary of the answers.

1. *How long have you read THE MINISTRY?*

The answers to this question, of course, depended somewhat on the age and experience of the worker. There were varying answers, all the way from "just started," to "since the beginning." (THE MINISTRY was first published in 1928.) Fourteen per cent of those who replied had read the journal during the whole twenty-one years of its existence.

2. *How many people besides yourself read your copy?*

By far the majority of those who answered, or 84 per cent, indicated that one other person read their copy of THE MINISTRY (probably the minister's wife).

3. *Where do you turn first when you read THE MINISTRY?*

One fifth, or 20 per cent, started "at the beginning," or with the Notes and Notices on page 2. A close runner-up was the back page (Editorial Postscripts, with 18 per cent). It seems that many people read THE MINISTRY as they read their newspapers, by starting at the back and leafing forward. Ranging next in terms of popularity are these departments, as first read: Evangelistic Objectives and Techniques, Editorial Keynotes, Bible Instructor Council, Kindly Correctives, Pulpit and Study, Pastoral Procedures, Larger Outlook, Religious Press. One down-to-earth man admitted that he turned to the Purchasing Bureau ad first thing. (Mr. Knight, take notice!)

Of course, even though some may skip about and read various departments first, that may not be a true indication as to which departments are the most read or preferred. The poll indicates that the majority start at page one and read right through, so they are willing to "take it as it comes."

The next question is akin to this one in a way, but more revealing.

4. *Indicate your three favorite departments in order of preference.*

Here Evangelistic Techniques stands highest on the list, with Pastoral Procedures running a close second. Larger Outlook came in third. (We're a bit surprised at that, because this is an unpredictable department in which we put more or less miscellaneous material.) Editorial Keynotes came fourth. Bible Instructor Council and Pulpit and Study tied for fifth place, with Health Evangelism trailing not far behind.

One reader claimed "all" for his favorite department, and one said his was the advertisements. (Again, advertisers, take notice!)

5. *What other features would you like to see THE MINISTRY include?*

On this question a great many suggestions were made which have been turned over to the editor for further study. There was an enthusiastic response to our "feeler" regarding a column for the minister's wife, and a department on better speech. We have already started these two departments, and have been using them as often as we have been able to obtain material.

6. *If you had to pay the subscription price yourself, would you subscribe?*

More than 93 per cent of those who responded went on record as being willing to pay for their own subscription. We thank you! Four people were "not sure," and only one said a definite "No!"

7. *Do you read the journal from cover to cover each month, or scan the articles and read only those that look interesting?*

About 67 per cent read the journal from cover to cover, or tried to read all as time per-

mitted; 23 per cent scanned or read the most interesting articles.

8. *Do you prefer having the magazine divided up into sections or departments (as is), or would you prefer having the journal more of a general nature?*

The great preponderance of votes here was for departments ("as is"), with only two dissenting votes for the magazine to be of a general nature. One said it was "immaterial" to him.

9. *Do you suggest having the articles written chiefly by General and union conference men, or by local workers, or a combination of both?*

Here again the overwhelming vote was for the present arrangement—articles by both General and local men. Only six votes were cast for a different arrangement.

10. *What other religious magazines do you subscribe to, in addition to our denominational periodicals?*

According to our survey, not a great many of our workers are reading other than denominational periodicals. This is not necessarily a reflection on their efficiency, however, as many doubtless rely heavily on THE MINISTRY itself, which carries brief extracts each month from all the leading religious journals (in the Religious Press section).

Of those who subscribe to non-Adventist journals, the *Converted Catholic* was the most widely read, with *Christian Century* coming next, *Pulpit Digest* third, and *Christian Herald* fourth.

11. *Remarks.* A great many "bouquets" were handed to us in this section, and we are printing some of the best in this issue of THE MINISTRY.

Signing the name was optional, but nearly all signed.

M. H. T.

Extracts From Letters and From Questionnaires to Readers

MEDIUM OF EXCHANGE.—I appreciate THE MINISTRY magazine more every year. It fills the bill for a good medium of exchange of ideas among the ministry of the Advent Movement. When the magazine comes I usually lay everything else aside, and devote an hour to reading it. In a day or so I have it all read and marked for future reference.—E. H. KNAUFT, President, Alpine Conference, Austria.

A REAL OASIS.—THE MINISTRY keeps me in touch with those I have worked with in the past, and helps me to keep abreast with world trends and conditions in the religious world. Here in the country of Ecuador where the Roman Church still has a strong hand, and where the work has gone so slowly. THE MINISTRY is a real oasis. I would not be without it if I never received it as a gift. To me it is a must for any of our denominational workers, either regular or lay workers.—DALE M. INGERSOLL, Secretary-Treasurer, Ecuador Mission.

ABOVE ALL.—I like THE MINISTRY above all our papers.—D. H. JOSHUA, India.

UNTOLD VALUE.—THE MINISTRY has proved of untold help to me in each avenue of my service for Christ. It is a *must* in my reading.—JOSEPH COLLINS, Evangelist, New South Wales, Australia.

MOST HELPFUL.—THE MINISTRY is easily the most helpful periodical that comes to my desk.—T. K. LUDGATE, Bible Teacher, Helderberg College, South Africa.

DOES NOT SCAN.—THE MINISTRY is one magazine which I do not scan. I read every line of it, and thoroughly enjoy it.—J. J. DOLLINGER, Portland, Oregon.

THE BEST.—Not only have I enjoyed reading each issue of THE MINISTRY, but I have also found this periodical helpful personally in my work. It is the best of its kind in circulation, and in my opinion its present setup cannot be improved upon much.—E. A. REYE, Evangelist, Queensland, Australia.

IMPORTANT PLACE.—THE MINISTRY is an excellent journal, filling an increasingly important place among

our workers.—E. D. HANSON, President, South African Union.

SOURCE OF INSPIRATION.—THE MINISTRY has ever been a source of inspiration in my work.—A. J. DICKAY, District Leader, Nigeria, West Africa.

UNITY OF PURPOSE.—Through these few years I feel that THE MINISTRY has had a definite part in my development and inspiration. More and more I am convinced that THE MINISTRY has and will play a very important part in bringing unity of purpose and outlook as this great movement goes triumphantly onward.—J. M. MERSHON, Winona, Minnesota.

NEAR PERFECTION.—Your magazine is excellent. You are even on the way toward perfection by following best suggestions from all.—R. L. KLINGBELL, Aruba, Netherlands, West Indies.

BEST PERIODICAL.—THE MINISTRY is the best periodical that comes to my home.—V. H. COOPER, Pastor-Evangelist, York, England.

ONLY ONE REGRET.—Words would fail to express my gratitude for THE MINISTRY. My only regret is that I did not start reading before.—LESLIE HUNTER, Teacher, Cape Province, South Africa.

LOVED AND TREASURED.—I love THE MINISTRY. I treasure each copy very highly.—JOHN ROBERTS, Trinidad, B.W.I.

A STIMULUS.—THE MINISTRY is most helpful as it covers such a good variety of subjects. It has a stimulating effect in my work as a lay preacher.—ERNEST G. WOOD, Newcastle, England.

INDISPENSABLE.—I enjoy THE MINISTRY. Do not know what I would do without it.—B. J. SAVAGE, Oceanside, California.

FILLS A PLACE.—THE MINISTRY fills a place in my reading program that could not be replaced.—E. A. BRODEUR, Associate Publishing Department Secretary, Georgia-Cumberland Conference.

SPIRITUAL TONIC.—THE MINISTRY gives me a spiritual tonic.—XAVIER BUTLER, Topeka, Kansas.

INSPIRING EXCHANGE.—THE MINISTRY is an inspiring workers' get-together and thought exchange.—OLETA BUTCHER, Bible Instructor, Los Angeles, California.

GREATLY APPRECIATED.—I really enjoy and appreciate this paper more than I can express!—J. R. SPANGLER, District Leader, Sarasota, Florida.

A BUILDER.—THE MINISTRY is a builder and a lifter. I especially appreciate the counsel and warnings by the editor.—MITCHELL R. GARRETT, Pastor-Evangelist, Tampa, Florida.

MEDIUM OF EXCHANGE.—THE MINISTRY magazine is fulfilling its mission as a medium of exchange. I like it.—A. T. BIDWELL, Waycross, Georgia.

NEXT TO SCHOOLS.—Next to what our schools contributed, THE MINISTRY has done the most in helping me in my ministry.—D. L. MICHAEL, Kingston, Ontario, Canada.

MOST VALUABLE.—THE MINISTRY is of more value in my daily tasks than any other single publication.—ARLYN D. STEWART, Assistant Pastor, San Diego, California.

REAL ENCOURAGEMENT.—THE MINISTRY is a source of real encouragement to me. I would hate to be without it.—ROY B. THURMON, Pastor, Lakeland, Florida.

PASS IT AROUND.—I get more good out of THE MINISTRY than any other magazine. I guess I am prejudiced—I just wish some of my fellow Protestant ministers could have it too.—F. C. WYMAN, E. Stanwood, Washington.

NEVER MISSES.—I never miss looking over every issue of THE MINISTRY. It has proved a stabilizing

factor in my work.—DONALD R. LOUTZENHISER, Pastor, Susanville, California.

WORKER NECESSITY.—I find THE MINISTRY a fine journal, and consider that it is a necessity in every worker's home.—W. DUNCAN EVA, Southern African Division.

VITAL FACTOR.—I think THE MINISTRY magazine is vital in helping me to keep up to date in His work.—W. D. FLEMING, District Leader, Long Beach, Mississippi.

HEAVENLY DEW.—Since my graduation from Helderberg College in 1929 I have been getting THE MINISTRY, and I cannot conceive what would have happened to me without this heavenly dew. I have bound my copies into books for the years, and I use these for reference and restudy.—J. J. B. COMBRINCK, Johannesburg, South Africa.

HIGH IDEALS.—I look forward to the arrival of each copy with great pleasure, and wish the high ideals here expressed were oftener seen among us.—GARFIELD NEWMAN, Pastor, British Honduras.

INDISPENSABLE.—THE MINISTRY is indispensable.—A. J. CAMPBELL, Central New Guinea.

WELCOME FRIEND.—THE MINISTRY is a welcome friend. I appreciate its broad scope of interest.—R. W. SHORTER, Pastor, Surat, India.

WORDS FAIL.—I appreciate THE MINISTRY more than I can say. I find it most helpful and instructive.—HELENA K. LEWIS, Retired Departmental Worker, Australia.

Literature Evangelism

"The Right Arm of Our Strength"

God Bless Our Colporteurs!

By W. P. LOCKWOOD, Pastor-
Evangelist, Charlotte, North Carolina

ONE day I received a notice from the 20th Century Bible School that a Mrs. Sifford had completed her lessons, and desired to be visited by one of the workers. I went to her home, and introduced myself as a representative of the Bible school, and found that she was very much interested in the message. She told me that one day as she was visiting her mother-in-law, a colporteur came and sold them the book *Bible Readings for the Home*. He also left an enrollment card for the 20th Century Bible School. She enrolled in the Bible course, and read the book *Bible Readings*, and her husband read it also. They had become convinced that this was the truth.

I immediately began giving them Bible studies and answering their questions. I had to do this because her husband had not taken the course, and was not so familiar with the message as she was. But after studying for a time both of them enthusiastically embraced the truth, and were baptized.

Mr. Sifford immediately began to lay plans to take the ministerial course. He was a veteran of World War II. While he was riding in a jeep

with six others, they hit a land mine which exploded and killed all the men but him, and it burned him severely. With his clothes on fire he managed to crawl to a barrel of rain water that was near by, and extinguish the fire. In looking back upon this experience he felt very definitely that the hand of God had intervened, and spared his life. Therefore, he felt that God had a work for him to do. At the present time he has spent two years in college preparing for the ministry.

Soon after his baptism he began to work for the conversion of his father and mother. I went over to their home, and gave them Bible studies, and have since baptized his father. He is one of our deacons in the church at present. It has been thrilling to see how God has used the colporteur ministry and the 20th Century Bible School to bring into the truth not only these souls but also many others who have had similar experiences. May God bless our colporteurs!

We urge our **MINISTRY** family to read carefully all advertisements, to patronize our advertisers, and to mention **THE MINISTRY** when writing them concerning their advertisements.

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Ancient Hebrew Scrolls

(Continued from page 8)

Two of these, from one manuscript regarded as about the same age as the Isaiah, contain part of chapter 3. The third contains portions of two columns, chapters 1 and 2, including the spot where the Aramaic section of Daniel begins. On these fragments are found the names Daniel, Shadrach, Meshach, and Abednego. So far as can be judged by these excerpts, the text of Daniel in the second century B.C. was essentially the same as we have it today, the chief differences, as in the case of Isaiah, being in the spelling.

It is true that some still question the antiquity of these Dead Sea scrolls, notably Dr. Solomon Zeitlin (professor of rabbinical literature in Dropsie College). But the fact that prominent scholars in America, England, and Palestine concur in dating the writing, and that the dating of the pottery from the cave agrees with the same conclusions, has largely allayed the early doubts. If the present estimates of the experts who have examined the manuscripts are correct, this Isaiah scroll and the fragments of Daniel and of other books of the Bible, not only give us glimpses of the Hebrew Old Testament more than two thousand years ago, but also bear testimony in these latter days to the marvelous way in which the text of the Word of God has been preserved through the ages.

*The progressive accounts of the finding of these scrolls and of the excavation of the cave, as well as first reports on their contents and significance, are published in the *Bulletin of the American Schools of Oriental Research*, numbers 110-115 (April, October, and December, 1948, February, April, and October, 1949); and in their popular journal *The Biblical Archaeologist*, volume 11, numbers 2, 3, and volume 12, numbers 1-3 (May, September, 1948, and February, May, and September, 1949). For Zeitlin's objections and Albright's replies see *The Jewish Quarterly Review*, January, April, and July, 1949, and the October issue of the *Bulletin*.

The Biblical Archaeologist should be of interest to ministers, for it is published quarterly "to meet the need for a readable, nontechnical, yet thoroughly reliable account of archaeological discoveries as they are related to the Bible." (Drawer 93A, Yale Station, New Haven, Conn., 50 cents a year; back copies, \$1.00 per volume.)—EDITOR.



GIVE GOD CREDIT.—The story is told of a young theological student who one day came to Mr. Spurgeon, telling him that the Bible contained some verses which he could not understand, and about which he was very much worried. To this the noted man of God replied: "Young man, allow me to give you this word of advice: You must expect to give God credit for knowing some things which you do not understand."

The young student took the words of wisdom to heart.—*Gospel Minister*, June 3, 1948.

The Religious Press

Valuable Current Excerpts

BIBLE AND CATHOLICS.—One of a series of published advertisements paid for by the Knights of Columbus carries the caption, "The Bible is a Catholic Book." Among other strange assumptions, it states: "Nowhere in the Bible text will you find the list of the seventy-three inspired books of which it is composed. This list was given to the world by the Catholic church almost three full centuries after the crucifixion of Jesus Christ."

Only the most gullible will believe these two statements. First of all, there are not seventy-three "inspired books," for the thirteen books which compose the Apocrypha and which the Roman Catholic Church accepts as inspired, carry their own evidence of being spurious. On the other hand, no respect is paid to the Jews who were the custodians of the oracles of God which compose the major part of the Bible. These Old Testament Scriptures were in circulation, compact, and recognized as inspired (II Timothy 3:16) in the earliest years of Christianity.

Again, the ad states: "For more than a thousand years afterward, the Scriptures were preserved and circulated by Catholic monks and scholars who laboriously copied the sacred text by hand." These copies of the Scriptures were only circulated among the higher members of the Roman Catholic hierarchy, and so rare was the Bible that when a printed copy was found in the library of Cardinal Mazarin it was given the name of *The Mazarin Bible*. It was not in the vernacular of the people, but in the Latin tongue.

It cannot be said that the Roman Catholic Church ever made the Scriptures popular. It is only in recent years that the traditional attitude of the Roman church against the general distribution of the Bible has changed because of the wide circulation of the Bible by Protestant bodies and Bible societies. The Bible having become the possession of the common man, the Roman church can no longer oppose its distribution, so it would claim credit for its creation, to which it has no evident right.—*Watchman-Examiner*, Oct. 27, 1949.

ISRAEL'S POPULATION.—Israel's Ministry of Religion has announced that the country's non-Jewish population includes 62,000 Moslems, 14,000 Druzes, and 31,000 Christians. It was said that the Christian population had increased by nearly 15,000 during the last few months.—*Watchman-Examiner*, Oct. 27, 1949.

AFRICA'S LANGUAGES.—Out of a population of 160,000,000 in Africa, there are 800 different languages. This is one of the reasons why the missionaries there have a difficult task.—*Watchman-Examiner*, Oct. 27, 1949.

RELIGION IN HIGH SCHOOL.—Sociology pupils at Howe High School, Indianapolis, are to hear a series of six religious talks by Indianapolis leaders. Catholicism will be discussed by a priest, and he will be followed by a Jewish rabbi, a Seventh Day Adventist minister, a member of the Committee on Christian Science Publications, and a worker of the Latter Day Saints. The final talk will be on Shintoism.—*Gospel Minister*, Oct. 20, 1949.

MOST IMPORTANT BIBLE DISCOVERY.—The Most Important Bible Discovery of our time is a fragment of the Book of Lamech, writings by Methuselah's son, found in a jumble of ancient scrolls discovered two years ago by a goatherd idly poking into small caves near the Dead Sea shore.—*Gospel Minister*, Oct. 27, 1949.

BIBLES FOR TOKYO.—In a daily news broadcast, Lowell Thomas told of a visit to General MacArthur at Tokyo. He said, "By far the most impressive part of what Gen. MacArthur had to say concerned reli-

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gion. He said he had begged America to send him missionaries, that he now has twice as many missionaries here as ever before but not half enough; he has asked for a million Bibles this year, 3,000,000 Bibles next year and within fifteen years he hopes to have Bibles enough for all the 80,000,000 people in these islands.—*Gospel Minister*, Oct. 27, 1949.

INDIA'S CONSTITUTION.—The constitution of India provides that "so far as the religious and cultural interests are concerned, their inclusion as fundamental rights which are justifiable gives ample protection: the right of all persons to freedom of conscience and to profess, practice, and propagate religion; of every religious denomination to establish and maintain institutions of religious and charitable purposes, to maintain its own affairs in matters of religions, and to own and acquire property; of linguistic groups to conserve their language, script, and culture; and of all minorities, whether based on religion, community, or language, to establish and administer educational institutions of their choice."—*Watchman-Examiner*, Oct. 20, 1949.

RISING TIDE.—With movie house operators grumbling and the film industry generally retrenching heavily because of waning interest of the public in their product, with liquor sales down 26 per cent since the war, and the book trade amazed at the current sale of religious books, it is time for Christians to begin wondering what is happening. . . .

Meanwhile the lending libraries are finding that the filthy fiction of the current day is dropping fast in popularity and being replaced by non-fiction. . . . What is it that is happening? Chicago book dealer Georgia Lingafelt concludes that "people have a halfhearted search going on inside them, even though they don't know it and would be embarrassed to admit it" (*Time*,

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April 11, 1949). And an editor of Simon & Schuster says: "Practically nobody has moral security. People are now simply more than ever interested in spiritual values and finding a home in them." . . .

The tide of interest in spiritual things is rising all about us. Where will it stop—who will enter the vineyard that is becoming so ripe? Who will offer Christ, personally, effectively, to this groping people?

Most of us seem too rutted in our thinking, our approach to the problem and the people to be able to do much about the harvest there might have been had we prepared to be His co-laborers. Mighty things are happening, but not as a result of working through us. God is doing the work independently.—*Moody Monthly*, June.

SCIENTISTS AND DEATH.—It is appalling how the world's prominent scientists are in these days thinking in the terms of death. According to Dr. Brock Chisholm, director general of the World Health Organization, known forms of biological warfare have made the atomic bomb and all other forms of armament obsolete. Speaking at a "peace" gathering at St. Cergue, Jura Mountain resort near Geneva, Switzerland, Dr. Chisholm said that "mankind can be wiped out by seven ounces of a known biologic if spread widely enough." He went on to say: "Manpower and industrial strength are unimportant" in resisting attacks by biological weapons. "A small country, with a couple of bacteriologists and a few fanatics to act as distributors, is as powerful as the largest country in the military sense." Dr. Chisholm compared mankind's position to that of prehistoric monsters that became extinct because they could no longer adapt themselves. He declared that only a radical change in the pattern of human behavior will enable mankind to survive. There is nothing new in this type of language, for the generations have heard it, but man continues on his sinful way. It is somewhat of a blackball against science, however, that it now thinks in terms of death and hopeless despair, rather than in the words of faith and hope and love.—*Watchman-Examiner*, Oct. 6, 1949.

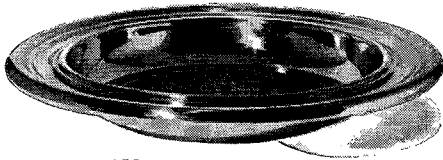
EFFECTS OF MIXED MARRIAGES.—Nearly three times as many mixed marriages, between Catholics and Protestants, end in divorce or separation as non-mixed marriages. This has been discovered as a result of a three-year survey made by sociologist Judson T. Landis of Michigan State College, who found that 14.1% of such mixed marriages go on the rocks compared to 5% of non-mixed marriages.

Of particular interest is Prof. Landis' further discovery, as reported in the July issue of *American Sociological Review*, that three times as many mixed marriages break up when the mother is Protestant and the father Catholic as when the mother is Catholic and the father Protestant (20.6% compared to 6.7%). This may be explained by the well-known fact that it is the mother who generally determines the faith in which children are brought up. A Protestant father yields easily to his Catholic wife who is under threat of severe penalties from her Church to carry out the signed pre-nuptial contracts.

But when the mother is a believing Protestant, she will later regret having signed away the rights of her unborn children before marriage, and insist on bringing them up Protestants. This causes conflict with the Catholic father who is aided and abetted by his priest.—*Converted Catholic*, October, 1949.

PROBING THE REASON.—Why did Mr. Roosevelt send Mr. Taylor to the papal court, and why has Mr. Truman kept him there despite all remonstrances? Without regard to the relation such an appointment may have to the way votes are cast in American elections, it should be noted that the reason most often given is that the Vatican provides a center where information is gathered from all parts of the world. This is the "listening post" argument which Mr. Morgan made the title of his book. From the great centers of the world items of otherwise secret information stream into the Vatican, and the representative of any coun-

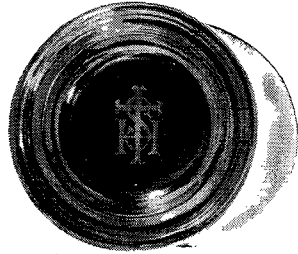
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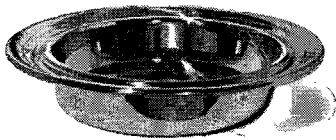
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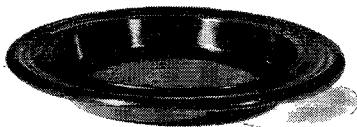
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try there may communicate these to his superiors so that his country may profit thereby.

On the surface, this has a specious plausibility. But one can be sure that if we are gathering this kind of secret information about other nations at the Vatican, other nations are using that same source to gather secret information about us. Thus, the reason given for the present unconstitutional embassy is that the Vatican has become a sort of glorified and respectable spy headquarters, where your country finds out as much as it can about my country, and my country finds out as much as it can about your country. The reader may debate as long as he pleases whether we gain or lose by taking part in this kind of thing. Certain it is that when any great religious community sets itself up as a center of international intrigue, that community has prostituted the purpose for which it was founded.—*Christian Century*, Oct. 19, 1949.

EMPEROR WORSHIP EXPOSED.—The United States, through General Douglas MacArthur, brought such pressure to bear upon the Emperor of Japan that he exposed the fallacy of the legend that he was a descendant of the gods. This, in effect, destroyed emperor worship.—*Gospel Minister*, Oct. 13, 1949.

ISRAEL'S NEW YEAR.—On the eve of the Jewish New Year, the prime minister of Israel reported that sixteen-months-old Israel, at the end of the Hebrew year 5709, controls 1,100,000 more acres than the United Nations has allocated to it; the population is 957,000; 130 new settlements have been established; 88,000 more acres under cultivation. But, he warned, the road ahead to "independence is strewn with snares and sorrows."—*Gospel Minister*, Oct. 13, 1949.

UNION OF INDIA.—Before India attained her independence, there were 601 states. There are today only some 25, and they will be units in the Union of India. The majority of them have merged. The bigger States, like Mysore, Travancore, Cochin, and Baroda, retain their individuality.—*Watchman-Examiner*, Oct. 20, 1949.

FINDING ST. PETER'S TOMB.—On the same day that the *New York Times* devoted front-page space to the report that the bones of St. Peter had been found and on page three arranged a very large display of Vatican pictures in support of the report, the Vatican itself announced that the "find" had not been validated nor would they give any information about it. Evidently, the public is being conditioned to welcome a great superstition as though it were historically true. Further, it illustrates how completely our metropolitan dailies are under the control of one sect which aims at impressing the public with its pre-eminence and historicity. The fact remains, however, which even Roman Catholic historians have to admit, that there is no proof whatever that Peter was ever in Rome. Neither in the oldest documents is there any confirmation of the idea that Peter was regarded as the head of the Christian church on earth. This idea is purely the invention of the Roman church, dating back to the time when the Roman Catholic hierarchy was in process of achieving full identification with world power. We are quite sure that the Apostle Peter, did he but know of the way he is now being treated, would resent all this exaltation of himself or the employment of his name to vindicate an invalid apostolic succession.—*Watchman-Examiner*, Oct. 20, 1949.

WORLD TRAGEDIES!—207,000,000 bound by caste—Hinduism.

147,000,000 permeated with idolatry—Buddhism.

250,000,000 chained to a dead past—Confucianism.

107,000,000 under the spell of fatalism—Mohammedanism.

800,000,000 sitting in darkness—paganism.—*Gospel Minister*, September 22.

FUNDAMENTAL QUESTION.—Beneath all the clamorous debate which crowds the air-waves, fills the newspapers, incites the bombast of the demagogue and inspires the eloquence of the statesman, there lies one

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fundamental question. Until it is answered, all the controversy of our time is sound and fury, signifying nothing.

The question is, Do we believe in God? . . . Today, the leading governments of the world, including our own, are either aggressively atheistic, or diplomatically agnostic. And the people, including those of the Christian Churches, are more and more inclined to regard religion as a psychological patent-medicine, or as a mild form of philanthropy to be fulfilled by a comfortable participation in the financial support of a church.

Is there, pervading nature and speaking in the heart of man, any supreme intelligence, moral governor and universal power that corresponds in any degree with the Bible idea of God?

If there is, some of us would best look to ourselves. We have, as Carlyle said of a generation more faithful than our own, been "terribly at ease in Zion." Perhaps many of us need, instead of the namby-pamby pabulum that is being served in increasing doses in the churches, something like the unsweetened theology of men like Jonathan Edwards, who shook the complacent saints with his sermon on "Sinners in the Hands of an Angry God."

The message for our time is the message Moses was commanded to take to the people in a time of national crisis—*Tell them that I am.*—*Presbyterian Tribune*, September.

Relation to Free Masonry

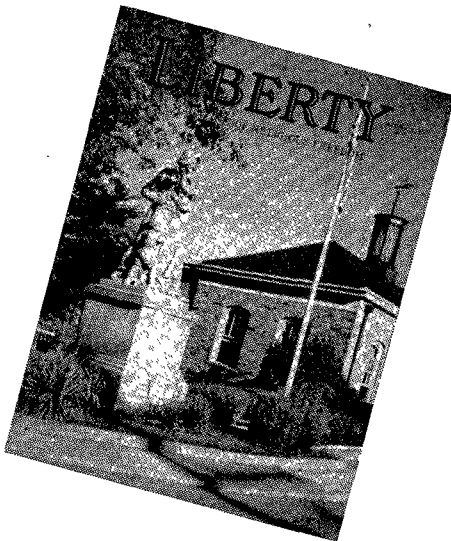
(Continued from page 21)

"Masonry, one of the greatest institutions of man, no doubt has existed for ages, yet *we cannot definitely fix its birthplace, home, or parentage.* That it comes from the East is believed from its peculiarly oriental complexion; it has all the sombre, majestic, mystic, and brilliant features that are found in so many insti-

tutions of the far east."—*Ibid.*, p. 539. (Italics supplied.)

Brethren, before we take the step in approaching a Mason with this message, let us think seriously. Judging from my former experience in the De Molay, a junior Masonic organization in high school groups, and from the experience of those Masons with whom I have talked, I would say, Always open wide the door to a happy church experience before you attempt to close and bar the door to the memories and activities of lodge brotherhood.

Man's first duty has been and always will be, "Seek ye first the kingdom of God, and his righteousness." Revelation 21:27 is very emphatic in stating that only those who have their names "written in the Lamb's book of life" will enter the kingdom of heaven. In light of these facts, Masonic organizations, for men and women, cannot be satisfactory substitutes for church membership and activity. We must be united with the spiritual body of Christ, the church, and must at the same time maintain an ever growing, strengthening bond of consecration to Christ and to His church. Active Masonry tends to weaken this bond. Let us resolve to win our Masonic brethren and their wives to our standard of truth, but see that they are so busily engaged in the activities of the church that their love for lodge will wither away. Thus they will begin to have a happy church experience, and benefit from a healthy spiritual condition.



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illimitably.—Bennett.

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(Continued from page 27)

ter should search out the best in spiritual writings, and fill his mind with important truths, which will lead the soul to new elevations in Christian living and power.

It is important that each year the gospel worker set for himself a definite program of reading and research, so that he is constantly enriching his storehouse of learning from which he may draw for his preaching, teaching, and writing. Mental indolence will be shunned by the growing minister and worker, and in so doing a systematic reading program for the year is most essential.

The caliber of a minister is largely determined by the type of library he develops and uses. It is strange how some can be willing to remain on a low level of intellectual development through lack of exchange of thought and study with the better class of authors and writers. In these later years of test and conflict the Advent Movement must ever be developing an intellectually and spiritually powerful ministry, made so by a continual advancement into a deeper knowledge and experience gained through study and participation in the treasures and appropriations of truth.

A wide knowledge of various authors on the spiritual truths of the Bible and a deeper Christian experience enable the minister and teacher to become more efficient in putting into words the meaning of the most familiar, but little understood, expressions of gospel teaching. It is not sufficient merely to become familiar with great facts of history and science in order to be prepared to stand as leaders of the people. The Christian minister must himself, first of all, become familiar with the things of the Spirit by the appropriation of knowledge sufficient to understand the deeper things of God, and then by personal experience be able to explain to believing minds and hearts the way to enter into a richer, fuller experience in Christ.

Reading alone cannot bring this about, but it is a most important adjunct to that which will bring to the gospel worker the knowledge and experience he needs to become more powerful in his work. The plan of a suggestive reading course for ministers is a highly helpful one, especially to our younger workers, in leading them to choose wisely a program of reading for self-improvement. Each minister, with

proper judgment, can best choose and should choose for himself, outside and beyond any suggestions from others, the books which fit his own personal needs. These can be added to any prescribed course, and thus the entire year may be filled with a wide field of research and study, which will lift our work as ministers higher and still higher in learning and understanding.

The admonition, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," has a more distinct meaning today than ever before in the history of the Christian ministry. Bible study and research into the more hidden truths of the Word of God should in these days occupy more time of the minister who would fulfill all that God requires of His servants.

Besides the books written by our own authors, the well-informed Seventh-day Adventist minister should seek out the best in the writings of those not of our faith, but whose works reveal that they have found access to real knowledge and spiritual understanding. To aid in this objective was the primary purpose of the Ministerial Reading Course plan, and the need of its continuance in this relationship to the reading programs of our ministers and workers is becoming more and more evident.

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