



## #21 - LESSONS FROM THE INDIANA CAMP MEETING

### Conflict over Worship Styles

One of the most controversial and potentially explosive topics of discussion in the Seventh-day Adventist Church today is music. There is no more divisive issue in the Church than this one. Many churches have two worship services on Sabbath.

The first is a traditional one for the "older members" of the Church and the other is a contemporary one for the younger generation. While the contemporary service uses praise songs that were composed mainly by evangelical and Pentecostal composers, the traditional service uses the old time hymns that fall into the Protestant Reformation tradition.

The question is: Which of these two worship styles fits best with the message and mission of the Seventh-day Adventist Church?

### Concert in Medellín

About four years ago I was invited to speak at the Youth Congress of the Inter-American Division. Though the congress ended on Sabbath morning, a concert was organized by a group of youth for Saturday night and was held in Medellin's bull ring. Although the concert was not organized or sponsored by the Inter-American Division, many of those who attended the congress also went to the concert.

The program was presented by a renowned soloist and a very well-known singing group, both Seventh-day Adventist. I did not attend the concert because I already knew the style of music that the artists were going to perform. However, two of my wife's nephews, who enjoy Contemporary Christian Music, attended the concert and brought back a report.

As they told it, even they were amazed at the irreverent attitude of those who attended. They told me that girls attended whose attire left very little to the imagination. They said that the

**volume was deafening**, the youth **danced** in the aisles, **whistled**, **shouted**, **clapped** and **jumped on the chairs**. The music was a **mixture** of **rock, jazz, and pop** but with Christian lyrics.

My question is: Does a **holy God condone** and accept this style of worship?

## **Youth Congress in Chile**

Recently I received an invitation to preach at a youth congress that was organized by **two conferences in Chile**. They had asked me to present a series on the **prophetic message** of the Bible. I prepared a special series that I felt would engage the attention of the youth and made the **nine hour trip** from Fresno to Santiago.

The congress was on a **long weekend in a sporting arena**. On **Thursday** evening I arrived at the arena early with **high expectations**. The youth began arriving **in droves** and soon the building was **totally maxed out** with over **one thousand** youth. It appeared that this was going to be a wonderful spiritual weekend.

But soon my **expectations were blasted** and I was **deeply disappointed**. Perhaps **distressed** would more properly describe my feelings.

To begin the program a **group of young people** came onto the **highly elevated** platform to lead out in contemporary praise songs. They were dressed in **blue jeans and t-shirts**. On the platform there was a **keyboard** and **electric guitars**. With a **deafening volume** the band began to play its **praise songs** as the **singers shouted** out the words. The music was **syncopated** and **rhythmic** and was accompanied by different **colored lights** that **undulated** across the ceiling, the walls and the crowd. On the platform was a machine that **spewed out a vapor** that **enveloped** the platform **in a mist**.

The youth in the stands **danced**, **swayed**, **stomped**, **laughed**, **shouted** and **whistled**. Most of the young people were **not even singing** but were rather **talking, hugging each other and swaying** to the music. Lest anyone think that I am stretching the truth about what went on, **I still have a video** that I took at this event.

The praise service lasted for a **little more than an hour**. The young people were **whipped up into a frenzy** that would not allow them **to concentrate** on an in-depth study of God's word. Finally just before **nine o'clock** the pastor who organized the event told me that it was **my turn** but that I had to **abbreviate** my talk because **it was late**. At that point I asked myself, **how can I preach** in an environment where the youth are in such a **state of frenzy**? It was obvious that their **hearts were not ready** to receive the word so I decided to change my topic and preached a **twenty minute sermon**.

It was extremely **difficult** to preach in such an environment because the **youth had little interest** and there was no spirit of **reverence**. In fact, it took **several minutes** just to calm them down and even then while I was preaching **they talked and were distracted**.

## Preliminaries

It has become common in many Adventist worship services to dedicate the **majority of the time** to preliminaries and praise, leaving very **little time** for the preaching of the word of God.

Regarding this tendency, Ellen White remarks:

*“Let not your efforts be to follow the **world's way** but to follow God's way. Outward display will not do the work the Lord desires to have done to arouse the higher classes to a conviction that they have heard the truth. Do not **divest the truth of its dignity and impressiveness by preliminaries** that are more after the order of the world than after the order of heaven. Let your hearers understand that you do not hold Sunday evening meetings to **charm their senses with music** and other things, but **to preach the truth** in all its solemnity, that it may come to them as a warning, arousing them from their deathlike sleep of self-indulgence. It is the naked truth that, like a sharp, two-edged sword, cuts both ways. . . .” *Evangelism*, p. 148*

During the **entire weekend** I did not hear a **single sermon** where the **distinctive message** of the Seventh-day Adventist Church was presented. The congress could well have been organized by the **Baptists, Pentecostals or any other protestant denomination**.

What concerned me most was that the **young pastors** not only **permitted** this style of worship but actually **encouraged** it and **participated** in it. The entire service reminded me of the **Golden Calf** episode at the foot of Mt. Sinai.

## Questions

When I returned to my hotel that night I asked myself:

- Is this the type of worship service that **pleases God**?
- Is this the **way that the angels** worship a holy God?
- Was **Ellen White wrong** when she stated that heavenly music is **melodious and harmonious** and sounds like the songs of birds?
- Is this the type of music that should **accompany** our **precious present truth** message for these last days?

## A Silver Lining

But there was one positive thing that happened at the meeting. A **young pastor**, who **had taught** his youth the proper way to worship God stood up with all his youth and **walked out of**

the arena. It made me think of the Levites who at the foot of Mt. Sinai stood faithfully on the Lord's side.

## Indiana Camp Meeting

This worship service brought vividly to mind a Seventh-day Adventist camp meeting that was held in Muncie, Indiana from September 13-23 of the year 1900. The heresy was introduced by Indiana Conference pastor/evangelist S. S. Davis between 1898 and 1899.

It appears that beginning around the year 1898 the conference leaders—including the conference evangelist, S. S. Davis and the conference president, R. S. Donnell—and most of the ministers of the Indiana Conference began teaching a heresy which is known as “holy flesh”. We don't really have time to discuss the heresy itself but we do want to take a look at the worship style and music that was used at this Seventh-day Adventist camp meeting.

## Pastors Haskell and Breed

The General Conference was concerned about what was happening in Indiana and they sent pastors, A. J. Breed and Stephen Haskell to find out what was being taught so that they could render a report to the brethren. Pastor Haskell, after attending the meetings, wrote about the instruments that were used at the camp meeting:

*“We have a big drum, two tambourines, a big bass fiddle, two small fiddles, a flute and two cornets, and an organ and a few voices. They have Garden of Spices as the song book and play dance tunes to sacred words.”* (Ella Robinson, S. N. Haskell Man of Action, p. 168.

## Hymnals

It is important to underline the fact that at this time the Seventh-day Adventist Church had published two of its own hymnals and there was another that was about to be published. The first of these had been published in 1869 and was very appropriately named, Hymns and Tunes for Those Who Keep the Commandments of God and the Faith of Jesus. The second hymnal had been published in 1.886 and bore the title, The Seventh-day Adventist Hymn and Tune Book. In 1.900, Frank Belden, the notable Seventh-day Adventist hymnologist was about to publish the much loved Christ in Song.

Perhaps the leaders of the Indiana Conference felt that the old time hymns were out of style and boring and the church needed to get caught up with the times! Or perhaps the message of the holy flesh movement did not fit with the good old time hymns.

## The Salvation Army

Elder Haskell sent Ellen White a letter (dated September 25, 1900) where he described what he had observed at the Indiana camp meeting. In a telling statement he wrote:

*"In fact, their revival effort is simply **a complete copy** of the Salvation Army method and when they get on a high key, you cannot hear a word from the congregation in their singing, nor hear anything, unless it be shrieks of those who are half insane. I do not think I overdraw it at all."*

It is very significant that Haskell affirmed that the worship style was a **complete copy** of the revival methods of the Salvation Army.

This leads us to ask: **What kind of music style** was used by the Salvation Army in their **revival meetings**? The answer is found on the Salvation Army's website:

*"The Army tradition in music is to use the **popular idiom of the day** to reach people for Jesus."*

## Salvation Army Bands

The Army's **Joy Strings** were a hit pop group in the 1960s and early 1970s in the UK and beyond, reaching the charts and being featured on national television. Another popular band is **The Insyderz**, an American ska-core group popular in the 1990s and early 2000s. **Hundreds of current bands** carry on this Salvation Army tradition, such as New Zealand's **Moped**, **Chamberlain**, **Vatic**, **Agent C**, and **The Lads**; England's **Electralyte**; Australia's **Soteria Music Ministries** and **Escape**; and America's **transMission**, **The Singing Company**, **HAB**, **BurN**, and **CJD – Cookies, Juice, & Donuts**. **Saytunes** is a website designed to encourage and promote these contemporary Salvation Army bands.

## Attracted a Crowd

In **1887 E. J. Waggoner** wrote admitted that the music of the Salvation Army attracted a crowd but notice what else he said:

*"It is true that the **hand-organ tunes** that have become so popular as "Gospel" hymns, **take with the people**, and awaken **a great deal of enthusiasm**. But the enthusiasm is of the same nature as that inspired by a lively waltz, and is **not real religious fervor**. It is that sort of **good feeling** that characterizes the members of the **Salvation Army**, and which the devil would fain have **men believe is religious**. We know that the sentiment of the age is against the standard music by which people may worship the Lord; but we think that in the matter of music, as well as in other things, it would be **far better to educate the people**, both young and old, to an appreciation of that which is **sacred**, than to **pander to their natural fancy**. E. J. Waggoner, *Signs of the Times*, November 3, 1887*

Ellen White adds her testimony:

*"Fanaticism, false excitement, false talking in tongues and **noisy exercises** have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. 'Ye shall know them by their fruits.' **Fanaticism and noise** have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a **powerful and happy time**. They work for this and get up an **excitement of feeling**. But the influence of such meetings is not beneficial. When **the happy flight of feeling is gone** they **sink lower** than before the meeting because their happiness did not come from the right source."*  
*Last Day Events, 159, 160*

## **The Founder William Booth**

But there is something **even more worrisome** than the **music style** of the Salvation Army. What most people don't know is that the founder of the Salvation Army, **William Booth** (who for several years was a Methodist pastor) was **deeply involved in spiritualism**. On more than one occasion he said that the **spirits of the dead** came to talk to him.

Mr. Booth from the **War Cry** of Oct. 2, 1897:

*"I have a spiritual communion with the **departed saints** that is not without both satisfaction and service, and specially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk, or lain wakeful in the night season. Amongst these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes-and that is my blessed, my beautiful wife!"* Quoted in *The Present Truth*, November 25, 1897

**E. J. Waggoner** wrote in **1884**:

*"We have held that the Salvation Army, and the so-called 'Holiness Bands,' which are the same thing only less boisterous, are but **feeders for Spiritualism**; that they are, in fact, forms of Spiritualism; and that the leaders are simply in training, unconsciously, for Spiritualist mediums."* E. J. Waggoner, *Signs of the Times*, December 4, 1884

Should it then surprise us that Ellen White stated that at the **Indiana camp meeting** 'satanic agents' were present and that God had instructed her "to say that at these demonstrations **demons in the form of men** are present, working with all the ingenuity that Satan can employ to make **the truth disgusting to sensible people**; that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes, should **lose their force and influence**." *Selected Messages*, volume 2, p. 37

## Trampled the Law of God

It is also important to underline the fact that the Salvation Army encouraged people to follow their own impressions and to trample the law of God:

*"The 'holiness people' and the Salvation Army have a great deal of what Paul denominates 'bodily exercise' that 'profits little.' They follow impressions and claim to be taught of the Spirit; and like the fanatics that troubled Luther, they place these impressions above the written word of God, while they trample upon the divine law because their hearts are not in harmony with its precepts. The Spirit and the word agree. The Spirit of Christ leads into all truth; but there is in these spirit-taught ones an enmity against the plainest statements of the Bible. The spirit that guides them leads to the believing of lies rather than the truth, showing that their teacher is the great master spirit that "works in the children of disobedience." Signs of the Times, February 26, 1885*

## Questionable Evangelistic Methods

The Salvation Army not only used contemporary music to attract the crowds, they also used other questionable methods to entice people to attend their meetings. For example, they used clowns to share the gospel message. They believed that the message must be contextualized and sensationalized in order for people to be interested. Ellen White had something to say about this method:

*"We need to study methods whereby we may preach the gospel to the poor and downtrodden and degraded of humanity. But let no one think that God will approve of a method which will require a man to act the part of a clown, or like a man who has lost his senses. Such methods as these are wholly unnecessary and inappropriate. Signs of the Times, March 19, 1894*

E. J. Waggoner, who attended several Salvation Army revivals to have first-hand knowledge of their style of worship, wrote:

*"We consider the methods of the Salvation Army to be the worst sort of a caricature on religion, and we cannot understand the condition of mind which will enable a well-instructed Christian man to find any pleasure in them . . . the fact remains that their proceedings have more in common with the circus or the minstrel show than with Christianity. We are not prepared to admit that they do any good." The Present Truth, September 14, 1888*

Ellen White continues her remarks:

*"Among the Salvation Army workers such methods as these have been employed; but it is more necessary that they should study and preach the word than act in a sensational way in order to draw the attention of the people. It is the word of truth that, like a strong, golden chain, will*

*bind men to God, where they will learn of the great Teacher. It is the word of God that is to test character. The Lord has precious, conscientious souls who have joined the Army; but they need to advance and receive other and **higher truths** of the word of God.” Signs of the Times, March 19, 1894*

Ellen White also warned about the religious world in the end time:

*“Popular revivals are too often carried by **appeals to the imagination**, by exciting the **emotions**, by gratifying the love for what is **new and startling**. Converts thus gained have **little desire to listen to Bible truth**, little interest in the testimony of prophets and apostles. Unless a religious service has something of a **sensational character**, it has no attractions for them. A message which appeals to **unimpassioned reason** awakens no response. The plain warnings of God's word, relating directly to their eternal interests, are unheeded.” THE GREAT CONTROVERSY, p. 463*

When Ellen White was in Europe she wrote about the **superficial religious experience** of the Salvation Army:

*“There is the Salvation Army, the Holiness Band with their **cheap Christianity**, and yet it **pleases** because there is **no warfare**. They present all **smooth sailing**.” Manuscript Releases, volume 21, p. 309 (Letter 7a, 1886)*

## Theology or Worship Style?

Some have **minimized** what happened at the Indiana camp meeting stating that Ellen White objected to the **counterfeit theology** but **not to the worship style**. Those who say this are **simply not reading** what Ellen White wrote.

Ellen White repeatedly **takes issue** with the **worship style**, particularly the music.

Stephen Haskell also wrote about the **hypnotic effect** the music had upon those **who were favorable** to this kind of music:

*“There is a **great power** that goes with the movement that is on foot there. It would almost bring anybody within its scope, if they are at all conscientious, and sit and listen with the least degree of favor, **because of the music** that is brought to play in the ceremony.” Stephen Haskell, Letter to Ellen G. White, September 25, 1900*

It is notable that Haskell's letter to Ellen White was written **only two days after** the camp meeting ended so the recollection of what transpired was still **fresh in his mind**.

Ellen White's comments regarding the Indiana camp meeting are found in Selected Messages, volume 2, pp. Even a quick reading of these pages reveals several undeniable facts.



- Satan used this **style of music** to distract people from the present Truth in order to **neutralize** the power and influence of the **third angel's message**.
- The Holy Spirit **never manifests himself** in this style of worship
- This style of worship is **not needed to convert souls** to the Truth
- This style of worship will be **seen once more** in our camp meetings just before the **close of probation**
- We **should not encourage** this style of worship
- Ellen White's criticism had to do with the **style of music** that was used and also the way in which the **musical instruments** were employed

## Ellen G. White Quotes

Here are some excerpts:

*"The things you have described as taking place in Indiana, the Lord has shown me **would take place just before the close of probation**. . .*

*. . . Every uncouth thing will be demonstrated. There will be **shouting, with drums, music, and dancing**. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is **called the moving of the Holy Spirit**."*

*"The Holy Spirit never reveals itself in such **methods**, in such a **bedlam of noise**."*

*. . . This is an invention of Satan to cover up his ingenious methods for making of **none effect** the pure, sincere, elevating, ennobling, sanctifying **truth for this time**."*

*. . . Better never have the worship of God blended with music than to **use musical instruments** to do the work which last January was represented to me would be brought into **our camp meetings**."*

*. . . The **truth for this time** needs nothing of this kind in its work of **converting souls**. A **bedlam of noise** shocks the senses and perverts that which if conducted aright might be a blessing."*

*. . . The powers of satanic agencies **blend with the din and noise**, to have a carnival, and this is termed the Holy Spirit's working."*

*“I will not go into all the painful history; it is too much. But last January the Lord showed me that **erroneous theories and methods** would be brought into our camp meetings, and that the **history of the past would be repeated**. . .*

*. . . I felt greatly distressed. I was instructed to say that at these demonstrations **demons in the form of men** are present, working with all the ingenuity that Satan can employ to make **the truth disgusting** to sensible people; that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing **the truth of the third angel's message** before multitudes, should **lose their force and influence**. . .*

*. . . The **third angel's message** is to be given in **straight lines**. It is to be kept free from every thread of the **cheap, miserable inventions of men's theories**, prepared by the father of lies, and disguised as was the brilliant serpent used by Satan as a medium of deceiving our first parents. Thus Satan tries to put his stamp upon the work God would have stand forth in purity.*

*. . . The **Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds** as passed before me last January. Satan works amid the din and confusion of such music, which, **properly conducted**, would be a praise and glory to God. He makes its effect like the poison sting of the serpent. . .*

*. . . Those things which have been in the past **will be in the future**. Satan will make **music a snare by the way in which it is conducted**. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed.*

*. . . Clear and definite instruction has been given in order that all may understand. But the **itching desire to originate something new** results in strange doctrines, and largely destroys the influence of those who would be a power for good if they held firm the beginning of their confidence in the truth the Lord had given them.”*

It will be noticed that sister White repeatedly emphasizes the **importance of present** truth and the three angels' message for this time. The music in our worship services must **communicate** the **unique message** and **mission** of the Seventh-day Adventist Church. We cannot **simply sing the repetitive and insipid praise songs** that have been composed by evangelical and Pentecostal composers because they are **totally oblivious** to what Jesus is presently doing in the **most holy place** of the heavenly sanctuary. They are worshiping in the holy place while Jesus is in the most holy place.

Letter 132, 1900 Ellen White wrote:

*“Last January [nine months before the camp meeting was held] the Lord showed me that erroneous **theories and methods** would be brought into our camp meetings and that the history of the past would be repeated.”*

## Hymns for the Occasion

The heavenly beings don't sing just to sing. Each hymn that they sing has a central theme which is based on the historical event that is being celebrated at the moment. So to speak, the historical event is the sermon of the worship service and the music complements the historical event.

In Revelation 4 before Jesus arrived in heaven at the ascension the focus of heaven was upon God the Father who was sitting on His throne. In harmony with the occasion, the music the twenty-four elders sang on this occasion centered on God the Father as the Creator:

*"You are worthy, O Lord, to receive glory and honor and power; for You **created** all things, and by Your will they exist and were **created**." (Revelation 4:11)*

When Jesus died on the cross, the worship music of the heavenly throng centered on the victory of Jesus over Satan:

*"Then I heard a loud voice saying in heaven: "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the **accuser of our brethren**, who accused them before our God day and night, **has been cast down**.<sup>11</sup> And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.<sup>12</sup> Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For **the devil has come down to you**, having great wrath, because he knows that he has a short time."  
(Revelation 12:10-12)*

When Jesus arrived in heaven at His ascension the theme of the choral music shifted from God the Father as the Creator to Jesus the Redeemer. The four living creatures, the twenty-four elders and the angelic host sang a new song for the occasion:

*"You are worthy to take the scroll and to open its seals, because **you were slain**, and **with your blood you purchased** men for God from every tribe and language and people and nation.<sup>10</sup> You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."<sup>11</sup> Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders.<sup>12</sup> In a loud voice they sang: "**Worthy is the Lamb, who was slain**, to receive power and wealth and wisdom and strength and honor and glory and praise!"  
(Revelation 5:9-12, NIV)*

When Jesus finally takes over the kingdoms of this world at the sounding of the seventh trumpet, the central theme song of the heavenly beings will focus on this great event:

*"Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"<sup>16</sup> And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying:<sup>17</sup> "We give You thanks, O Lord God Almighty, the One who is and who was and who is to come, because You have taken Your great power and reigned.<sup>18</sup> The nations were angry, and Your wrath has come, and the time of the dead, that they should be judged, and that You should reward Your servants the prophets and the saints, and those who fear Your name, small and great, and should destroy those who destroy the earth." (Revelation 11:15-18)*

When God's people **finally gain the victory** over the beast and his image this will be the central topic of their song:

*"Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints!<sup>4</sup> Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, for Your judgments have been manifested." (Revelation 15:3, 4)*

When God finally **judges the harlot** who has shed the blood of His people, the song of the heavenly choirs will reflect this event:

*"After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power belong to the Lord our God!<sup>2</sup> For true and righteous are His judgments, **because He has judged the great harlot** who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her." (Revelation 19:1, 2) *Emphasis supplied**

Finally, when the redeemed are in the **new heaven and the new earth** their song will reflect that event as well:

*"And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.<sup>4</sup> And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." (Revelation 21:3-4)*

The point is that our Seventh-day Adventist worship experience **today must reflect our unique message and mission**. The present truth message for today is that Jesus is in the **most holy place** and He is about to begin the judgment of the living. Should not our worship experience **reflect this fact**? Should not our **theology** determine our **doxology**? Should not present truth dictate what we sing in the worship service?

If we worship **like the Pentecostals and evangelicals**, what reason do we have **to exist**? How can we say that our worship service is **Adventist** when we **rarely sing or preach** about what Jesus is doing presently in the heavenly sanctuary and what we should do in parallel fashion on earth?

*“No words can properly set forth the deep blessedness of genuine worship. When human beings sing with the Spirit and the understanding, **heavenly musicians** take up the strain, and **join in the song** of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to **cultivate their voices**, so that they can speak and sing in a way that all can understand. It is **not loud singing** that is needed, but **clear intonation, correct pronunciation, and distinct utterance**. Let all take time to cultivate the voice, so that God's praise can be sung in **clear, soft** tones, not with **harshness** and **shrillness** that offend the ear. The ability to sing is the gift of God; let it be used to His glory.” Testimonies for the Church, volume 9, pp. 143, 144. (1909)*

*“In some of our churches I have heard **solos** that were altogether unsuitable for the service of the Lord's house. The **long-drawn-out notes** and the peculiar sounds common in **operatic singing** are not pleasing to the angels. They delight to hear the **simple songs** of praise sung in a **natural tone**. The songs in which every word is uttered **clearly**, in a **musical tone**, are the songs that they join us in singing. They take up the refrain that is sung **from the heart** with the **spirit** and the **understanding**.” Evangelism, p. 510*

*“Great improvement can be made in singing. Some think that the **louder** they sing the more music they make; but noise is not music. Good singing is like the music of the **birds**--subdued and melodious.” Evangelism, p. 510*

*“They [the youth] have a keen ear for music, and Satan knows **what organs to excite** to animate, engross, and charm the mind so that **Christ is not desired**. The spiritual longings of the soul for divine knowledge, for a growth in grace, are wanting.” (Testimonies for the Church, volume 1, p. 497)*

*“The religious service of the Roman Church is a most **impressive ceremonial**. Its **gorgeous display** and solemn rites **fascinate the senses** of the people and **silence the voice of reason and of conscience**. The **eye** is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture **appeal to the love of beauty**. The **ear also is captivated**. The **music is unsurpassed**. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to **impress the mind with awe and reverence**. This **outward splendor, pomp, and ceremony**, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs **not such attractions to recommend it**.”*

Satan does not want people to hear the solemn, life and death message for today, therefore he

**substitutes** all sorts of gimmicks which **excite the emotions, the feelings and the senses**. But these are only **temporary fixes to a mortal spiritual illness**. They may **excite, alleviate, and calm for a season** but they offer no real and permanent remedy for the sickness called sin. They are like taking a **Tylenol** to cure **cancer**. Tylenol may make the person **feel better for a while**, but it will not cure the cancer.

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