"Why consult the dead on behalf of the living?"
Teach Me to Love

LOUISE HOVANANIAN

There was a time when in my daily prayer I asked for all the things I deemed most fair, And necessary to my life—success, Riches, of course, and ease, and happiness; A host of friends, a home without alloy; A primrose path of luxury and joy; Social distinction, and enough of fame To leave behind a well-remembered name. Ambition ruled my life. I longed to do Great things, that all my little world might view And whisper, “Wonderful!”

Ah, patient God, How blind we are, until Thy Shepherd’s rod Of tender chastening gently leads us on To better things! Today I have but one Petition, Lord—Teach me to love. Indeed, It is my greatest and my only need—Teach me to love, not those who first love me, But all the the world, with that rare purity Of broad, outreaching thought which bears no trace Of earthly taint, but holds in its embrace Humanity, and only seems to see The good in all, reflected, Lord, from Thee.

And teach me, Father, how to love the most Those who most stand in need of love—that host Of people who are sick and poor and bad, Whose tired faces show their lives are sad, Who toil along the road with footsteps slow, And hearts more heavy than the world can know—People whom others pass discreetly by, Or fail to hear the pleading of that cry For help, amid the tumult of the crowd; Whose very anguish makes them cold and proud, Resentful, stubborn, bitter in their grief I want to bring them comfort and relief, To put my hand in theirs, and at their side Walk softly on, a faithful, fearless guide.

O Saviour, Thou the Christ, Truth, ever near, Help me to feel these sad ones doubly dear Because they need so much! Help me to seek And find that which they thought was lost; to speak Such words of cheer that as we pass along The wilderness shall blossom into song.

Ah, Love divine, how empty was that prayer Of other days! That which was once so fair—Those flimsy baubles which the world calls joys Are nothing to me now but broken toys, Outlived, outgrown. I thank Thee that I know Those much-desired dreams of long ago, Like butterflies, have had their summer’s day Of brief enchantment and have gone. I pray For better things. Thou knowest, God above, My one desire now—Teach me to love.
JULY, 1958

IN THIS ISSUE

ARTICLES

Spiritualism's "New Look" .......... Elman J. Folkenberg 4
Psychic Pitfalls .......................... J. A. Buckwalter 9
Experiments in Extrasensory Perception .......................... James W. Osborn 13

EDITORIALS

In the World’s Spotlight ................... R. A. A. 28
The Modern Revival of Spirit Worship .......... J. A. B. 30
The "Buddy" Plan ........................ L. C. K. 33

REGULAR FEATURES

Seminary ................................. J. L. Shuler 16
Pastor .................................. M. W. Deming 20
Evangelism .............................. E. E. Cleveland 22
Pulpit .................................. C. O. Smith 24
Shepherdess .............................. Louise C. Kleuser 36
Bible Instructor ........................ Thelma Weatherall 40
Research ................................ W. E. Read 43
News .................................. 49

POETRY

Teach Me to Love ........................ Louise Hovnanian 2
When God Leads Forth ............... Pearl Waggoner Howard 25
The Young Preacher ...................... Author unknown 39
The Lifted Lamp ........................ Julia Felling Hilliard 52

Our Cover

The ominous growth of the influence of spiritualism upon modern religious thinking is a most significant omen of the final stages of the war for man's soul.

Our Review and Herald cover photograph of the seance asks the ancient prophet's question to thousands of misled people who consult the mediums for their religious and personal guidance, "Why consult the dead on behalf of the living?" (Isa. 8:19, Moffatt).
As a people we have received as clear presentations of future events as did the disciples of Christ, when they were clearly informed well in advance of His approaching death. Yet the actual crucifixion of their Lord took the disciples by great surprise. History has a way of repeating itself. It could well be that we, in spite of our clear presentations of coming events, may likewise be taken by great surprise.

It would be a dangerous mistake for us to subconsciously consign the phenomenal workings of Satan to some vague and far-distant period of time. Falling into such an error would make us slumber like the disciples, who only fully awakened when the crucifixion had become an accomplished fact. Only as we are now aware of the trends of the stealthy events occurring around us can we intelligently prepare for the final deception.

In the great cities of this world, especially those having suffered the actual ravages of war, one is able to observe certain noteworthy and ominous developments within modern spiritualism—developments destined some day to influence the entire world. The city of London during the past three and a half years has provided a personal opportunity to observe several such indicative trends. This article does not attempt a detailed analysis of these particular developments, but it is an account of certain significant events personally witnessed. Spiritualism’s "new look" is indeed a formidable sight!

Decades ago the messenger of the Lord predicted the eventual amalgamation and consolidation of vast forces of evil designed to deceive the world and counteract the loud cry of the third angel’s message. If you keep the words “amalgamation” and “consolidation” in the forefront of your thinking, the things you are about to read will be much more significant.

One of the most significant changes in modern spiritualism, the reality of which no careful student of the phenomenon will deny, is the growing concept by which it is becoming known as “Christian spiritualism.” Obviously this clever phrase succeeds in its design to reduce some of the historic Christian prejudice against spiritualism.

In the brief space of this article we shall consider three significant trends: First, spiritualism’s enlarging emphasis on physical healing; second, the Lyceum Movement designed to establish children in spiritualistic principles; and third, a new vigorous type of public clairvoyance which is performed in full glare of the public platform and which employs many evangelistic techniques so familiar to us as a people.

London Healing Campaign

The activities of Mr. Gordon Turner and his Greater London Healing Campaign illustrate spiritualism’s growing emphasis on spiritual healing. Under his leadership 32 spiritualistic spearhead campaigns were launched last year in the city of London alone. The first step in one of his healing campaigns is the distribution of from 50,000 to 100,000 handbills, accompanied by prominent newspaper advertising. Posing beside one of his billboards, Mr. Turner typifies the aggressive spirit stirring much of modern spiritualism. His campaign is a determined propaganda aimed at filling spiritualistic churches with newcomers by demonstrating spiritual healing. With his own evangelistic Spiritual Fellowship Team, consisting of from ten to fifteen healers, and aided by local church healers, he often rents the largest auditorium in the area. His healing services include a stirring evangelistic gospel song service interspersed by special musical numbers. Public interest is shown by long queues awaiting entrance to these healing services. Often overflow crowds, unable to enter the main auditorium, throng the nearby corridors and must be content with a brief personal appearance of Mr. Turner.

His Greater London Campaign has enjoyed such public acclaim that plans have already been laid for an all-England campaign whereby every city will be systematically covered in the
same way. A typical comment of those treated is that of Mrs. Henry Thurston: "It was wonderful! Like millions of tiny electric shocks down my neck and back. Every bit of pain and stiffness vanished in a second."

It appears that during the course of his London campaign only two out of many press reports were openly critical of his healing services. A recent survey revealed that an average of only ten people out of each three hundred in attendance were actual spiritualists. Furthermore Turner estimates that 50 per cent of all patients treated at healing services eventually become active spiritualists. It has been further estimated that owing to the work of Mr. Turner's healing group alone, there have been some 10,000 accessions to spiritualist churches in London during the last twelve months. The activities of Mr. Turner illustrate the growing impact of spiritualistic healing.

**Harry Edwards**

Probably the dean of England's spiritual healers is Mr. Harry Edwards, whose reputation is presently growing to international size, and who, according to the British press, has on various occasions reportedly ministered to several members of the royal family. Established in a spacious sanctuary on the outskirts of London, Mr. Edwards and his specially trained corps of assistants find considerable difficulty in coping with the flood of demands for healing. On more than one occasion Mr. Edwards has been invited to conduct his healing demonstrations at Sunday evening services of the Church of England.

It is not an easily forgotten sight to watch an aged, crippled arthritic being carried to the platform while grimacing in pain, and after five minutes of painless spiritual healing see her walk unaided, though unsteadily, back to her seat, apparently healed. The reader can well imagine the audience reaction to such a demonstration. Did not the messenger of the Lord declare that through spiritualism Satan will appear as a "benefactor of the human race," and that under his deceptive working "the sick will be healed before us," and that there will be many undeniable wonders?

**The Spiritualist Lyceum Movement**

It was not without planning for the future that the Spiritualist Lyceum Movement was organized. According to its officers, its program, which is somewhat different from that of the ordinary Sunday school, is designed "to give young minds the natural principles of Spiritualism, so when they grow up they will come to it in the natural way." It is a most unusual experience to see hundreds of Lyceum children crowded into a town hall and singing earnestly, "Perish policy and cunning, trust in God, and do the right." Lyceum programs consist of hymns, devotionals, physical recreation, and clairvoyance.

It is not difficult to imagine the impact of an animal séance upon the impressionable mind of a child. A young boy told the story of his pet dog, Prince, killed six months before by an automobile. Imagine this lad's feelings when in the midst of a children's séance Prince suddenly apparently materialized to perform favorite tricks and to enjoy the affection of his little master. Just how successful would we be in convincing this boy that what he saw and heard was not actually his beloved dog at all?

Deep impressions are made upon children and adult animal lovers alike, by the growing number of spiritualistic healing sessions devoted to the treating of sick animals. By employing such techniques the Lyceum Movement is making a powerful and growing appeal to juvenile minds.

During one of the Lyceum physical recreation events one boy was asked, "And why do you like to learn to march?" His immediate reply was, "So I can march with the Spirit People." No wonder the Lyceum Movement is

---

**CHRIST AND HISTORY'S VOICES**

GREECE said, "Be moderate—know thyself."
Rome said, "Be strong—order thyself."
Confucianism says, "Be superior—correct thyself."
Shintoism says, "Be loyal—suppress thyself."
Buddhism says, "Be disillusioned—annihilate thyself."
Hinduism says, "Be separated—merge thyself."
Mohammedanism says, "Be submissive—assert thyself."
Judaism says, "Be holy—conform thyself."
Materialism says, "Be industrious—enjoy thyself."
Dilettantism says, "Be broad—cultivate thyself."
Christianity says, "Be Christlike—give thyself."

—E. STANLEY JONES, The Christ of the Indian Road.

**JULY, 1958**
considered by many to be one of the most important facets of modern spiritualism.

**Demonstrations of Public Clairvoyance**

Another spiritualistic program that further illustrates the growing spirit of outright aggressiveness that is daily becoming more evident on the part of spiritualists is that of the public demonstrations of clairvoyance. These demonstrations clearly reveal a determination to lift spiritualism out of and away from the dark confines of the séance chamber, and to parade its bewitching influences across the public stage in full view of astonished audiences. Likewise launched by an intensive advertising campaign, these demonstrations of public clairvoyance are usually prefaced by an earnest song service and prayer. The specific aim of these programs is to prove the continuation of life after death by means of psychic phenomena, thus gaining new converts to the ranks of spiritualism.

Remembering the words of the Lord to Ezekiel, “Go in, and behold the wicked abominations that they do here” (Eze. 8:9), I went to see one of these demonstrations, that I might better understand the problem we face. More and more we will be confronted with these subtle inroads of spiritualism into the Christian church.

Typical of this new and aggressive approach are Mr. Joseph Benjamin’s twice weekly meetings of spiritualistic evangelism. In spite of the shilling admission charged at the door, he usually draws a capacity crowd. For one and a half hours he ranges the platform, seemingly holding the audience in the palm of his hand. His demonstrations of psychic messages are liberally interspersed with numerous Biblical quotations, many of which are cleverly lifted out of their context and misused with strange effectiveness.

On the way to one of his meetings I detrained at the underground station nearest the auditorium. While I was looking for the hall a pleasant couple approached and asked, “Can you tell us the location of Foresters’ Hall?” Upon stating that I was looking for the same auditorium, we set off in a search together. Within minutes my new-found friends confessed this would be their first attendance at such a program. Upon my asking their particular reason for deciding to attend, they replied freely, “Because of a printed announcement delivered at our door.” Then after a few moments the gentleman continued, “But I suppose we came for another reason also.” By that time we had reached the auditorium and by coincidence found three seats together.

The song service was followed by an earnest ten-minute devotional in which the psychic asserted that death is more than a mere continuation of life. In addition he affirmed it also offers a second chance to finally develop the characters we have failed to perfect in this present life. The speaker also propounded the belief that spiritualism is quite in accord with evolution. “Spiritualism,” said he, “extends the doctrine of evolution right beyond the grave.” He concluded with the significant statement, “All believers in evolution must be considered as obvious candidates for the eventual belief in spiritualism.” The foregoing statement will bear the most careful consideration on our part.

After another hymn the lecturer launched into one of the most amazing and sobering presentations I have ever witnessed. Midway in his messages, supposedly originating from spirit guides in the other world, he paused, and said, “Among the many newcomers in our audience tonight are a lady and gentleman who arrived on April 6 from Cape Town, South Africa. Turning suddenly, he pointed straight to the back row where we were sitting, and continued, “The name is coming through now . . . R—. . . Yes, Mr. and Mrs. John R—,” indicating my new-found friends I had met on the way to the meeting. The faces of these good people were studies in amazement. “Less than six weeks ago,” he continued, “the beloved sister of Mrs. R— passed over to the other side.” Without the slightest hesitation he added, “In this morning’s mail she received a long air-mail envelope with a letter and enclosed snapshot of her sister.” Pausing for a moment, he then announced, “This picture was taken on the beach at Cape Town two days prior to her death in an automobile accident. And furthermore,” he said decidedly, “Mrs. R— has the picture with her

Lord Bacon told Sir Edward Coke when he was boasting, “The less you speak of your greatness, the more shall I think of it.”

---

**It Cannot Be Done**

This generation, says a correspondent in the *Christian Advocate*, proposes:

- To smoke its way to health;
- To drink its way to prosperity;
- To destroy its way to food and clothing;
- To entertain its way to wisdom;
- To sin its way to joy and happiness;
- To war its way to peace;
- To hate its way to love.

The question is, Can it be done?
I have recently witnessed. The London Atherius Society, though bordering on the fringe edge of accepted spiritualism, can well provide a somber preview of possible things to come. Its unassuming and pleasant leader, Mr. King, a man well schooled in both yoga and spiritualism, specializes in a development of the positive yoga trance.

A number of years ago, while in one of his self-induced trances, Mr. King received his first message supposedly transmitted to earth from outer space. His society believes that great cosmic masters, among whom is Jesus Christ,

**Repentance**

Not until I stood, one day last fall,
Hands heavy with the purple weight of grapes,
**Did I understand;**
Then it was that I prayed to the **Husbandman:**
"Lord God, forgive!
I have counted it far too small a thing
To be called a branch of the Vine!"

—Mary Dickerson Bangham

periodically transmit vital messages to earth. Being supposedly forewarned of transmission times, the society is able to arrange for halls and advertising, thus enabling the public to attend these programs. Owing to the unusual content of these messages and the manner in which they are received, the Atherius Society has rapidly spread to a number of different countries.

The burden of these messages may be summed up as follows: (1) Our world is headed for atomic destruction. (2) The time is nearing when those who once lived upon this earth will launch a final campaign to save this world from annihilation. Inhabitants of other worlds will aid them in this great humanitarian project. (3) The Atherius Society is dedicated to the general elevation of spiritualism in order to prepare the way for yet another Great Master soon slated to journey to this earth. By his exalted teachings he will convert the world, saving it from self-destruction.

From time to time, according to the Atherius Society, great religious leaders, such as Christ, Peter, and other apostles, supposedly speak through their leader, Mr. King. On two different occasions tape recordings of these supposed messages have been broadcast by the British Broadcasting Corporation, radio and television services. B.B.C. sound technicians have subjected these voice records to oscilloscope (an

Conceit, more rich in matter than in words, brags of his substance: they are but beggars who can count their worth.—Shakespeare.
instrument for showing visually the changes in a varying current) tests, and have expressed surprise at the variety of different tone structures that seem to emanate from the single human medium.

Close examination of these messages often reveals a peculiar beauty of sentence structure in their presentation of rapturous recitals of truth, half-truths, and outright errors. Many such messages deal with the horrors of war, and stigmatize killing as unthinkable and immoral because God resides in every life, the implication being that in killing others the killers are directly attacking the Godhead within their fellows. Satan's Eden deception, "Ye shall be as gods," has changed very little through passing millenniums.

A Counterfeit Voice of Jesus

I have in my possession what is purported to be an actual tape recording of the supposed voice of Jesus speaking through this human medium while in a positive yoga trance. I am able to personally testify that the voice on this tape in no way resembles the normal speaking voice of the entranced gentleman involved. I can further testify that this recording was made in a public meeting, with several hundred people in attendance.

Activities of the Atherius Society illustrate some new and varied forms in which spiritualism is now asserting itself. Much more could be revealed on this subject, some of which literally staggers the mind. There are even more sinister aspects of these unholy events. Unless we are constantly alert, one day we will awaken to find ourselves surrounded by a host of devilish mutations we did not even know existed!

(To be continued)

Tenth Annual Ministers'
Convocation of Southern California

The following excerpts are taken from addresses delivered early this year by Drs. John Sutherland Bonnell and L. Harold DeWolf at the three-day ministers' convocation sponsored by the ministry of Southern California, the Southern California and Southern Nevada Council of Churches, and the Southern California School of Theology. Dr. Bonnell lectured on "Making Our Ministry Relevant" and Dr. DeWolf on "A Theology of Communication."

Quotes from Dr. John Sutherland Bonnell, pastor of New York Fifth Avenue Presbyterian church:

The Lack in American Preaching

There is too much take-it-or-leave-it preaching in America today.

The Sermon Appeal

One of the great lacks in American preaching is the lack of passion. We seem to be afraid of the emotions. Every address should contain an appeal to the intellect, the emotions, and the will, for unless the emotions are fired, the will will never be moved.

Compassion

With so much unhappiness, heartbreak, and tragedy in the world, the note of compassion must be always on our lips.

Spokesmen for God

We must remember that we are spokesmen for God and that our preaching is linked with the prophets of Israel. These men were forerunners and not forerunners as we now think of them.

The true test of great preaching is not eloquence or well-chosen words. It is whether the listeners have heard the voice of God.

Forgiveness

God's forgiveness of sin should be a major note of our preaching. People will not forgive themselves and will continue to punish themselves until they are sure they have been forgiven.

The Divine Call

Ministers should follow this work because God's hand has been laid upon them, not because the work is congenial, or that it is suitable to their temperament.

Happy is the minister who can say, in some great moment of illumination, "I was ordained even before birth to be a minister."

Guilt

We work less, but we worry more, largely as the result of our unresolved guilt. This real guilt for transgression of explicit moral laws is the exclusive field of the ministers.

Counseling and Concern

In the area of counseling and spiritual healing, we ministers have a vast opportunity for service today. We ought to be concerned with the individual.

(To be continued)
Psychic Pitfalls

J. A. BUCKWALTER
Associate Secretary, General Conference Ministerial Association

The wonders of scientific magic have gripped the thinking of modern man. Parapsychological studies of the occult sciences, and the modern university age of psychological research have stimulated man's craving for magic, and for some scientific miracle that might provide a sudden mystical solution to his horrifying human problems. It is the old cry for the wand of the magician.

A great similarity exists between our magico-scientific age and the comparable, though less dramatic, periods in past history, when the magician, the witch doctor, or the shaman dominated ancient civilizations. This persistent inner craving for magic predisposes man's inward bent toward credulity.

Jean-Paul Valabrega, of the French national scientific research center in Paris, in an article in the World Health Organization Newsletter, WHO, stated:

Though science and magic are opposed, each offers satisfaction to these human cravings [the desire for power and the desire for protection or security] with the result that, in the public mind, one is confused with the other.

Magical science and scientific magic both display their awesome wonders before their worshiping devotees. Credulous man, hypnotized by the spell of the wonder worker, all too readily accepts magic's metaphysical theories as though they were scientific facts. He turns to psychic science, hoping for some occult way of escape from the confinements and limitations of this earthly life which now seems sooner or later to be doomed to extinction. If by any means he can escape this material body, which is subject to such destruction and disintegration, and in some immortal spirit world hurl his self-immortalized life defiantly into the face of annihilation, he intends to do so.

Parapsychology, the study of extrasensory perceptions, and of those psychic phenomena that are outside the conceptual schemes of natural science, has gained considerable prestige and popularity in these uncertain times. Psychical science purports to apply foolproof laboratory methods of investigation and of scientific objectivity to its tests of the various manifestations of spiritistic phenomena. Spiritualism, itself the focal center of psychic investigations, enjoys a new prestige of widening influence.

Waldemer Kaempffert, on the fiftieth anniversary of the founding of the American Society for Psychical Research, spoke of parapsychology's progress, of its improved controls, and its increasing favor. "Much of it is accepted that was once rejected." He affirmed that parapsychology "goes far beyond extrasensory perception, far beyond psycho-kinesis," and that the fundamental question with which it is concerned is whether the spiritual or the materialistic interpretation of the universe is the true one. He felt that the new approach to the solution of this century-old debate could well come "through parapsychology." It not only probes the subconscious and the unconscious but it also tests the reality of the existence of separate spirit entities, not accounted for by the secondary personalities of the medium. In view of these factors, he voiced the feeling of many psychical investigators that "parapsychology ought to become the most important of all sciences."

Opinion of Psychic Scientists

The fact that some psychic scientists anticipate that their spiritistic experiments will provide unquestioned scientific evidence of the survival of man has tremendous implications in its possible impact on human life and thought. Already investigators have been confronted with what they have described as "excellent evidence of identity," which evidence they believe scientifically verifies the genuineness of purported communications from suppos- edly disembodied human spirits that have
survived death. Any so-called scientific spiritistic hypothesis presents modern Christendom with some challenging questions about the grave and those who have passed its portals.

Hereward Carrington, director of the American Psychical Institute, writes: "Many of us regard psychical research as "the most important work being done in the world today." The late Harry Price, the noted English researcher, considered "the investigation of paraphysical phenomena" the "most important of all work." 3

Men of science in the field of psychical investigation are convinced that psychic-spiritistic phenomena will widely influence the life and beliefs of man in the future. They foresee a day when the social, economic, political, and religious life of the nations will be largely affected thereby.

Dr. Carrington believes that psychic phenomena "may one day prove to be the foundation upon which a whole cosmic philosophy may be built," and Shaw Desmond, founder of the International Institute for Psychic Research, and president of the Survival League, confidently asserts that "our statesmen of tomorrow, like some of our leading statesmen of today, will habitually consult the statesmen of the Other World." 6

Desmond further affirms, "I will even dare to stress my forecast that we shall use our places of worship . . . for the demonstration of life after death, and that we shall find before us the Teacher and Priest combined in the etheric form, which will materialize before our unastonished eyes." 7 Desmond suggests that his picture of spirit-preachers and their church-séances is not overdrawn inasmuch as "for some considerable time we have had such materializations and lecture-sermons" in which the "direct voice of such spirits" was heard "speaking to their earthly audiences directly—literally the Voice out of the Cloud." 8

Desmond places his hope in what he is pleased to term the "New Scientific Religion of Psychics" and the day when "Religion and Science will not only talk, but will talk, together," and there will be no longer any room for "a religion without science" or "a science without religion." In that day, he envisions, "the Atomic World will be riddled with the psychic, steered by the psychic." 9

Can psychic science bridge the gaps between existing rival systems of belief and give such a distinct spiritualistic color to the religion of the future? There are many who believe not only that it can but also that it will.

Before modern Christendom adopts a spirit-espoused religion, with its magico-religious rites, its ghost-compelling hymns, and its spirit-invoking prayers chanted by the priests and priestesses of modern necromancy, it would do well to weigh all the implications and possible results of such a venture into another great age of ritualistic magic, with its creedal synthesis devoted to the adoration of the deities of the nether world.

It is well, however, at the outset to be fully aware that in spiritualism and in psychical science we are not dealing with a mere fly-by-night fad of a few overcredulous devotees of the cult of the dead. Spiritistic phenomena have persisted through the millenniums of human history, and have tremendously influenced the social, religious, and political life of many people. The fact that modern man has reached the stage where the occult again carries such appeal is tremendously significant. Many believe that parapsychology is the enlightened spiritual science of the twentieth century. The author feels that the Christian church is not sufficiently alerted to the implications and the impact of the scientific resurgence of spiritualism in this magico-scientific age.

Modern psychics are currently engaged in fantastic experiments in the occult. "Certain scientists," Lester affirms, "are now working upon a new field of research, to harness supersonic rays, by means of which it is hoped to establish electronic communication with the spirit-world. . . . It is believed that, in the same way as Morse telegraphy evolved into radio-speech and television pictures, in the future it should be possible for every one to hear and see those on the Other Side, and even to obtain panoramic pictures of the spirit-world." 10

The "super-ray experiments" being conducted by the Spirit Electronic Communi-
The American Psychical Institute has recently conducted some unique experiments to determine the independent personality of a “spirit control.” Hereward Carrington, the distinguished director of the institute, describes the scientific tests that were given to “Uvani,” the alleged spirit control of the famous “sensitive” Mrs. Eileen Garrett, who is the president of the Parapsychology Foundation.

“Uvani” cooperated with the scientists by subjecting himself to experiments employing both “psychological and psychoanalytic technique” and “scientific instruments of precision.”

The tests were conducted to determine whether “Uvani” was actually a separate spirit entity possessing his own individual personality, independent of that of the medium, or whether he was merely an active dramatization of the medium’s subconscious mind. The scientists sought to ascertain by psychological analyses and by instrumental tests what mental and emotional differences existed between the medium and her alleged control.

The assumption of scientism with regard to such tests is that if a single instance of independent character of the control is definitely proved, then communication is an established fact.

The psychological and instrumental tests of the “Uvani” personality of Mrs. Garrett’s spirit control were based on the sound principle that no two human beings have precisely the same mental and emotional experiences in life. Accordingly various “stimulus words” designed by psychoanalysts were used to determine the comparative reactions of the “Uvani” control and the medium, Mrs. Garrett. Jung’s standard 100-word list was used in the Garrett experiments. In this test the subject is asked to reply with “reaction words” indicating the thought which the “stimulus words” have injected into his or her thinking. Other personality tests, including the Bernreuter Personality Inventory, Page’s “Behavior Analysis,” and the Thurstone Scale for measuring attitude toward the church, were applied to the “Uvani” personality while the medium was in a trance state. The same tests were also applied to Mrs. Garrett in a waking state.

It was found that the scores of the medium, who was tested in a normal state, and of “Uvani,” her control, who was tested while the medium was in a trance state, indicated a rather significantly wide divergence. “Our tests,” observes Carrington, “seem to indicate consistently two diverging and opposite personalities, as given by the scores of Mrs. Garrett and ‘Uvani.’”

### Lie Detector Tests for the “Spirits”

The galvanometer, or lie detector, measures the emotionally determined amount of electric current which flows through the body as a basis for judging the extent of the emotional reactions of the subject taking the test. The value of the lie detector in crime analysis has been the fact that the slightest emotional changes are instantly detected and recorded, by the electrical variations resulting therefrom. These are marked in degrees so that the extent of these emotional variations can be read.

“Uvani” willingly subjected himself to lie detector tests, which combined the instrumental recording of emotional reactions with the psychoanalytical questioning procedure. After the medium had been properly connected with the lie detector and had entered the trance state, the medium’s “control” was asked a list of test questions. In a normal condition the medium would speak for herself, whereas in the trance state the responses would be made by her “familiar spirit,” or “control,” or by...
any other "spirit-entity" that might be called upon to communicate through her.

Commenting on the findings of these lie detector tests, Mr. Carrington states: "Their galvanic, time and word-reactions are correspondingly dissimilar. 'Blocking' usually occurs over different words, showing their emotional reactions to be extraordinarily different." Carrington describes "Uvani," the "familiar-spirit" control, as a dignified and philosophical entity who "stoutly maintains the reality of his own identity."

In addition to the galvanic tests of the "Uvani" control, experiments were conducted to obtain galvanometer deflections from other entities. "Uvani's" cooperation was solicited so that he would step aside temporarily "and allow the communicating entity to assume direct control of the medium's body. In such case, any emotion experienced by 'him' would be registered directly upon the medium's organism, and be detected by the galvanometer. In a number of instances such 'third entities' did in fact seemingly assume direct control, the result being that a number of galvanic deflections were obtained, differing greatly from the normal Mrs. Garrett, on the one hand, and from 'Uvani,' on the other."

Lie detector data were thus secured from other spirit entities, independent of the "Uvani" personality, which communicated through the medium. Carrington observes:

It is interesting to note that quite extraordinary differences were found to exist between all the various entities. Not only did Mrs. Garrett and 'Uvani' differ from one another, but the various control-entities were found to differ radically from both of them! We seemed to be dealing with a number of entirely separate and distinct personalities! Were we in fact doing so? Only a detailed, statistical analysis could hope to solve this question.

"It will be observed," says Carrington, "that Mrs. Garrett and 'Uvani' did differ from one another fundamentally—as shown by both galvanometer and time reactions."

The analysis of the finds "seem to show that two individuals, and not one, were actually 'communicating' at the time," because "the responses to these key words were very different in the two—Mrs. Garrett and 'Uvani' (as well as in the other non-Garrett entities), as shown by the reaction words, reaction times and galvanometer deflections."

In one series of tests Mr. Carrington informs us that more than two thousand reaction words were obtained from Garrett and the non-Garrett entities. In thirty-two instances identical reaction words were obtained, but in all the other nearly two thousand instances different reaction words were obtained. More than three quarters of the galvanic deflections for all non-Garrett entities differed radically from the Garrett deflections. In the majority of instances the deflection was in an opposite direction.

The significance of all these findings and scientific experiments is obviously very important to the spiritistic hypothesis, for if it can be scientifically established that there are mediumistic "spirit controls" who are not merely secondary personalities of the mediums, but rather separate entities, it is quite understandable that many, without taking the pains to determine the nature of these entities, will accept the spiritistic hypothesis in toto.

It is at just this point of identification of the spirit-personalities in question, that a pseudoscientific philosophy of psychic survival and intercommunication departs from the actual scientific facts determined by psychical research. This fact cannot possibly be overemphasized in view of the inherent danger of a possible mass surrender to spiritism on the basis of its support from psychical scientism.

Carrington, in summarizing his conclusions, writes:

For my own part—while still holding my final judgment in suspense—I must say that our experimental tests seem to have furnished material which is at least indicative of survival—which in itself is a conclusion of no little significance!

If psychic research, having once established the reality of the existence of independent spirit entities, should without any solution to the problem of their identification, take for granted that they must be ipso facto the spirits of the departed dead, modern Christendom may well find itself confronted with the greatest psychic pitfall of all time.

—Anonymous

A kindly deed
Is a little seed
That growth all unseen,
And lo, when none
Do look thereon,
Anew it springeth green.
SATAN in his efforts to defeat the divine plan for the redemption of man, seeks to foul the springs of learning, in an effort to distort and misconstrue the truths of the divine Guidebook. The wily foe, with his wrecking tools, lurks in concealment to pollute every activity of life.

The introduction of the doctrine of evolution destroyed the harmonious union of intellectual and spiritual culture that has been fostered by the home and the church. The fundamental truths of the Bible were no longer given an honored place, and unscriptural teachings began to influence science, and to sunder the school from fundamental Christianity. The consequent discord between science and religion plunged the student into confusion, and too often destroyed his faith in God's Word, in the spiritual nature of man, and his belief in the supernatural.

College and university students have in consequence been confronted with agnosticism and atheism in the content of their courses of instruction. The spiritual result of this scholastic environment has been well stated by Dr. J. B. Rhine, in his book, The Reach of the Mind: "Rational man lost his belief in his own spiritual nature. . . . It had no place in the mechanistic picture of the world." Moreover, "Wherever science came in, the traditional belief in man's spiritual nature went out." 1

Now this picture is changing. As the pendulum again swings away from materialism, Satan is once more ready with a pseudo science to lure the unwaried. One of his most subtle invasions of the thinking of modern man is in the field of parapsychology.

Recent research in the mental sciences is now producing a new spiritual concept of man and bids fair to leaven the entire field of education. It purports to reharmonize religion and science, and rewed them on the issue that parted them a century ago. Such dramatic changes are very significant in the light of Bible prophecy.

Spiritualism Versus Science

In the battle of science versus religion spiritualism has been a valiant contender for a spiritual nature of man. It has persistently knocked at the doors of science and tendered its best evidence in support of its case. Science, by and large, has heretofore remained unmoved and unconvinced. Spiritualism's evidences have been branded as the figments of mystic dreamers, or the phantasies of the credulous.

A vast amount of convincing data on psychic phenomena, however, has now been amassed, and much of it is not adequately accounted for by natural known physical laws. The investigations of psychical scientists and their studies in the field of parapsychology have brought spiritualists wider recognition and increasing prestige.

In the year 1882 the Society for Psychical Research was formed in England, followed in 1885 by the organization of the American Society for Psychical Research. Other groups and organizations are now devoted to the study of parapsychology. The gathering and screening of psychic data is becoming a major science. Tests made under controlled conditions have provided a body of convincing circumstantial evidence that appears to support the spiritualist's claim, and which apparently is meeting with increasing favor and recognition on the part of psychical investigators.

Parapsychologists are now conducting a more detailed and critical study of extrasensory phenomena, such as clairvoyance and telepathy, as well as other paranormal experiences that are apparently of a spiritualistic nature. They are seeking to determine the inherent capabilities of the human mind. What are its extrasensory
perceptions? Can man receive impressions through means other than the five senses? Does he possess the power of thought transfer (telepathy), or the ability to see the invisible (clairvoyance)? Can he by means of some psychic sixth sense foretell events (precognition), or control the movement of physical objects (psychokinesis)? By means of investigations in the field of parapsychology science expects to provide the answers.

**Extrasensory Perception**

To determine the extent of paranormal perceptions commonly called "extrasensory perception," indicated by the initials ESP, test cards were prepared, using five characters, namely, a square, a circle, a star, a plus sign, and a wavy line. There are five of these sets in a pack of 25 cards, which are known as Extrasensory Perception Cards, ESP cards.

In testing for clairvoyance (ability to see the invisible), the cards were placed in an opaque envelope. The entire pack of cards was then invisible to normal sight. The cards were shuffled mechanically or by hand, and the subject would then indicate what he thought was the symbol on the card chosen. Well-established laws of chance, or probability, indicate the subject might as a maximum make five correct guesses out of the pack of 25 cards. If his score is above five, it is taken to indicate a perception above normal—the ability to "see" the symbol by the extrasensory perception of clairvoyance. Thousands of tests and retests produced some remarkable and persistent scoring above the maximum possibilities of chance. In the preliminary work more than 85,000 cards were called. The general average score was seven perfect identifications per 25 cards. Some subjects scored as high as 15 correct identifications per 25 cards. These results have convinced some investigators that clairvoyance is one of the manifestations of extrasensory perceptions, and that ESP is a reality.

In testing for telepathy (thought transfer) the same cards were used, the operator choosing a card (or later merely thinking a symbol, no card being used), and trying by thought to convey to the subject what the symbol was. Here again in many tests the scores were above chance. In some instances operator and subjects were placed in different rooms, and even in different buildings, and finally the distance between them was increased to 1,000 miles. The scores remained as good, and in some cases were even better, as the distance was increased.

In a further effort to determine whether ESP could account for precognition in a definite perception of the future, the same cards were used. The problem in these tests was to predict the order of symbols in the pack after they were shuffled. This prediction was made prior to the shuffling of the cards. As in the former tests, the persistent scoring ranged above chance possibilities, providing additional evidence of paranormal perception, as manifest in precognition.

Additional experiments were conducted to ascertain the power of the mind to influence the movement of material objects (psychokinesis). One or more dice were used in these tests. The subject would concentrate on the desired number as the dice were being thrown, in an effort to influence the dice to turn up the desired number of dots. Again the scores were above the range of chance, and seemed to imply that in certain phenomena of ESP a non-physical force of the mind was great enough to influence the movement of physical objects. (Psychokinesis has been credited with the movement of heavy objects. When such phenomena appear it must, of course, be determined whether invisible non-human spirits are responsible.)

Psychic phenomena have now made their appearance in the university laboratory. In graduate classrooms our youth study ESP and PSI phenomena—telepathy, precognition, psychokinesis, and other parapsychological phenomena. These experiments are not conducted under the auspices of spiritualism. There is no trance, no séance, no medium—only the experimenter with his students chosen at random without reference to psychic experience.

The Bible records the operation of supernatural powers working through human beings—powers which are not an inherent capacity of the human mind, but which come from an extraphysical source. Certain phenomena of parapsychology, which may appear to be paranormal op-

---

Man, proud man! dressed in a little brief authority, plays such fantastic tricks before high heaven as make the angels weep.—Shakespeare.
erations of the human mind, partake of the nature of a spirit invasion of the mind.

**Divine or Satanic Manifestations**

How shall the psychic phenomena of parapsychology be judged? Paranormal phenomena exhibit the workings of a supernatural power that transcends the human mind. What is the source of such power? Would God be interested in participating in such tests as these? Would it be compatible with His mission to mankind to use His power to demonstrate precognition in predetermining the order of symbols in a pack of ESP cards? Would He choose to exercise His power to uphold the desired faces of the dice as in these tests? We believe not.

Could it be that these paranormal demonstrations are a manifestation of the power of Satan? There are some cogent reasons why Satan would care to participate in such experiments. In his first deceptive promise to the human family he asserted, "Ye shall be as gods." Could it be that Satan endeavors through supposed ESP phenomena to prove his false premise by making men believe that they have inherent paranormal abilities capable of producing the higher perceptions of the gods? What a subtle way to induce man to presumptuously assume that his mind possesses powers it does not possess. When men believe they are capable of performing the supernatural, they defy themselves. To what does this spiritual egotism lead?

If Satan can so befog and deceive the human mind as to lead mortals to think that there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do for them that which they think there is power in themselves to do.

Parapsychology provides favorable conditions for the deceiver to achieve his ends in misleading man. Psychic investigators erroneously believe that by means of the rigidly controlled conditions of the scientific laboratory they have eliminated the possibility of fraudulent phenomena. They are led to believe that they are witnessing paranormal activities of the mind, uninfluenced by the occult phenomena of magic.

The conqueror is regarded with awe; the wise man commands our respect; but it is only the benevolent man that wins our affection.—Howells.
The Emphasis in Pastoral Preaching*

J. L. SHULER
Veteran Evangelist, Southeastern California

The Bible makes it plain that preaching can accomplish its real mission only when it places the emphasis where God calls for it. When we consider the matter of the content of the sermon let us keep in mind the fact that the most effective content for any sermon, whether it is to be delivered to non-Adventists at the evangelistic meeting, or to the saints of God on the Sabbath day, is a presentation of those truths that place the emphasis where God wants it placed. Paul in 1 Thessalonians 2:4 affirms: “But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.”

Every preacher who takes his task seriously must naturally be concerned about his preaching. And well he may be, for eternal results are at stake. A misplaced emphasis in preaching will result in the eternal loss of souls. This is true of Adventist preaching as well as the preaching of the ministers of other churches.

Think for a moment of the preaching of the Jewish church when our Lord was here. Their misplaced emphasis on the externals of religion, and a misapplication of the Old Testament prophecies concerning the Messiah and the kingdom of God, led God’s own chosen people at that time to reject their own Saviour and His message of salvation. How is it today? Are we misplacing our emphasis in our preaching of the great truths of salvation only through Christ? We must never permit ourselves to lead Christ’s followers today to reject Christ’s own message for this closing period. There must never be a misplaced emphasis in the preaching of the great doctrines that are of special significance to the people of God in the closing days of pre-Advent history.

Are not we as ministers considerably responsible for the condition of our people? Does not a lukewarm, sleepy state of the church members indicate to a large degree the kind of preaching that comes from the pulpit on the Sabbath day? Are we fully aware that one of the most subtle perils that we face in our preaching is shifting our emphasis according to what the congregation likes best, instead of what they need most? A man can make himself popular by preaching on subjects the congregation likes to hear, and by holding back on preaching self-crucifixion, self-denial, repentance, sacrifice, separation from the world, and Christlike living. This is a case of “like people, like priest.” But never forget in true preaching the emphasis is regulated according to God’s message for the time and not by the spirit of the times.

Everybody knows that the preaching of John the Baptist, of the Lord Jesus Christ, and of the apostles and the Reformers struck home with compelling force. They set in motion chords that are vibrating today and will vibrate throughout the eternal ages. How did they do it? They placed the emphasis where God called for it. It is essential, however, to note that in each case their preaching ran counter to the spirit of the time.

* From a chapel address. SDA Theological Seminary.
This brings us to this question, How can you place the emphasis where God calls for it? One of the secrets of this kind of preaching is found in the words of 1 Chronicles 12:32: "The children of Issachar . . . were men that had understanding of the times, to know what Israel ought to do."

Every Adventist preacher who places emphasis in his preaching where God wants it, will necessarily have to have the outstanding two-fold qualification of an understanding of the times and knowledge of what Israel ought to do. He must have a true interpretation of God's message for the hour. He must know what is God's program for His people in this day and age. It is very significant that God's program for His people from this very day to the triumph of His church at the second advent of Christ can be compressed into just five words.

**The Five R's of Adventism**

Each of these words begins with the same letter, R. These five words may well be called the five R's of Adventism. The entire future of the Seventh-day Adventist Church is wrapped up in these five words. They are of vital importance, for they indicate where God wants the emphasis placed in our pastoral preaching.

**Return**

Every Adventist minister knows that the last item on God's program for this present age is the return of His own dear Son. Paul expressed it well when he said: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). Take your pen or pencil and write the word "return" at the bottom of a sheet of paper, leaving room for four other words above it.

**Refreshing**

We all understand that the return of Jesus will not take place until the work of the gospel is finished. And we can go a step further. We know that the work of God will not be finished until the refreshing, or latter rain, comes in its fullness. So write the word "refreshing" above the word "return." The Bible reference for this is Acts 3:19, 20, where Peter speaks about the times of refreshing that will come from the presence of the Lord before He sends His Son back to this earth again.

**Reformation**

We can now go a step further. Every minister knows that the refreshing or the latter rain will not come until there is a spiritual reformation. In Early Writings, page 71, we are advised:

"I saw that none could share "the refreshing" unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.

Did you get the sweep of those four words, "victory over every besetment"? Do we, by the grace and righteousness of Christ, have that kind of victory today? This is the reformation that must take place before the refreshing will come. So take your pen, or pencil, and write the word "reformation" above the word "refreshing."

**Revival**

There never has been, and there never will be a spiritual reformation without a spiritual revival. Reformation is the fruitage of revival. So write the word "revival" above the word "reformation." Do we know how necessary this revival experience is? The deepest longing in the true Adventist heart is to go through to the end with the people of God. It is going to take the spirit of revival to accomplish this.

This revival experience must be developed. It is not obtained in a day, in a week, or in a month. It is not matured by coming forward to the altar one time. It must be developed, as the fruit blossoms in the spring develop into the ripe fruit in the fall.

What does a revival spirit mean? It means a state of aliveness unto God, in which the heart is warm and glowing with the love of God and the grace of God. It means a mind that is stayed on God and not on houses and automobiles; a mind that moves in the constant atmosphere of prayer. It means the practice of the continual presence of Jesus Christ, with a keen realization that Christ is within every moment, and that every act, look, and thought is to be the outliving of the indwelling Christ. It means a

---

**WHO ARE LIFE'S VICTORS?**

> C. Speak, History! Who are Life's victors? Unroll thy long annals, and say, Are they those whom the world called the victors—who won the success of a day? The martyrs, or Nero? The Spartans who fell at Thermopylae’s tryst, Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

—WILLIAM WETMORE STORY.
great love for lost souls such as the love Jesus had. This is what it means to develop a revival spirit. To think of what this means is to pray: "God, help me to develop this revival spirit."

**Revival Is the Key to Survival**

When you look back over the history of God's people you find that though they faced crisis after crisis, in every case they found the way through by revival and reformation. The key to survival is revival. Those who can now develop a revival spirit will survive the final crisis of crises. We can now go a step further. We know full well that there never has been a true revival without repentance, without making things right with God. So write the word "revival," and above it the word "repentance." In Acts 3:19 the first word begins with R—"repent."

**Repentance**

Repentance is the key to revival. Look now at the five R's: Repentance, Revival, Reformation, Refreshing, Return. These few words summarize God's program for Seventh-day Adventists. They are a chain of five links that will take the Adventist people from where they are today, to where they want to be—redeemed with their returning Lord.

Make no mistake about it. There is no other program by which this work will ever be finished. We are in full accord with every resolution that the Fall Councils and Spring Councils and the General Sessions have adopted. But it is this program of the five R's by which this work will be finished. These five R's are the only way through for Seventh-day Adventists. They express God's program for this hour.

**Preaching the Five R's**

I am not suggesting that preaching be confined merely to these five words. Their application is exceedingly broad. An experienced minister could preach twenty-five sermons on each of those five words and still not exhaust their meaning. We should ever keep before us in our preaching the fact that these five words represent the personal experience through which God's triumphant people must pass. They help us to know where God wants us to place the emphasis. These five R's are God's program for His people and hence must be given first place in their lives.

With such an endless array of subjects as are today pressing for our attention, and for our presentation in the pulpit, it is so easy to imperceptibly shift our emphasis from what God wants us to emphasize. As the marine navigator takes his bearings constantly, so must we check our preaching constantly to make sure that we are on the main line to the kingdom of God. Too many today are lost in the side paths. The servant of the Lord has left us this good counsel:

"We must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing. The highest interests demand the close attention and energy that are too often given to comparatively insignificant things."—Testimonies, vol. 8, p. 316.

This principle holds good in our preaching. Mrs. White speaks of turning aside from a thousand topics. If one should use fifty different topics on fifty Sabbaths of the year, it would take twenty years to handle a thousand topics. One could almost waste twenty years of preaching if one dwelt on those subjects that are not pertinent to God's program.

Our evaluation of what is good preaching differs much in our varied viewpoints. It is doubtful that any of us would think that loud preaching is good preaching. Some, however, think that a fine flow of words, flowery speech, and flights of oratory constitute good preaching. We must never forget that the Word of God is the essence of the good, the helpful, the transforming, and the saving. Preaching is good to the extent that it really places God's Word in human hearts. Therefore "preach the word." Any preaching falls short when it fails to "preach the word" and to place the emphasis where God and the Bible place it.

We are God's messengers. Our business is to make men see and follow His program, His will, His plan. I appeal to our young men especially to make sure that their preaching hits the mark that God has appointed, rather than the mark that some professor of homiletics has placed in a book on sermon preparation and delivery. These books are valuable. But we face the danger of leaning too much on books and techniques and on ethical sermons.

**The Ministerial Personal Relationship**

Preceding the preaching of these five R's to our people, there is a personal relationship that we as ministers must enter into. Especially is this true regarding the first three R's. There is little use for you or me to preach repentance,
revival, and reformation unless we are experiencing these in our own souls. Mr. Moody once told his co-workers, when they worked with souls in the aftermeetings: “Don’t talk one inch beyond what you have experienced in your own heart, or are practicing yourself.” This is a good rule for Adventist preachers. God does not need lawyers to argue for Him. He wants witnesses. As ministers we need to apply repentance, revival, and reformation to our own souls. As Jesus said: “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts. 1:8).

The Blueprint for Soul Winning

We are deeply grateful for the progress of the Advent Movement from year to year. But we must confess that it has not attained to the progress the blueprint of the Spirit of prophecy calls for in the soul-winning achievements in these closing days of the threefold message. It is not decided progress in relation to the gigantic task of the finishing of the work in all the world. We need to face up to the statement that before the work of God can make any decided progress the ministers must be converted. . . . They should not preach themselves, but Christ and His righteousness. A reformation is needed among the people, but it should first begin its purifying work with the ministers.—Testimonies, vol. 1, p. 469. (Italics supplied.)

Reformation is to begin with us as ministers. This is a case where every minister should examine himself. It is not my business to examine my fellow minister. “Let a man examine himself.” This is a personal matter between each worker and God. It is well for us to ask ourselves some questions. Do I need to repent for not praying as much as I should? Do I need a reformation for failing to feed on this precious Word for my own soul culture? We do not neglect the Bible in our sermon preparation, but how much do we make use of the Book for our own soul’s spiritual life? Do I need to repent for being light and frivolous—a joking, jesting preacher? Do I need to repent for not loving lost souls with the same love that Jesus had for them? Brethren, how far we fall short here. Remember Jesus at that well—tired, hungry, thirsty—forgetting His thirst, His hunger, His fatigue, in order to help an outcast woman into the kingdom. Do I have a real burden for souls? Do I harbor in my heart feelings and grievances against any of my brethren? Do I need to repent for holding an unkind feeling against the personnel and the conference committee because they did not grant my request, or because they promoted some other minister ahead of me? Do I need to repent for saying unkind things to my wife or my children? Do I need a reformation about getting impatient and losing my temper? God calls for victory through Christ and His imparted righteousness over every besetment.

What would happen today if the ministers in any given conference would apply repentance, revival, and reformation in every area of their lives where it is needed? The church members would quickly catch the spirit. It would spread like fire in dry grass. The great reformatory movement would begin, the refreshing would come, the work would be finished, Jesus would come and we would go home.

WANTED: WORKERS

The lazy and idle seldom hear the call of God. It is often when intent on some useful work and while pursuing a helpful calling that God’s voice is heard. Here are a few examples from the Bible:

- Moses was busy with his flocks at Horeb.
- Gideon was busy threshing wheat by the wine press.
- Saul was busy searching for his father’s lost beasts.
- Elisha was busy plowing with twelve yoke of oxen.
- David was busy caring for his father’s sheep.
- Nehemiah was busy bearing the king’s wine-cup.
- Amos was busy caring for his sheep and sycamore fruit and attending the market.
- Peter and Andrew were busy casting their nets into the sea.
- Lydia was busy preparing and selling her purple fabrics.
- James and John were busy mending their nets.
- Matthew was busy collecting customs duties.
- Mary and Elisabeth were busy with their homemaking.
- Jesus was busy probably in the carpenter shop.—Anonymous.

JULY, 1958
PASTOR -- Shepherding the Flock

TO ADD MEANING TO YOUR MEMBERSHIP

May I on behalf of our church, you, some one of our membership, but never promised you this act of war.ing with our Church is but the smalltold of the Christian life.

This packet is designed to help you to understand your responsibilities and privileges as a member of the church, and to help you to grow in the Christ.

I hope you will find it useful.

The Pastor

THE MINISTRY
M. W. Deming, pastor of the College View church in Lincoln, Nebraska, distributes the above-illustrated folder to all who are received into church fellowship, either by baptism or by profession of faith.

It consists of a tangible remembrance of their welcome into church fellowship, and contains pamphlets and church program announcements that acquaint the individual with his responsibilities and privileges as a church member. Leaflets dealing with the Christian life are also enclosed to impart a word of encouragement and spiritual strength.

The copy that appears on the pockets on the inside of the folder reads as follows:

"Your Duties and Privileges as a Church Member"

These materials are designed to help you to understand your responsibilities to the church and the privileges that are yours as a member.

"To Help You Grow as a Christian"

These materials have been prepared to suggest ways by which you may deepen your understanding and devotion as a Christian."

C. IN AN Ohio city of 185,000, in which there were more than 50,000 persons old enough to be saved who were without Christ, a six weeks' tabernacle meeting, led by one of the most capable and widely sought pastor-evangelists in the land, and cooperated in most heartily by more than fifty churches, resulted in reaching about 1,200. This was cause for great rejoicing, but what did the churches do for the 49,000 others who were still out of Christ? Just what churches everywhere do—nothing! They had spared neither labor nor expense to give the lost of their city the chance of their lives to come after the Gospel and be saved. What more could they do? They had done their utmost to get the sheaves to come in out of the field and be harvested; to get the fish to come to shore and be caught; to get the dead to come after life; and if 49,000 of them still insisted on staying away, weren't the churches helpless to do any more? What more should they have done? ... When the church gets back to literal obedience to the Great Commission the answer will come! ... The harvest can be gathered as soon as the harvesters go into the field after it!—J. E. Conant, Every Member Evangelism (Harper & Brothers).

JULY, 1958
AND he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). The words “all” and “every” are all-inclusive. This is total evangelism. Christ is for the world. The world is His. He made it. He has redeemed it. The world must know it. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt. 24:14). Christ must be preached to “every nation, and kindred, and tongue, and people” (Rev. 14:6). It is significant that, wherever the gospel is preached the world over, adherents are won. The seed springs up. “But in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:35).

1. Total Vision

A church that would evangelize the world must have total vision. It cannot consider “any man common or unclean” (Acts 10:28). It must recognize that there are no racial or social barriers to the gospel; in Christ there is neither “Jew nor Greek, . . . bond nor free” (Gal. 3:28). It must believe that He “hath made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:26). It must accept the dignity of all men before God and their possibilities through His grace.

Men who manifest a superior attitude or who depreciate other people suffer a corresponding loss of influence with those people. This fact must be faced or progress of the gospel will be forever hindered. The millions of Africa and Asia can be moved. But it will be by men who truly love them. Christ at the well of Samaria demonstrated His contempt for the “iron curtain” of racial prejudice. He flouted tradition by conversing with a Samaritan woman. This shocked the disciples (John 4:27). But He knew that they could never become world evangelists without “total vision.” Nor can we!

2. Total Effort

We cannot achieve total evangelism without total application of all our resources, both individual and denominational. When Christ called Peter and Andrew, they became men who were totally committed. “And straightway they forsook their nets, and followed him” (Mark 1:18). All that was theirs was His. They were His, to spend and be spent. Such commitment involves (a) time, (b) talent, and (c) finance.

Time

To everyone is given the talent of time. Probationary time is short; therefore our time of service is brief. The gospel minister is available twenty-four hours a day. For him, there can be no eight-hour work day. “We have no time to lose. The powers of darkness are working with intense energy, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do, but soon it will be more difficult than we imagine. . . . The Lord is coming. . . . We hear the footsteps of an approaching God, as He comes to punish the world for its iniquity.”—Evangelism, pp. 218, 219.

Talent

“God bestows various talents and gifts upon men, not that they may lie useless, nor that they may be employed in amusements or selfish gratification, but that they may be a blessing to others by enabling men to do earnest, self-sacrificing missionary work.”—Ibid., p. 266.

Finance

A man’s treasure will follow his heart. A worker cannot withhold his tithes and offerings and at the same time persuade others to give freely of their means. “Our heavenly Father be-
stows gifts and solicits a portion back, that He may test us whether we are worthy to have the gift of everlasting life."—Testimonies, vol. 3, p. 408. Total evangelism involves total giving.

Organizationally, the effort of the church must be total. All of its agencies must be evangelistic. All energies must be bent toward the winning of souls. The resources of the church are many; all of its departments have their definite evangelistic function. This is total effort.

3. Total Effect

The total effect of total vision and total effort empowered by the Spirit of God is the enlightenment of the earth. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory" (Rev. 18:1). From the sun-swept boulevards to the trash-littered alleys of our major cities, the message goes. In mansion and mud hut it is heard. "The earth" is "lightened." Not city by city, but creature by creature. The light of the gospel will blanket the earth like fallen snow. "Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—Evangelism, p. 699.

There is great need for the spirit of evangelism to motivate all the activities of the church—its laity and its ministry. Our watchword must be "Evangelize!"

Principles of Persuasion

- Preach living words to living men. Show how the words of God may live again in the hearts and lives of men for their own welfare and salvation. Let these convictions be spoken under a power and compulsion greater than your own.
- Illuminate all your messages with the sunshine of God’s love. Never infold the gospel in a fog. A persuasive speaker is the inevitable product of a man whose life is a channel for the irrepressible streams of the love of God.
- Leave the perpendicular pronoun out of your first sentence and neglect it throughout your sermon. The letters EII stand for emotionally induced illness, not for efficiency in interpretation.
- The persuasive attitudes of the persuasive preacher include sociability, courtesy, kindness, refinement of manners, Christlike sympathy, tact, patience, and genuine love for the lost.
- Persuasive sermons are never spoken in cold, calculating tones. They are never delivered in a perfunctory manner. They never separate the speaker from the audience. A persuasive speaker does not emphasize the pronoun you as though from a holier-than-thou position when he is in the process of producing a declamation against the sins or failures or ignorance of his people. He who persuades maintains a "we" attitude in which he includes himself with his audience in the search for truth, in the practice of truth, and in the mutual dedication of life.
- Ensure early interest by making the beginning of your sermon a flash of light striking home to the hearts of the hearers with immediate attention and power to make them desire to want to know what your subject will reveal for their spiritual welfare. Close attention and interest are the opening doors to the winning of confidence, which the speaker should ever seek to achieve. If confidence is won, it is fairly easy to arouse the desire of the individual and bring conviction by the power of the Spirit of God to the soul of the listener.
- The natural order of persuasion is (1) The preacher must be God centered first, (2) audience centered second, (3) subject centered third, and never self-centered.
- There is no sense of unreality in persuasive preaching. A persuasive preacher lives his subject, sees it with his own eyes, feels it with his own emotions, enters into it with his own will. Not only is the message in his head but his very heartbeat sounds in his voice. He is not merely copying something he has seen or telling by memory something he has read, but his is the living voice of that which God has imbued him with. Self-identification with the message is paramount in persuasive preaching.
- The art of persuasion includes the persuasive voice and mannerisms of the preacher, persuasive reasoning, and a persuasive personality dedicated to and used by the persuasive power of the Spirit of God.

JULY, 1958

J. A. B.
Forthright Preaching

C. O. SMITH
Former Professor of Religion and Languages, Atlantic Union College

As dry as the hills of Gilboa has become a hackneyed expression, virtually meaningless. As used twice in Gospel Workers, however, the simile is very expressive. It is a pointed, grave warning to ministers to watch carefully their mode of delivery. In both instances the figure is used to describe the end result of failing to follow the proper procedure laid down in God's Holy Word. That procedure is to "preach the word," being "endued with power from on high."

Must Not Be Stereotyped

Under the caption, "Formal Discourses," the above phrase is first used in this volume in the following setting:

Some ministers, in the preparation of their discourses, arrange every detail with such exactness that they give the Lord no room to lead their minds. Every point is fixed, stereotyped, as it were, and they seem unable to depart from the plan marked out. This is a grave error, and if followed, will cause ministers to become narrow-minded, and will leave them as destitute of spiritual life and energy as were the hills of Gilboa of dew and rain.

When a minister feels that he cannot vary from a set discourse, the effect is little better than that produced by reading a sermon. Tame, formal discourses have in them very little of the vitalizing power of the Holy Spirit; and the habit of preaching such discourses will effectually destroy a minister's usefulness and ability.—Gospel Workers, p. 165.

These are serious words that demand our careful attention. They must neither be brushed aside nor considered outdated—unfitted for the modern tempo of life. That they apply to our time is clearly seen from the next instance in which the simile is used.

Can anyone doubt that this instruction fits our feverish mid-twentieth century age?

I am instructed to say to my fellow-workers, If you would have the rich treasures of heaven, you must hold secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work?—Ibid., p. 272.

So much to do that one does not take time to get a message from God! How often we must plead guilty to this charge! The tendency, when secret communion is neglected, is to rely upon detailed outlines for our sermons rather than go to the desk charged with the urgency of Spirit-filled messages.

Manuscript and Impromptu Preaching Depreciated

Does this instruction forbid the making of notes? Does it encourage extemporaneous, even impromptu speaking? By no means. What it does depreciate is the manuscript method of delivery, and any approach to it. The method approved throughout the book is what is sometimes called the extemporaneous method, by which one carefully prepares by meditation, prayer, and study, and builds a logical outline, which can be mastered and kept in mind while speaking. Impromptu speaking—that which relies upon the inspiration of the occasion instead of making proper preparation—is condemned in no uncertain terms. Ministers must not "bring to God a maimed sacrifice, an offering which has cost them neither study nor prayer."—Ibid., p. 64.

Does someone object: "The extemporaneous method may be all right for one who has a photographic mind, but I must have full notes"? Let me ask you: If you were an attorney defending one wrongly accused of a capital offense,
would you be content to make your plea to the jury by reading a prepared manuscript, or by having to refer to copious or even occasional notes? You would strive to keep the undivided attention of the jury. You would look them straight in the eye. What political speaker would be content to read his address? What actor would risk his career by constantly referring to notes?

As we consider our pioneer preachers we think of the statement, “There were giants... in those days.” They were filled with their message. They preached with power. Were they constantly referring to notes? Those who knew them give an emphatic No. Did they make careful preparation by study and prayer? How else could the distinctive doctrines have been worked out so positively? I have in my possession a rare book, Sermons on the Sabbath and Law, by J. N. Andrews, published at Battle Creek in 1870. This little book was a precursor of The History of the Sabbath. Yes, there is much evidence of their scholarship. They gave a forthright, Spirit-filled message.

Giants in Preaching Needed

Is it possible for us, too, to become giants? Here is the inspired answer:

But some who have been preaching for years are content to confine themselves to a few subjects, being too indolent to search the Scriptures diligently and prayerfully, that they may become giants in the understanding of Bible doctrines and the practical lessons of Christ.—Gospel Workers, p. 281.

To become giants in preaching we must pay the price. Do we not see a tendency to rely more and more on notes and manuscript? Some young men seem afraid to launch out in extemporaneous speaking. They feel their need of manuscript to fall back upon. Let such write out their manuscript—and leave it at home. (The writing of it will make them more fluent.) Then they should take into the pulpit only such notes as can be readily used.

Growth comes with study and prayer and experience. Spirit-filled preaching, which blesses the souls of both speaker and hearers, results from seeking for a timely message from God and His work.

Someone has said that to be constantly referring to notes while preaching is like a horseman with one foot in the stirrup and one dangling along the ground—neither riding nor walking. Emphasis becomes forced and unnatural. The voice loses its ring of sincerity. What is worse, the preacher becomes devoid of spiritual power. Have we not on occasion seen such retrogression on the part of some gifted ministers—particu-

Our Greatest Need

Our greatest need is a personal relationship with Christ. We must speak from experience. “We need constantly a fresh revelation of Christ, a daily experience that harmonizes with His teachings. High and holy attainments are within our reach. Continued progress in knowledge and virtue is God’s purpose for us.”—Ibid., p. 274. We are admonished: “Give yourselves the culture of spiritual thoughts and holy communings.”—Ibid. “The word of God is to be presented with clearness and power, that those who have ears to hear may hear the truth”—Ibid., p. 353. If we follow this instruction, our preaching will be more and more like the Saviour’s. “In His teaching there was an earnestness that sent His words home with convicting power.”—Ibid., p. 188.

When God Leads Forth

The same sky stretches over all—
The East, as West—
And wheresoe’er our lot may fall
That place is best
If we but follow and obey
Where God has pointed out the way.

The South, to heaven is just as near
As is the North—
No move need make the heart to fear
When God leads forth.
He shows not just an open door,
But in His love He goes before.

The work alike in every place
Must finished be
Ere we can meet Him face to face
By crystal sea.
No calls to move, no more farewells
Shall then be known, where Jesus dwells.

—PEARL WAGGONER HOWARD
COME OVER A

The World Call has never been greater than now. “The truth ... to the islands of the sea.”—Evangelism, p. 19. We millions. Christendom’s revival hour has struck! T In every land results are seen in transformed lives. “... the blood shed for the world, that will bring ev Workers, p. 28.

Center left: Bolivia Mission rolling clinic.

Lower left: Emmanuel Mission Crèche for untainted children of leper parents, and orphans (Basutoland).

Lower center: Student Bible-study group in Japanese hospital.
ND HELP US!

To Mission Service

must lighten the darkness of every continent and extend
must quickly finish the great task of evangelizing earth’s
me’s urgency is upon us!
There are triumphs yet to be accomplished through
lasting glory to God and to the Lamb.”—Gospel

Upper right: Contrast between heathen and mission converts, New Guinea.

Center right: Cured lepers, Mount Hagen leper colony, New Guinea.

Lower right: Students of Japan Missionary College conducting a branch Sabbath school.
EDITORIAL

In the World’s Spotlight

A HUNDRED years ago a handful of Adventist believers faced a hostile, ridiculing world. But convinced as they were of their divine commission, they dared to stand for truth in spite of misrepresentation and slander. Numerically they were weak, but the consciousness that the hour had struck for the proclamation of a great prophetic truth made them strong. With courage they faced the future, and for them compromise was impossible. The group was made up largely of sincere souls who had been disfellowshipped from different congregations where they had formerly worshiped, their chief offense being that they taught—

1. The imminent, personal, and visible return of our Lord Jesus Christ (a very unpopular doctrine in those days of post-millennialism and the beginnings of the social gospel).

2. The importance of full obedience to all the known will of God.

They were regarded by their former brethren as somewhat of a contaminating influence, and were consequently scorned. Fellowship seemed impossible, and this naturally tended to isolate them from the great body of Christians.

With the passing of the years changes have come, so that today, instead of being brushed aside as of no consequence, Adventism is in the spotlight of the world. In this we see the fulfillment of a prediction made many years ago:

Our people have been regarded as too insignificant to be worthy of notice, but a change will come. The Christian world is now making movements which will necessarily bring commandment-keeping people into prominence.—Testimonies, vol. 5, p. 546.

Many things have combined to produce this present attitude. While the reasons for this change are important, yet even more important is our denominational attitude toward it. Any normal person or group of persons desires to be rightly understood. We like to feel we are accepted and appreciated by our fellows. And Christians are no exception. Naturally, then, we as Adventists rejoice that the smoke of misunderstanding that has screened us for so long is being cleared away, and that there is increasing recognition that we are Christians, believing wholeheartedly in the same great fundamentals of the gospel of Christ. The spirit of Christian love that has moved men to declare their confidence in us finds response in our hearts, and we thank God for the sincerity of friends. In fact in some places we have even become popular. However, popularity is rarely a healthy environment for spiritual growth. History reveals that the church has always made her greatest gains in times of persecution. Tolerance and good will make it possible for a movement to lose its distinctiveness.

Pitfall of Popularity

In New Zealand, back in 1923, we were traveling with a high-ranking officer of the Salvation Army. During our conversation he began to reminisce concerning earlier days in England. Soon he was expressing regret for what he regarded as a serious loss on the part of his people. To illustrate he said: “As young soldiers in the Army of the Lord we were trained to stand on the streets and preach the love of Jesus. We knew what it was to be ridiculed, stoned, and slandered. But that very hostility kept
us aware of our mission and the importance of our work. It also pointed up the spiritual need of those around us. The Salvation Army was unpopular in those days. But today there is a change. Our service to the men in the front lines during the Great War has given us a standing. We are now respected by all classes of society. You might say we are even popular today; but with that popularity something has happened to us. Perhaps I should say something has departed from us.” There was real pathos in his voice, and what he said made a deep impression.

While he was talking we saw history repeating itself, for what was true of his people has been true of practically every other Christian group. And that same peril faces us as a people. We, too, can seek acceptance to the point where we may lose our distinctive message. That must never happen. And it will not if we are alert and keep ourselves abreast of the truth. There will be, there must be, a broadening of our comprehension of the message, for truth is never static; it is always advancing. But the basic doctrines of the Advent message remain. Nor is there any disposition on the part of our leaders to add to or take from the teachings that have made us a people.

Truth From the Living Fountain

The truth we present to the world, however, must be more than a system of theology. It must be alive and warm. It is easy to talk about putting Christ into our sermons; “Christ-centered preaching” must be more than a slogan. We are not to put Christ into our sermons as a mere ingredient, but rather our sermons should flow from Him as the living fountain of all truth. As preachers and as members of His body we are to make His character known to all men. This is the essence of all successful witnessing.

The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory.—Christ's Object Lessons, pp. 415, 416.

Men today are losing their knowledge of God. Spiritual darkness has indeed settled down upon the earth. The more men know of “science falsely so called” the less they know of the Author of true science. The enemy of truth has come down with great power, knowing that he has but a short time. He is filling the world with error, and millions are being deluded. Men everywhere are being led captive at his will, while his deceptions are undermining the very structure of truth.

The great apostasy will develop into darkness deep as midnight, impenetrable as sackcloth of hair. To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth’s sake. But out of that night of darkness God's light will shine.—Ibid., pp. 414, 415.

One of the most subtle delusions of all is the doctrine that man is by nature immortal. Upon this foundational error the whole structure of both ancient and modern spiritualism is built. This error is the very core of the great apostasy that will sweep the world just prior to our Lord's return in glory. To prepare God's people to stand in that great and final test the Lord is sending to all the world a definite message couched in the terms of the everlasting gospel and proclaiming the truth of the living God “who only hath immortality.”

Reason for Our Existence

The accomplishment of that purpose is the only reason for our existence. God has called and commissioned us to carry the light of His saving truth to the very ends of the earth. We are to herald the everlasting gospel in all its beauty, yet with such clarity, certainty, and love that men and women of all walks of life will be led to realize that here indeed “is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” That faith is a saving faith, an illuminating faith, a healing faith, for it makes God real to men.

When we proclaim that faith, however, some men, even good men, will not respond or comprehend it. This has been true throughout the history of the church. In view of this fact it seems strange to us that a few have expressed concern over what has appeared of late in certain religious journals about Adventists. “How can men with trained minds so completely misunderstand the simplest truth of God?” they say. Well, that is hard to answer. But while we do not understand, let us never, even for a moment, reveal a spirit of impatience or intolerance. Even a mind as giant as that of Saul of Tarsus was unable to comprehend the light of truth until the Lord Himself appeared to him in person. Saul was not wicked; he was only mistaken. What he did he did conscientiously. So if
men, even scholars, misunderstand us, let us not judge them.

We must expect to meet unbelief and opposition. The truth has always had to meet these elements. But though you should meet the bitterest opposition, do not denounce your opponents. They may think, as did Paul, that they are doing God's service, and to such we must manifest patience, meekness, and long-suffering.

The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation be just. He wants us to do something more than to hurl at our adversaries charges that only drive them further from the truth. The work which Christ came to do in our world was not to erect barriers and constantly thrust upon the people the fact that they were wrong. He who expects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influence.

In the advocacy of the truth the bitterest opponents should be treated with respect and deference. Some will not respond to our efforts, but will make light of the gospel invitation. Others—even those whom we suppose to have passed the boundary of God's mercy—will be won to Christ. The very last work in the controversy may be the enlightenment of those who have not rejected light and evidence, but who have been in midnight darkness and have in ignorance worked against the truth. Therefore treat every man as honest.—Testimonies, vol. 6, pp. 120-122.

The fact that men differ from us is no evidence that they are not Christians. When the apostle Paul saw Jesus he saw in Him the embodiment of love and forbearance, and that changed his whole life. His objectives and techniques were different from that day forward. Listen as he addresses his followers. Having enumerated the various gifts of God to the church through which His people will give their witness to the world, this great leader says: “And yet shew I unto you a more excellent way.” And that was the way of love.

Love abides when argument has withered. In the last analysis—the message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit.—The Great Controversy, p. 612.

When the rays of light penetrate everywhere and truth in its clarity is seen against the dark background of error, then God's children of light wherever they may be will heed the call and take their stand upon the Lord's side. That day is not far distant. Earth's last reformation is now due.

To be in the world's spotlight is both a privilege and a peril. May God help us to walk humbly before Him and our fellow men, all the while searching the Scriptures for the advancing light of truth that God will permit to shine upon our pathway.

R. A. A.

The Modern Revival of Spirit Worship

The spirits are invading Christendom. Wistfully our generation is turning again to the occult. The magic of psychical research has gripped the thinking of modern man. Psychic religionists and psychic scientists dream of a future cosmic philosophy built upon the foundation of spiritualism. They foresee the statesman of tomorrow habitually consulting with the spirit world. They foresee the churches of tomorrow becoming séances for the demonstration of the survival of man. They foresee a scientific recognition of spirit phenomena enhancing the prestige of modern spiritualism and making it the common denominator of world religion. Some even go so far as to state that spirit healing will supplant modern medicine. Increasing numbers of people, persuaded by psychic phenomena, have come to believe that spiritualism is the only supernormal revelation coming to modern man.

In the light of this revelation the traditional teachings of Christianity, spiritualists claim, must undergo a radical transformation. They believe spiritualism to be the coming world religion. They believe the psychics are the modern apostles or their intermediaries. They believe spiritualism will bring the second Pentecost. They believe that man will only be able to promulgate truth as it is received from the spirit world. They believe that the ethereal forms of their spirit teachers will materialize be-
fore their unastonished eyes. They believe that scientific spiritualism is the transcendent religious science. Some of the communicating "spirits" go so far as to assert that spiritualism is man's only path to truth, his shortest road to God. Many believe that every individual will ultimately communicate with the beyond without recourse to any medium.

Spiritistic science is experimenting with the principle of electronic spirit communications, which will dispense with the need for mediums. Ardent psychics believe these psychic communications herald the advent of a glorious millennial age when terrestrial society will be united with celestial society. Psychic scientists and spiritualists will join hands. Psychoanalyzed spirits will give evidence of their independent personality. The galvanometer will record the emotional differences between spirit controls and mediums. It will establish their extraordinarily different emotional reactions. Erelong psychic science will supposedly have established the reality of man's intercommunication with the spirits of the dead.

**Ghosts That Live**

There are ghosts that live. They outconjure the conjurers. Their phenomena are persuasive. Their paranormal performances astound the psychic scientists. They demand recognition by orthodoxy. They masquerade as the apostles. They profess to be bringing apostolic communications to modern man to enlighten him with advanced information regarding the hereafter. They hide their fake impersonations under the mystery of their paranormal wonders. Their bodily materializations are lifelike. Materialized spirits have been examined by physicians. Their blood pressure has been taken, their heartbeat listened to. Various other medical tests have given evidence of their anatomical completeness. Many psychical scientists have emerged from their tests of these spirit entities quite convinced that they do actually exist. On the basis of such spirit demonstration learned men will erroneously conclude that spirit survival must be a demonstrated fact in modern spiritualism.

Both science and religion will be forced to admit that the spirit world is in contact with man. Because of the manner and means by which these facts have been arrived at, it will be concluded that these entities could not be the spirits of evil, or the spirits of demons. Many of the uninformed will doubtless mistake spiritualism as a providential leading vindicating their faith in immortality. Spirit realities are not solely confined to conjured ectoplasmic simulacrum.

**Spirit Healers**

Psychic healing performed by spirit entities constitute a subtle enticement to accept spiritualism. Spirit healing induces spirit control. Healing bribes to make men sensitive to the influence of the agencies of the spirit world are definitely on the increase. Psychic healing has brought a revival of the spirit healings of ancient paganism, reminiscent of the pagan goddesses who dictated remedies while their patients were in hypnotic sleep, and who made visible appearances in performing their healing rites. It all harks back to the days when priestcraft was the nurse of civilization, and demonology and sorcery were utilized in the occult practices of medicine.

Centuries ago man utilized occult arts in the cure of diseases. Unorthodox paranormal healings apparently are becoming a modern fetishism—a reversion to the retarded mentality of an archaic age. Psychic regression ultimately constitutes a retreat from civilized and rational society. In the thinking and practice of many, spirit-centered healing has replaced both medical and God-centered healing. Magical healing tends to become a form of idolatry taking pre-eminence over the worship of God. It substitutes the faradic currents of the spirits of the fallen angels for the Christ-imparted, life-giving healing power of God. Men are being influenced by the hypnotic spells of abnormal suggestibility. Subtle psychological changes are taking place. Concepts of the moral code are being revised. A subtle hypnotic conditioning of the human mind is becoming the earmark of the continued spirit invasion.

**Hypnotism**

Hypnotism and posthypnotic suggestion could become a conditioning factor in the hands of evil spirits should man become addicted to autohypnosis. Such surrendering of the control of one's mind dangerously opens the door to invading influences. The close relationship between the deep hypnotic state and the spiritualistic trance reveals the danger inherent in inducing
voluntary trance conditions. The subconscious mind under hypnosis is so susceptible to outward suggestion that it could readily fall a victim to some astral interloper of the spirit world. Spirit entities could intrude upon the subconscious in its hypnotic trance state. What is to prohibit them from the same psychic invasion of the individual who practices autohypnosis as they achieve in the medium who becomes the hypnotized agent of the spirit? Should discarnate entities thus invade the auric atmosphere of an entranced individual, untold damage could be done.

Individuals under hypnosis have imagined themselves to be other personalities, and in communion with the spirit world. Spirit-induced hypnosis by a spirit control hypnotist is a probability. Spirits themselves have claimed that they control the mediums through hypnosis. The spiritistic trend in psychotherapy and hypnotherapy is most significant. The hypnotic atmosphere of mass healing performances indicates that the spirit world can use hypnotic healing procedures as well as self-produced hypnotic trance conditions to condition the human mind. Inhibitions can be removed by certain spiritistic pseudo therapies. Man has not yet become fully aware of the occult tendencies of hypnosis. The study of psychic healing in antiquity could alert modern man to these dangers.

Modern spiritistic hypnotic healing would give the impression that there is a definite place where the scientific use of hypnotism ends and the occult use of the phenomena begins.

Creator Worship Versus Spirit Worship

The great cosmic struggle of the ages has ever been a warfare between Creator worship and spirit worship. All down through history men and women have had to choose between the various philosophies of spiritism, which exalt the creature more than the Creator, and the true worship of God as the Creator and Redeemer of man. The idols of the heathen nations were symbols of their spirit gods. The Septuagint version of Psalm 96:5 reads: "For all the gods of the nations are demons; but the Lord made the heavens." Jehovah fought with the demon gods of antiquity in the ancient pagan religions. When God delivered Israel from Egypt He declared: "Against all the gods of Egypt I will execute judgment" (Ex. 12:12).

Spiritism and all its practices were forbidden under the ancient theocracy. All who "had a familiar spirit" were condemned as associates with the powers of darkness (Lev. 20:27; Deut. 18:9-14). Great judgments were pronounced against ancient Nineveh, the mistress of witchcrafts, against the Babylonian and Egyptian mystery religions. The prophet Isaiah declared God's judgment upon those who made a covenant with the dead by turning to the dead on behalf of the living (Isa. 28:15-18). Christianity's New Testament battle with the spirit gods of paganism demonstrated the power of God to expel the demons, and to triumph over all the spiritistic influences that had taken men captive (Matt. 8:16; Luke 8:30-33; Acts 16:16-18). True religion and spiritistic magic have ever been mortal enemies. True religion is founded upon divine revelation. Magic, with its essentially evil repute, is based upon spirit communications.

The demons who founded idolatry to satisfy their pride, and to secure the worship of the human race, substantiate their philosophies with the miracles of spiritistic magic. The spread of spiritualism in ancient times was almost beyond parallel in the history and development of religious delusion. Man's slavery to magic in many of the cultures of the past resulted in his increasing ethnic degeneracy. Spiritistic magic is a demonic parasite that stifles religion. It robs man of his true relationship with God. It has ever been a handicap to rational judgment.

The synthetic religion of sun worship and spirit worship has been the persistent earmark of the false religions of pagan antiquity. Magical mystery religions of spiritism are always a confusing mixture of good and evil. They invariably proclaim the pseudo self-immortality and self-deification of the creature.

Black and White Magic

Both black and white magic have had powerful influences over the human race.

Creator Worship Versus Spirit Worship

The great cosmic struggle of the ages has ever been a warfare between Creator worship and spirit worship. All down through history men and women have had to choose between the various philosophies of spiritism, which exalt the creature more than the Creator, and the true worship of God as the Creator and Redeemer of man. The idols of the heathen nations were symbols of their spirit gods. The Septuagint version of Psalm 96:5 reads: "For all the gods of the nations are demons; but the Lord made the heavens." Jehovah fought with the demon gods of antiquity in the ancient pagan religions. When God delivered Israel from Egypt He declared: "Against all the gods of Egypt I will execute judgment" (Ex. 12:12).

Spiritism and all its practices were forbidden under the ancient theocracy. All who "had a familiar spirit" were condemned as associates with the powers of darkness (Lev. 20:27; Deut. 18:9-14). Great judgments were pronounced against ancient Nineveh, the mistress of witchcrafts, against the Babylonian and Egyptian mystery religions. The prophet Isaiah declared God's judgment upon those who made a covenant with the dead by turning to the dead on behalf of the living (Isa. 28:15-18). Christianity's New Testament battle with the spirit gods of paganism demonstrated the power of God to expel the demons, and to triumph over all the spiritistic influences that had taken men captive (Matt. 8:16; Luke 8:30-33; Acts 16:16-18). True religion and spiritistic magic have ever been mortal enemies. True religion is founded upon divine revelation. Magic, with its essentially evil repute, is based upon spirit communications.

The demons who founded idolatry to satisfy their pride, and to secure the worship of the human race, substantiate their philosophies with the miracles of spiritistic magic. The spread of spiritualism in ancient times was almost beyond parallel in the history and development of religious delusion. Man's slavery to magic in many of the cultures of the past resulted in his increasing ethnic degeneracy. Spiritistic magic is a demonic parasite that stifles religion. It robs man of his true relationship with God. It has ever been a handicap to rational judgment.

The synthetic religion of sun worship and spirit worship has been the persistent earmark of the false religions of pagan antiquity. Magical mystery religions of spiritism are always a confusing mixture of good and evil. They invariably proclaim the pseudo self-immortality and self-deification of the creature.

Black and White Magic

Both black and white magic have had powerful influences over the human race.
Black magic, and avowed manifestation of the underworld of demons, has catered to sensuality and unholy ambitions. It offers satisfaction of selfish desires and pampers the lust for power. White magic has been more subtle and more convincing in its influence. The supposedly "white magic" by which man thought to gain control over the "black magic" of the evil spirit world turned out to be the cunning spiritistic device of the spirit world itself to secure control over the minds of men. This supposed power of white magic over black magic is the devil's own counterfeit of the great controversy between good and evil. So-called white magic, which was used by the ancients as a means of protection against black magic, actually betrayed these peoples into the hands of evil spirits. Spiritistic magic has built an infamous reputation of defacing the image of God in man. Its devotees have been the disciples of deception.

The spiritistic séance itself had a very unsavory beginning in the annals of human history. Satan himself was the very first one to resort to paranormal phenomena, and the use of a medium through which he spoke to man. The satanic séance in Eden, with its talking snake, was spiritism's initial intrusion into human thinking (Gen. 3:1-6). Spiritistic magic had its origin, not in primitive worship, but in the deliberate attempt of Satan to deceive the human race. The attempt was successful because it was accompanied by paranormal physical and psychological phenomena.

All history testifies to the fact that it is not safe for the wisest of men to depend upon the rationalizations of the human mind when it comes to spiritistic performances. The human senses of themselves are not adequate to cope with necromantic and spiritualist magic in their parade of supernormal phenomena. Modern man is also susceptible to the influence of magic. The development of civilization, instead of eliminating spirit worship, has merely produced a more highly scientific form of spiritistic phenomena.

In the easy way in which spiritism is persuading modern Christendom to accept the greatest hoax in the history of civilization, we are witnessing the climactic delusion of the human race (2 Thess. 2:7-12; Rev. 16:13, 14). So obvious is the psychology of credulity in this matter that one is amazed both at the great deceiver's "delight in deceiving" and in the pseudo thrill of the "aptness to be deceived" by the gullible public. This demonstration of world deception is fast becoming the ultimate spiritistic manifestation of the devil in his prime.

Confronted by a serpent of such subtle mien, even the wisest will be deceived unless they are safeguarded by the words of the Eternal, who is the source of all wisdom.

J. A. B.

The "Buddy" Plan

WHEN new members are brought into the church we need to find ways and means of welding them into our Adventist fellowship. Some are naturally more retiring than others and require more attention. Our church board gave study to this problem and selected a number of more mature Christians to take a special interest in these new believers. When those of similar background, age, and personality are chosen for this responsibility, better results are achieved than could be expected if names for visiting were assigned indiscriminately. Chairmen of deacon and deaconess groups keep in touch with these "buddy" leaders, and they in turn report to the pastor as to the outcome of their efforts on behalf of the new Adventists.

"It is surprising what an occasional word of encouragement, or a helping hand in case of illness, will accomplish. A visit by telephone, or personally in the home of a new believer, does much to promote good will, and such ties bring strength to the persons concerned and to the church at large. One of our sisters was able to restore a new member who had not attended services for months, and it was Christian friendliness that changed the situation. Other 'buddy' leaders appointed to this interesting yet delicate work are reporting enthusiastically on the success of this practical plan."

JULY, 1958
The preceding comment came from Margaret Welklin, a minister’s wife in Atlanta, Georgia.

**Training Church Missionaries**

“Our church missionary endeavors stimulate Christian activity. They provide occasions for new church members to become better acquainted with the church’s burden bearers, and to learn from them the secrets of successful service for the Master. When experienced workers invite timid beginners to join them on a field day, these fearful souls soon gain confidence to start out on their own. And how they do enjoy working, knowing that some understanding partner is close at hand! This is an excellent way of developing missionary workers and solicitors.

“If missionary leaders and their band captains would give more attention to visiting new members before the beginning of the Ingathering work each year, intelligently instructing these new workers, our church campaigns would be more unified and enjoyable. My husband and I have seen the result of such visiting in our church. We believe that next year even more will be participating in our various church projects and rejoicing in their efforts.”

**EVA HARDING, Minister’s Wife**
**Valdosta, Georgia**

**The Answer**

I saw a Shepherdess one day
Going about in her usual way,
Keeping the home fires burning bright,
Helping the sheep from morn till night.

“How is it, Shepherdess, don’t you tire?
To easier service don’t you aspire?”
To which she replied, in her humble way:
“I spent some time with Jesus today!”

**THELMA WILSON, Pastor’s Wife**
**Kingsport, Tennessee**

(Written during the Shepherdess meeting)

**Problems of New Believers**

The “buddy plan” already referred to has true merit. It is most important, however, in our larger churches. In guiding the work of lay members selected to help the pastor as undershepherds the following problems pertaining to new believers should receive sympathetic handling:

1. Decision to follow truth often isolates the new believer from his own family and from friends in his former church fellowship. He becomes lonely.

2. In his loneliness he longs for understanding. He desires the comfort and strength of another’s prayers. He also wants to learn to pray.

3. The Sabbath school and its lesson-study plan may be new to him. A friendly guidance in learning how to study the lesson, as well as acquainting him with the objectives of the Sabbath school, will help to make him feel at ease when he attends. His more experienced Adventist friend seated next to him will help him overcome any embarrassment.

4. Housewives often meet perplexity when beginning to tithe their income. They may hesitate to reveal this to the pastor or the Bible instructor. Laywomen who have themselves met this problem may prove to be good counselors.

5. Mothers in Israel are needed today. At times younger women have home problems to discuss with women of experience. They also need to learn new homemaking and cooking skills. A kitchen chat may become a practical sermon on nutrition. Both counselor and counselee are acquainted with family needs.

6. Some new Sabbathkeepers long for help in leading the youth of the family into the church. Carefully raised Adventist young people should become acquainted with the children of these new believers. By inviting them to our services we may draw them into our fellowship.

7. Transportation to the Adventist church is a real problem to many a new believer. If it is cheerfully provided by some missionary-minded church member who owns an automobile, good attendance habits will be established. When the new Sabbathkeeper realizes the significance of Adventism the matter of transportation ceases to be a problem.

8. Church missionary activities can be overwhelming to the babe in the truth. He has learned that his Master commanded His disciples to go forth sowing seed for the kingdom, but how can he do it? He must find a helpful gospel partner. (Read suggestions by Mrs. Eva Harding on this page.)

9. The thought of participating in the ordinance of humility may be disturbing to the new believer. The spirit may be willing enough, but the strangeness of this service

**THE MINISTRY**
may at first present a conflict. If his alert Adventist sponsor will call on this new communicant a week or two before the communion service, prayerfully reading with him from *The Desire of Ages*, chapter 71, a victory over timidity and pride will be gained. The assurance of the sponsor’s partnership at his first preparatory service will materially lessen the conflict.

10. God’s special gift to the church, the Spirit of prophecy, may help the new believer to a better understanding of the great principles of new-found faith. The mature Christian will dispense its instruction wisely, restraining advanced light until the new believer is prepared to receive it.

The pastor receives from Christ, the Great Shepherd, his responsibility for caring for the flock in his charge. He in turn enlists the help of undershepherds, lay helpers whom he trains to minister to the needs of the sheep. The lambs of the folded will need special attention; some may require more care than others. There must be a shepherding plan for developing healthy sheep. To be useful, the flock will need to be well nourished. Where our spiritual shepherds provide rich pastures for their flocks, and where the weak are given loving care by shepherds and undershepherds, our churches will grow in strength and efficiency. This shepherding care referred to as the “buddy plan” should be receiving a new emphasis in our evangelism. Let more of our shepherdesses learn its important skills. We prefer referring to it as the “shepherding plan.”

L. C. K.

Footnote.—This material grew out of a very helpful Shepherding meeting at which R. A. Anderson was present. It was sent to the Ministerial Association office by Mrs. Bertha Fear- ing, wife of the president of the Georgia-Cumberland Con- ference. Such problems as those under consideration require the help of our pastors and their assistants, as well as our Bible instructors. We bring them to all our workers through the help of our pastors and their assistants, as well as our Bible instructors. We bring them to all our workers through the help of our pastors and their assistants, as well as our Bible instructors. We bring them to all our workers through the help of our pastors and their assistants, as well as our Bible instructors. We bring them to all our workers through the help of our pastors and their assistants, as well as our Bible instructors. We bring them to all our workers through the help of our pastors and their assistants, as well as our Bible instructors.

Psychic Pitfalls

(Continued from page 12)

REFERENCES

12 Quoted by Lester, *ibid.*, p. 216.

(To be continued)
Lesson VII

The Versatile Minister's Wife

LOUISE C. KLEUSER
Associate Secretary, General Conference Ministerial Association

Chairman's Introductory Remarks

Because our denominational beliefs on such subjects as the Sabbath, the nature of man, the sanctuary, and health reform are not generally accepted by other Christians, Adventists seem to stand by themselves. Influenced by this awareness, as workers we often fail to cultivate the friendship of ministerial families of other Protestant groups in our areas. Some workers at best are not good mixers. Others are not confident of being able to present our beliefs in an attractive way, and may keep putting it off until a sudden transfer to another field relieves them of the responsibility. But does God excuse them? That may be another story.

To bring about a consciousness that becoming acquainted with ministers of other religious groups is a privilege, we present this need to you as shepherdesses. The times in which we are living are different from the early decades of the nineteenth century when our forebears heralded the message of Christ's imminent return. We can thank God that this hope is more general today. And our sensible reformatory principles, such as health and dress reform, are not as unpopular now as they once were. Some other churches also are giving emphasis to the practice of tithing and are pointing to the Adventists and their accomplishments.

Furthermore, the idea of all Protestant groups working together to evangelize the world makes isolationism unpopular in any community. We cannot live to ourselves; today God expects every Seventh-day Adventist worker to be able to lead out in a friendly acquaintance with Christians of other groups. And the minister's wife is the right person to visit other ministerial wives of her community.

The following material on "Ministerial Friendships" will suggest many points of conversation as well as cooperation. A good reader should be chosen so that this reading will open up a lively discussion by the group. This program should be one of the most important of the year. Please observe the practical ways in which these contacts can influence our work.

Ministerial Friendships

A Reading

The day came when in my responsibility for guiding the work of our shepherdesses I felt the need of a broader contact. There is a possibility that our inbred denominational trends may need a fresh infusion. Our horizons need to be broadened, and as Jesus taught, new wine needs new bottles. Adventism is such a happy fellowship that we are likely to overlook the fact that we do "draw into our shells." Others have done wisely to bring this weakness to our attention.

While these thoughts were fresh in my mind, an opportunity presented itself for me to visit a ministerial family in another State. Having lived close to the Scullys in New England years ago, I decided to renew my friendship with them. They welcomed my letter suggesting the possibility of a visit in the near future.

Then I fell to reminiscing. How had our friendship begun? In spite of the conservative ways of the original New England stock, at the beginning of our acquaintance the Scullys and I had visited over the garden fence; but we had not rushed the friendship. As we had discovered that we shared the same Christian ideals, little by little the ice had begun to break. Mere neighborliness had grown into friendliness. With some reserve both sides had avoided conversation that would involve doctrinal differences. However, we had thoroughly enjoyed witnessing for true Christian principles.

After some time the Scullys had been called to another pastorate, and a little later my work had also drawn me to another community. We
had resorted to an occasional correspondence, which blossomed into a deeper friendship with the years. Our letters breathed our Christian hope that brightened as time went on. Pastor Scully believes in the soon return of Christ; I have heard him preach inspiring messages on this theme. As a family they live a very exemplary Christian life. Their four children reflect a careful home training. One son has become a doctor and another a minister. The two daughters have established real Christian homes. They are all representatives of the faith they profess. To me the Scullys are a wholesome family.

**First Essential of a Minister's Wife**

When after a number of years I was again able to visit the Scully parsonage I felt perfectly at ease. Mrs. Scully had prepared a tasty but simple meal in my honor. After supper Pastor Scully left for a committee meeting and promised to return as early as possible. Mrs. Scully and I chatted about the family while washing the dishes, and I was then shown around the parsonage. We two women drew up our chairs to the fireplace and talked about the many interesting things that enter into a ministerial partnership. The time passed all too rapidly, but I used the occasion to ask my seasoned friend a number of important questions regarding the work of the lady of the manse.

“What do you consider to be the first essential for a minister's wife?” I inquired. I did not want to appear to be interrogating her too closely, and our chatting soon became objective. To my question she thoughtfully replied: “It is her own daily meditation and prayer time. This is a must, and the time will lengthen as she grows in her own Christian experience. She must constantly be practicing the presence of God. She is too busy working for the Lord to be envying those in the church who have more of this world’s goods. She can never fit into a group of gossips. But the churches we have served have presented few difficulties in this respect,” she added defensively.

Mrs. Scully is a sweet-spoken woman, modest of her virtues, and a radiant Christian. She continued: “A minister’s wife should love the Bible and spend much time with it, reading it to her children.” She went on to explain that this leads the children to regard it as the most important book. It belongs to the daily living of a ministerial family.

While prayer is sweetly natural to the Scullys, this experienced wife emphasized the need for a ministerial partner to have a “burning desire” to start prayer bands. She never misses meeting with them if she is at all able to attend. “These are my powerful helpers, you know,” she commented with feeling. “I can count on them even when the impossible is necessary.”

**Fund-raising Activities**

I meditated on the points Mrs. Scully had recognized as so essential to this ministerial partnership. After agreeing with her conclusions I ventured my next question. My preamble suggested that all church expansion plans require money, and I wanted to know of her experience in this type of leadership. “How much time do you allow in your busy program for fund raising?” I asked. She did not deny a deep interest in this important phase of church work, but let me know that the sick, the lonely, and the shut-ins needed her more than all the pink teas, the rummage sales, and what-have-you!

To my surprise she did not claim a right to every type of leadership in the church, and in response to a few inquiries suggested that some things were a matter of conscience with her. She continued: “It is far easier for us women to serve God in spectacular pieces of leadership than to follow the counsel of James: ‘Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world’ (James 1:27). This is my husband’s true work,” she emphasized, “and I must give him the best of my time.”

As we tapered off our discussion of the material side of church work, she reminded me that an enthusiastic tithing of her own (not her husband’s) made her the most joyful giver in the congregation. “Haven’t I had the added benefit of learning much from my husband?” she observed. “Our whole family enjoys serving and giving. Here we must always show true leadership.” And her remarks revealed her God-directed personality.

**Stretching the Budget**

“Do you always have enough money to make ends meet?” I asked.

“God has never failed us,” she triumphantly exclaimed. (I had learned that the family’s ministerial wages were hardly in the upper bracket.) We discussed a chapter of contentment and sacrifice while Mrs. Scully listed some experiences during the first ten years of their ministry.

“But, Grace,” I said with mounting confidence, “didn’t you ever feel even a slight resentment when Dottie or Timmy had to forgo a much-desired dress or game that other families in the church could afford?”

With a quizzical look she replied, “My dear,
why should I? Bob and I talked that all through before the children came, and when they were old enough to understand why we could not have everything we might desire, we would end our little family counsels singing 'Count your many blessings.' With true womanly discretion she added, 'But what fun Bob and I had scheming a way to substitute a blessing, perhaps even more character building than Dottie's frivolous party dress or Timmy's neck-breaking scooter!' To this I replied with a chuckle, 'Well, Grace, you are a sanctified schemer! I know little about the urgent need of Timmy's scooter, but I will admit that you and Bob have certainly raised a representative family.'

Church Educational Plans

The interest of the minister's wife in her church's educational devices came in for discussion. My friend believes that she has a definite responsibility in the selection of educational films and TV programs in her church group. While modestly revealing that her judgment was usually sought in these matters, she mentioned her definite convictions as to how far a church group should "take over." She always responds when invited to help select books for the youth library, and she has no time for literature that does not reflect Christian attitudes. As I listened carefully I was led to remark, "Your church and mine quite agree on these points," to which she responded enthusiastically, "And aren't we happy that we may! These things are so important to the spirituality of the church."

I was curious about her ideas as to leading the Campfire Girls, the P.T.A., and other groups of her church or community. "I am a better follower than a leader," she wisely stated.

To my enthusiastic "And you, Grace—a born leader!" she calmly remarked, "My suggestions are from the 'side lines,' for a minister's wife should not do a job that a member of the church can do and needs to do. Some women delight in keeping the minister's wife so busy outside of her church that she finds no time to serve with her husband. One can easily be led astray or worn out doing the less important things." What wisdom! I thought to myself.

"And," my friend continued in chatty confidence, "she doesn't even need to know all the answers if she is loving, thoughtful, and willing to be taught. I have seen a minister's wife take over. In such a case when she leaves, a group in the church disbands! And this may be a prayer group!"

Special Skills and Talents

"Just where do you personally feel you are making the best contribution to your husband's profession?" was my next query. While humbly admitting that she was not a "whiz" at stenography or typing, she replied, "Bob and I have always served small churches that could not afford a secretary. Hardly a week passes without my typing, cutting stencils, and addressing envelopes by the hundred." While admitting that she enjoyed this work, she did not suggest that it was necessarily a requirement for the ministerial wife. Yes, she was an understanding soul who enjoyed doing whatever she found was important. Reflectively she continued, "Some have musical talents, and such enrich a pastor's ministry; but you would want to be discreet and to avoid any possible friction." One thing is sure: when this shepherdess decided that something needed her attention it became a joyous service, quietly and well performed.

What a delightful evening Mrs. Scully and I spent together! Before I left the homey parsonage, Pastor Scully returned from his committee meeting. His well-chosen remarks on his wife's ability revealed other hidden virtues. Earlier in the afternoon he had met my bus and brought me to their humble home, and on the way we had discussed a number of ministerial plans. That night our conversation turned to our times in the light of Bible prophecy. He was a well-informed man, and, oh, so gracious about the beliefs and the work of Adventists! Before I arrived I had learned about the wonderful leadership the Scullys were exerting in their community, and I sincerely commended their noble efforts.

This seemed to be an appropriate occasion for the Scullys to meet our new young minister in a neighboring town, and when we had planned how this could be worked into our busy schedule the pleasant visit came to a close as together we knelt in prayer for one another's success. I left my friends feeling grateful that Christians differing on various doctrinal beliefs may still enjoy a blessed fellowship in Christ. Their sweet Christian ways have helped to interpret their church to me as nothing else could. The Spirit bore witness to my heart that our visit had been productive of much good. In bidding me farewell Grace said, "It is always a true
joy to us to learn more about our friends, the Adventists," to which I added a similar compliment for her church.

**Calling on Ministers' Wives in Your Community**

1. List all the ministerial wives in your community. Acquaint yourselves with their names, addresses, and telephone numbers. Find out the size of their congregations; inquire about their youth meetings, children's activities, welfare and Golden Age groups. Discuss these with influential members in your neighborhood. Become intelligent on what each church is doing, so that when you meet the pastor's wife your conversation will not be one-sided.

2. Obtain the booklet *Great Churches of America,* by Kenneth J. Holland, Southern Publishing Association, and become familiar with the doctrinal background of the church whose parsonage you expect to enter. Observe how the author of this excellent little book takes pains to find the good points of each denomination discussed. His methods are sound for the approach you will be making.

3. On a little filing card list the main features of the various churches whose ministerial wives you will be visiting. An intelligent approach requires preparation, but it will help you to win your way.

4. Your sweet simplicity will disarm any possible prejudice. Refrain from argument and warm up to the person on whom you are calling, for she is a woman like yourself. Be neighborly and commend every noble effort made by another group.

5. You may think it advisable to invite the Seventh-day Adventist minister's wife of your neighboring district to join you on these visits. You will reciprocate when she carries out a similar program in her district. Dress neatly and professionally. Be courteous and refined. Know when to terminate your visit; leave some literature to inform your new friend about your church. Always build up the kingdom of God, and never carry gossip.

6. To follow up your visit you may wish to lend a book to the children of the parsonage. It might be wise to train your little girl or boy to be gracious as a copy of *The Bedtime Story* or some other attractive book is left at the home.

7. Friendships must be fostered; do not rush them. Establish friendly relations and leave a good impression so that you will receive a welcome when you call again. There may be a special church program to which you can invite

"Mrs. Minister's Wife." If the Methodist Church is not having a Vacation Bible School next summer, and your church is, you may at least invite the children to participate.

8. If your husband has not yet called on the ministers of your community, he may wish to have you call with him at times as he presents a copy of the new book *Seventh-day Adventists Answer Questions on Doctrine.* This urgent missionary work must not be neglected. Now is the psychological time to let all the ministers in your district know the facts concerning Adventist belief.

**Closing Suggestion:** This program will do much toward broadening the horizons of the minister's wife. She should be a leading spirit in her own church and also a Christian leader in her community. Embrace her needs in the closing prayer of your meeting. We would also suggest that copies of the books referred to in the program be on hand.

---

**The Young Preacher**

He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great Light—
That gazing up, the lamp between,
The hand that held it scarce was seen.

He held the pitcher, stooping low
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint:
They drank—the pitcher thus between,
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then, with louder note and bold
To raze the walls of Satan's hold:
The trumpet coming thus between,
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant—come!
Lay down the pitcher and the lamp;
Lay down the trumpet—leave the camp!"
These weary hands will then be seen
Clasped in those pierced ones—naught between.

—Author unknown.

[This poem was penned by the mother of a young preacher during his first sermon after his ordination.]
The present-day Catholic belief in purgatory rests on the official pronouncement of the Council of Trent, the ecumenical synod that established Catholic doctrine in the sixteenth century. In that decree we read:

Whereas the Catholic Church, instructed by the Holy Ghost, has from the Sacred Scriptures and the ancient tradition of the Fathers taught in Councils and very recently in this Ecumenical synod . . . that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the Altar; the Holy Synod enjoins on the Bishops that they diligently endeavour to have the sound doctrine of the Fathers in Councils regarding purgatory everywhere taught and preached, held and believed by the faithful. 1

The basis on which Catholic doctrine rests is threefold: the Bible, tradition, and reason. The Catholic hierarchy has appealed to all three to establish the doctrine of purgatory.

The need for such a place as purgatory is based on the premise that since whoever comes into the presence of God must be perfectly pure, and since even just men have failings, there would be only a very few who would be good enough to enter heaven at death. It would be most unjust and unthinkable that God would condemn to the eternal pangs of hell great multitudes whose offenses were only minor frailties of the human flesh. Sins are, therefore, not all held of equal magnitude before God. Mortal sins are of such a nature as to consign the sinner to the fires of hell. Venial sins are minor infractions. So there developed the idea of an intermediate state between heaven and hell, where the person who died in a state of grace might pay in torment the debt due for these venial sins, and also for the mortal sins of which the guilt had been absolved in the sacrament of penance, but for which satisfaction had yet to be paid. After this purging by fire and suffering, the sinner could be admitted to the realms of the blest.

This teaching of the purgation of sinners led to another development, the ability of the living to mitigate the sufferings of their deceased loved ones by prayers and alms and good deeds, which could be transferred to the sufferer’s account.

Such is the appeal to reason which the Catholic makes for purgatory, and such is the solace the church holds out for the salvation of sinners and the comfort of the bereaved.

What an uncertain salvation it is and what a poor consolation is seen from admissions of churchmen themselves. The church makes no pretense of being able to tell how much purgation is necessary for the sinner or for the individual sins. There is therefore no way of knowing whether the prayers and offerings of the living are sufficient, or whether the sinner must go on suffering the most excruciating tortures for unknown periods to come. It is not even certain that these ministrations will be applied to the one for whom they are intended. We note the following from a well-known expositor of Catholic doctrine:

The value of each Mass is infinite, but we never know with perfect certainty whether or not God has applied it to the individual soul for whom it has been offered, although we do know He answers all our prayers. 2

Since the second main appeal Catholics make for purgatory is the evidence of tradition, we will notice some of their claims. The statement is made that this doctrine was held unanimously by the Church Fathers. Such examples as the following are given:

Inscriptions in the catacombs with prayers for the souls of the deceased indicate a belief in intercessory prayer for the dead.

Tertullian (c. A.D. 160-230) speaks of a wife praying for the soul of her deceased husband.
Eusebius (c. 260-c. 340) and Saint Cyril (c. 315-386) mention offering prayers for the departed.

Augustine (354-430) held that the souls of the faithful are not separated from the church, and therefore the church should continue its ministrations for them.

The idea of fire in purification was held by Clement of Alexandria and Origen, and Augustine thought it could be possible. Gregory the Great established the doctrine in his time (d. 604).

Thomas Aquinas in the Middle Ages taught a material fire.

The doctrine was elaborated by Cardinal Bollarmine (d. 1621).

Actually, tracing the development of the idea of purgatory becomes very complicated. There was by no means a unanimity of ideas among the various Church Fathers. This can easily be seen from the writings of these men expounding various views, arguing over different shades of meaning down through the centuries.

In the Council of Florence in 1439 this teaching was one of the points of difference between the Greek and Latin churches.

It is significant that such groups as the Waldenses, the Albigenenses, the Hussites, and the Reformers rejected the idea of purgatory.

The reference to fire in the intermediate state is taken from its use in the Bible as a symbol of purification. In an endeavor to prove that purgatory is taught in the Bible, certain texts are generally quoted.

In the Apocryphal book of Second Maccabees (12:40) is a reference to praying for the dead. Since this book, with good reason, has not been recognized as canonical by Protestants, we do not consider that it has any value for proving doctrine.

Actually, the belief in the suffering of punishment after death for certain curable offenses is found in pagan philosophy. Plato mentions it. The Persians believed in prayers for the dead. These pagan ideas crept also into Jewish thought to corrupt it. They can well be among the traditions that Jesus so severely condemned (Matt. 15:3, 9).


The text in Matthew, that the sin against the Holy Ghost "shall not be forgiven him, neither in this world, neither in the world to come," only states that there is a sin for which there is no forgiveness. Forgiveness for any sin must be sought for in this present world, not in the future. If anyone fails to do this, naturally there remains only condemnation against him, to be executed in the day of judgment. The consequence of a sin that cannot be forgiven is eternal damnation. Such is the meaning clearly brought out in the parallel passage in Mark 3: 28, 29: "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

This is also the teaching in the other text, the key reference in the Scriptures taken to support purgatory, 1 Corinthians 3:13-15. Paul, as a wise master builder, built on a solid foundation in his work of preaching the gospel. The church is composed of living stones built upon Christ as that sure foundation. Other workers are to take care how they build up the gospel work. If they build of good material, instruction from the Word of God, that work will stand the fiery trials of persecution (1 Peter 4:12; 1:7) and all the schemes of the devil to destroy it. Jesus taught a similar lesson in His parable of the two houses, one built on sand and the other on solid rock (Matt. 7:24-27). Then in the day of judgment it will be manifested what kind of material a man has built with. The illustration is used of fire, which burns up flimsy material but leaves the stones untouched. A man may see his work go up in flames, yet he himself be saved. So in the spiritual sense. A man's work may have been so poorly built that it will not stand in the day of judgment, yet if the man has repented of his folly and changed his ways, he himself may still be saved, although there will be no work for which he could receive a reward.

That these texts are poor material to base the teaching of purgatory on is admitted even by Roman Catholic historians. From A Catholic Dictionary I quote the following:

We would appeal to those general principles of Scripture rather than to particular texts often alleged in proof of Purgatory. We doubt if they contain an explicit and direct reference to it.
Cardinal Wiseman admits that a Roman Catholic "could not discover in it [the Bible] one word of purgatory." *8

Since purgatory has no basis in Scripture, it should have no place in the thinking of the follower of Christ, who established His church to teach "all things whatsoever I have commanded you" (Matt. 28:20), and warned against the traditions that would usurp the Word of God (Matt. 15:9).

Furthermore, the whole premise of purgatory is unscriptural. It would not exist if it were not based on a doctrine that is itself unscriptural, the conscious state of the dead. This interrelationship is recognized by Catholic writers. A writer in The Catholic Encyclopedia states it thus:

The proofs for the Catholic position, both in Scripture and in Tradition, are bound up also with the practice of praying for the dead. For why pray for the dead, if there be no belief in the power of prayer to afford solace to those who as yet are excluded from the sight of God? *8

The Scripture teaching on death, "The dead know not any thing," is clearly shown in such references as Ecclesiastes 9:5, 6, 10. They go to the grave at death and remain there until the resurrection at the second coming of Christ (Job 14:12-14; 1 Cor. 15:51-55; 1 Thess. 4:16, 17).

The great condemnation against the doctrine of purgatory is that it destroys the whole purpose of Christ's death on the cross. It is a denial of the full atonement of Christ. It makes man pay for his sins. Christ's offering for sin is not sufficient, according to this belief. While Christ's forgiveness is acknowledged, man still has a part to do to pay the penalty for his sins.

How different is the Scripture teaching. Christ "died for all" (2 Cor. 5:15), and He died "to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

Eternal life is a gift, not something we can earn (Rom. 6:23). Our own efforts at purging away our sins are utterly unavailing (Jer. 2:22). Our only and completely availing hope of salvation is in exchanging our sins for the righteousness of Christ, which is freely offered us (2 Cor. 5:21).

It is no secret that the church derives large revenues from the teaching of purgatory, in the prayers and alms offered to and for the dead. It is this condition that has led to the well-known remark that "purgatory is not a place; it is a business." The Scripture teaching gives no advantage to the rich, but salvation is freely offered to all. How many have, as it were, taken food from the mouths of their families to pay for masses for the dead, and for what a poor solace!

The awful picture of purgatorial suffering is a complete injustice to the loving character of God, who takes no pleasure in the sufferings of His creatures (Eze. 33:11).

Not in some future existence but today we determine our destiny, and enter into life or death when the day of judgment comes (2 Cor. 6:2; Heb. 9:27).

It is now that the Lord is inviting sin-sick souls, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

REFERENCES
5 Conway, op. cit., p. 366.

Kites rise against, not with, the wind.

---

**GOSPEL TENTS**

**ROPE AND STEEL CABLE CONSTRUCTION**

- Flame-Proof
- Water-Mildew Proof

**SMITH MANUFACTURING CO.**

**"Over 56 Years of Reliable Service"**

WRITE TODAY FOR BROCHURE

**CHURCH BULLETINS**

Scriptural — Artistically Designed
Large Assortment — Self Selection
Lithographed — Special Days — General Use
Be Sure to Get Our Free Catalog and Samples

ECCLESIASTICAL ART PRESS
Louisville 12, Kentucky
The Name of Jesus

W. E. READ
Field Secretary, General Conference

If there is one name sweeter than another in a believer's ear, it is the name of Jesus. Jesus! The life of all our joys. Jesus! It is the name which moves all the harps of heaven to melody. If there be one name more charming, more precious than another, it is this name. It is woven into the very warp and woof of our psalmody. Many of our hymns begin with it, and scarcely any that are good for anything without it. It is the sum total of all delights. It is the music with which the bells of heaven ring: a song in a word; an ocean for comprehension although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters.

Thus wrote Charles Haddon Spurgeon, a preacher of a bygone generation, a man of God who was known in his day, and who is regarded by many even today, as the "prince of preachers." What a wonderful tribute to our blessed Lord is contained in these lines! Note the emphasis on the sweetness and the preciousness of this name of the Son of God. How appropriate it is that we sing about Him. Think of some well-known hymns, such as "How Sweet the Name of Jesus Sounds," "Take the Name of Jesus With You," "There Is a Name I Love to Hear," "There's No Other Name Like Jesus," and so many others.

It is this holy name that we shall consider in this presentation. Several aspects of this unique and remarkable theme will be studied under the following headings:

I. Jesus—His name

It may be that His name should be considered in its various forms, for names other than "Jesus" are ascribed to Him.

Let us observe:

I. His names in the New Testament:
   a. "Thou shalt call his name Jesus" (Matt. 1:21).
   b. "They shall call his name Emmanuel" (Matt. 1:23).
   c. "His name is called the Word of God" (Rev. 19:13).

II. Jesus and His Recognition of His Father's Name

Over and over again Jesus mentioned that the Father "sent" Him (John 5:24, 36, etc.); that He came "from heaven" (John 6:38); that His will was to do, not His own will, but the will of His Father (John 5:30). This is revealed particularly in relation to the "name" of God. Jesus said, "I am come
Every Adventist minister truly needs

**GO**—The Action Journal

This is the hour;

God gives the power.

GO gives the how;

order NOW.

Share and save—others read it; you need it.

R. F. Christian

Enclosed find $ __________

Please enter subscriptions to GO as checked below:

- One year, $1.75
- Three or more copies to same name and address, one year, each $1.60

Name __________________________________________________________________________

Address __________________________________________________________________________

Name __________________________________________________________________________

Address __________________________________________________________________________

(Names for additional subscriptions may be listed on a separate sheet and enclosed with this order. Add 20 cents for each one-year subscription to countries requiring extra postage.)

*Order Now From*

**YOUR BOOK AND BIBLE HOUSE**

Review and Herald Publishing Assn., Washington 12, D.C.
in my Father's name" (John 5:43); "The works that I do in my Father's name" (John 10:25). He declared "I have manifested thy name" (John 17:6); "I have declared . . . thy name" (John 17:26). It is evident then that there was an intimate relationship between our Lord on earth and His Father in heaven. This relationship is beautifully expressed in His remarks "I and my Father are one" (John 10:30) and "I do always those things that please him" (John 8:20).

III. Jesus and Equality With God

This wonderful unity between the Father and the Son is further emphasized in the following:

1. Christ and equality with God:
   - To honor the Son is to honor the Father (John 5:23)
   - To see Christ is to see God (John 14:7)
   - To believe in Jesus is to believe in God (John 12:44)
   - To know Christ is to know the Father (John 14:7)
   - He (Christ) raises the dead as does the Father (John 5:21)
   - He (Christ) has life in Himself as does the Father (John 5:26)
   - He does the same things as the Father does (John 5:19)

2. All things have been given to Jesus:
   - "All things are delivered unto me" (Matt. 11:27).
   - "All power is given unto me" (Matt. 28:18).
   - "[God] hath put all things under his feet" (Eph. 1:22).
   - "The Father . . . hath given all things into his hand" (John 3:35).
   - "The Father . . . sheweth him all things that himself doeth" (John 5:20).
   - "The Father . . . hath committed all judgment unto the Son" (John 5:22).
   - "The Father . . . hath given him authority to execute judgment" (John 5:26, 27).

IV. Jesus—His Name Joshua

1. The Latin form for Jesus is Jesu. The Greek form is Iesus, and the equivalent in Hebrew is Joshua or Jeshua.
2. Joshua is a contraction of Jehoshua (Num. 13:16). Jehoshua or Yehoshua means "Jehovah is salvation," or "Jehovah the Saviour"—the Je is a contraction of Jehovah, and Hoshua means "Saviour" or "salvation."
3. The name "Joshua" appears in various forms in the Old Testament:
   - Oshea, the Son of Nun (Num. 13:8)
   - Hoshea, the Son of Nun (Deut. 32:44)
   - Jeshua, the Son of Nun (Neh. 8:17)
   - Joshua, the Son of Nun (1 Kings 16:34)

4. There are three instances in some editions of the King James Version where the indication is given that "Joshua" is another way of expressing the name "Jesus."

V. Jesus—"My Name Is in Him"

Centuries ago, Moses, the servant of God, represented the LORD (Yahweh) thy God (Elohim) (Ex. 23:19) as saying to Israel:

- "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.
- "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him" (Ex. 23:20, 21).

God is not referring to a created angel in this passage, but to a member of the Godhead—One who could forgive sins (Mark 2:7), One in whom is the Father's name. It would be but natural that this should be the Son of God, for as Son, He would bear the Father's name.

Ancient Jewish testimony equates this "Angel" with Deity. Kalisch, a Hebrew commentator writes:

- "The messenger (Angel) of God has certainly 'divine qualities' . . . the messenger and God are virtually identical; the former as representative of the latter; Providence requires a concrete personification.
- "Some commentators say that the Angel is The Metatron, because the letters of his name, have, like (God Almighty) the numerical value of 314."—Hist. and Crit. Com. on O.T.

It is not surprising that one of the Church Fathers believed that this text referred to God and to His Messiah.

- "Lo, I send my Angel before thy face, to keep thee in the way . . . 'My name is in Him.' Whence He Himself says in the gospel, 'I came in the name of My Father' . . . 'Blessed is He who cometh in the name of the Lord.'"—NOVATIAN, Treatise Concerning the Trinity, ch. XVIII.

God's name was in His Son. But not only His name, God Himself was in His Son. Hence we read, "God was in Christ" (2 Cor. 5:19); "God was manifest in the flesh" (1 Tim. 3:16); "the Father is in me" (John 10:38); "all things that the Father hath are mine" (John 16:15).

With this intimate relationship of the Father
Special Announcement

NEW 20th Century Films and Tapes

The Review and Herald proudly announces the completion of its new revised 20th Century filmstrips and tapes.

TAPES These new tapes are unique in construction. The first two lessons are recorded by our television group, Faith for Today; the next two lessons by our Voice of Prophecy group. Each group alternates to produce this outstanding set of tapes for our new 20th Century.

FILMSTRIPS Our beautiful, new, natural-color filmstrips for the 20th Century are now ready. There are thirty full-color Bible studies to make your Bible teaching more attractive. You will thrill to the new pictures and beautiful photography.

If those who purchased filmstrips and audio tapes from the Review and Herald since March 1, 1957, will return the complete set, we will replace the filmstrips absolutely free and re-record the tapes for only $15.00. The purchase agreement issued at the time of purchase must accompany the returned set.

Remittance must accompany order. This special replacement offer ends August 31.

Ship filmstrips and tapes together with shipping instructions to:

Periodical Department, Review and Herald Publishing Association, Washington 12, D.C.
and the Son, it is not surprising that divine names and titles are ascribed to Jesus our Lord.

VI. Jesus and the Divine Names and Titles

1. Jesus—His names of deity:

   a. He is called "God blessed for ever."
   "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. 9:5).

   b. He is called "God and the Lord Jesus Christ."
   "The grace of our God and the Lord Jesus Christ" (2 Thess. 1:12).

   c. He is called "God." 
   "But unto the Son he saith, Thy throne, O God, is for ever and ever" (Heb. 1:8; see Ps. 45:6).

   d. He is called "The Word of God."
   "And his name is called The Word of God" (Rev. 19:13).

   e. He is called "My Lord and my God."
   "But unto the Son he saith, Thy throne, O God, is for ever and ever" (Heb. 1:8; see Ps. 45:6).

2. Jesus—names of God applied to Christ:

   a. YAHWEH
   Acts 2:21: "Whosoever shall call on the name of the Lord shall be saved." (See also Romans 10:13) These words are from: "Whosoever shall call on the name of the Lord [Yahweh] shall be delivered" (Joel 2:32).

   b. YAHWEH, ©ELOHIM
   "I will put my trust in him," and the context shows Jesus is speaking and is really the object of that trust. (See Hebrews 2:9-17.) But 2 Samuel 22, the Old Testament passage from which the expression is taken, reads: "The Lord [Yahweh] is my rock" (verse 2). "The God [©Elohim] of my rock" (verse 3).

   c. YAHWEH, EL
   Hebrews 1:10-12 reads: "And, thou, Lord, in the beginning hast laid the foundation
of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.”

This is a quotation from Psalm 102:22, 24-27, and is applied to Christ Jesus. In Hebrews the application is made to “Lord,” but in Psalm 102 we read concerning God concerning the LORD (Yahweh) in verse 22, and concerning God (Elohim) in verse 24.

Compare also Matthew 12:18-21 with Isaiah 42:1-3. Reference is evidently to God (Elohim) in verse 24.

d. ‘ADONI, ‘ADONAI

In Matthew 22:42-45 we read: “What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?”

This scripture is quoted from Psalm 110, where we read: “The Lord [Yahweh] said unto my Lord [‘Adoni]” (verse 1). “Lord [‘Adonai] at thy right hand” (verse 5).

e. ‘ELOHIM

Hebrews 1:8, 9: “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”

These words are taken from Psalm 45:6, 7 and the word “God,” in “Thy throne, O God,” is (Elohim).

f. JEHOVAH, IMMANUEL

The Biblical basis for the combined expression is Isaiah 7:14—Immanuel, God with us, refers to Lord (Yahweh) in verse 10. The same connection can be seen in chapter 8:5, 8.

The Spirit of prophecy uses this expression several times. See Counsels on Health, page 455; Testimonies, volume 5, page 195; Testimony Treasures, page 54, et cetera.

“Jehovah is the name given to Christ.”—ELLEN G. WHITE, in Signs of the Times, May 3, 1899, p. 2.

g. Other Titles

To Jesus our Saviour have been applied other titles from the Old Testament.


King of glory. In Psalm 24:8 where this title appears, it refers to the Lord (Yahweh), but this is applied to Jesus. Compare James 2:1; 1 Cor. 2:8; The Desire of Ages, pages 43, 52.


Everlasting Father. See Isaiah 9:6; also Isaiah 40:28 and Genesis 21:33. See also The Desire of Ages, pages 485, 578.


I AM. Exodus 3:14; and see list of the “I AM's” of John and Revelation. See also Patriarchs and Prophets, page 366 and The Desire of Ages, pages 24, 25.

What the name of Jesus is in heaven has not been definitely revealed, but there are some things made plain in the Word of God. He has “a more excellent name than they [the angels]” (Heb. 1:4). His name is “far above . . . every name that is named” (Eph. 1:21). God has given Him “a name which is above every name” (Phil. 2:9).

Throughout the ceaseless ages of eternity the anthems of heaven will make the arches of the celestial city ring with glory and praise to His wonderful name.

“Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever” (Rev. 5:13).

Such is the wonderful name of our wonderful Lord. Let us ever remember that we are “forgiven” through His name (1 John 2:12); we are “justified” through the same blessed name (1 John 2:12); we are “believe” (1 John 5:13); “confess” (Rev. 3:3); “declare” (Rom. 9:17); and “glorify” (Rev. 15:4) the wonderful name of Jesus our Lord?

We glory in the Name of Him Who left His Father's throne Who came to earth in human form To make our life His own, To manger bed at Bethlehem— To stable dark and chill— To make our life His own. Who left His Father's throne Who came to earth in human form To make our life His own, To manger bed at Bethlehem— To stable dark and chill— To make our life His own.

—Selected.

THE MINISTRY
A study committee formed in Geneva, Switzerland, is to formulate and promote plans for the first international Protestant radio station in Europe. . . . The station will be placed at the disposal of churches throughout the Continent. Proclamation of the gospel will be its sole purpose. . . . There are 45 Protestant radio stations around the world but none in Europe.

The Evangelical Lutheran Church Council has rejected the suggestion that grape juice be used instead of wine at services of Holy Communion in the 2,680 congregations. “The substitution of grape juice for wine in Communion has no precedent nor specific sanction in Scripture,” declared a statement approved by the council.

One hundred and forty leading Protestant clergy men and educators called on the United States to halt all testing of nuclear weapons “in the hope that others will do the same.” The churchmen said they “deemed it morally indefensible and politically disastrous to hold these tests outside American territory in international waters where people of other nations who have not agreed, and are indeed protesting, have to bear the consequences.” The Protestant leaders suggested that Americans show their “true wisdom and courage” by demanding a stop to the arms race and the breakdown of “the barriers of distrust.”

Scientists at the University of California at Berkeley said recent rainfall in that area contained six times as much radioactivity as normal. Recent Soviet H-bomb tests in northern Siberia, as well as residual radioactivity from last year’s U.S. and British tests, were blamed. Scientists throughout the United States have said that recent rainfall has been “hot,” but have disagreed as to the amount of the danger. The U.S. Atomic Energy Commission has declined to comment.

The White House has acknowledged receipt of a carton of allegedly radioactive vegetables sent to President Eisenhower by the Berkeley, California, Society of Friends (Quakers) as a protest against continued nuclear tests.

Two new schools for mentally retarded children are planned by the Roman Catholic archdiocese of Detroit. One is to be a boarding school and the other a day school.
BIBLICAL PREACHING
IS WHAT WE ARE DEDICATED
TO HELP YOU TO DO

Full set of instructions—a whole system: from sermon prospecting to preaching—stimulating "starters" by Biblical books

—A Sharing Fellowship—
Ask for "Biblical Sermon Starters"
Descriptive leaflet on request—Sample set $1, including instructions
INQUIRE TODAY—Become a Regular, and secure each set as issued
$1 per set—5 sets for $4.75
Also some 4 x 6 card files of illustrations still in stock.

The Minister's File Service
3435 W. Van Buren St., Chicago 24, Illinois

NOW... 3 SIZES
Unbreakable . . . noise-free . . . lightweight . . . boilproof communion glasses . . . $1.25 Doz.
FREE sample of each size
Order from your dealer
Bradbury Brass Goods Co.
Dept. a, 85 Sudbury St., Boston, Mass.

THE LITTLE GIANT HOTOMATIC GAS WATER HEATER NO. 3
Will supply all the hot water needed for Baptisteries, Church Kitchens, Rest Rooms.
Heats 450 GPH, 20° rise in temperature. Inexpensive, too.
LITTLE GIANT MFG. CO.
907 7th Street
Orange, Texas

CLASSIFIED ADVERTISEMENTS
Advertisements appropriate to The Ministry, appearing under this heading, eight cents a word for each insertion, including initials and address. Minimum charge, two dollars for each insertion. Cash required with order. Address The Ministry, Takoma Park, Washington 12, D.C., U.S.A.

CATALOG—FREE

By a vote of 33 to 14 the New Jersey Assembly passed and sent to the senate a bill that would curb the sale on Sundays of clothing, home and office furniture, appliances, and lumber.

A tightly packed congregation of 2,000 in Moscow's only Baptist church gave an enthusiastic reception to three American Baptists who came to worship and confer with their Russian coreligionists. The visitors were Dr. Clarence W. Cranford, president of the American Baptist Convention; Mrs. Cranford; and Representative Brooks Hays (D. Ark.), president of the Southern Baptist Convention. At the close of his sermon Brooks Hays presented the church with a gift of Russian-language Bibles. "I have been deeply impressed by this service," Mr. Hays said. "I shall take home in my heart the words written in your church, 'God is Love.'" The congregation was composed mostly of women. At the conclusion of the service the congregation struck up the traditional Baptist farewell hymn, "God Be With You Till We Meet Again." Tears were in most of the worshipers' eyes as 2,000 handkerchiefs were raised as a sign of Christian unity between Americans and Russians.

There are nearly 71,000,000 Lutherans in the world and they represent 32 per cent of all Protestants, according to the 1958 directory of the Lutheran World Federation.

A report presented to the London semiannual meeting of the British Council of Churches recommended that churches "leave to others the extent to which it is expedient to amend the law on Sunday entertainment." It said churches should concentrate on "the primary and urgent task" of educating their own members regarding the Christian observance of the Sabbath, and make known to the general public their views on the subject. Benson Perkins, secretary of the World Methodist Council, said he welcomes the report. "But," he added, "when it pretty well throws up the sponge with regard to legislation, I think we can hardly let the matter rest there. It is not for the Church necessarily to initiate legislation, but we ought to know where it stands."

Juvenile delinquency in the United States set a grim new record in 1957, with more than one quarter million arrests by police involving children of 17 years of age or under. Arrests on criminal charges involved 253,818 children in 1957 compared with 234,474 in 1956. Auto theft involved 19,682 teen-agers in arrests. Persons under 18 accounted for two thirds of all arrests made by police for this offense. A record number of 52,550 juveniles were held for theft—more than 1,000 a week—an increase of 6,000 over the previous year.

Sharpest increase in juvenile delinquency occurred in liquor law violations. A total of 7,125 teen-agers 17 or under were arrested on liquor charges last year, compared with 5,728 in 1956. In addition, 6,779 teen-agers were arrested for public drunkenness, an increase of 5 per cent, and 665 were arrested for driving while intoxicated, an increase of 6 per cent.
This Offer Closes September 1, 1958

Don't Be Disappointed—Order Now!

All orders received on or before the above date will be honored.

SPECIAL REPRINT EDITION

ONLY

$1.50

QUESTIONS ON DOCTRINE has been prepared to set before the world basic beliefs and teachings of Seventh-day Adventists and to clarify the true evangelical nature of these positions.

The orders for the specially priced one-hundred-thousand edition of this important new book continue to pour in. Hundreds of letters of appreciation and commendation are being received from Seventh-day Adventist and prominent churchmen and ministers of all faiths, on the clarity and forthrightness of this excellent volume. Place your order today, that you might obtain your copies at this very low price.

Remember, the $1.50 price applies only to this special edition. On the date shown above, the price of this truth-filled volume of 720 pages returns to the original price of $5.00.

DON'T WAIT—Take advantage of this opportunity today to secure a personal copy of this valuable book at this low, low price.

- Provide it for every public, seminary, and university library in your area.
- Place it in the hands of every clergyman in your community.
- Give or lend it to interested friends and neighbors.

Order From Your BOOK AND BIBLE HOUSE

WASHINGTON, D.C.

JULY, 1958

SPECIAL EDITION ORDER BLANK

________________________________________________________
Church Missionary Secretary

________________________________________________________
Book and Bible House

Please send ____________ copy(ies) Special Edition

SEVENTH-DAY ADVENTISTS ANSWER

QUESTIONS ON DOCTRINE @ $1.50 each ............

Postage, insurance, and sales tax

where necessary ...........

Total enclosed ............

Add postage and insurance 15c first copy—5c each additional copy to same address.

Name ________________________________ ________________________________

Address ______________________________________________________________

City ____________________________ Zone __________________________

State ____________________________ _______________________________

51
The

Lifted Lamp

Oh, let me hold it high for all to see,
The lamp of faith, as it was held for me.
Oh, help me keep its shining flame aglow,
Its chimney polished, and its oil from running low.
Oh, give me steady hands and an unfaltering heart;
Help me prepare, that I may do my part
When some lost soul, praying for light to see,
Shall see it shine upon the way to Thee.
There was a night so dark, when faith burned low,
The brightest star had flickered out; no other glow
Remained to mark the last dream's ebb. My silent cry
Was heard, and then a lamp was lifted high
And there within another's life revealed God's living Word
That I might see; so true a light, the path to Thee restored,
Was sure again. There is no way I can repay this healing gift
Except to hold the lamp for other souls adrift.
Oh, let me hold it, too, as it was held for me,
I pray, the lamp of faith, that other souls may see
The way to Thee, O Lord, as on that one dark night
Another's lifted lamp made such a lovely light!

—JULIA FEILING HILLIARD

Reprinted from GO, October, 1957