

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

August, 1944

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NOTES AND NOTICES

Information and Sundry Items

IN the main lobby of a giant hotel with its 3,000 guest rooms, where a group of Adventists were stopping over a week end recently, a large church directory is on prominent display, giving

HIDING OUR LIGHT UNDER A BLANK

name, address, and hours of worship in the leading Protestant, Catholic, and Jewish churches of the metropolis. Twenty-one different faiths were alphabetically tabulated, with denominational name neatly displayed for each—Adventist, Baptist, Catholic, Jewish, Lutheran, Methodist, Presbyterian, and so forth. Space for information concerning four leading churches followed horizontally after each denominational name. But, tragically enough, when we looked for the names and addresses of our leading churches, only conspicuous blanks greeted the eye following the name "Adventist." What was still more noticeable was the fact that ours was the only denomination listed without local church addresses. Inquiry of the management disclosed the fact that there is no charge for the listing, and that the management would be glad to have the information provided, and to correct any changes quarterly. Would that this neglect were an isolated case. Instead, this failure to tell the traveling public about our churches is quite general. Only rarely do we have our services publicized in hotel lobbies—those unique thoroughfares through which untold millions pass when stopping for a day or more, often with hours to spend in a city of strangers. Not a few, both Adventists and non-Adventists, would gladly seek out one of our churches and be blessed through the contact. By this omission we are failing to do our duty. Each such opportunity of getting our name and our message before the populace should be capitalized on. Untold good would accrue through the publicity and contacts made. Are we ashamed of our name or our services as conducted? Or are we simply thoughtless and indifferent? Whatever the cause—which is not the important point—we should make a concerted effort in all conferences to see that wherever there is a church to which we feel free to invite strangers or traveling Adventists, such information, in neat and appropriate form, concerning our services and their location, be listed in all hotel church directories. If the hotel has not yet established such a service, we might properly suggest it to the manager. Perhaps one of the departmental secretaries of the local conference or the press secretaries of the local churches could be assigned the responsibility of seeing this through to a successful conclusion. Nor should the church directory of the Saturday newspapers be neglected. The cost is trifling—and it is often free—and the possibilities are extensive. Let us keep our name before men everywhere. We have a message for all mankind. Let us employ every right means of presenting it. Pastors, take note!

LEST some should wonder why the type page of THE MINISTRY appears different in this issue, we hasten to explain that each column has been widened by one pica, and each column lengthened by two additional lines of type. This automatically narrows the margins and so alters the appearance, but it enables us to add sufficiently to the type space to make up the loss of space in the four thirty-two page reduced numbers necessitated by government paper curtailments in war times. MINISTRY readers, therefore, will receive the same amount of material in the course of the year. This plan will be followed for the duration. plan forced upon us by the war situation will be followed for the duration.

"DULLNESS in the pulpit is an unpardonable sin. A man with a message from the King of kings has no business to be dull."

WE cordially invite our readers to send in valuable excerpts and quotations from the current press. S. W. Palmer, one of our ministers in Idaho, sends us a copy of a Catholic broadcast, "Ask and Learn," heard over a Denver station. We quote one question and answer:

ASK: Another interesting point of Catholic teaching that is sometimes misunderstood by non-Catholics comes to us from a listener in Del Norte. He mentions that the third commandment tells us to keep holy the "Sabbath day," which is Saturday. Who changed the Lord's day from Saturday to Sunday, and why was the change made, he asks.

LEARN: The change of the Lord's day from Saturday to Sunday was made by the church, to whom Christ gave the assurance that whatever she would bind on earth would be bound also in heaven, and whatever she would loose on earth would be loosed also in heaven. Apart from the authority of the church founded by Christ, there is really no justification for our observing Sunday instead of Saturday as the day of worship, and if you do not admit the authority of the church you cannot admit logically that we Christians are right in marking Sunday as the day to be kept holy. Apocalypse (or Revelation) 1:10 speaks of the Lord's day. Sunday is meant. Lord's day is still the word for Sunday in many languages; for instance, Latin, Spanish, Italian.

Well Worth Waiting For

At long last *Sunday in Roman Paganism*, final 1944 Ministerial Reading Course volume, written by *Watchman Magazine* editor, Robert L. Odom, has left the publishers and is in the hands of our workers. The result of years of careful research and the recipient of painstaking editorial verification and scrutiny, its completion, in these abnormal war times, has taken far longer than anyone calculated. The delays seemed interminable, but now this attractive and valuable work is available to all. It should be in every worker's library, in every Bible and history classroom, and in as many public and university libraries as possible. Especially should all theological students make it part of their developing libraries. It is trustworthy, and its documented evidence from reliable sources should supplant the faulty statements that have sometimes crept into our preaching and popular writing in this field. It is a study and reference volume with which every Bible instructor, teacher, and minister should be well acquainted.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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Our Relationship to God's Work*

By HENRY L. RUDY, *President of the
Canadian Union Conference*

DURING this spring meeting of the General Conference Committee, two very significant statements have been made in relation to the building up of the work of God. The one has come from the president of the General Conference, in which he stressed the necessity of building up the financial resources of the denomination, and of making provision for a possible slump in our income that should be anticipated when the present war inflation has terminated.

The second statement comes from the statistical secretary of the General Conference. It shows that 13,311 members were added to our churches in the United States and Canada in 1943. During this same year 6,135 members were dropped because of unfaithfulness or because their whereabouts were unknown. For each one hundred members entering the church in 1943, fifty-two members were lost because of apostasy and failure to keep contact with their churches.

There is a very close relationship between these two statements. The one emphasizes the need of building up denominational resources, and the other points out the lack of gain in souls which the church is sustaining in these prosperous times. Both these statements were timely and very much needed. As we look into the future, with its unpredictable possibility and needs, and note the great losses we are sustaining in members leaving the church, it becomes very evident that immediate steps must be taken toward the building up of the denomination's resources. Experience has shown that the greatest asset in times of financial crisis is a strong church membership. It logically follows, then, that the surest way for us to meet the future is to strengthen and greatly increase our church membership. Unfortunately, we have failed to do this during these recent years of prosperity, as the statistical report indicates.

Surely the time has come when the leaders of this denomination, from the General Conference

down to the local church, must examine the situation confronting them, and address themselves to applying the necessary remedy. A factual survey of our work reveals a number of reasons for our failure in evangelism. Let us notice some of them.

1. **FINANCIAL PROSPERITY.**—The peculiar conditions of this time, when money flows freely, ought to lead us to place our emphasis on greater evangelism and the building up of our churches. But is this the case? In the days when most of the conferences had to spring their budgeted income from year to year in order to provide adequate financial support for the ministry, the emphasis was very strongly on evangelism. Why are not our churches and ministers more careful about dropping members from the church? Years ago much personal work was done in behalf of discouraged and missing members, but all too often today members are dropped with but little effort to reclaim them.

Is it possible that financial prosperity is too much for our good? Are we interested only in increasing the church membership in order to assure a certain financial income to the conference? The present trend in our work is sufficient reason to cause every worker in this denomination to examine his own personal relationship to the work he or she is doing.

2. **MACHINERY A POOR SUBSTITUTE.**—A second reason for our failure in building up a strong church membership appears to be in a denomination-wide tendency to multiply costly machinery to replace personal evangelism. The idea of winning souls by proxy has fastened itself so strongly upon us that we are in danger of losing the real power to win people. So many are satisfied with the mechanical equipment at their disposal as the only means for success in soul winning. They believe that the radio, Bible correspondence schools, picture rolls and films, and many other excellent helps are sufficient guaranty for success. These methods and means are good as far as they go, but they are a poor substitute for personal evangelism.

God has chosen the foolishness of preaching

* Presentation, Spring Council, Chicago, April, 1944.

and personal witnessing as His means for making known salvation to others. He has not changed His plan, even though He does bless these modern means as far as it is possible for Him to do so. The personal messenger is still, and always will be, the primary factor in communicating the truth to others. Every worth-while program of evangelism is inspired by a deep burden for souls—not merely to build our membership, but for the sake of the lost men and women themselves.

3. **OVERDEPARTMENTALIZATION.**—A third reason for our failure in evangelism is our tendency toward overdepartmentalization. God has given us right counsel regarding departments in His work. This counsel still stands, and to a certain extent we must maintain the departmental organization. There is no fault with that phase of our organization, but the mistake lies in overdepartmentalization. We have added many departments to our work, and this is good, but have we developed the reasoning that the only way to solve a new problem is to create a new department? Would it not be better to permit strong men to do an outstanding work somewhere, without feeling the necessity of calling them away from their soul-winning endeavor?

4. **TOO MANY COUNCILS AND CONVENTIONS.**—This introduces the fourth reason for our failures, namely, "councilitis." With all these new creations added to the standard organization along these lines, it has come to pass that there is almost a continuous round of councils and conventions and committees. There have been periods up to six months in duration, in recent years, when it was utterly impossible for a local conference to plan work at home for its officers and departmental secretaries, because they were required to attend so many meetings outside the conference.

What was accomplished in some of these councils? Well, the men had a get-together, and sometimes little more was accomplished than working out a new kind of report blank to further bewilder the harassed church officer!

This matter of overburdening the churches has become serious. Some of our most talented members refuse to accept church offices because they are mortally afraid of all that will be thrust upon them in the way of collecting and sending on reports, etc. Whenever a new department, or branch of a department, is created, it means that new secretaries must be elected in the churches, in the local conferences, and in the unions. It means more reports, more conventions, etc., until we become involved in a continuous cycle of activity. Let us ask ourselves the question: Are we using time and means that could better be devoted to actual soul winning? And are we not thrusting our leaders into situations which require so much of their time and energies on committees and traveling that greater and more urgent problems cannot receive the proper consideration?

5. **FREQUENCY OF CALLS AND TRANSFERS.**—There is one other disturbing factor which perhaps constitutes one of the major reasons for our failure in soul-winning success. During the last three or four years, since conferences have had

larger financial incomes, there has developed a ruthlessness among the brethren in the matter of transferring workers, which has been far from helpful to many a young man in this work and has caused infinite losses in souls. Evangelists have often been disturbed in the midst of a successful effort. The financial loss incurred is but a minor item. Our greatest loss is in the disturbance of their work.

We rejoice that the recent Chicago spring meeting has taken some steps to prevent the irregularity of the method of calls. Already the wholesome effect of this action can be felt in the local fields. This is a trend in the right direction. There still remain other decided steps to be taken before we are in a position to build up the Lord's work commensurate with current needs.

What Is the Remedy?

How can we save the situation? First of all, the hands of our denominational leaders and of our ministers should be freed of much of the detail and routine of the work. This would give them the needed freedom to devote their greatest strength and best talents to the work of soulsaving. There must come a reform in the attitude of our denominational leadership toward their own relationship to the Lord's work. God's work is not done automatically. It is linked with personal leadership, and leaders must be free to give the needed direction to the work. Instead of having to spend the major portion of their time in stuffy trains and council rooms, our leaders should be permitted to spend the major portion of their time with their conference workers and churches.

The Holy Spirit is awaiting the opportunity to work through consecrated gospel ministers in behalf of lost mankind. But He cannot do such work when we are out of touch with the world that is to be saved. Our children and youth must be saved. We can save them by building and maintaining Christian schools for them. Our discouraged, tempted church members, who are losing their hold on the truth, must be saved. They can be saved if the ministers visit and labor with them, instead of spending their time in undue traveling and unnecessary gatherings. The interested people who have been reached by the radio, Bible lessons, literature, etc., are waiting for the personal touch of the Lord's ministers.

Evangelism without and soulsaving within the church cannot be accomplished without the living preacher. The living preacher cannot do this personal work when his strength and time are taken up with other less important matters. The time has come when either the souls of men or the mechanical routine of the work must be sacrificed. Every true worker for God knows which one of the two is more important.

Someone has rightly said: "The reason for our past comparative lack of power and success is the fact that we have put ourselves, our plans, our organization, and our methods in the way of the Holy Spirit." Can it be that such a statement applies to us as a denomination? As we change in

—Please turn to page 46

SPRING COUNCIL HIGH LIGHTS

Matters of Moment to All Workers

Statistical and Financial Summaries, 1943

By CLAUDE CONARD, *Statistical Secretary of the General Conference*

SEVENTH-DAY ADVENTIST church membership in the United States and Canada passed the 200,000 mark during the third quarter of 1943. The church membership of 201,111, at the end of 1943 was more than twice that of 1921, an increase in 22 years of 102,396. The membership gain for 1943 alone was 3,846.

Between 1921 and 1943 the average increase in membership over the previous year was 3.3 per cent for each year. The 1943 gain was 2 members for each 100 members at the beginning of the year. The following tabulation gives the church membership in North America for each year beginning with 1921, the annual increase, and the annual percentage of gain over the preceding year:

Year	Membership	Gain	% Gain
1921	98,715	2,838	3.0%
1922	101,129	2,414	2.5
1923	102,797	1,668	1.7
1924	106,941	4,144	4.0
1925	108,802	1,861	1.7
1926	110,422	1,620	1.5
1927	112,276	1,854	1.7
1928	113,737	1,461	1.3
1929	117,771	4,034	3.6
1930	120,560	2,789	2.4
1931	127,787	7,227	6.0
1932	135,837	8,050	6.3
1933	143,777	7,940	5.9
1934	151,216	7,439	5.2
1935	157,507	6,291	4.2
1936	161,271	3,764	2.4
1937	164,490	3,219	2.0
1938	171,214	6,724	4.1
1939	177,341	6,127	3.6
1940	185,788	8,447	4.8
1941	191,333	5,545	3.0
1942	197,215	5,882	3.1
1943	201,111	3,896	2.0

During 1943, 10,704 members were added to Seventh-day Adventist churches in the United States and Canada by baptism, and 1,179 upon profession of faith. The total of church members dismissed for unfaithfulness to their church vows and because their whereabouts were unknown in 1943 was 6,135. The difference between the membership intake and the outgo—not counting membership transfers nor losses by death—was 5,748 in 1943. For each 100 new members accepted into Seventh-day Adventist churches in the United States and Canada in 1943, 52 members were lost to the church because of apostasy and failure to keep their church contacts.

The annual records of membership additions by baptism and profession of faith, and dismissals for unfaithfulness and failure to keep in touch with their church, and the net results of such activities for 12 years previous to 1943, are given in the following tabulation:

Year	MEMBERS ADDED Baptism	Profession of Faith	Total Added
1932	10,836	2,075	12,911
1933	12,711	1,769	14,480
1934	11,974	1,933	13,907
1935	11,580	1,738	13,318
1936	9,889	1,462	11,351
1937	9,830	1,484	11,314
1938	12,548	1,496	14,044
1939	12,140	1,538	13,678
1940	13,908	1,593	15,501
1941	12,120	1,264	13,384
1942	12,466	1,474	13,940
1943	10,704	1,179	11,883
TOTALS	140,706	19,005	159,711
Av. for 12 yrs	11,725	1,586	13,310

For Un- faithfulness	Missing	Total Dismissed	Above Dismissals	No. Dropped for Each 100 Added
3,146	1,620	4,766	8,145	37
3,426	1,818	5,244	9,236	36
3,940	1,628	5,568	8,339	40
4,037	1,310	5,347	7,971	40
4,683	1,191	5,874	5,477	52
4,668	1,617	6,285	5,029	56
4,423	1,429	5,852	8,192	42
4,149	1,533	5,682	7,996	42
3,977	1,221	5,198	10,303	34
4,488	1,564	6,052	7,332	45
4,697	1,400	6,097	7,843	44
4,767	1,428	6,135	5,748	52
50,341	17,759	68,100	91,611	..
4,195	1,463	5,642	7,634	43

Tithes and Mission Offerings

The tithe paid in 1943 by Seventh-day Adventist church members in the United States and Canada was \$11,978,811.97, or almost four and one half times the tithe receipts of 1933, over twice as much as in 1940, and \$2,890,464.42 or 31.8 per cent more than in 1942. Tithe since 1921, with annual increases or decreases, and the percentage of change from the previous year, are given below:

Year	Tithe	Incr. Over Amount	Previous Year Percentage
1921	\$ 3,222,055.49	\$	..
1922	3,233,510.84	11,455.35	.4
1923	3,706,878.81	473,367.97	14.6
1924	3,883,790.18	176,911.37	4.8
1925	4,101,031.85	217,241.67	5.6
1926	4,120,459.41	19,427.56	.5
1927	4,202,988.89	82,529.48	2.0
1928	4,265,669.40	62,680.51	1.5
1929	4,463,686.66	198,017.26	4.6
1930	4,040,190.07	423,496.59	Decr. 9.5
1931	3,591,071.94	449,118.13	Decr. 12.4
1932	2,892,558.54	698,513.40	Decr. 19.5
1933	2,715,869.67	698,513.40	Decr. 6.1
1934	3,313,512.39	597,642.72	22.0
1935	3,618,262.18	304,749.79	9.2
1936	4,199,463.60	581,201.42	16.1
1937	4,619,648.41	420,184.81	10.0
1938	4,692,294.56	72,646.15	1.6
1939	4,942,936.57	250,642.01	5.3
1940	5,448,244.13	505,307.56	10.2
1941	6,743,275.27	1,295,031.14	23.8
1942	9,088,347.55	2,345,072.28	34.8
1943	11,978,811.97	2,890,464.42	31.8

Since the low of the depression period, Seventh-day Adventist foreign mission offerings have increased from \$1,692,774.76 in 1933 to \$4,857,274.59 in 1943, a little more than two and three-fourths times. The mission offering increase in 1943 of \$1,115,510.70 was 29.8 per cent over that in 1942. The 1943 mission contributions were almost twice the amount given in 1939. Annual mission receipts, yearly increases or decreases, both in amount and percentage since 1921, are shown in the columns below:

Year	Mission Offerings	Incr. Over Previous Year	Percentage
1921	\$2,135,972.35	...	...
1922	2,165,994.00	30,021.65	1.4
1923	2,354,689.74	188,695.74	8.7
1924	2,426,985.01	72,295.27	3.1
1925	2,549,050.44	122,065.43	5.0
1926	2,773,243.55	224,193.11	8.8
1927	2,733,503.65	39,739.90	Decr. 1.4
1928	2,825,988.42	92,484.77	3.4
1929	2,884,351.23	58,342.81	2.1
1930	2,732,241.24	152,089.99	Decr. 5.3
1931	2,438,140.69	294,100.55	Decr. 10.8
1932	1,945,229.95	492,910.74	Decr. 20.2
1933	1,692,774.76	252,455.19	Decr. 13.0
1934	1,949,587.37	256,812.61	15.2
1935	2,030,377.21	80,789.84	4.1
1936	2,232,879.95	202,502.74	10.0
1937	2,374,530.61	141,650.66	6.3
1938	2,353,790.81	20,739.80	Decr. .9
1939	2,441,143.70	87,352.89	3.7
1940	2,718,034.41	276,890.71	11.3
1941	3,158,257.66	440,223.25	16.2
1942	3,741,763.89	583,506.23	18.5
1943	4,857,274.59	1,115,510.70	29.8

In 1921 the total tithe divided by the church membership showed that the average annual per capita tithe was \$32.65. In 1943 the per capita tithe was \$59.56. The average tithe increase for each church member between the two dates was \$26.91, or 82.6 per cent. Mission offerings in 1921 were \$21.64 for each church member, and in 1943, \$24.15, or an average per capita increase during the twenty-two years of \$2.51, or 11.6 per cent.

From 1921 to and including 1933, for every \$1 of tithe the average Seventh-day Adventist member paid to the church, he also contributed 65.3 cents as mission offerings. The average mission donation for each dollar tithe during the last ten years (1934 to 1943) was 48 cents. In 1943 each church member paying \$1 tithe gave an average of 40.5 cents to missions. A rare possibility is apparent for mission support if the membership average of 65.3 cents between 1921 and 1933 had been maintained in 1943.

Financially, the year 1943 was the most prosperous ever experienced in Seventh-day Adventist history. That the church membership gains have fallen below former years is a matter of deep concern which calls for prayerful study to determine its causes and to provide adequate remedies for the future. The rich outpouring of the Holy Spirit is promised to the church of God in the day of His power.

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THE message is first to be given "in the high-ways,"—to men who have an active part in the world's work, to the teachers and leaders of the people. . . . Many Christian workers hesitate to approach these classes. But this should not be. . . . Many would receive help if the Lord's workers would approach them personally, with a kind manner, a heart made tender by the love of Christ.—*Christ's Object Lessons*, pp. 229-231.

Publishing Convention in Chicago

By H. M. BLUNDEN, Secretary, Publishing Department, General Conference

THE publishing work of this denomination spans its entire history. The story of its development and expansion is a confirmation of that early vision which represented it as "small in its beginnings," but like "rays of light which encircled the earth." This picture has been faithfully reproduced in the activities of thousands of men and women who are giving their lives to the literature ministry in all the world and selling annually now about \$7,000,000 worth of literature.

During the long years that this work has been going forward, we have never called together for counsel and discussion the entire leadership within the various departments of the publishing work in North America, until such a gathering was held in Chicago on April 3-7 of this year. It was an excellent meeting and accomplished much in planning for the future of our publishing work. Particular emphasis was placed upon the need for a revival of colporteur sales of the Spirit of prophecy books and *Daniel and the Revelation*. For many years these great masterpieces have been pushed somewhat into the background while other books have taken their place. Action was taken to revive their circulation. This decision was based upon instruction which through the years has been to some degree overlooked by our publishers. On page 21 in *Colporteur Evangelist* we read:

"Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. *Patriarchs and Prophets*, *Daniel and the Revelation*, and *The Great Controversy* are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. . . . Many of our people have been blind to the importance of the very books that were most needed."

And again in 1903 Mrs. White wrote:

"In *Desire of Ages*, *Patriarchs and Prophets*, *Great Controversy* and in *Daniel and the Revelation*, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people.

"We are warned to avoid the mistakes that the Israelites made in obstinately refusing to receive the warnings that came to them from God."—*Ellen G. White Letter 229*, 1903.

We earnestly hope that the ministry of this great cause will throw its powerful influence behind this movement to revive the sale of these wonderful books, which are especially designed to prepare a people to stand in the time of trouble which is just before us.

A special feature of the convention was the morning devotional talks. They were all most excellent. But we would mention especially that given by F. D. Nichol, in which he brought to us a picture of the early advent movement in the days of William Miller, Joshua V. Himes, and others—all literature-minded men who used the printing press (even in those days of crude mechanics and slow printing processes) to scatter the message

far and wide. It was then that the term "like the leaves of autumn" was first used.

Incidents were given by Elder Nichol of the circulation of literature on boats, in cities, through reading rooms, and by other methods, all showing the remarkable faith of those early advent believers in literature as the most potent means of spreading the message, and their unceasing efforts in its circulation.

Revival of Smaller Literature

Close to the time of the expected coming of the Lord, the Millerites got out a million tracts, and all the believers went out to circulate them. They were tremendously in earnest. Perhaps we have lost sight of a great heritage in the ministry of small literature in these days of final warning? Such a movement would multiply the influence of the minister a hundredfold.

The convention took certain actions on the titles of department leaders which should be passed on for the information of our ministers. Hereafter we shall not use the term "field missionary secretary," but instead "publishing department secretary." The term "field missionary secretary" has never been at all definitive, as have the titles given to the heads of other departments. The new term defines the office of the one who carries it. And the Book and Bible House secretary will hereafter be known as Book and Bible House manager, which, we believe, defines his actual office more accurately.

The nearer we come to the end of time the greater will be the emphasis placed upon literature in our ministerial activity. What better way can be devised for preparing a territory for an evangelistic effort than to sow the field with the seeds of present truth in books, papers, and tracts? In many a field where the evangelist reaps a good harvest, the initial sowing has been done by some faithful colporteur, who in God's day of final rewards will share in the results.

And how can a preacher confirm his message in any better way than by the distribution of literature on the subject of his discourse at the close of the meeting? And then when he has made his converts, how can he confirm them in the truth in any more effective way than by making them familiar with our Adventist literature, and building Adventist libraries in their homes?

In the early days of the movement all the preachers carried much literature with them for distribution among the people. In fact, it was an evangelist who discovered that books could actually be sold after his addresses. Away back ninety years ago, the discovery was made by the old pioneer, J. N. Loughborough.

Some modern ministers, however, have forgotten about this discovery, if we are to judge by the amount of literature they dispose of during an evangelistic campaign. The day has come for a greater use of our printing facilities in evangelism. Shall we not lend our full influence to such a program, so that the earth may be quickly lightened with His glory?

VITAL "TESTIMONY" COUNSELS

Reprinted From Periodical Articles

Guidance by Chance Methods

YOU endeavor to reach correct decisions regarding religious duties, and to make decisions regarding business enterprises, by the tossing up of a coin, and letting the position in which it falls decide what course you shall pursue. I am instructed to say that we are not to give encouragement to any such methods. They are too common, too much like sleight-of-hand movements. They are not of the Lord, and those who depend upon them for direction will meet with failure and disappointment. Being nothing more than a matter of chance, the influence of adopting such tests regarding duty is calculated to lead the mind to depend on chance and guesswork, when all our work and plans for work should be established on the sure foundation of the Word of God.

"The people of God can come to a correct understanding of their duty only through sincere prayer and earnest seeking for the sanctification of the Holy Spirit. When they seek aright for instruction concerning their course of action, these strange and unreliable methods will not be accepted by them. They will then be saved from haphazard work, and from the confusion that is ever the result of depending on human devisings. . . .

"To our people I will say, Let none be led from the sound, sensible principles that God has laid down for the guidance of His people, to depend for direction on any such device as the tossing up of a coin. Such a course is well pleasing to the enemy of souls; for he works to control the coin, and through its agency works out his plans. Let none be so easily deceived as to place confidence in any such tests. Let none belittle their experience by resorting to cheap devices for direction in important matters connected with the work of God.

"The Lord works in no haphazard way. Seek Him most earnestly in prayer. He will impress the mind, and will give tongue and utterance. The people of God are to be educated not to trust in human inventions and uncertain tests as a means of learning God's will concerning them. Satan and his agencies are always ready to step into any opening to be found that will lead souls away from the pure principles of the Word of God. The people who are led and taught of God will give no place to devisings for which there is not a Thus saith the Lord.

"Let all who claim to be preparing for the coming of the Lord humbly seek Him for a knowledge of His will, and for a spirit that is willing to walk in all the light He sends. As a people we have had much instruction regarding our duty to depend upon God for wisdom and counsel. Let us go to the Word of God for instruction. 'Search the Scriptures,' the Saviour said: 'for in them ye think ye have eternal life: and they are they which testify of Me.' We need to humble our hearts

and purify our souls daily, learning at all times to walk by the faith of the Son of God.

"My brethren and sisters, leave all minor tests that you may be tempted to make, and test your spirit by the witness of the Word of God. Study that Word, that you may know the character and will of God. It is positively essential that every believer make the truths of the Bible his guide and safeguard. To every young man and woman, and to those of advanced years, I testify that the study of the Word is the only safeguard for the soul who would remain steadfast unto the end."—*Special Testimonies, Series B, No. 17, pp. 25-29.*

Two Questions Answered

"W. C. WHITE: What is your mind regarding the matter of deciding business questions and questions about the daily movements and decisions of an individual by asking the Lord to answer 'Yes' or 'No' to his question, in this way? He writes the words on either side of a card, and then drops it, and accepts as an answer the way in which the card falls, believing that in this way God indicates that He does or does not want him to do a certain thing.

"E. G. WHITE: It is a haphazard method, which God does not approve. To men who have suggested such tests, I have said, 'No, no.' The sacred things which concern the cause of God must not be dealt with by such methods. God does not instruct us that we are to learn His will in any such way.

"Will it furnish us with experiences that will glorify God, for us to decide what is His will by the dropping of a card or a coin, and observing how it falls? No, no. Such tests as this will spoil the religious experience of the one who adopts them. Everyone who depends upon such things for guidance, needs to be reconverted. . . .

"W. C. WHITE: Brother Harris always prays before he tosses up his coin. Would not that make some difference?

"E. G. WHITE: Not a whit of difference. . . . This plan leads to trusting in what the human can do. What we want is not less of the power of God, but more. We want a solemnity that will come alone from the God of heaven. Then we shall work in accordance with His divine teachings."—*Id., pp. 16-18.*

CHALLENGE OF A WORLD TASK

Mission Problems and Methods

"Spiritual Therapeutics"

By T. J. MICHAEL, Associate Secretary,
of the General Conference

IN *World Dominion* for September-October, 1943, there appeared an article entitled "Spiritual Therapeutics," which I wish all our denominational workers could read. The article deals specifically with the need of missionary appointees' being given opportunity to study, or to receive a course of instruction, concerning the customs, habits, and ways of life of the people for whom they

are to labor. Since much in this article applies with equal force to those in the homeland whose work contributes in any appreciable measure to the healing of sin-sick souls, I take the liberty of quoting some paragraphs for the benefit of readers of *THE MINISTRY*.

"Surely the analogy between the man or woman who devotes his or her life to the healing of the body, and the one who proposes an equal lifetime devotion to the healing of the soul, is complete. Each must know something—and the more the better—of the range and use of the means of healing, and have at least an equal knowledge, if that is ever possible, of the object of his ministrations. The would-be physician begins with the study of the human body, its anatomy, physiology, pathology, etc.; then he comes to pharmacology, and, in his clinical work, he learns how to apply the healing art to those conditions he has come to know and understand.

"Not so the would-be healer of souls. With him there is intense preparation of his own mind and intellect. There is intensive study of his *materia medica* (the Bible); but of therapeutics—how to apply his *materia medica*, or of the spiritual anatomy and physiology of the mind and soul of his patient—he is left in sublime ignorance. . . .

"How difficult it is for us to disentangle the gospel of Jesus Christ, which is the power of God for men's salvation, from the age-long accretions of custom, habit, and ways of life that go to make up the social structure of our Anglo-Saxon culture. And how hard for the young missionary to grasp the idea that these form no part of his message, and may only prove a hindrance to its acceptance. Much that we consider correct and decent in social intercourse may be repulsive to peoples of a culture other than ours, just as their habits and equally strict code of etiquette may shock our sensibilities. A naked savage may be as true a gentleman, by his tribal standards, as any product of Eton and Oxford; while the product of our public school and university may appear an ill-mannered boor in the eyes of a Chinese shopkeeper.

"Is it too much to hope that, in the great forward movement to take the gospel to the uttermost parts of the earth, for which we hope and plan in the postwar period, the bearer of God's healing grace for stricken mankind will be given some instruction concerning the mental, spiritual, and social world of the people to whom he proposes to bring the remedy for all their sins and sorrows, and the solution of all their human problems? If the Christian's message is to be assimilated by the African, for example, it must, as Edwin Smith says, 'be translated into the idiom of the African soul.'"

The writer wonders "whether the theological colleges which prepare men for the ministry have any knowledge of the real world in which their candidates must minister. Whether the last part of Isaiah is exilic or postexilic seems . . . 'somewhat unimportant compared with the tragic realism of men and women who are discovering that the way of the transgressor is hard.'"

Even here in North America there are people of various social customs, with varying sensibilities as to etiquette and culture. Those of our workers who have not had the benefit and blessing of special instruction in "spiritual therapeutics" should seek by every means to make up for that lack. May God help all who seek to emulate the pattern of the Master to discover how to translate our message into the soul idiom of those to whom we seek to minister, whether it be here in the homeland or in lands afar.

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"We must not hide the truth in the corners of the earth. It must be made known; it must shine in our large cities."—*Testimonies, Vol. VII, p. 35.*

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Give the Young Intern a Chance

By ALBERT B. POHLMAN, *Intern,*
Middleboro, Massachusetts

THE raw material from which a minister is made is likely to be unprepossessing. As a college freshman he is awkward and perhaps extremely shy or clumsy of speech and actions. His voice may be high-pitched and nervous. The only way in which he differs from other freshmen is in his hopes for the future. He has faith that the college will work that miraculous transformation which will put him at ease in public, make him confident before audiences, and able and mighty in Scripture and doctrine—just like his home pastor or his ideal minister.

The manufacturing process begins. Godly teachers instruct him in methods of study, in the preparation and delivery of sermons, in voice control and expression. He learns that the ministry is the highest calling of all and that a minister holds the office as a sacred trust, collaborating with God. He forms a deep respect for those engaged in this work. He may study, as a textbook, Johnson's *Ideal Ministry* and faithfully read *THE MINISTRY* each month. He likewise observes the methods of the most successful evangelists. In seminar he hears the answers to questions which he will have to meet. He gains confidence in himself—perhaps he will make it after all.

The senior year is one of suspense. Whenever he sees a conference president on the campus, a clammy perspiration fills the palm of his hand. He tries to act as intelligent as possible and to assume a modest dignity. Is he being sized up? Every move is important now. He enters the second semester, but has difficulty in concentrating. The union conference committee meets, and the suspense is terrible. He hears that Jim got a call from the New York Conference, and hastens around to congratulate him. When the mail is being distributed he hovers close by. He has about resigned himself to take postgraduate work in education when one day he receives a letter with a conference return address on the envelope. Trembling with excitement he rips it open. He's hired!

The next two years are important ones for the young intern. He knows that he must prove his worth. He prays that he will be placed under a sympathetic minister and given a chance. That minister can either make or break him. His whole future is at stake.

Every minister would like to have a new intern sent to his district. Why? Is it because he longs to help him get started and succeed? If so, the intern will be exceptionally fortunate. Some min-

isters seem to feel that it is not good for an intern to have confidence in himself. They evidently have a burden to prove to him that the things he studied in school are all wrong, and the methods impractical. They even try to embarrass him before certain lay members.

I knew an intern who hustled around and found some people to study with, prepared them for baptism, and turned them over to his ordained superior. The minister baptized them, but did not mention the intern in his report, and then went to the new converts and told them that the intern would never make a minister.

There are ministers who seem to think that the intern is sent to help them keep down their gasoline bill and the wear and tear on their tires. I knew of one who would make up his advertising without ever calling in the intern to show him how it was done, but as soon as it was completed he would step to the phone, call up the intern, and ask him to drive over, pick up the copy, and take it down to the printer. That minister had almost twice as much travel allowance as the intern, but if they made a call together, it was almost invariably made in the intern's car. That same minister complained that if it were not for hauling his children to church school, he would have trouble getting in his mileage.

Older Man to Build Confidence and Trust

The preacher in whose care has been placed the training of a young minister has a very solemn responsibility before God. He should regard it as a rare privilege. By holding high the ideals of his sacred office, he can build a foundation of confidence and trust that will stabilize the younger man all through the years of his ministry. On the other hand, by a few ill-chosen words he can rudely shatter the ideals carefully implanted by the college, and destroy the young man's vision.

An ordained minister once told me that he always advised a young man not to take too much from his conference president. On another occasion he assured me that Noah ate pork after the flood, and quoted Genesis 9:3: "Every moving thing that liveth shall be meat for you." I opened *Patriarchs and Prophets* and read to him that Noah ate only clean meats, and he said, "Well, I have never made much of a study of the Spirit of prophecy."

The great need in our work today is not more pastors but more soul winners. There is a dearth of ministers who are burning with a zeal for saving people. But a thirst for souls can be cultivated. An older minister can lay such a burden

for saving souls on a young intern that it will never be lost. This is not accomplished by preaching at him. He must show him *how* to reach people. In *Gospel Workers* we are told, "Those who are older must educate the youth, by *precept and example*, to discharge the claims that society and their Maker have upon them."—Page 68.

Some ministers evidently feel that they have reached a time when they need no longer hold Bible studies or cottage meetings. But their work might be more fruitful if they would engage in this work again. The intern is told he ought to hold some cottage meetings. Well and good, but how does he go about it? Why not take him out and get him started? Often the minister will have a handful of unpromising names which he turns over to the intern to visit. But why not take him along to call on some good prospects first? Show him how to meet people, win their confidence, pray with them, and organize them into study groups. Teach him by example how to make an earnest appeal. The intern can be taught to love people, and there is no other way to win them. A minister has no right to regard the intern as a mere accessory to ease his own work. He ought to give him responsibility, and then work all the harder to help him carry it successfully.

The two-year intern plan is really a postgraduate course in the field. It is not enough to tell the young minister what he is expected to do; he is entitled to be shown *how* to do it. Reading again from *Gospel Workers*:

"In gaining a preparation for the ministry, young men should be associated with older ministers. Those who have gained an experience in active service are to take young, inexperienced workers with them into the harvest field, teaching them how to labor successfully for the conversion of souls. Kindly and affectionately these older workers are to help the younger ones to prepare for the work to which the Lord may call them. . . .

"Paul made it a part of his work to educate young men for the gospel ministry. He took them with him on his missionary journeys, and thus they gained an experience that later enabled them to fill positions of responsibility. When separated from them, he still kept in touch with their work, and his letters to Timothy and Titus are an evidence of how deep was his desire for their success. 'The things that thou hast heard,' he wrote, 'commit thou to faithful men, who shall be able to teach others also.'"—Pages 101, 102.

"Oh, let them learn the hard way," some say. "Turn 'em loose and let 'em produce. That's the way I learned." Some of the ministers who boast the loudest of being self-made might be doing more for the cause today if someone better qualified had had a hand in their construction. Often they are the kind who tell jokes to their congregation, or scream bitter denunciations of the government, or loudly challenge the other ministers in town to explain certain texts. On page 78 of *Gospel Workers* we read:

"Very much has been lost to the cause by the defective labors of men who possess ability, but who have not had proper training. They have engaged in a work which they knew not how to

manage, and as the result have accomplished but little. They have not done a tithe of what they could have done had they received the right discipline at the start."

One reason some of our efforts fail is that we do not organize our church properly to support the program. I feel this weakness in my own ministry. Must every minister experiment blindly until he works out by trial and error (being a trial to the church particularly) some haphazard method of organization? No army would turn over a group of soldiers to an inexperienced officer and tell him to train them his own way and take them into battle. He is first taught *how* to train them and organize them into a fighting unit. Someday I hope someone with experience and ability will take me in hand before I am too old to learn, and teach me how to organize my churches properly, and I believe there are other ministers who would profit by a similar training.

Occasionally an intern is sent to a church where the only other conference worker is an old and experienced Bible instructor. She naturally concludes that he has been placed there to intern under her, and proceeds to mold him into her idea of what a minister should be, perhaps in the pattern of some minister with whom she has at some time labored, and who made an impression on her. No doubt she is sincere in her desire to help him, but it is an injustice to him, and is likely to destroy his confidence in himself quicker than any other thing.

Paul charged Timothy to "preach the Word." Some interns never get a chance. They are permitted to run errands, prepare the church bulletin, and perhaps read the obituary at a funeral, but never to preach. It is a wonderful opportunity to sit in the audience and listen to the experienced preacher, but we never learn how to preach that way. We learn to preach by preaching. The older, ordained preacher could give the intern some valuable help if he would condescend to sit in the audience occasionally and listen, then perhaps offer some friendly counsel and suggestions privately as to how he might improve.

I do not believe that an older minister will lower himself in the estimation of a young fledgling by inviting his opinion occasionally. Let him feel that he may be able to think clearly on something. Then he will feel that perhaps he is not an absolute "dud" after all. Surely it will create better relations between them. It is barely possible that he may have gleaned some little stray thought from his schooling that could contribute to the welfare of the program. If his contribution is not practical or feasible, at least do him the honor of considering his idea, and he will do his best to contribute something worth while later. Also, let him know what is going on. Take him into your confidence and help him to feel that he is a part of the program.

If older ministers have nothing of value to pass on to the young and inexperienced, may I be pardoned for asking, "Why not?" We need your experience to round out and vitalize our own min-

istry. It is our rightful heritage from you. Elisha inherited the cloak of Elijah when Elijah was translated. Said R. A. Anderson, "He had a secondhand mantle, but he needed a firsthand experience in the things of God. And as we prepare our young people for leadership, we must help them to realize that while they have a secondhand message, they need a firsthand experience with God if they would be leaders in His cause."—*Report of Evangelistic Council*, p. 170.

Let me remind you that Elijah did not turn his mantle over to Elisha until he had demonstrated how it could be used. May God grant that as we carry the message forward it will be with a power that will reach hearts and lead them to the Saviour.

Use of Tracts in Evangelism

By W. E. READ, President of the
Caribbean Union Conference

THE literature ministry is to be closely associated with the work of public evangelism. Really, it is a vital part of our appeal to those who are learning their way into the truth of God. That which the preacher declares from the platform is remembered to some degree by those hearing the message, but when the individual reads the same truths in a tract or book, the impression received in the public assembly is deepened. Many years ago this counsel came from the Lord:

"In every effort such as you are now making, much more good would result from your labors if you had appropriate reading matter ready for circulation. Tracts upon the important points of truth for the present time should be handed out freely to all who will accept them."—*Life Sketches*, p. 216.

For years we have been seeking to carry out this God-given instruction to some degree at least, and wonderful results have followed. Whether we have done all we should is another question. However, it is a fact that where this counsel has been followed, souls have been won to the truth. One would naturally conclude that if we did more of this type of work, even larger results would be seen.

This counsel is for literature used directly in connection with public efforts, so as to fasten the truths in the minds of the hearers. Another aspect of the question is the distribution of tracts before an effort begins, with a view to preparing the ground for such a public appeal. The Testimonies give this instruction on the circulation of these messengers of truth:

"God has placed at the command of His people advantages in the press, which, combined with other agencies, will be successful in extending the knowledge of the truth. Tracts, papers, and books, as the case demands, should be circulated in all the cities and villages in the land. Here is missionary work for all.

"There should be men trained for this branch of the work who will be missionaries, and will circulate publications. . . .

"Very much more can be accomplished by the living preacher with the circulation of papers and tracts than by the preaching of the Word alone without the publications. The press is a powerful instrumentality which

God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues, and peoples. Many minds can be reached in no other way."—*Id.*, p. 217.

In an endeavor to strengthen the evangelistic work in the Caribbean Union territory, we are seeking to bring about a closer co-ordination of the work of our church members and that of our evangelists. Arrangements are being made to conduct between thirty and thirty-six special evangelistic campaigns during the latter half of this year. Some of these will be fairly large, at least for this territory; others, however, will be of a smaller character. In any case, it is our purpose to follow the same procedure with them all, especially as the special efforts are to be held in areas where we have churches or groups of believers.

The plan provides that during the month of July a special tract campaign will be put into operation. Two tracts have already been prepared for this purpose—one on the "Second Advent of Jesus" and the other on the "Signs of the Times." We purpose using two others also, so that altogether there will be four in the series.

It is our plan, in using these tracts, to cover the entire area we expect to reach in the evangelistic effort. This area will be charted and divided into sections. Church members will be chosen to go by twos to these sections. The plan will be to cover the entire area with the first tract in one week. The homes visited will be noted, and any from which there is no response will receive the first tract the following week. Week after week this plan will be followed with the other tracts in the series. As the visiting progresses, interests will undoubtedly develop, and these will be noted and reported to the evangelist. This information will be kept in the usual way in a card index file.

On the back page of the tracts, particularly the third and fourth of the series, it is planned to give information concerning the series of evangelistic meetings to be held. The address and time of the meetings will be announced. Wherever it is possible to make contact with the people in their homes on the occasion of these visits, personal invitations to the meetings will be given at the time the third and fourth tracts of the series are distributed.

It is hoped that in this way we shall be able to build up a goodly list of interested people even before the meetings begin. In many of these islands the coming of the Lord makes a strong appeal, and we hope to capitalize on this fact in these series of evangelistic meetings. We hope this plan will interest our own church members more deeply in the evangelistic campaigns, and we are laying plans to draw from the church members a few of the brethren who may be able to conduct cottage meetings, and a few sisters who may be able to give simple Bible readings.



REGULAR ROUTINE.—"THE MINISTRY is a part of my reading routine as much as my Bible."—James G. Towery, Teacher, Georgia Military Academy, College Park, Georgia.

Evangelism a Venture in Faith

By HERBERT CHRISTENSEN, *Camp Pastor, Abilene, Texas*

WHEN a few years ago a great cry for evangelism went up from this people and was heard around the world, many places which had seemed hard and fruitless yielded rich harvests in response to our workers' appeals. Yet there still are places where this vision of evangelism has not advanced much beyond the talk stage, and precious time is slipping away. When shall these parts of the field be awakened?

In order to get this program under way and keep it going, each conference committee should set aside a goodly sum from its income each year for evangelistic work and not leave this important line of work as a last consideration. Too often, if any money is left and is available after all other needs have been met, the evangelistic fund receives a few dollars. But surely no conference can justify the spending of all its income on merely holding what it has, important as that is, when there is such a great need all about us, and men's hearts are being stirred by what is taking place in the world today. Soon doors will close forever, and then it will be too late.

Each conference, of course, must shepherd the flock, and for this a well-organized plan must operate. But not all the time and energy of the workers, plus the total conference income, should be thus consumed. This would be the surest way of drying up the financial reservoir of the conference and would bring weakness and indifference to the constituency and discouragement to the group of workers. The messenger of the Lord sounds this appeal:

"This hovering about churches to keep them propped up, makes them more dependent on human effort. . . . It is time that cities and villages everywhere were hearing the solemn note of warning. . . . Let everyone who loves God consider that now, while it is day is the time to work, not among the sheep already in the fold, but to go out in search of the lost and perishing ones."—*Testimonies to Ministers*, pp. 231-233.

"There has been a slothful neglect and a criminal unbelief among us as a people, which has kept us back from doing the work God has left us to do in letting our light shine forth to those of other nations. There is a fearfulness to venture out and to run risks in this great work, fearing that the expenditure of means would not bring returns. What if means are used and yet we cannot see that souls have been saved by it? What if there is a dead loss of a portion of our means? Better work and keep at work than to do nothing. . . .

"God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them, will not be of advantage at the time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and yet work on with faith, with tears and patient hope, sowing beside all waters, trusting the Lord to bring the increase. God calls for men of nerve, of hope, faith, and endurance, to work to the point."—*Life Sketches*, pp. 213, 214.

What a challenge to our faith! This work of evangelism is a work and venture in faith. While the last paragraph quoted touches largely on ventures into other lands with God's truth, the principle applies equally to our attitude toward new work in the home field. If we will in faith venture

great things for God, He will honor our faith with large harvests of souls for the kingdom. This is a challenge to the conference as well as to the worker. They are yoked together in service. Some fields are hard and unyielding, but they must be worked.

Shall we not take up the cry once again and make it our first business to bring to others the truth for this hour? In order that these efforts may be successful, both the means and the help provided should be adequate to meet the needs in the city where the effort is to be put forth. Let it not be said of us, "Too little and too late." To carry on successfully such an effort requires a deep and sympathetic interest on the part of the conference officers and the committee, as well as consecration, work, and organization on the part of the workers who carry the burdens of the work. We must prepare for it and then venture in faith. We must not be cumbered with too many other matters which steal our time and strength.

Blanketing New England Cities

By A. F. RUF, *Secretary, Home Missionary Department, Northern New England*

THE idea of blanketing cities with our literature came as a result of a twofold purpose—to concentrate our efforts in smaller territories, and to bring the message to certain cities. From our conference Bible correspondence school we learned that scattering our efforts to such an extent that workers are unable to follow up the interests, brings very little results. While we may warn men and women and teach them the message, yet if they are not brought to the point where they will take their stand, often they are worse off than before. So we decided to concentrate our efforts in such a way that we could follow up the interest.

We have selected twelve cities in our field. Six of these are labeled No. 1, and the other six, No. 2. The plan is for group No. 1 to be blanketed in 1944 and the others in 1945. These cities have been selected because of their size, the amount of work having been done there before, and the convenience with which a worker can follow up the interest.

We have chosen the little book, *Prove All Things*, for this purpose. A Twentieth Century Bible Course enrollment card is inserted in every book. In most cases the book will be mailed to the homes, for we do not have a large enough membership in these cities to begin to distribute the books from house to house; and we believe that in Catholic communities the mailing is the better method. The addresses are secured from the city directory. In some cases the mailing is done by more than one church; thus it becomes a district proposition. This can easily be done without overlapping in names and territory.

Having only small churches in many of these cities, and in some none at all, we have to devise ways and means outside the local church to pay for these books. First, the conference makes this book available to our churches and people. We

go to the near-by church or churches, and get them to share the load of expense. If that is not sufficient we appeal to other churches in the district. If we still lack funds to put the program over, we take the matter to the conference committee for consideration and study. As we usually have just one city in a district to blanket, it becomes a little mission field for the local church and district.

This whole program is supervised by the conference home missionary department in conjunction with the district superintendents. We find that the plan works in our field. Enrollees are coming in for our Bible school, and we believe that the results will be good.

I Was Forced to Do It

By MARENUS H. JENSEN, Pastor,
Rio Grande Valley, Texas

WHEN I entered the ministry in 1929, money was flowing freely. I had great plans for an evangelistic company—a paid singer, a robed choir, several Bible instructors, a large tabernacle, and a liberal appropriation from the conference. All I was going to ask of the church members was that they hand out my advertising, and not tell who I was. But before the conference committee could see the light in giving a young minister such leeway, the depression came. Since my name was last on the list of new workers, when “cuts” became the order of the day, the committee seemed most scrupulous in following the Scriptural injunction, “The last shall be first” (to be cut). My salary was cut to \$25 a month, and I had no evangelistic budget, no appropriation, no song leader, no Bible instructor, no robed choir, and no tabernacle. Yet, with the Lord’s blessing, I led the whole State, with the exception of the conference evangelist and his company, in the number of baptisms.

This is how it was done. To begin with, I had a little more time to read the Spirit of prophecy and meditate on what it meant. I read that the work would never be finished till the church members united their efforts with the ministers’. To me that meant two things: First, the members in my churches were to unite their efforts with mine, and I would have to unite mine with theirs. Second, the work would never be finished in our section of the world field till we both actually did this. Since there was no one else that I could unite my efforts with, and I could not do the work alone, I was forced to unite with the laity. The results were marvelous.

I have no secret to reveal. I simply followed in detail the instruction given by the Home Missionary Department of the General Conference. The members were organized into classes, and the little book *How to Give Bible Readings* was used as a textbook. When I felt that they were properly trained, I divided the territory and sent them out—lay preachers, lay Bible instructors, literature bands, etc. After they had carried the in-

terested ones as far as they felt they could, we pitched a tent on a school lot, thirteen miles from the nearest town. A farmer led the singing. It was a long cry from a streamlined tabernacle, a robed choir, and a paid singer, but by actual count we had 625 in attendance, and they stayed with us through corn plowing and wheat harvest.

As soon as one effort was over, we moved to the next school district and started another. We worked in a circle, so that the new believers could be brought into one central place for Sabbath school and church. Many of the interested people followed us from one place to another. Some went through as many as four or five series of meetings before taking their stand. I cannot recall that we ever failed to have a baptism.

Stating it simply, the plan worked like this. First the field was prepared by the laymen, then the meetings were started. After the effort those who had taken their stand were placed under the care and supervision of the member who first interested them, for further instruction and training in missionary work. The members were instructed to continue working for those who showed an interest, but did not take their stand. We sometimes returned to the same place as many as four or five times, for short efforts of from ten days to three or four weeks. Again there were always some to baptize, and apostasies were very low.

I have since tried the plan in cities, and it works equally well. The city was divided into sections. Of course it takes much longer to get started than it would to come in with a fully organized company. However the plan has some decided advantages, or the Lord would not have outlined it to us in such detail. It is less expensive, provides a constant program, and harnesses the energy of the church and the apostasies are low. The members are much more interested in a person who has accepted the truth through their own efforts than in someone won by the departing evangelist. It is not a difficult form of evangelism, as the burden is carried by many. It helps take the nerve-racking uncertainty out of the effort. You know you have an interest, and you know where that interest is before you start. If you have several lay preachers and lay Bible instructors at work, they will find from a half dozen to fifteen or twenty interested people before the meetings start; so you are sure of two things—a crowd and a baptism. That is an encouragement to any evangelist, old or young.

I followed this same plan when I entered conference home missionary work. I organized the churches and then watched the reports as they came in. When I saw that a church was really working, and there was no evangelist available, I asked for a leave of absence and went out and held a short effort. In this way I was able to report almost as many baptisms as the full-time evangelists. Yet the laity were doing almost all the work.

At present I have a district, and again the laity are at work, and they have several people almost ready for baptism. When I baptize them, I will send a report to the union conference paper and give the laity the full credit. No doubt Heaven will do the same.

I would like to add, and with a bit of satisfaction, that a number of laymen whom I have helped to train in this way are now in the organized work. It is God's plan and we cannot improve upon it. Let us unite our efforts with those of the laity. They want to unite with us, if we will only let them and show them how. Only thus will the work be finished.

Utilizing Italian Press

By CAESAR BUFANO, *Italian Worker*,
Central California Conference

FOR some time I have felt the need of reaching a certain class of people through the newspaper. The many industries, good and bad, capitalize by advertising their products through the medium of the newspaper. Why shouldn't God's message for a perishing world be attractively advertised so that it may appeal to men and catch the eye of those who read the dailies?

I began by advertising a small twenty-five-cent book, *Mary Kennedy's Victory*. The title of this book translated from the Italian is *The Fortune of Mary Speroni*. I presented to the church board a plan of inserting an advertisement for this book in the San Francisco Italian daily newspaper, which has a large circulation in the West. The advertisement was a column wide and two inches deep, and it ran a whole month for only \$30.

There was nothing in the advertisement that associated it with religion or sect. The title of the book was in bold type. Then followed a brief description of the contents of the book, and price. To order, interested ones wrote to the American-Italian Literature Company at the specified address. During the first month thirty-five books were ordered.

The second month we advertised *The Marked Bible*, and in small print *Mary Kennedy's Victory* again. These books contain much of our message. To better catch the eye, we ran a small cut of the ship on the cover page of the book. Letters came in with stamps, cash, and checks ordering both books. We received thirty-five orders in two weeks after the second advertisement was run.

Two weeks after the book is mailed we follow with a mimeographed card, saying that under a specially arranged plan the American-Italian Literature Company is willing to send free literature for the asking in Italian or English. Now we are receiving comments on the books and requests for readers to be put on the free literature list.

This plan is just newly started, and already we have received replies from five States. By this method we are hand-picking a group of people that will purchase and read our literature, who otherwise could not be reached. Later on we plan to offer a free correspondence lesson plan to those who will purchase a Bible.

This same plan could be started in other large centers of foreign population, as well as in English newspapers. By this means we can sell our literature through the newspaper, and eventually bring some into the truth.

Relation to Organized Church

By LAMONT MURDOCH, *Evangelist*,
North England Conference

IT is not unusual for an evangelist to be located in a city where there is already a well-organized church. Here he is to conduct a strong campaign in order to increase the membership. Sometimes the evangelist, in his great desire to succeed, feels that he must take charge of the church as well, and it is not very long until the officers discover that their services are no longer required. Like good Christian people, they stand back, amazed at first, and rather stupefied. Because the evangelist has large crowds attending his meetings, they soon begin to think that this is the right thing for them to do, and for the time being they suffer from an inferiority complex.

This is a very shortsighted policy on the part of the evangelist, for although he may have no difficulty for a while, the time will surely come when the officers will rebel. Later in the campaign, when the attendance decreases and the time comes when the evangelist needs the help of the officers and church members to make his converts feel at home in their new church surroundings, he will find them wanting, and they are not to be blamed.

The evangelist would be well advised to take the entire church membership with him as far as possible in everything that he does to increase the membership. Otherwise the members will not receive his converts kindly, and when this is the case it will be found that the new members will not stay in the church long. Thus the work of the evangelist, although appearing to be successful, will prove in a very short space of time to have been more or less in vain.

Workers sometimes baptize and receive members into the church without the elder and the other officers knowing anything about them. This is a great mistake, and can only result in trouble as soon as the worker leaves the city. In the General Conference *Church Manual*, revised in 1942, we find this statement:

"The practice of baptizing converts at the close of an effort and passing a list of their names in to some church for admittance as members, is not in harmony with the approved usages of the church. . . . Often when visited by the pastor or elders of the church, they are found to be uninstructed and entirely unprepared for church membership, and in some cases not in harmony with the principles of the church. . . .

"The church should refuse to receive as new members any persons unknown to the church. . . . A minister should not ask a church to receive members on his personal recommendation alone. In preparing for the baptism of his converts, a minister should, if he expects a church to receive these people as members, invite the pastor or elders to become acquainted with his converts, and to visit his baptismal classes and take part in the examination of the candidates. . . . Thus they will be able to certify to the church that the prospective members are ready to be received."—Pages 88, 89.

Let us build solidly, always maintaining the confidence of our old and experienced church officers and members. We need their help if the new members we bring into the church are to stand and withstand in the coming days.

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

The Scientific Hypothesis of Origins

By FRANK L. MARSH, *Professor of
Biology, Union College, Nebraska*

IT is an interesting fact that in our complex modern world there are but two surviving hypotheses of origins of man and his associated plants and animals. According to these hypotheses, organisms either have evolved into their present forms or were created much as we see them today.

The great majority of thinking men are evolutionists. To this group belong most churchmen who build their faith upon God's Word. They believe in the existence of a Supreme Being, most certainly. Many of them believe in the inspiration of the Scriptures and that God did create living things. However, it is their opinion that the creative act merely produced simple, single-celled organisms, which later evolved by natural processes into their present complex forms. This opinion is a compromise conclusion based upon two concepts: first, that modern scientists must be correct in their belief that evolution has occurred; and second, that the Scriptures must be inspired. To these evolutionists who are sometimes called Day-age theorists, the days of creation week were vast stretches of evolutionary time, the close of each day marking the end of an evolutionary period of development. The number of purely mechanistic evolutionists, those who think they see no evidences of a Supreme Intelligence in nature, has decreased in recent years, at least in America.

The comparatively small group of special creationists, as in the case of the evolutionists, is not found entirely within a single denomination. True, all Seventh-day Adventists believe that God created our organic world in seven literal days and that the original morphological details of these organisms were basically as they are today—simple and complex appearing on our earth at the same time. But equally sincere and forthright special creationists are found within the ranks of almost every other denomination.

The chief concern of these paragraphs is a consideration of the scientific accuracy of these two hypotheses. Much heat has been generated in discussions of evolution versus special creation. The evolutionist believes with all sincerity that the weight of accumulated facts in favor of his theory is now so great that it overcomes all intelligent opposition by its sheer mass. H. H. Newman, professor of zoology at the University of Chicago, crystallizes the evolutionist's opinion of the theory of special creation (and, incidentally, of creationists) in these words:

"There are no rival hypotheses [of evolution]

except the outworn and completely refuted idea of special creation, now retained only by the ignorant, the dogmatic, and the prejudiced."¹

The special creationist feels with equal sincerity that he does not have an exclusive corner on the traits possessed by the individuals listed by Doctor Newman. Too frequently a discussion of the scientific accuracy of the two theories merely degenerates into the extremely unacademic procedure of mud slinging. Let us now ignore the mud and get down to the bedrock of facts. Which of these hypotheses is the more scientific, that is, the more in harmony with natural facts?

I

ANY IDEA which is to pass as a *theory* must measure up to some very exacting specifications. Through classification and comparison of facts there are often brought to light certain broad and general truths which enable us to embody in one statement a great many known facts and to predict a great many other facts. The discovery of these general truths, or natural laws, is an extremely important goal of science. The objective of the scientist thus becomes, in the words of the great astronomer Kepler, the endeavor to "think the thoughts of God after Him."

In the search for these laws scientists make use of certain tentative explanations, or hypotheses, which are the product of the imagination of the scientific worker and are in agreement with many of the facts which are known about the subject under consideration. Many hypotheses are soon shown to be wrong, but a hypothesis which survives the test of newly discovered facts and is not displaced by some more reasonable hypothesis attains in time to the dignity of a theory. A theory is not recognized, however, as a natural law until it has long stood the test to which it is constantly being put by the discovery of new facts. In the light of this standard usage among scientific workers it is appropriate to question whether either the evolution theory or the theory of special creation has reached the place where it may accurately be termed a *theory*.

In these paragraphs we are addressing ourselves to a *scientific* hypothesis of origins. By their own definition scientists assert that in order for anything to be scientific it must include only such facts as can be conveyed to the minds of others by definite and precise statements. It does not include any facts which have not been verified and subjected to the test of experimentation or repeated accurate observation.

According to scientists, the methods of science

are intellectual; that is, they are based upon reason and logic, not upon prejudice, sentiment, or emotion. Science is the concern of the head, not of the heart. *Knowing* in the intellectual sense, may not be the most important thing in life, but it is the only thing with which science is concerned. Many of the most important facts of human experience, having to do with emotion, sentiment, and faith, are by no means purely intellectual in their nature, and their worth is not necessarily to be judged by the wholly intellectual standards of science. To insist that their value be judged by such standards is no more justifiable than to permit emotion and sentiment to enter into scientific thinking. I make these statements in order that we may understand the use of the adjective "scientific" and the noun "hypothesis" in our title.

II

IN THE LIGHT of this delimitation of terms, let us first briefly discuss the "theory" of evolution. A search for a definition of evolution may lead the searcher into a serious state of mental confusion because of the great diversity of opinion among evolutionists concerning what the assertions of their theory are. However, they all agree quite well in the assumption that life appeared on this earth in extremely simple forms and has developed into present-day complex manifestations through the operation of natural laws. Because of its recency and because of its popularity among evolutionists, I will use the definition set forth by Theodosius Dobzhansky, professor of zoology at Columbia University. He says:

"The theory of evolution asserts that (a) the beings now living have descended from different beings which lived in the past; (b) the discontinuous variation observed at our time level—the gaps now existing between clusters of forms—have arisen gradually, so that if we could assemble all the individuals which have ever inhabited the earth, a fairly continuous array of forms would emerge; (c) all these changes have arisen from causes which now continue to be in operation and which therefore can be studied experimentally."²

If we state the essence of this definition in a simple way we could say: Evolution asserts that the living kinds of plants and animals have descended from less complex kinds through the agency of natural forces now in operation which are subject to laboratory experimentation. Thus the principal assertion of evolution is that the natural forces of our day have caused and are causing new kinds of animals to appear; that is, modern birds and reptiles have developed from more primitive ruling reptile forms,³ and man and ape have evolved from the same apelike ancestor.⁴ Therefore, to test the scientific accuracy of the evolution "theory" it becomes necessary to discover whether present-day natural forces are or are not capable of producing new *kinds* of organisms.

III

FOR MORE THAN twoscore years hundreds of genetical scientists have had under extremely careful scrutiny, both in the formal laboratory and in the field, the natural forces which produce variation among organisms. The summarized results of this research in the field of origin of hereditary differences can be found in any of the numerous

collections of genetical principles on the book market today. (For example, see Sinnott and Dunn⁵ and Snyder.⁶) A study of these compendiums shows that geneticists are agreed that all variations in plants and animals may be grouped into two great classes: *environmental* and *autogenous*.

Environmental variations, those due to the direct action of the environment, may give rise to differences as great as are seen between the gnarled and stunted fir on the mountaintop and one with identical inheritance which has grown into a magnificent giant in the valley. Environment causes the difference in appearance between the potato plant grown in the dark and one grown in the light. It likewise, through nutritional effects, is responsible for the differences between the worker honeybee and the queen. Environmental factors may cause such differences between the members of a pair of human identical twins as tanned or pale, well fed or undernourished, scarred from accident or operation, or differences in emotional nature and reaction. However, it is the unanimous opinion of geneticists that the environmental class of variations does not furnish the changes which are inherited according to Mendel's principles. Fortunately, the loss of an arm, an environmental change, does not affect the germ line. A man may lose all his limbs and still become the father of perfectly normal children. Therefore, all geneticists are agreed that environmental variation cannot in any way accomplish the change of one kind of organism into another kind.

If evolution is taking place now, and such is the opinion of the vast majority of scientists, evolutionary geneticists agree that it must be accomplished by autogenous variation. Variation of this type is due to changes in chromosomes, to changes in the hereditary units (genes) within the chromosomes, or to both. These autogenous variations are commonly classified by evolutionists into three main categories: (a) recombinations, (b) gene mutations, and (c) chromosome changes.⁷ Upon the kind of changes which these variations produce in organisms hangs the scientific proof or disproof of the "theory" of evolution. In the following three sections it will be necessary to discuss very briefly the nature of the variation which is actually accomplished by each of these three classes of chromosome and (or) gene changes.

IV

RECOMBINATIONS.—These are the commonest source of differences in appearance between parents and offspring and among offspring. However, they are not, properly speaking, new differences at all, but are due to rearrangements of heritable elements which were already in the germ lines. Examples of this type of variation are seen in the appearance of the one blue-eyed child among otherwise brown-eyed progeny of two brown-eyed parents. Another illustration is furnished in the birth of a red-and-white calf to a line of Holstein-Friesian cattle which have been only black and

—Please turn to page 46

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Speaking the Word in Season

THE prophet Isaiah reveals the Master Teacher's soul-winning technique when he says, "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Although Christ spoke the word in season, He was also able to restrain an important truth until its hour had come. John records that Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now."

Our consciousness of the importance of giving all men God's last warning message, and again our earnestness in proving true to the trust committed to us as His messengers, causes us to be ever ready to discuss doctrines regarded by others as controversial. It seems far more simple to some to reveal all the facts of truth as soon as they can rather than to listen to the Spirit's voice directing them to withhold until the proper season.

Restraining a truth until the proper time for its presentation is a skill taught best by experience. Before the gospel seed can germinate, there must be a preparation of the soil. Just sowing the seed will not accomplish a rich harvest. True, in spite of failure to prepare the soil, some seed will produce; but whether it is the full harvest God intended may be another question.

I recently had an experience that well illustrates the point under discussion. A series of studies had been arranged in the home of a couple who became interested through some of their friends who had themselves only recently studied the message and accepted it. These new believers usually came to the study, and observed keenly the effects of the truth in the lives of my new readers, who had been using tobacco for years. They would light a cigarette at the very time during the Bible study when I was explaining an important point. This became most annoying to our new Seventh-day Adventists, who now decided—if I would give my consent—to take it upon themselves to ask their friends not to do this, feeling that respect for the Bible should be impressed upon their minds. I restrained their zeal, explaining to them that the hour for this had not yet come, and requesting them to leave the appropriate time to me.

Several studies were given before the right occasion to do this presented itself. That evening, before we arrived at the home where we held our study, my accompanying friends asked me, "What subject will you present tonight?" I replied that I had three subjects in mind, but would need to be guided as to which one I would decide upon.

After a brief introductory prayer that evening, I felt impressed to suggest that in the course of our private daily Bible reading questions are bound

to arise, and that our friends might have some in mind which they wished to discuss before we entered into the study of the evening. Up to this time we had given occasion at the close of each study for questions. Although up to this hour our hostess had been rather retiring, she now very spontaneously inquired about an explanation of Mark 7:18-23, for the matter of diet was beginning to trouble her.

After commending her for her interest in the study of the Word, I proceeded to investigate her suggested reference, and first laid down a vital principle for truth teaching—that of studying well the context. As we studied the reference, we discovered in the first verse, and onward, that Jesus was here discussing human tradition in contrast with divine commands. As we continued to read in the chapter, other important principles were clinched, and by the time we read all the verses, the point was obvious. It was a delightful discovery for our new Bible seekers, who now wanted to answer their own question. Their interest was pitched high to proceed on the topic of diet.

Without an awkward break, we, as a study group, now set ourselves to the task of discovering God's original plan for man's diet. Gradually we came down the stream of time to our day, pointing out in a more specific way the modern evils of unclean meats, liquor, tobacco, narcotics, tea, and coffee. With the emphasis on pleasing God rather than following customs and appetite, we climaxed our study with an appeal from 2 Corinthians 6:17, 18; 7:1; and 1 John 3:3.

Strangely, yet right at this point of the study, Mrs. Blank nervously arose to find the cigar stand, and asked her husband for a cigarette. She then lighted up and puffed away. Our new Seventh-day Adventists looked crestfallen. Their next expression was one of pity when Mr. Blank followed his wife's example a little later.

WITHOUT showing surprise about this smoking act, we closed the study with earnest prayer that we today might all be overcomers and be ready when our holy Saviour returns for His waiting children. We earnestly remembered our friends in prayer, that they might receive His Spirit in the struggle to overcome those habits the Word of God had pointed out as harmful to the body and demoralizing to the soul. With just a few pleasant remarks to relieve the tension, we now promptly bade our readers "Good night," and were soon homeward bound.

It would be interesting to relate the discussion with our new Adventist believers after this Bible study. Their disappointment over the smoking episode was great. "How could they smoke at a Bible study, especially when the study was on that problem!" I encouraged them to pray for their friends and also to be patient with them.

The next day I made it a point to visit the couple by myself, and sought another occasion to earnestly appeal to them to continue the struggle for victory over these harmful habits. They meekly promised they would endeavor to do so. But knowing the deceitfulness of sin and the hold the tobacco habit has on its victims, I knew the battle would be no easy one. Before prayer I told them that only the power of God would be able to free them, and only His grace could supply the desire on their part to persevere. This later proved to be true in their case, for before complete victory came, these people required much prayer and personal work. We sensed anew that the spirit was willing, but the flesh was indeed weak.

The gospel worker who must assist struggling souls to give up evil habits should be able to give real help. This may not always require as much scientific information as common sense. These struggling ones must not be condemned, neither can they be left to themselves to get the victory alone, for only the exceptional case comes through the struggle in that way. Such an experience requires help and understanding.

Calm, thoughtful entreaty is soothing to the overexcited nervous system of the one who is struggling. There should be no spying out to see how matters stand with the one who is trying hard to overcome, and no prying into his private life. There should be a straightforward course of helpful and frequent visitation. These visits must be seasons of earnest prayer in which the reader takes part. Such a course usually brings the desired result and deepens the experience of the overcomer, helping him to meet every future test by getting the victory on his knees.

L. C. K.

Giving Bible Studies

By THELMA A. SMITH, Bible Instructor,
Minnesota Conference

BIBLE teaching requires proper time for study. If the evangelist needs many hours to prepare a stirring sermon, surely the Bible instructor who gives three or four studies a day needs unusual resources of subject matter and argument in order to present forceful, logical, convincing studies. We have been cautioned by the messenger of God to avoid tame, lifeless teaching. If our Bible studies are to maintain force and power, they must be polished and repolished. We must avoid getting in a rut, giving the same studies over and over in the same style and manner.

Let us adapt our textual arrangements to the needs of each reader. As the subjects are repeated with various readers, we may soon trust to memory in following the texts of the study. The better we know our subject, the more forceful will be our presentation. We may feel that we do not have time for the needed study, but just as soon as we neglect to study, our Bible readings will become tame and lifeless. We read in *Gospel Workers*: "Hard study and hard work are required to make a successful minister or a successful worker in any branch of God's cause."—Page 71.

Are only Bible instructors to give Bible studies?

No! Ministers are to give studies in the homes too. I quote again from *Gospel Workers*:

"My ministering brethren, do not think that the only work you can do, the only way you can labor for souls, is to give discourses. The best work you can do is to teach, to educate. . . . Preach less, and educate more, by holding Bible readings, and by praying with families and little companies."

"When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. . . . Let ministers teach the truth in families, drawing close to those for whom they labor."—Pages 193, 187.

Lay members can also give Bible studies. "Filled with love for souls, they could proclaim the message with such power that many would be converted."—*Testimonies*, Vol. IX, p. 35. If all our lay members were faithful in working for their relatives and friends, we as Bible instructors would have more Bible studies than we could give.

Although a series of twenty-six to twenty-eight studies is perhaps the maximum to be used, few readers today receive that much attention. Some readers will require even more, however. Our studies are usually held with one or two individuals, but it is more interesting and also saves time if we can get groups together for cottage meetings.

When appointments are made for the study to be held at a certain hour, the Bible instructor should make every effort to be there, and on time. It is better for us to wait for our readers than for them to wait for us. If for some reason we are not able to meet the appointment, let us be sure to notify them.

Forty to forty-five minutes is the usual amount of time required for each study. Some subjects take longer. We should be friendly and sociable, but we should not spend much time in social visiting. We should make every minute count. Start the study with a short prayer for wisdom and guidance and for the Lord's presence; then at the close ask the readers to join with you in prayer. Pray for definite things. Mention the readers' names, and if you know their problems or their relatives, remember them, too. Show that you are interested in those for whom they are anxious.

During the study, if there are questions asked concerning some other subject, and they can be answered in a few words, then take the time. But if not, tell them you plan to study that subject at a later date. It is well to keep to the subject as far as possible, or the time will lengthen into hours.

If a question is asked that you cannot answer, just tell them, without embarrassment, "I do not know. We can look that up for next time." Encourage them to ask questions. This indicates interest.

Let readers in turn read the texts from their Bibles. This helps to familiarize them with the books of the Bible. Very few readers are able to find the texts readily. It is well not to embarrass them by just sitting and looking at them. Either help them find the texts, or while they are looking and you are waiting, write down the texts of the study in a notebook to be left with them.

Some readers are quick to respond. Others have to be asked questions in order to get a response. Be sure they understand the points presented. For example, when you present the study on the millennium it is very important that the reader understand when the thousand years begin, and the events that mark the beginning, before proceeding with the events of the thousand years.

The study should be so interesting that the reader will not want to stop at the close of forty-five minutes. Give a brief review of the points presented and then make the appeal. Work and pray for a definite answer. Do not give up. Be persevering. The messages we present are convincing, but there will be no results unless our readers are more than convinced that we have presented the truth. They need to be convicted by the Holy Spirit.

"Arm yourselves with humility; pray that angels of God may come close to your side to impress the mind; for it is not you that work the Holy Spirit, but the Holy Spirit must work you. It is the Holy Spirit that makes the truth impressive."—*Id.*, Vol. VI, p. 57.

"The saving of souls is a vast work. . . . Those engaged in it should constantly increase in efficiency. . . . They should seek to attain larger and still larger results in their work. When this is the experience of our workers, fruit will be seen. Many souls will be won to the truth."—*Gospel Workers*, p. 95.

Outlines for Bible Studies

The Bible Millennium

By RACHEL MAE LEMON, *Bible Instructor, Carolina Conference*

I. INTRODUCTION.

1. Millennium means 1,000 years. Derived from two Latin words.
 - a. *Mille* meaning thousand.
 - b. *Annus* meaning year.
2. The word does not occur in the Bible, but is interpreted by some to mean a thousand years of peace.

II. VARIOUS BELIEFS REGARDING MILLENNIUM.

1. Millennium preceded by a seven-year reign of antichrist. Righteous caught up in clouds during this period.
2. Millennium preceded by a secret coming.
3. Christ has already come in 1914. Wicked will be resurrected and given a second chance.
4. Jews will be given their opportunity of repentance during the millennial period.
5. Righteous taken to heaven at second coming of Christ and remain there 1,000 years. Wicked struck dead when Christ comes. (This is the correct view.)

III. MILLENNIUM BEGINS WITH SECOND COMING OF CHRIST.

1. There are two resurrections. John 5:28, 29.
 - a. Righteous dead raised in first resurrection at second coming. Rev. 20:6.

If there is a first resurrection there

would logically be a second resurrection.

- b. Wicked raised in second resurrection at close of 1,000 years. Rev. 20:5, R. V.
2. The wicked at His second coming.
 - a. Drop dead at brightness of His coming. 2 Thess. 1:6-9; 2:8; Rev. 6:15-17.
 - b. Cannot stand brightness of Christ with all the holy angels. Matt. 25:31; Rev. 5:11.
 - c. Will be "dung" upon the ground. Jer. 25:33.
 - d. Wicked are dead and righteous are in heaven.
 - e. Wicked remain dead a thousand years. Rev. 20:5. (First part, last sentence belongs with verse 6.)
3. The earth at His second coming.
 - a. Destruction by earthquake. Rev. 6:14.
 - b. Earth becomes desolate. Jer. 4:23-27.
4. Satan at Christ's second coming.
 - a. Bound a thousand years. Rev. 20:1, 2.
 - b. Bound with a chain of circumstances.
 - (1) Satan's work for six thousand years was to deceive people.
 - (2) He has no one to deceive during the thousand years; therefore he is "bound."
 - c. Cast into a bottomless pit. Rev. 20:3. (The bottomless pit is the earth in a waste condition. The Greek word *abussos*, translated "bottomless pit," may also be translated "abyss" and "deep." This corresponds with the Hebrew word translated "deep" in Genesis 1:2, which refers to this earth in a state of chaos before light and vegetation appeared.)
- IV. MILLENNIUM CLOSES WITH CHRIST'S THIRD COMING.
 1. Christ and the saints return to earth; New Jerusalem descends. Rev. 21:1, 2.
 2. The Holy City rests where old Jerusalem now stands. Zech. 14:1, 4, 5.
 3. Wicked resurrected. Rev. 20:7, 8.
 4. Satan loosed at resurrection of wicked. Rev. 20:7.
 5. Deceives wicked into thinking they can take the city.
 6. Satan and wicked finally destroyed. Rev. 20:9.
 7. Same fire that burns wicked also destroys earth. 2 Peter 3:10; Mal. 4:1, 3.
- V. APPEAL: WHO WILL INHERIT A PLACE IN CHRIST'S KINGDOM?
 1. Christ and the saints possess the earth. 2 Peter 3:13; Matt. 5:5.
 2. If you are Christ's the promise is yours. Gal. 3:29.
 3. This means complete surrender to Christ, not merely professing Him.
 4. Story: A poor child in London was looking into a toy shop window but couldn't get what he wanted. In the hospital, after being run over by a car, he was given a toy soldier, and cried with joy, "No glass between!"
 5. We will see Him face to face and dwell with our Redeemer forever. 1 Cor. 13:12.

THE LARGER OUTLOOK

Principles, Perils, and Developments

The Minister's Wife

By MRS. ARTHUR KIESZ, *Pastor's Wife, Fort Worth, Texas*

THE work of a minister's wife is pleasant, and yet one of the hardest tasks that God has given to woman. Hers is a life that is exacting, and that calls for wisdom, patience, and understanding in double portions. But if she is faithful she will have a great reward.

The minister's wife should be her husband's strength. It is her influence that leads to his success or failure in the field of labor to which God has called him. She can render him aid which is priceless. She can help him to see himself as others see him, and as his best critic, she can help him to overcome his deficiencies. The cultured, consecrated wife will help her husband to meet and to bear the disappointments which are bound to fall to his lot.

The husband and wife are a unit in their work. They must work together hand in hand. They must be able to talk over matters pertaining to their work, pray together, and plan together. She should be loyal to her husband and to his work, and should be willing to say: "Whither thou goest, I will go; . . . thy people shall be my people, and thy God my God." We read these words from God's messenger:

"The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice, and has a love for souls, she can with him do almost an equal amount of good. A sister-laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot. A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her husband to save souls."—*Gospel Workers*, pp. 201, 202.

The tenth verse of Proverbs 31 asks a significant question: "Who can find a virtuous woman? for her price is far above rubies." The remaining verses of the chapter have been fittingly summarized by Margaret Eavey Stewart in the *Moody Monthly*:

"1. In her home activities she is a diligent, willing worker; thrifty, not lazy, a good manager; sensible in bodily exertion; knows how to do things; plans for future needs; is well dressed; does her work well.

"2. In character she is strong, honest, wise, kind, thoughtful and busy for others.

"3. Her reward is her children's and husband's love, respect, and praise."—*January, 1943*.

All that is said about a virtuous woman should be equally true of the minister's wife, and more, for the home is not her only field of labor, but the church as well.

The minister's wife must be winsome, lovable, and dependable, and be able to use tact and good common sense. Her highest interest should be in the Christian life and the saving of souls. She should have a purpose in life and should strive to carry it out even though it may conflict with her

natural desires. These she should be willing to sacrifice cheerfully in order to do good in the saving of souls.

She should not be worldly, frivolous, uncharitable, or inclined to gossip. What a world of harm a loose tongue can do! Gossip can stir up things in any church beyond all hope of recovery. The peace and prosperity of the church are imperiled if the minister's wife is inclined to talk too much. She must know how to keep confidential that which her husband confides in her when talking over the problems of his work. Her good sense will not allow her to have intimate friends and discuss things with them which only she and her husband should know. She should bear herself with such discretion that in her own life will be fulfilled daily the words of Scripture, "The heart of her husband doth safely trust in her."

The wise wife will not undertake to be at the head of all the organizations of the church. True, she should be willing to fill in or help out where needed, and also to give hearty co-operation to others who lead, but it is not wise that she should have too many responsibilities in the church. The minister is responsible for the church as an institution and for the welfare of all its organizations, but if his wife is at the head of half of them friction is sure to arise. The minister's wife is human and is bound to make mistakes. Then it would be very embarrassing for the minister to take sides. It would be only natural that he would stand up for his wife, even though she might have made a blunder. All this can be avoided if she will keep her rightful place in the church. It is much better for her to train others for leadership, which, after all, is the bigger task of the two. It is as much an art to know what not to do in a church as to know what to do.

It is important that the minister's wife be an example to the believers. First, she should be an example in dress, not wearing expensive clothes or gaudy colors, but rather clothes that are neat, clean, and in good taste. She will never go to extremes, neither will she be the first to put on new fashions, or the last to lay off the old. The condition of the heart is revealed by what is seen on the outside. Not only should she be an example in dress but also in word, in conversation, in love, in spirit, in faith, and purity. (1 Tim. 4:12.)

If faithful to her God-given duty, the minister's wife will, like the daughters of the king in the ancient psalm, be "as a cornerstone, polished after the similitude of a palace." In character she will be solid and reliable as a cornerstone, in culture she will be gracious and charming, and by her ready sympathy and unselfish spirit she will find an appropriate place in the great pattern of life.

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THE minister must remember that favorable or unfavorable impressions are made upon his hearers by his deportment in the pulpit, his attitude, his manner of speaking, his dress. He should cultivate courtesy and refinement of manner, and should carry himself with a quiet dignity becoming to his high calling.—*Gospel Workers*, p. 172.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

Blending Broadcast and Local Effort

By W. R. ARCHBOLD, *State Evangelist,
North Dakota Conference*

THE Radio Chapel Hour is the title of our broadcast. In order to get away from the name "tabernacle," we use "radio chapel" for the name of our meeting place. In this way we hook the tabernacle and the radio program together.

The best time of day for our Radio Chapel Hour broadcast seems to be between the hours of five and seven in the evening. Between seven and nine is better, but there are too many commercial programs at that time, and most radio stations are tied up with such programs. At our last camp meeting we called for a show of hands to check between a one-thirty and a six o'clock afternoon broadcast. About one third more people were able to hear the six o'clock program. Both programs were on the same stations.

About six in the evening we stand a good chance of getting all the members of the family around the radio. The farther we get from the early morning and evening hours, the poorer the time. It is also a well-known fact that evening and morning hours carry the speaker's voice much farther than late morning and early afternoon hours. For this reason, too, we stand a better chance of getting more people to listen at six o'clock than at one-thirty.

Since choice hours may not be available, we take the best we can get, and, as in some evangelistic efforts, build up a listening audience. This can be done with remarkable success if we put time, effort, and thought into our program, and broadcast the same time every day, and as many days a week as possible. Four or five times each week would be desirable, including Sunday. People who do not ordinarily look for religious programs during the week usually try to find a church program on Sundays. If we cannot finance more than one program each week, Sunday should be the day.

Many of us find it difficult to get on the larger stations; and if we do, fifteen minutes is about all we are able to afford, because the costs on such radio stations are very high. Workers who have the responsibility of their churches and districts will find that even one fifteen-minute broadcast keeps them very busy. Some men are able to broadcast several times each week if they have good strong help in their other work.

Most of us use the smaller stations. In such cases we would do well to secure a half hour for each broadcast. A full-time evangelist should never feel too busy to spend several hours each week on the radio, if the right time is available

and the cost is within reach. It is surprising what can be done in a fifteen-minute broadcast, but half an hour gives opportunity for more music, a better rounded out sermon, and time to announce the evening meeting and other evangelistic services. We find that some of the smaller stations will not write a contract for less than half an hour. Whatever time we take, or have to take, we should make it the same time every day or every week.

Type of Broadcast

The chief aim of the Radio Chapel Hour broadcast is to catch the attention of people and draw them to our meeting place. Our present half-hour program is evangelistic, but we do not present the more controversial subjects, because we want to avoid prejudicing people before we can reach them in person. We are now broadcasting over a chain of four stations, and will be adding three more soon. We are following the plan of holding a tabernacle effort in each city, in turn, in which these stations are located. The radio program is to help build up an interest before our arrival with our tabernacle. Long before we arrive, the church is organized to enroll students in our Bible school and make the community conscious of our radio program.

People like music. The old gospel hymns, sung from the heart and in such a way as to make the words understood, are a very effective part of our program. When we had only fifteen minutes on the air, people would write us their regrets because our time was so short that we could not have more music. In a half-hour program we use about fifteen minutes for the sermon, and the remainder of the time is given over to music and brief announcements. Sometimes a stanza of a well-chosen, appropriate hymn is worked in during the sermon with a soft, musical background. Many times we quote the words of a song, accompanied by soft solovox music. We find this kind of program very effective.

Financing the Broadcast

A large number of our people will gladly pledge a dollar or more each month to help finance the broadcast. Some of the Dorcas Societies will make pledges also. Our people are radio conscious, and they are glad to do their part. One radio-conscious brother recently gave us \$300. We are always on the lookout for such people, and there are many of them if we will approach them properly.

For many years the "book for the month" plan has been a great help in bringing in money. Every month we offer one of our Crisis books to all

who send us at least one dollar during a month. The more striking the title of the book, the better the response.

We have an evangelistic effort going on most of the time that we are broadcasting. During the past year we have designated Friday night as radio night. On Friday night an envelope is placed in the hands of the people as they enter the chapel. On this envelope there is a picture of the radio group with the words, "My contribution to keep the Radio Chapel on the air," and two lines for names and addresses. During the announcements we explain about the envelope, boost the radio program, and enroll students for the free radio correspondence school. All the envelope money is used for the radio, but all the loose change that night goes into the regular effort fund. As a result, we get not only a liberal offering for the radio but an expense collection which often equals or exceeds the Sunday-night offerings.

Another plan we are now using is that of placing an envelope in with the lessons as they are sent out each week. This is done every month or six weeks. We just enclose the envelope with a little message on it, and say nothing more. Since we started this, our radio offerings have more than doubled.

Our conference is wholeheartedly behind the program. Our aim is to make the program self-supporting, but until that time comes, our conference committee is giving us the help we need. At camp meetings and district conventions our conference officials urge our people to make pledges. All this can be done by working closely with the conference.

We must guard against overdoing the solicitation of funds on the radio itself. Some radio stations will not permit asking for money over the air; others will allow it if great care is used. One station manager, whom we approached by mail for radio time, frankly told us we could have the time, but he would reserve the right to discontinue our program if, in his judgment, our solicitation of money was carried too far. The listening audience does not like the constant begging heard on some programs, and the station management dislikes it even more.

We should make sure that there is an understanding between us and the management of the station. There are many ways to get money without embarrassing anyone. We can say, "This program is made possible by the freewill offerings of its listeners." Then tell the listeners to mail all letters and contributions to your address. If we offer something free, hundreds of names will come in. To these we can send tactfully worded letters of appeal. We never have had any trouble in this matter. If we preach the gospel and give the people the best, the Lord will impress to give.

Use of Spot Announcements

Because of the type of broadcast we conduct, we use but few spot announcements. We announce our public meetings during the regular broadcasts. We have used "spots" where we had only one program each week, especially for our first meeting. Where we have a regular radio

program, the station management has never charged us for these special announcements. During the week, just before the opening lecture at the Radio Chapel, the following spot announcement was used very effectively, and used several times during several days of the week:

"The Radio Chapel Hour group, heard weekly over the North Central Broadcasting System, will make a public appearance on Sunday night, April 5, at the Radio Chapel, 322 Second Street, Northwest, in Minot. You have heard them. Now come and see them in action. The Melody Makers will open the hour with a twenty-minute musical program, with the aid of the solovox and vibraphone. Admission is free, and the public is invited. Remember the time and place, Sunday night, at seven-thirty, April 5, at the Radio Chapel, 322 Second Street, Northwest, Minot."

We were unable to seat more than two thirds of the people who tried to get in at that meeting, and two evening meetings were held each Sunday during the first two months of the effort. We have used spot announcements when we had no radio time, but we felt that the same money spent in newspaper advertising would be much more profitable.

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The Harvest

"Knowing this, that never yet
Share of truth was vainly set
In the world's wide fallow;
After-hands will sow the seed,
After-hands from hill and mead
Reap the harvest yellow."

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UNTIMELY DEATH.—Died of consumption at the city of Laodicea, State of Neglect, in the fifteenth year of her age, Sister Prayer Meeting, eldest daughter of Brother and Sister Church. The health of Sister Prayer Meeting was quite poor most of last year, and she gradually grew weaker till her life was despaired of. For several weeks a few of her dearest friends by their personal visits and efforts kept her alive; and at times she would revive and give promise of health and strength once more. But even her truest friends neglected her, and in discouragement she died. Several friends lived close by, and a large circle of professed Christians were within a radius of one mile, but not one was present at the sad death. Had only two been present, our sister's lift might have been saved, for, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." Probably two thirds of her friends might have been present if they had been disposed, but they were not, and a blessed sister and daughter died in solitude from sheer neglect. As there were no mourners, there was no funeral held.

In closing this sad statement of facts, we can do no less than to add a sincere prayer that at least the hearts of Brother and Sister Church may be so tender as to mourn the loss of their daughter, which will lead them to study the subject of the resurrection and pray that it may speedily come, that they may once more be united with the blessings of the departed one.—*Selected.*



Reflections From the Spring Council

THE Spring Council has closed. The workers are back at their fields again, having carried with them the influence of that inspiring meeting. It is not our purpose to report here the general actions of the Council. These appear in the *Review and Herald*. But some things affecting our working policies will be of particular interest to MINISTRY readers, and these we bring to you.

In presenting his statistical report, a synopsis of which appears in this issue, Brother Conard emphasized that those added to our churches in North America by baptism and profession of faith in 1943 were fewer than for any other year since 1937. A staggering fact indeed! This, together with our losses through apostasy, truly presents a challenge. Here is something that affects every executive officer, every institutional and field worker, as well as every evangelist and pastoral worker, for are we not all laborers together for the one purpose of leading men and women into the message? As workers we need to be aware of these facts.

Later in the Council, W. G. Turner, president of the North American Division, presented some rather disquieting figures revealing a growing trend in moving workers from conference to conference. The increase in transfers between 1941 and 1943 was well in excess of one hundred per cent. The transportation expense incurred in these removals would of itself be staggering, but this is not the only expense. When a worker receives a call to another field, his work usually begins to suffer. Certain projects are left unfinished. Weeks and sometimes months of time are required to fully effect a transfer, and in the meantime the work is left to languish. We were led to wonder, as we listened to the discussion, how much these transfers were militating against the success of our efforts in soul-winning as reflected in the small number of baptisms.

Following Elder Turner's presentation many leaders spoke of the disturbance caused in their fields through the frequent calling of their workers, as well as the confusion left in the mind of the minister himself. Years ago, when a worker received a call, he believed it was from the Lord, but when three calls come in one mail, it is not surprising if a worker begins to question which one is from the Lord, or whether He is in any of them.

We might also ask ourselves what lies behind these conditions. If in building up the work in our own field, we are weakening other fields, what has been accomplished? We are surely not in competition with one another in our efforts to extend

the kingdom of God. The spirit of competition is foreign to the spirit of Christ, for competition breaks fellowship. The counsel of the Great Apostle reflects the true spirit of Christ. He said, "Look not every man on his own things, but every man also on the things of others." Not only those who place the call, but those to whom the call is sent, must guard against any possible selfishness of motive.

The method of calling and transferring workers affects us all; therefore we present in this connection certain sections of the *General Conference Working Policy*, as revised at this Spring Council, which concern the general transfer of workers within a division. All the local conference presidents and many heads of departments were present at this meeting as well as the General Conference Committee.

"For the preservation of unity and co-operation in securing and transferring workers for our growing cause in all its departments, the following is the approved method of calling and transferring workers within the division fields:

"In order to avoid friction and the unsettling of workers, those who are seeking for workers shall conscientiously avoid making offers to, or entering into any arrangements whatsoever with, individuals who are employed or who may be under obligations for employment, with reference to their entering any particular line or field of work.

"Men in responsible positions shall be free to make inquiry from officers of institutions or organizations employing workers for whose services they are thinking of asking, for the purpose of counsel as to the suitability of such persons for the work in mind, and to ascertain whether or not their release could be arranged; but in no case shall inquiries be made, either directly or indirectly, of the individual worker, unless permission for such inquiry has been granted by the chairman of the board or the president of the conference in which conference or institution the worker is employed.

"Calls for individuals desired may be made in the regular way, as follows:

"Within a union conference, interchange of laborers between local conferences or institutions shall be made through the union conference.

"The union conference desiring a worker from a sister union shall request the General Conference or division committee to secure the release of such worker.

"The General Conference or division committee, before passing on a call by definite action, shall make inquiry, if it seems necessary, of the union and local conference or institution from which a worker is desired, as to qualification of the worker and the propriety of the transfer, and shall exercise its discretion as to whether or not the call shall be passed on.

"In no case shall the call be made to the individual, but through the union and local conference or institution in which he is laboring. The letter of call to the worker shall be sent by the secretary of the General Conference to the union conference president with copy of the covering letter being also sent to the local conference president or head of union institution. The union conference president shall send the letter of call for the worker to the local conference president or head of union, institution, together with such counsel respecting the call as he may desire to pass on to the

worker. If and when the letter of call has been placed in the hands of the worker, his local conference president shall write to the president of the calling conference or institution giving the information that the worker has received the call. After such word has been received, the officers of the calling conference or institution shall be privileged to correspond or otherwise make contact with the worker.

"In all negotiations regarding the securing and transfer of laborers, we should exercise an unselfish and broad-minded spirit, and after the General or division committees have passed on the call, should see to it that the call reaches the worker desired, in order that he may become a factor in the decision affecting his own work. It is understood, however, that if in the judgment of the union or local leaders, the worker is not qualified for the work to be done, or cannot possibly be spared, the passing on of the call shall be deferred until correspondence can be had with the General Conference secretarial office.

"Clear evidence of irregular approach to a worker before the call reaches him in the regular way, shall be considered by the General Conference Committee, a justifiable reason for declining to pass on the call.

"It is to be understood that these regulations governing transfers among organizations in no wise preclude the right of the individual worker to make known his desire or burden to arrange a change of field.

"No institution or conference shall employ a worker until he is properly released from the institution or conference by which he has been employed."

The *method* of procedure for the calling of workers is important, but is there not a larger issue at stake? In an hour when nations are enlisting the full strength of their citizens—armed and civilian alike—in a supreme effort to carry forward their objectives, should not the church of Jesus Christ consolidate her plans for a continuing work rather than permit that work to be jeopardized by unnecessary transfers? Does not the hour demand that we as workers co-operate with our field and institutional leaders in an earnest endeavor to eliminate every unnecessary move? This will not only save money, but it will save souls. And it will undoubtedly permit a stronger growth in the individual fields. Make sure that God is leading in every decision we make.

Another item of particular interest was the reorganization of our colored work. As this has been reported in the *Review and Herald*, we merely draw our readers' attention to it, expressing at the same time our conviction that these new and enlarging plans will bring real strength to the efforts of our colored workers throughout this field.

Many excellent messages were heard at the Council, all of which were calls to renewed consecration for the task in this great hour. As we turned our faces from the Stevens Hotel in Chicago to go our several ways, it was with the conviction that the inspiration of this Council would be felt at the ends of the earth, for ours is truly a world work.

R. A. A.



¶ WHEN those who know one best are the ones who have the highest respect for his Christian integrity and the greatest confidence in his consecration and his basic loyalty to this movement, 'tis well. But when one's intimates are those who have the least esteem for these qualities of character, irrespective of high reputation among casual acquaintances, 'tis ill. We must *be* what we profess. We must live what we proclaim, else the charge of hypocrisy may be justly leveled at us.



"Victory Choir" of the Buckwalter-Glanzer

UPBUILDING THE EV

By BENJAMIN GLANZ
Ontario-Quebec Co

THE song leader who endeavors to carry on without the aid of a choir, when the material for one is available, is working under a great handicap. He is missing a golden opportunity to tie many members of the local church to the evangelistic campaign, and above all he is passing up an important feature that helps to hold the crowds. It means extra work and additional problems, but the results and help obtained from a good choir far outweigh the extra effort involved.

The evangelistic choir is essentially different from the regular church choir in a number of respects. There is a definite place in the choir for the backslider who loves to sing, for he is often caught in the gospel net before the effort is over. Encourage the relatives of church members who are not Adventists to join. After the first few meetings members of the audience should be encouraged to join. This invitation can be given by the song leader during the song service and should also be kept in mind by the Bible instructors in their visiting. Bible instructors usually find that it is easier to work with a person who has a definite interest in the meetings by this means.



Evangelistic Company, Windsor, Ontario

EVANGELISTIC CHOIR

ER, Singing Evangelist,
ference, Canada

There is, of course, the eternal problem of what to do with people who think they can sing, but unfortunately cannot. Make such persons feel as much at home as possible, being careful, however, that their number does not become too large in any one section of the voices. Caution them very frankly not to sing too loud and to put forth a real effort to blend with the other voices. They will follow this instruction faithfully, and as a rule they are most faithful and punctual in attendance. There may be times when the weather is bad, or we get caught in an epidemic of colds, and then we are grateful for the faithfulness of these people who help swell the numbers on "off nights."

Do not become discouraged if not all the singers do rally to your first rehearsal. The best way to get a choir to grow is by personal work and through the efforts of enthusiastic choir members. Endeavor to get started with rehearsals several weeks before the opening night of the effort. During these weeks keep adding members constantly. Be enthusiastic and persevere.

When the choir is organized, or when a new member joins, have each one write his name, ad-

dress, and phone number on a card, also what part he sings, and whether or not he reads notes. Those who do not read notes may be asked to see the director personally, so that they can be counseled as to what part they should try to sing. If there are too many in the choir who do not read notes, some may have to be asked to wait until a vacancy occurs.

It is very helpful to keep in contact with members through the mails. We have found it effective to send reminders to members who have missed a rehearsal or meeting. This mailing plan is also valuable for special announcements regarding any change of plans that are made or to give advance notice of a special number the choir will have to get ready in a hurry and sing "this Sunday night." Choir members appreciate this special contact. It makes them feel that they are really needed. A gelatin duplicator is useful for this purpose, and not much time needs to be consumed in its use. Penny post cards are handy.

Choir socials are helpful in keeping the choir together. These should not be conducted as mere fun parties. Naturally with an effort in progress, such gatherings will be few and far between. If the program is planned carefully, the choir will be glad to take part in a good, solid rehearsal in the middle of the social evening. In fact, these socials can be planned as musical evenings, giving amateurs an opportunity to sing specials and so learn to overcome their stage fright, while receiving friendly coaching. The music appreciation of members can be improved at such times if it can be arranged to have some good recordings played.

We usually had the men wear dark suits, and the women, white dresses or uniforms, with a special white cape that reached to the finger tips. A touch of black on the white cape is effective. In our last effort in Windsor, Ontario, Canada, Evangelist J. A. Buckwalter used the name, "The Voice of Victory"; so we called ourselves the Victory Choir. A "V" design was hung from the shoulders, as shown in the accompanying picture. Other touches of black, such as a large bow, can be used. The women wore their regular hose and black or brown shoes. Although in the past we have endeavored to get the ladies to wear skirts of a certain length, and to keep their feet in a uniform position when seated, we believe that it would be best to have a screen made, two feet or higher, to place in front of the choir. This screen would eliminate a source of concern.

The choir should be made to feel that they are a very important part of the evangelistic company. Impress on their minds that their presence is just as important as that of the evangelist or song leader.

Occasionally use the choir to introduce a new chorus, or call on some member to sing a stanza of a song. "Sweeter as the Years Go By," is particularly effective when sung by women's voices. A good soprano in the choir can be called on, more or less impromptu, during the song service, to sing the second stanza, with the women of the choir and the audience joining in the chorus.

Whatever name we use for our choir, we impress upon the members that we are a "praying

choir." Our work is not finished when the song service and specials are over. During the entire service we must be wide awake and listening attentively to the evangelist, offering up individual, silent prayers at intervals throughout the service, particularly when we feel that the evangelist has reached a crucial point in the service. Admonition of this nature, of course, has to be given tactfully with non-Adventists in the choir. Yet it is surprising how these persons will join in the spirit of things and will sometimes make helpful suggestions. We remember one such member who was always sure to remind us after the meeting if we forgot to take a collection from the choir. He gave a dollar bill every Sunday night.

With a group of consecrated, enthusiastic singers, and with much patience and prayer mixed with practice, a choir can be developed that will be a credit to the meetings. The longer you work together, the more improvement you will see. The choir always adds prestige to the meetings. The audience feels that an organization that can afford to "support" a choir must really have something behind it. And, of course, the average person always enjoys a good selection by a group of mixed voices.

THE BOOK SHELF

Books, Reviews, and Discussions

Where Are the People? Sidney W. Powell, Abingdon-Cokesbury Press, Nashville, 1942, 223 pages, \$2.

This excellent and timely book is an earnest plea for an intelligent appreciation and practical application of the latent powers of the church of Christ. The author's big concern is to get the gospel to the "people." Basing his whole thesis on the fundamental principle that the most successful way of winning people is to go to them where they are, Doctor Powell offers here an intelligent and forceful explanation of those methods by which the "appealing Christ" may be taken to people in their homes, in their places of employment—in short, wherever people are to be found.

The title of this book might well have been "How to Win Friends and Influence People for Christ," for that is its theme. In modern terminology, and using a wealth of usable illustrations, the author presents the truth enunciated by Chalmers, that "a house-going minister makes a church-going people." The reading of this book will serve to arrest any growing tendency among us as workers to do less by way of home visitation and person-to-person evangelism. It will help to strengthen us at the point of our greatest weakness.

The real heart of the minister's job and the supreme business of the church—reaching the people—is effectively presented with special attention given to the technique of interviews and other means of gaining decisions for Christ. This book is a challenge and a stimulus.

CLIFFORD A. REEVES. [Evangelist,
Maritime Conference, Canada.]

Youth Seeks a Master,* Louis H. Evans, Revell, New York City, 1941, 126 pages, \$1.

One of the greatest assets within the parish of every pastor and gospel worker is the young people in the homes of the church members. Many of these young people are not acquainted with the Master, but one of the first responsibilities of the church worker is to win these unconverted youth and lead them to take their stand on the side of Prince Immanuel. This volume is designed especially to help ministers and youth leaders work intelligently for young people. In the introduction the author makes the following comment:

"D. L. Moody once said, 'Give me ten men fully consecrated to Christ, and I will shake any city for God.' Christ found eleven such men and the world still feels their influence. The coming ages will never forget 'the march of eleven men'—a handful of personalities who dared give all with the utmost abandon.

"This mastership that Christ exercised over His disciples and followers is brought out and explained by the different forms of address with which they spoke of Him. These Greek and Hebrew words are, because of the leanness of our philology, translated with the simple words 'Lord' or 'Master.' Yet in these words used in addressing Jesus we have the significant fact that each one of them meant that Jesus was Master in a different realm of their living. It is my simple purpose to take these various forms of address and group these messages around their implications. Let us all the while be testing our lives by these words to ascertain whether or not He could without reservation turn to us and say, 'Ye call Me Master and Lord; and ye say well, for so I am.'"

The Missionary Volunteer Department highly recommends this book to all.

C. LESTER BOND. [Associate
Secretary, M. V. Department.]

Handbook of Broadcasting: How to Broadcast Effectively, Waldo Abbot, McGraw-Hill, New York, 1941, 422 pages, \$3.50.

Professor Abbot is associate professor of speech and director of broadcasting of the University of Michigan. He has had extensive experience in practical broadcasting activities, including those of general as well as educational nature. Therefore the approach in the book is that of the classroom, and the book is arranged for use in the teaching of broadcasting principles and technique. It is already in use in the speech departments of several of our colleges. The bibliography is especially valuable.

The book opens with a presentation of technical fundamentals of radio, after which it presents the principles of radio speaking in three excellent chapters. Then there are several chapters dealing with several types of program, and how these are prepared most effectively. There are sections on radio law, transcriptions, public address and sound recording equipment, radio advertising, writing commercial continuity, studio signals, and vocabulary. Without doubt this will be found to be a most useful book on the general technique of radio, and together with the volume *Broadcasting the Advent Message* could well be found in the library of every Seventh-day Adventist broadcaster.

W. P. BRADLEY. [Secretary,
North American Radio Commission.]

* Elective, 1944 Ministerial Reading Course.



Devoted to the interests of the Medical Missionary Association of Seventh-day Adventists. This Association is organized for the purpose of uniting all our church agencies in gospel medical missionary work, and teaching by precept and example our broad, balanced principles of healthful living.

Psychological Effects of Alcohol

By HAROLD SHRYOCK, M. D., *Acting Dean, College of Medical Evangelists, Loma Linda, California*

DURING 1943 Americans spent \$6,000,000,000 for alcoholic beverages. This expenditure was 17 per cent greater than the amount spent in 1942 and 80 per cent greater than that for 1939. The 1943 liquor bill equals 7 per cent of the total money spent in the United States for goods and services of all kinds. It amounted to an average of \$46 for every man, woman, and child in the country.¹ Basing his estimates on reports of registered distilleries, Partlow² states that the production of alcoholic beverages in America increased from an annual average of 2,000,000 gallons a year between 1920 and 1930 to 200,000,000 gallons in 1937.

Haggard and Jellinek³ estimated that 44,000,000 persons in the United States used alcoholic beverages in 1942. Out of these, approximately 600,000 should be classed as abnormal drinkers. Dr. Winfred Overholser,⁴ superintendent of St. Elizabeth's Hospital, Washington, D. C., speaking at the annual meeting of the American Association for the Advancement of Science in 1940, presented statistics which indicated that more than 100,000 persons are arrested annually for drunkenness. Of these, about 27,000 are charged with driving an automobile while under the influence of liquor. Dr. Horatio M. Pollock,⁵ of the New York Department of Mental Hygiene, speaking at the same meeting of the American Association for the Advancement of Science, estimated that alcoholic mental disorders cost the people of the United States \$178,191,272 a year. At the time of his report approximately 31,220 patients suffering from alcoholic mental disease or alcoholism were in the mental hospitals of the United States.

According to statistics compiled by the Bureau of Census,⁶ the deaths from alcoholism in the United States numbered 3,907 in 1917. In 1920, when prohibition enforcement was at its best, this number dropped to 900. With the reaction against prohibition the number increased to a high of 4,627 in 1928. The figure for the last year mentioned in the report (1937) was 3,305.

In a statistical review of alcoholic mental disease in the State of New York for the 30-year period ending 1938, Pollock⁷ showed that the num-

ber of first admissions during 1917 (just prior to prohibition) reached a total of 594. By 1920 (during the enforcement of prohibition) this annual total had dropped to 122. Since 1920 the total has been gradually rising to reach a new high in 1934 of 884. The totals for the years 1937 and 1938 were 877 and 831, respectively.

Parkhurst⁸ estimated that the first admissions for alcoholism to public and private mental hospitals throughout the United States increased 700 per cent between 1920 and 1933. There was a continued increase of 117 per cent between 1930 and 1934, and there has been a steady increase since the latter date. It is obvious, therefore, that the number of cases of alcoholic mental disease runs quite parallel to the number of deaths from alcoholism, and that both these factors are dependent upon the general consumption of alcohol.

REALIZING the magnitude of the alcohol problem, a group of outstanding scientists in Washington, D. C., recently established the Research Council on Problems of Alcohol. The Council was incorporated January 5, 1938, and on June 27 of the same year was officially adopted by the American Association for the Advancement of Science.⁹

The members of the council have been very active in compiling data and reporting research that pertains to the many phases of alcohol imbibition and alcoholism. Their work has been of a strictly scientific quality. Most of the articles prepared by members of the council have appeared in the *Quarterly Journal on the Study of Alcohol*—a most reputable journal which was established in 1940. A complete file of this journal is available in most medical libraries and in many public libraries. Anyone interested in the problems of alcohol would do well to peruse these volumes.

Many studies have been made of the effects of alcohol on reaction time. For instance, Corradini¹⁰ remarks that the normal reflex time for a muscular response to a visual stimulus is one fifth of a second. After one cocktail, or a little less than two bottles of 4 per cent beer, this reaction time is slowed to two fifths or three fifths of a second. In terms of automobile driving this means that the driver who has imbibed the stated amount of liquor would travel thirty feet farther than the sober driver before bringing his 50-mile-an-hour automobile to a halt.

Subsequent contributions by Doctor Shryock on the psychology of alcoholism will be concerned with "Why People Drink" and "Help for the Alcoholic."—EDITOR.

Dr. Hallowell Davis,⁴ of the department of physiology, Harvard Medical School, has studied the effect of alcohol on the electroencephalogram (brain wave). He observed very definite alterations in his subjects' electroencephalographic patterns following the administration of as little as 2 cubic centimeters of alcohol per kilogram of body weight. Of course the electroencephalogram does not record the patient's actual thoughts, but it does give a very accurate clue as to whether the cortex of the subject's brain is functioning normally. Interestingly enough, Doctor Davis' study showed that the electroencephalographic patterns remained abnormal for a short time even after the subject apparently became sober.

Robert E. Corradini,¹⁰ executive secretary of the Foundation for Narcotics Research and Information, Inc., points out that "our nervous system develops in this order: the control of circulation, respiration, large muscles, the senses, and the intelligence. Alcohol affects the system in the reverse order; that is, the intelligence and the judgment are affected first of all." Although it was formerly assumed that alcohol was a stimulant, it is now admitted by all scientists that it is actually a depressant. It has been suggested that alcohol produces its depressing influence by way of reducing the normal processes of oxidation within the tissues of the brain.¹¹

Because of its depressant action on the brain, the immediate effect of alcohol is to produce a reduction of efficiency. This is evidenced in a definite impairment of skilled performances such as target shooting, typewriting, typesetting, and the operation of automobiles and other machines. Various attempts at measuring the impairment of skilled performances following the ingestion of alcohol have given results varying, under different circumstances, up to 121 per cent of impairment.¹¹ Obviously the amount of impairment will depend upon the quantity of alcohol ingested and individual susceptibility to alcohol. It is this reduction of efficiency that makes alcohol such a hazard in industry and traffic.

Mental efficiency, as well as motor efficiency, is quickly impaired by alcohol. Under its influence there is a prompt reduction in the speed and accuracy of adding digits.⁴ Animal experiments have indicated that simple learning processes are definitely impaired by alcohol. Experiments by various workers have uniformly indicated a reduction of memory in human subjects up to an impairment of 44.2 per cent.¹¹

It has been repeatedly emphasized that the more complex mental functions suffer more from alcoholic indulgence than the simpler functions. It is to be expected then that judgment and reason will be adversely influenced.

"More important, however, than the intellectual impairment which may follow excessive use of alcohol is its deleterious effect on the individual's affective reactions and personality structure as a whole. More serious than the alcoholic's loss of memory is his loss of goal; long before he shows measurable signs of mental deterioration he gives ample evidence of being less efficient socially."¹²

Under the influence of alcohol the individual's awareness of his environment is reduced to the

extent that he loses all sense of responsibility and obligation. He also becomes indifferent to his personal problems and assumes a characteristic attitude of euphoria. In this state of mind he becomes self-centered and loses all consideration for other individuals. He also loses his sense of obligation to any code of morals—his conscience is in neutral. This blending of euphoria, egotism, and emancipation from ethical standards produces an attitude which readily explains the tendency of alcoholics toward crimes of license and violence.

In many individuals the immediate effects of alcoholic indulgence are unpredictable. As an example of this type of reaction, Banay¹³ reports the case of a young man who as a boy had developed an overwhelming interest in aviation. During his spare time he built model airplanes and watched the arrival and departure of commercial planes at the local airport. Following his graduation from high school, he expressed a desire to become a pilot in the Government air force, but was rejected because of some minor physical defect. This rejection constituted a major disappointment so that he became rebellious and depressed. His efforts to obtain satisfactory employment only made him more keenly aware of his disappointment in being deprived of the opportunity to become a pilot. Finally he took recourse to alcohol and followed the custom of drinking to excess at least once a week. This continued for about six months. One day while under the influence of alcohol he walked into a neighborhood store and without any provocation drew a revolver and fatally shot the proprietor and two customers. When he became sober he had no memory of the shooting and could barely recall that he had been intoxicated. With persistent indulgence of alcohol, permanent changes in the personality gradually develop. Eugene N. Boudreau says:

"There grows a progressive self-centeredness, and apparent selfishness, and a dulling of the sensibilities. The individual becomes less considerate. He loses his capacity for business and is negligent or impatient because of his preoccupation with his avocation of drink. He becomes irritable, rigid in his ideas and social attitudes, or he may begin to show excessive sensitiveness or paranoid [accusatory] tendencies. Later, he becomes obtuse, his moral and ethical values change, and he gets into unfortunate difficulties with his business clientele. His behavior, when called to his attention, he blandly excuses with evident unconcern."¹⁴

The subtlety of alcoholic indulgence lies in the fact that the mental attitudes incident to intoxication render the individual unaware of his personal problems, and thus more satisfied with himself than when he is sober. When, after an alcoholic bout, he finds himself confronted again with the same gruesome reality from which his alcohol gave him refuge, there develops a tantalizing tendency toward repeated indulgence. When sober, the alcoholic will agree that his indulgences are harmful. But even the humiliation of this knowledge disappears during intoxication. Thus he seeks recourse again and again to the "universal solvent" for his troubles.

⁴ Associated Press Dispatch, March 1, 1944, Washington, D. C.

² W. D. Partlow, "Habitual Use of Alcohol in Alabama," *The Journal of the Medical Association of the State of Alabama*, Vol. IX, November, 1939, pp. 145-148.

³ H. W. Haggard and E. M. Jellinek, *Alcohol Explored* (Doubleday, Doran, 1942).

⁴ Merrill Moore, "Alcoholism: Some Contemporary Opinions," *American Journal of Psychiatry*, Vol. XCVII, May, 1941, pp. 1455-1469.

⁵ Special Dispatch, copyright 1941 by Science Service, Philadelphia.

⁶ 1936 *Vital Statistics, Special Reports*, Department of Commerce, Bureau of Census, Washington (Oct. 25, 1939), Vol. VII, No. 59, p. 670.

⁷ H. M. Pollock, "Thirty Years of Alcoholic Mental Disease in New York State," *The Psychiatric Quarterly*, Vol. XIV, October, 1940, pp. 750-769.

⁸ G. Parkhurst, "Drinking and Alcoholism," *Harper's Monthly Magazine* (1938), p. 158.

⁹ H. H. Moore, "Activities of the Research Council on Problems of Alcohol," *Quarterly Journal of Studies on Alcohol*, Vol. I, June, 1940, pp. 104-109.

¹⁰ Robert E. Corradini, *Narcotics and Youth Today*.

¹¹ E. M. Jellinek and R. A. McFarland, "Analysis of Psychological Experiments on Effects of Alcohol," *Quarterly Journal of Studies on Alcohol*, Vol. I, September, 1940, pp. 272-371.

¹² D. Wechsler, "The Effect of Alcohol on Mental Activity," *Quarterly Journal of Studies on Alcohol*, Vol. II, December, 1941, pp. 479-485.

¹³ R. S. Banay, "Pathologic Reaction to Alcohol," *Quarterly Journal of Studies on Alcohol*, Vol. IV, March, 1944, pp. 580-605.

¹⁴ Eugene N. Boudreau, "The Medical and Social Challenge of Alcoholism," *New York State Journal of Medicine*, Vol. XLI, Dec. 15, 1941, pp. 2407-2414.

Evangelistic Cooking School

By MRS. D. E. JACOBS, Minister's Wife, Salt Lake City, Utah

TO teach the people a better way of living, not only spiritually and mentally, but also physically, is the work of the true minister. Evangelists should attempt to correlate these phases in their program as neatly, soundly, and appealingly as possible. In this time of war there is a larger opportunity than ever for giving our health message to the world.

Through the study of foods and cooking demonstrations people will see and understand that healthful living is a strong Bible teaching and that Seventh-day Adventists have been blessed of God with the most balanced health program of any people on earth. They will come to realize that proper care of the body is vitally connected with care for the soul.

Our country had been in the war just three months when my husband and I opened a Bible and health auditorium in Buckeye, Arizona, where we conducted three nights of Bible lectures and one health lecture weekly for a period of six weeks. It was an opportunity to carry out the teachings of the Spirit of prophecy concerning a program of health reform among the people.

Most of us know what we ought to do. But the thing we want to know is *how*—how to do all the things we should be doing in giving God's message to the world. My husband had been interested in the denominational health program for a long time and had taken every opportunity while in academy and college to acquire a fund of information on the subject.

We were especially favored when the Arizona Conference sent us to take the newly instituted Health Evangelism Course at Loma Linda, given particularly for ministers already in the field. This furnished us with an abundance of inspiration, information, and prestige with the people, for Loma Linda is generally a respected and familiar name in Arizona. While in the Los Angeles area, we interviewed Mrs. R. B. Spear, who for years has successfully conducted a health kitchen in connection with her husband's evangelistic meetings. We gained from her many practical, workable ideas which blend into the evangelistic program.

In Buckeye we chose Tuesday night for our health program, so that we might make full use of both Monday (when there was no meeting) and Tuesday in preparing for it. My husband planned to give a ten-minute health talk preceding the Bible lectures on the other nights, in order to tie the whole program together. But we were forced to dispense with these as sunset in wartime brought darkness so late. The health message was bound around the cooking school idea, in which we always gave the people a taste of everything that was made. This proved to draw the people, making our crowds on Tuesday nights as large as on Sunday night.

If the minister and his wife can be associated in some public way, it helps much in visiting the people later, who then feel acquainted with both the workers. So in our health program my husband took the lead, and I was his assistant. He did the major part of the lecturing on principles, and I demonstrated the recipes and talked about them as I worked. Then in our visits to the homes the people had questions to ask of both of us.

As soon as our tent was up, with its sign, "Bible and Health Auditorium," we placed a news article in the local paper concerning the cooking school, which was called the Buckeye Home Builder's Health Kitchen. Before printing the first week's handbills we solicited a local grocery for a donation of food to be used in our school in return for advertising their store. The power company lent an electric range.

The first handbill was a two-color folder with an insert announcing the Home Builder's Health Kitchen, showing our picture with the lecture title "Wartime Foods to Be Demonstrated." On the reverse side was our invitation to the people, telling them that "two delightful hours will be spent in getting acquainted with food that will build strong, healthy bodies. Samples of food will be prepared before the audience and will be given away with a series of savory recipes."

The following weeks' advertising consisted of a four-page folder, one page being given to the health kitchen. The signboard outside the tent reinforced our printed handbills, as did also posters in the store windows and an occasional notice in the paper.

How We Conducted the Health Kitchen

I. PLATFORM ARRANGEMENTS. Curved across the back of the platform hung full, green burlap curtains, giving us a rich background for our demonstrations. In the center was a streamlined dis-

play of Madison and Loma Linda foods. To the right was the electric range, and the long table for food demonstrations. To the left was the speaker's table from which he gave his lectures, based on an eight-point program taken from the paragraph in *Ministry of Healing*: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies."—Page 127.

In a room behind the platform other women helped by arranging food to be served, washing dishes, and preparing items that might be needed. Assisting me before the audience was a young woman who supplied my wants from the pantry, and watched the food as it cooked, while I was demonstrating other recipes.

2. PROGRAM ARRANGEMENT. We planned to vary our program instead of conducting a health lecture or a cooking school only. We made ours a variety program which would appeal to the non-Adventist and provide a little educational entertainment along with our strong health principles, which at first seem extremely straitlaced to the usual person of the world. Here is a sample program whose length averaged two hours:

Introduction and words of welcome. Passing out of recipes.—Mr. J.

Demonstration of vitamin broth and gluten steaks.—Mrs. J.

Lecture: "How Little Mistakes in Eating Can Keep You Half Sick."—Mr. J. Passing out Ruskett samples.

Recipe Demonstration of Carrot Bread.—Mrs. J. Questions and Answers. Discussion of "Air."—Mr. J. Passing out of printed lecture.

Recipe Demonstration: Asparagus cooked the "waterless way."—Mrs. J.

Colorful salad arrangements demonstrated.—Mr. J. Recipe Demonstration: Nut and Potato Pie.—Mrs. J.

Health pictures (Kodachrome slides).—Mr. J. Remarks concerning a dessert and sandwiches already prepared.—Mrs. J.

Collect premium cards and offering. Cafeteria service and grace.

Premiums given out. Open forum.—Mr. J. Good night.

For my running comment during the mixing of recipe ingredients, I discussed the values of the foods I was working with and the methods I was using in mixing and cooking. I talked about everything from vitamins, proteins, and gardens, to wooden spoons, food grinders, and cooking utensils.

I continued to work with the recipes while my husband gave his part of the program. This did not detract attention from him, and it gave me a chance to collect my ingredients and my bearings for the next demonstration. The roasts, pies, cakes, and breads are prepared first, leaving the salads, sauces, gravies, and cookies till later, for they do not require the amount of cooking that the others do.

While the attendance awards were given away, we arranged two rows of food samples on clean sheets of paper along the edge of the platform. After prayer the audience passed around in two cafeteria lines, serving themselves from the steaming dishes, the salad bowls, the sweets, and the sandwiches. We stood by on the platform to help them and answer their questions.

Each dish should be labeled with a sign so that

the people may identify it. Music from an electric phonograph will greatly add to the conviviality of this part of the program and help fill in the minutes when nothing can be said.

3. RECIPES. The recipes demonstrated were gleaned from many sources and chosen for their public appeal, as well as for their health virtues. Not until the last two nights did we introduce balanced menus, and then I gave out copies of these, in which the meals contained dishes we had demonstrated during our health kitchen nights. We did it this way because, first of all, we wanted to gain the interest of the people without being too technical, and next because we wanted to stress the meatless dishes before we discussed the balanced diet.

No words were spared in giving them the facts concerning the harmful effects of alcohol, tobacco, tea, coffee, meat, spices, and vinegar. We used no baking powder, soda, or vinegar in our recipes, and gave the reasons for omitting them.

There may be some question about serving food samples in the evening, as this violates our principle of avoiding eating between meals. We instruct the people regarding the evils of in-between-meal eating; but inasmuch as it is impossible to go to each individual's home for a food demonstration at mealtime, the audience readily understands why the lecturer must provide food samples at an hour convenient to hundreds of people who could participate in the food demonstration in no other way. Following are some points that will be found helpful:

1. Plan every minute. Avoid pauses by having an abundance of material.
2. To receive names, and to promote interest in health foods, give away several cans and boxes of food to ticket holders with winning numbers.
3. Advertise, once in a while, the names of the recipes to be demonstrated.
4. Demonstrate several recipes with each lecture.
5. Encourage men to attend by serving them double portions if they wish.
6. Give away pamphlets and samples each night.
7. Display and sell various foods and health books.
8. Lecturer can wear white professional coat; recipe demonstrator, white uniform; ushers, white jackets; waitresses, white uniforms with colorful aprons and caps.
9. Always take an offering, usually before the food is served.
10. Build the platform larger and higher than for the average evangelistic meeting.
11. A stove and refrigerator on the platform help create kitchen atmosphere.
12. RECIPE BOOKS USED: *Better Meals for Less*, by Cornforth, Review and Herald; *Community Cooking School Recipes*, by Winifred Lindsay, and *Lesson Outlines in Nutrition and Cookery*, School of Dietetics, Loma Linda.
13. SOURCES OF LECTURE INFORMATION: *Ministry of Healing*; *Counsels on Diet and Foods*; Nutritional Charts, H. J. Heinz Co., Pittsburgh; Vitamin Food Chart, Cream of Wheat Corporation, Minneapolis; *Health* magazine; *Life and Health*; *Consumer's Digest*, Consumer's Co-operation, New York City; *Madison Health Messenger*, Madison College, Tennessee; *Health and Food News*, which appears occasionally in the *Pacific Union Recorder*; series of colored leaflets by M. A. Hollister, obtained from Southern Publishing Association, Nashville.
14. KODACHROME SLIDES AND FILM STRIPS: Maysee Studio, Box 25, San Diego; G. L. Goffar, 661 Cliff Drive, Newport Beach, California.

1	2	3	4	5	6
Creation to Flood	After the Flood	Wilderness Experience to Christ	Days of Christ	Last Days—Spiritual Israel	Eden Restored
Period of Prohibition	Period of Permission	Period of Prohibition	Period of Permission	Period of Prohibition	Period of Prohibition
4004 B. C.	2348 B. C.	1491-1451 B. C.	A. D. 31	1844-End	Eternity
Gen. 1:29. Gen. 5:5, 8, 11, 14, 17, 20. As long as man lived on original diet he lived 900 years or more. He had strength and vigor of body, mind, and soul. CDF 81, 313.	Flesh foods added as an emergency measure. Gen. 9:3-5. Lev. 20:25, 26. Lev. 3:17; 11. Deut. 14:2, 3, 7, 8-10. Gen. 11:10-12; 24, 25. No blood or fat to be used. After blood of animals used for food, man's life shortened. Life span cut from 500 to 255 years. Gen. 11:10-12, 32. Today average length of man's life is 50 years. Permission has never been granted to eat unclean animals, blood, or fat. Deuteronomy 14 in force before Mosaic law (Gen. 7:2); still in force at second coming. Rev. 18:2; Isa. 66:15-17.	Ps. 105:1-45. Israel tested on two points as they came out of Egypt—Sabbath and diet. Some were rebellious and only half converted. God may let us go our own way, but we suffer the consequences. His laws are immutable. CDF 374ff. Ex. 15:26. Ex. 16:7-14. Num. 11:4-6, 16-33. Ps. 78:17, 18, 24-32. 1 Cor. 10:6, 11. Heb. 3:17. Ps. 106:15. Dan. 1:1-15; CDF 29ff. Daniel followed health principles.	Same restrictions as 2d period and same results. CDF 374. Deut. 12:16, 20. Lev. 11:1. Matt. 3:4, John's diet restricted. CDF 70, 71. Acts 15:19, 20. (First general council prohibited.) Isa. 7:14, 15. (Jesus' diet.) Ps. 106:15. MH 311, 312.	Today God is calling out those who will be obedient to all His laws. To spiritual Israel the call comes, "Be ye separate, touch not the unclean thing." The test is the Sabbath and diet. God is preparing a people for the heavenly Canaan. (CDF 378-382.) 1 Cor. 10:6, 11, 31. Isa. 22:12-14. Isa. 66:115-17. Phil. 3:18, 19. 2 Cor. 6:17. Luke 21:34. 1 Kings 19:6, 8. Elijah a prototype of remnant. CDF 71. God is bringing us back to original diet. CH 473, 573; 9T 153, 154.	As we enjoy the companionship of heavenly angels, we will eat of the "bread from heaven." Isaiah speaks of planting vineyards in the new earth, and eating fruit of it. John mentions the tree of life with "twelve manner of fruits," whose leaves are for the "healing of the nations." Isa. 11:5-9. Isa. 65:25. Rev. 22:2. Isa. 33:24. Tree of life lost in Genesis; restored in Revelation.

Health and Religion (Study Outline)

By ELVA ROGERS HEALD, R. N.,
Bible Instructor, New York

I. GOD THE CREATOR AND UPHOLDER OF MAN.

1. His interest in our physical being.

- God the great caretaker of the human machinery. CH 586, 587.
- "All life-giving power is from Him. When one recovers from disease, it is God who restores." MH 113.
- His desire for us. 3 John 2.
- His purpose for our health. Ps. 67:2.
- His written Word and the book of nature reveal the laws of life.
- God's Word brings health, if received. Prov. 16:24; 4:22; Jer. 30:17; Ps. 103:3-5; 81:16.
- God's constant interest in man. Ps. 139:13-18.

2. Instruction to Israel regarding health habits.

- Distinction between clean and unclean. Lev. 15:4-12.
- Thorough instruction. Lev. 13:46-52.
- Cleanliness. MH 279.
- Diet. Lev. 20:23-25; MH 280.

3. Jesus, the Great Physician.

- "The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him." MH 112.
- Teaching, preaching, healing. Matt. 9:35, 36.
- Christ the burden bearer. Matt. 11:28.
- Sun of righteousness with healing in wings. Mal. 4:2.
- Saviour of the world; Jesus the Majesty of heaven. 4T 225.

II. HEALTH RESULTS WHEN GOD'S CONDITIONS ARE MET.

"The laws of nature are the laws of God,—as truly divine as are the precepts of the decalogue. The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless or willful violation of these laws is a sin against our Creator." Ed. 196, 197.

- Relation of health to obedience.
 - Health the reward of obedi-

- ence. Deut. 7:12, 15; Ex. 15:26; Deut. 32:46, 47; 2 Tim. 2:5.
- b. Health based on definite conditions according to Jesus. John 5:14; Luke 8:48; Matt. 9:2.
 - c. The gospel received brings healing. Isa. 53:5.
 - d. Promise to each individual—"not one feeble person." Ps. 105:37; PP 429; MH 283.
2. Results of disobedience. Ps. 106:15.
 - a. "Leanness." Isa. 10:6.
 - b. "Slew fattest; smote chosen." Ps. 78:24-43.
 - c. Disobedient fell in wilderness. Heb. 3:17.
 - d. Fate of those who indulged themselves in Noah's day. Matt. 24:37-39.
 - e. For our example. 1 Cor. 10:6, 11.
 - f. Glorify Him not—heart darkened. Rom. 1:21, 28.
 3. God's promises and His desire for us.
 - a. His promises are to us individually. Received, they give strength and health—vital energy. He gives grace and power.
 - b. His commands for our good, that He might preserve us. Deut. 6:24, 25.
 - c. Sickness taken away. Ex. 23:25.
 - d. "Healeth all thy diseases." Ps. 103:3-5.
 - e. God gives grace and glory, and withholds no good thing. Ps. 84:11.
 - f. "Ye shall eat the good of the land." Isa. 1:19.
 - g. "Thine health shall spring forth speedily." Isa. 58:8.

"In the Beginning"—Health

VI. Exercise

Prepared by RUTH AMES, MURIEL LAMPING, and ELVA SMITH, *Portland Sanitarium, Oregon*

IT is true that "the 'sweat of thy brow' is literally the price of life as well as of bread."—*W. Hutchinson, Exercise and Health, Outing Pub. Co., 1911*. Man was not made to live a physically inactive life—he does not have life on such terms. He must exercise or degenerate.

"Our Creator, who understands what is for man's happiness, appointed Adam his work." "God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity, Adam found one of the highest pleasures of his holy existence. And when, as a result of his disobedience, he was driven from his beautiful home, and forced to struggle with a stubborn soil to gain his daily bread, that very labor, although widely different from his pleasant occupation in the garden, was a safeguard against temptation, and a source of happiness."—*Patriarchs and Prophets, p. 50*.

Changes that have come about in man's civilized environment, however, require so little muscular activity and have added so to the ease with which the average individual gains his livelihood that the vitality of the nation is actually threatened. It is a well-known fact that the diseases of degeneracy are on the increase and that these diseases of the heart, kidneys, and blood vessels are most prevalent among sedentary workers. While, as one hygienist puts it, "we can never put the nation

back to spinning wheels for the women and flails for the men," the American people need to be educated to the practical knowledge that every person needs some activity in the open air every day.

Physical exercise stimulates every function of the body. It develops strong, firm muscles, able to support the body in good position. Food energy is completely burned—an excess is not stored as overweight. The lungs are well ventilated and the blood well oxygenated. The working muscles assist the circulation throughout the body, thereby increasing the tone and efficiency of the heart muscle. Elimination is facilitated, and waste products are promptly carried away, so that they do not accumulate in the tissues and hasten degenerative changes. Mental powers also are enhanced. The nervous system needs the support of a vigorous body and the restorative power made possible by exercise if it is to satisfactorily withstand the strenuous living of our present age.

As soon as a babe is born his activity begins with squirming, kicking, and crying. Children get their exercise in the form of play. This is nature's way of preparing them for life. Thus they are unconsciously building the muscles and the vitality they need. "But along with wholesome play, children need physical and health education in such matters as posture, muscular control, mental and emotional poise. These, combined with correct hygienic habits—in regard to diet, cleanliness, fresh air, and sleep—help to build stronger, healthier bodies, clearer minds, better traits of character."—*Keeping Fit Through Exercise, Pamphlet by Metropolitan Life Ins. Co., N. Y. C.*

We recognize two forms of activity—play and work. Mothers and fathers can enjoy active games with their boys and girls, and not only get the benefits of good exercise but also develop a better understanding and comradeship with them. Energies should early be directed into useful channels. Teach children to carry responsibility, such as simple household duties, feeding the chickens, or helping in the garden.

"The greatest benefit is not gained from exercise that is taken as play or exercise merely. . . . Let the same amount of energy be given to the performance of useful work, and the benefit will be greater." "Now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor."—*Counsels to Teachers, pp. 307, 308*.

After twenty years of age an hour a day should be spent in motor recreation. It need not be a chore. Rather, it should be interesting and a means of diversion from daily routine. Let it complement your regular activity. Make it your hobby! Useful work, performed with enthusiasm, is a wonderful tonic. It is said that Gladstone and Horace Greeley sawed wood or chopped down trees for their recreation. In addition to such outdoor exercises as swimming, boating, and hiking, here are some practical and useful suggestions:

1. Walk all or part of the way to or from work.
2. Mow the lawn, shovel snow, chop wood, or do other work which requires physical activity.
3. Make a garden—not alone for "victory" but for

health, which will be the result of exercise in sunshine and fresh air plus vegetables full of minerals and vitamins!

There is no better form of exercise than walking. Gas rationing will undoubtedly prove highly beneficial from the standpoint of the nation's health. It will force a people suffering from "sitis" to revive the almost lost art of pedestrianism.

"Walking . . . costs nothing, requires no equipment, can be graduated to any need, and is available to all. Walking, if properly done, exercises the entire muscular system, stimulates respiration, and improves the circulation. Aimless strolling has no place in the program of the one who is walking for health. Wear light, loose clothing, supported from the shoulders, and comfortable, well-fitted shoes; keep the head erect, the chin in, the muscles firm, and breathe deeply as you walk briskly toward a definite goal."—L. D. Campbell, *Decalogue of Health*, pp. 30, 31.

In considering body activity, we believe the sentiment of the old bootmaker is in point:

"The best medicine! Two miles of oxygen three times a day. This is not only the best, but cheap and pleasant to take. It suits all ages and constitutions. It is patented by Infinite Wisdom, sealed with a signet divine. It cures cold feet, hot heads, pale faces, feeble lungs, and bad tempers. If two or three take it together, it has a still more striking effect. It has often been known to reconcile enemies, settle matrimonial quarrels, and bring reluctant parties to a state of double blessedness. This medicine never fails. Spurious compounds are found in large towns; but get into the country lanes, among green fields, on the mountaintop, and you have it in perfection, as prepared in the great laboratory of nature."—*Id.*, p. 31.

The benefits of activity can be obtained, not by reading or observation, but only by participation. Let us leave the "flat-footed, knock-kneed, sway-backed, flat-chested crowd, shuffling along in the broad way of physical degeneracy," and through active daily exercise and the maintenance of good posture, enjoy "rosy cheeks, healthy organs, strong bodies, and the joy of living—in short, super-health."—*Id.*, pp. 67, 35.

People confined in city apartments may find it difficult or impossible to engage in some types of activity. But they can open their windows and spend fifteen minutes a day in setting-up exercises. While formal gymnastics are not as valuable as other types of exercise, still they are preferable to none at all.

Hygienists agree that one should exercise enough to induce at least slight perspiration every

day. Let this be a regular part of the *daily* program. Do not try to crowd a week's exercise into one day. An hour a day in the outdoors and one or two afternoons a week devoted to more vigorous activity are good practice for normal individuals. Do not engage in vigorous exercise just before or following a meal. Before undergoing intense physical activity which you are not used to, it is advisable to have a medical examination.

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La Crescenta, California, Clinic

By MRS. GEO. H. BREINGAN, *Clinic Secretary*

THE La Crescenta church in California believes in the following instruction from volume VI of the *Testimonies*: "In every city where we have a church, there is need of a place where treatment can be given. . . . The building might be inelegant and even rude, but it should be furnished with facilities for giving simple treatments. These, skillfully employed, would prove a blessing, not only to our own people, but to their neighbors, and might be the means of calling the attention of many to health principles."—*Page 113*.

This instruction was practically applied and resulted in the establishment, some years ago, of a free clinic which now uses 1,400 square feet of floor space. This gives our physiotherapy department sufficient room to be quite complete. With ten treatment tables, showers, full baths, electric light cabinets, and needed electric apparatus, almost any desired treatment may be given.

Every Tuesday the clinic is open all day, male nurses treating men and boys in the forenoon, and women nurses caring for women and girls in the afternoon. All examinations and treatments prescribed are in the charge of a competent physician, and both groups of workers are directed by registered nurses. All give their services without pay.

A period of devotion and consecration is held at noon by the Bible instructor who also acts as receptionist. In this capacity she finds opportunity to place many of our books and papers in the hands of waiting patients, and to guide the conversation into spiritual channels. Our circulating library is active, and our large supply of magazines has been greatly augmented by gifts from the publishers of *Health* and *Life and Health*.

The clinic sponsors several home nursing and nutrition classes each year, and those finishing the former course give efficient help in the treatment rooms. Several first-aid classes have also been conducted.

We have been fortunate in having Mrs. H. W. Vollmer as instructor in nutrition and health cookery, and appreciate the food demonstrations



This illustration represents Exercise, or the sixth day of Creation Week. It is next to the last in a series of health talks. The sixth nurse begins by quoting Genesis 1:20, 24-26, as she places the fish, birds, and animals in the picture, and last of all the man. For further particulars see preceding issues of *The Ministry*.

given by Miss Della Reiswig, dietitian for the Loma Linda Company. The influence of this efficient help has reached and changed the diet in many homes.

Our clinic patients responded very liberally last year to an invitation to contribute to Ingathering.

We feel most grateful to the Lord for His guidance and blessing which have enabled our clinic workers to win nine precious souls for His kingdom during the past year and a half, and also for the prospects of several more. We claim the promise: "When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God."—*Id.*, Vol. IX, p. 164.

CURRENT SCIENTIFIC COMMENT

NEED FOR BETTERMENT OF CHILDREN'S DIETS.—It is concluded from studies made by Julian D. Boyd, M. D., department of pediatrics, College of Medicine, State University of Iowa, that suboptimum nutritional practices are the rule rather than the exception in prevalent children's diets. He recommends that all diets for children including prescribed or strictly regimented diets be designed to promote optimum nutrition as well as to control the patient's specific disorder.

Doctor Boyd has had opportunity to observe the long-term course of many children whose diets were planned in harmony with the foregoing principle. The wholesomeness and vigor of children thus fed have stood out in sharp contrast to the status of others observed concurrently who were without diet supervision.

From the dental records of the subjects, he makes the observation that the incidence and progress of caries is an outstanding criterion of the nutritional quality of the diet. He summarizes:

"The typical subject developed no further caries whatever while under diet supervision. The only subjects who showed noteworthy caries advance at any time through the observation were those who did not conform to the prescribed dietary regimen. The arrest of caries was observed in children of all ages, in deciduous and in permanent teeth. The earlier the diet regimen was established, the greater was the freedom from residual caries at older age levels."

The mechanism of caries control is a subject still open to discussion. Some are of the opinion that the responsible agencies are strictly regional—working only in the oral cavity; others are convinced that the metabolic well-being of the entire body has its effect on the tooth structure from within. The discussion centers around limitation of carbohydrate foods, principally sugar, as providing a favorable pabulum for acid-forming bacteria.

Doctor Boyd recommends, "If diet suggestions are to be given, they should be inclusive rather than exclusive, and should be tailored to meet the needs of the whole body, not to serve merely a regional function." He enumerates dietary practices which even in a land of plenty may result in a dangerously lowered nutritional level: "(1) Breakfast small, poorly chosen, or omitted. (2)

Lunch eaten away from home routinely. (3) Eating practices not supervised by an adult. (4) Responsibility for food choice left to child. (5) Limitation or prohibition of any of the 'calorie foods.' (6) No inclusion of fish-liver oil or its equivalent (vitamin D). (7) Failure to eat meat,* eggs, or equivalent foods daily." (8) Failure to eat liberal servings of vegetables and fruits daily."

"The great prevalence of caries in the child population, therefore, can be accepted as evidence that prevalent diets are not of the type or degree of excellence necessary to protect teeth from decay. Tooth decay is not the only handicap imposed by faulty diets. It is only reasonable to believe that regimens of diet which permit the development of tooth decay can also cause additional unrelated disturbances of function and of structure. No community, no social group, is free from evidences of substandard nutrition among children. Essentially the matter of betterment of diet practices is one of education. The current widespread campaigns relating to betterment of nutrition are serving a valuable purpose. If people can be brought to realize that the diets of most children need improvement, and that current dietary practices are causing avoidable and serious handicaps to the child's welfare, the rate of nutritional advance will be accelerated."—*Journal of the American Dietetic Association*, March, 1944, pp. 147-149. (Italics ours.)

ASCORBIC ACID CONTENT OF WHITE POTATOES.—1. Mature and new potatoes can make a definite contribution in fulfilling the ascorbic acid requirement in the diet if the method of preparation is taken into consideration. 2. Steaming in the skin was the only method of preparation which resulted in no loss of ascorbic acid. 3. New potatoes, when steamed in the skin, can take the place of citrus fruit in providing the necessary ascorbic acid. 4. French-fried potatoes showed a small loss when the temperature of the fat was kept constant; however, ordinarily there is a great variation in temperature during this cooking process, and potatoes so prepared therefore cannot be considered a reliable source of ascorbic acid. 5. Baked potatoes lost 20 per cent of their ascorbic acid during baking, and the loss increased to 59 per cent after standing forty-three minutes on the steam table. 6. Potatoes pared, cut, and prepared as browned and Belgian-baked potatoes lost 20 per cent during baking and this was increased to 48 per cent after they had stood for thirty-eight minutes on the steam table. 7. Mashed potatoes and creamed potatoes lost 39 per cent of their ascorbic acid during steaming, and 95 per cent after preparation and standing on the steam table.—*Id.*, April, 1944, p. 222.

FOOD.—The "adequacy of diet" is a relative term. . . . The adaptability of the human body to varying diets is amazing to those who have become accustomed to any particular diet. . . . Perhaps a part of the misunderstanding comes about because we decline to divorce the science of nutrition from the pleasures of appetite. The consumer wants tasty food, and the body needs nutrition. This confusion has caused nutrition to be sometimes a science, sometimes a crusade, and always the source of a good argument.—*Id.*, June, 1944, p. 396.

* Equivalent protein is readily available instead of flesh food.—EDITOR.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Usages That Cheapen and Offend

By HILDA BOETTCHER HAGSTOTZ, *Secretary of Publicity, Colorado Conference*

DISREGARD for good usage in speaking and writing cheapens, if not at times negates, the efforts of ministers, writers, teachers, and Bible instructors to proclaim the third angel's message. The messenger of the Lord repeatedly stressed the necessity of speaking and writing one's mother tongue with purity, ease, and accuracy. God's message deserves being presented in a dignified form by the use of well-selected words and properly constructed sentences.

Embodying this idea, Mrs. White wrote: "He who knows how to use the English language fluently and correctly can exert a far greater influence than one who is unable to express his thoughts readily and clearly."—*Counsels to Teachers*, p. 216. Ministers should continue studying, not merely the Bible, but also the language in which the message is to be presented.

"The men who now stand before the people as representatives of Christ have generally more ability than they have training, but they do not put their faculties to use, making the most of their time and opportunities. Nearly every minister in the field, had he exerted his God-given energies, might . . . be proficient in reading, writing, and grammar. . . . They might have done ten-fold more work intelligently had they cared to become intellectual giants. Their whole experience in their high calling is cheapened because they are content to remain where they are."—*Testimonies to Ministers*, p. 194.

The minister who says he has not time for such study admits that he has not organized his time properly, for again the testimony states: "They can master one branch of science after another, while they are engaged in the work of preaching the truth, if they will wisely employ their time."—*Id.*, p. 194.

By way of illustration, a few practices that offend good taste or usage in speaking and writing are herewith cited.

The repeated use of the personal pronoun *I* is offensive to people of refined tastes. And particularly displeasing is the sight of *I* at the beginning of all paragraphs in articles and letters. Expressing ideas in the third person achieves objectivity, compactness, and forcefulness, both in public address and on the printed page, that cannot usually be attained by the use of the first and second persons.

Some people think that refraining from slang is all that is necessary to produce good English. But not so. Cheap, trite, and hackneyed phraseology repels a cultured listener or reader fully as much. Expressions such as "watery grave," "like the

leaves of autumn," "goodly number," and "ask an interest in your prayers," while good in themselves, have been so overworked that they have lost potency. It is refreshing to read an article or hear a sermon free from clichés and outworn phrases. The third angel's message deserves a new dress of diction, and it is gratifying to see a large number of Seventh-day Adventist workers making progress in that direction.

To present the same idea in the same words twice, for the sake of emphasis, is permissible, but to do so oftener frequently gives the impression that the speaker or writer has a paucity of ideas, as well as of vocabulary. The too-frequent employment of words such as "contact," "nice," "lovely," "splendid," should be shunned. And the term "effort" * as applied to a series of evangelistic meetings finds no sanction in Webster's Dictionary. According to that font of knowledge it implies an attempt, endeavor, trial, struggle, strain, labor, and toil. A religious assembly of many weeks' duration, conducted primarily for winning people to the faith, undoubtedly includes much labor and effort, but such nomenclature misses the essential meaning and therefore fails to carry the proper connotation. Some evangelists have suggested substituting the word "campaign," and it certainly would be more fitting, for Webster defines it as "a connected series of operations to bring about some desired result."

Some words in the English language, or in any other language for that matter, have certain connotations which make their use less desirable than would otherwise be the case, and that seems true, to some, of the term "matron" as applied to one who has charge of a dining hall. Although Webster's second definition of this word indicates one who has charge of the domestic economy of an institution, the root meaning is that of mother, one who has borne children, a staid, motherly woman. That some of our educational institutions, and particularly our colleges, do not subscribe to the term may be inferred from their resort to titles such as "director of cafeteria" and "director of boarding hall," which are more appropriate to designate young, unmarried women supervising the culinary departments of our institutions.

Because our secondary schools are called academies, the term "academic" is also frequently mis-

* The term "effort" has become accepted in denominational parlance, but it is not understood by non-Adventists, and is perhaps not the most accurate expression. "Campaign" also has some unhappy implications. Who has a better term to suggest?—EDITORS.

used. Its original meaning pertained to classical or liberal studies as taught in Plato's academy in Athens, an institution following scholarly pursuits on college and graduate levels; and today the educational world understands the term "academic" as referring almost entirely to college, or scholarly, affairs. It is true that the early church-established secondary schools in the United States, particularly in the East, were known as academies, and some are to this day, but the accepted modern meaning of the term pertains to college and university attainments. The use of "secondary," "academy curriculum," or "academy studies" as applying to education, or courses of study, between the elementary and college level would, perhaps, be more appropriate.

Progress in denominational terminology has been made in the recent past. The substitution of the terms "dean of men" and "dean of women" for "preceptor" and "preceptress," and "Bible instructor" for "Bible worker" are examples of such growth. And when some other terms find proper alternatives, further advance will be recorded.

Another feature in which some writers and speakers offend is in employing too many adjectives. Such practice creates extravagant, sensational, and "purple" composition. Instead of provoking thought and meditation, it frequently produces laughter or disgust. On this subject Ellen G. White wrote, "Let no extravagant language be used."—*Testimonies to Ministers*, p. 219. And again, "I beseech you to weed out of your teachings every extravagant expression."—*Id.*, p. 228. The best writers also refrain from using the forms of the verb "to be" too often. Not that one should never use "is" or "are," but their prevalence creates weak writing. On the other hand, transitive verbs, verbs with an object, produce strong, vibrant sentences.

Sentences should vary in kind and length. Simple sentences have their place, but the use of too many of them denotes juvenility. A well-arranged series of compound, complex, and simple sentences, periodic and loose—some beginning with phrases, others with clauses, and still others with the subject, some long and packed with meaning, and others short and to the point—adds variety and interest to any oral or written message.

Speakers and writers should also be exact in their use of titles for individuals. Good taste forbids that one use the title "professor" or "doctor" for those not entitled to them. On this point Webster's New International Dictionary, second edition, states: "The title 'professor' should be reserved for those who hold or have held professorial rank and not assigned to teachers indiscriminately."—*Page 3014.*

Since this is part of the accepted mores of good usage, it might be well for Seventh-day Adventists to desist calling all teachers and educational superintendents professors when they have not had that rank conferred upon them by a board of trustees of a college or a university. Educated and cultured teachers often cringe when they are addressed as professor, particularly in public, when they, as well as many in the audience, are only too well aware that the rank is a spurious one.

But something more needs to be said about those who deliberately call themselves professor or doctor when they have no right to either the rank or the title. Like the hypocrites whose lives deny godliness, yet whose clothing is that of the garments of church membership, those who disparage the achievements of professors and doctors of philosophy are frequently the first to parade themselves under the guise of these titles for the sake of greater public distinction. Such practice on the part of Seventh-day Adventist ministers is nothing short of reprehensible; it certainly flouts good taste and usage, and brings reproach upon the dignity and sanctity of the message they attempt to preach.

It is admittedly extremely difficult to acquire the mental discipline, the breadth of knowledge, and the scholarly procedure, apart from the program prescribed by high-ranking universities, for the doctor of philosophy degree; nonetheless, a worker in God's cause need not feel chagrined if he has not attained that degree. He need not, therefore, resort to deception to gain public acclaim and honor. The public will respect him without the degree, if he gives evidence of continuous organized study pertaining to all phases of his work. He should keep in mind that God can use a John Bunyan as well as a John Milton; a Peter and a Matthew as well as a Paul.

To write for publication and to speak properly before an audience requires work of the hardest kind. But a determination to learn, combined with practice and the help of acceptable aids, will bring success. For the sake of the clarity, the accuracy, and the ease of speaking or writing which Mrs. White speaks of as desirable in all who preach and teach the message, everyone should have access to a standard dictionary, a thesaurus, and a handbook on composition whenever he writes an article for publication or prepares a sermon or other public address for delivery.

PULPIT AND STUDY

Biblical Exposition and Homiletic Helps

Making the Pulpit Powerful

By A. WELLINGTON CLARKE, *Pastor-Evangelist, West Medford, Mass.*

WHAT is preaching? "Preaching is not the performance of an hour." It is not the showing of one's wisdom, nor the displaying of human knowledge. It is not the exhibition of rhetoric, nor the demonstration of oratory. It is not the recital of political events, nor the marshaling and repeating of the facts and dates of history. Preaching is not the ability to move one's hearers to tears one minute, and to make them laugh at still another. It is neither to be jocular nor to be entertaining in the pulpit.

A preacher may have summoned an array of

texts to prove a point in Bible study, but it does not follow that he has preached. There is a difference between giving a Bible study and preaching a sermon. According to Dr. Herrick Johnson, preaching is to—

“Stand in Christ’s stead and speak in His behalf, sensible of a divine commission, and persuaded that we are His ambassadors, not by infallible sacerdotal selection, not by the market law of demand and supply, but by immediate, internal, and effectual call of God; to take the truths of holy Scripture, and unfold, illustrate, and amplify them for enlightenment and persuasion, and under the guidance of the Holy Spirit, to have them intensified by profound personal conviction, fused in the fires of one’s own soul, poured upon waiting ears and hearts from lips touched with God’s altar-fire, and accompanied by every possible adjunct of effective posture and gesture and voice—this is preaching.”—*The Ideal Ministry*, p. 17.

While we are to avoid the theatrical in our work, yet methods out of the ordinary must be employed with the proclamation of the advent message. The message itself must be startling! It must be presented with power in order to be effective.

“In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God’s appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. . . . The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures.”—*Gospel Workers*, pp. 345, 346.

1. In order that the pulpit shall be more powerful, it is of first importance for the minister to be heavenly anointed, as he is heavenly appointed. He must be a pleader. He must first plead with God for himself, then with God for men, then with men for God. Of Jacob it is written, “As a prince hast thou power with God and with men.” The preacher who has power with God in private will have power with men in public.

2. In order for one to preach with power, the presentation of truth must be positive. This was Christ’s method. “Except a man be born again, he cannot see the kingdom of God.” Paul’s preaching was positive. As he reasoned of righteousness, temperance, and judgment to come, “Felix trembled.” This also was Peter’s method. As his words burned their way into the hearts of his hearers, they asked, “Men and brethren, what shall we do?” To which Peter replied, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” The Seventh-day Adventist preacher has no negative gospel to present.

3. To preach with power, the minister must be in earnest. If he is to be in earnest, the Holy Ghost must possess him. “It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but, without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ.”—*Testimonies*, Vol. VIII, pp. 21, 22.

If the delivery of the truth is without warmth or earnestness, how shall our hearers believe fully what we preach? The preacher must be moved by his own words, which will in effect move others. Dr. Edward A. Park, in his treatise on *Power in the Pulpit*, has said:

“No man can preach with power, unless he regulates his feelings with the nature of his theme. . . . He must unveil his heart to his hearers if he would bring their hearts into unison with his own. He should smile or weep as his subject constrains him. A word earnestly spoken, gushing out of an honest heart, has a vitality in it which makes it powerful.”

4. In order to preach with power, the preacher must aim to produce an immediate and visible result. His object is to move men to decide for God. His sermons and appeals will be directed to this end.

When the gospel is effectively preached, men’s attention will be arrested, their hearts will be convicted, their emotions will be stirred, and the Spirit will lead them in captivity to the will of God, and obedience to the truth.

The preaching of the gospel is committed to erring mortals. But we have their treasure in earthen vessels, that the excellency of the power may be of God and not of us. (2 Cor. 4:7.) Let us unite our efforts in proclaiming the truth with power, until the island of time be united with the continent of eternity.

God’s Last Threefold Message

(Sermon Outline)

By FRANK MORAN, Chaplain, Loma Linda Sanitarium, California

I. FIRST ANGEL’S MESSAGE.

1. Great event of earth’s harvest described in Revelation 14:6, 7, 14-16. This “harvest” is the end of the world. Matt. 13:39.
2. Solemn messages just before the end. Rev. 14:6-12.

NOTE.—Isaiah and Malachi foretold special message before Christ’s first advent. These prophecies were fulfilled by the work of John the Baptist and his associates. Likewise, Revelation 14 foretells the coming of a special threefold message just before Christ’s second advent. As the gospel has been committed to human beings, the three angels must represent human beings who carry the messages.

3. First angel carries the gospel to every nation and race. Rev. 14:6.
4. Calls upon men to fear and glorify God in the judgment hour. Rev. 14:7. (Previous studies have shown that the judgment began in A. D. 1844. Such a message could not be given until that time.)
5. A special message is needed today to stress God’s creatorship. Rev. 14:7. (In the beginning of this movement Charles Darwin popularized the theory of organic evolution, now widely accepted.)
6. The Creator is worshiped in true Sabbath rest—the Sabbath message. Ex. 20:8-11.
7. First angel’s message began a few years before 1844. Proclaimed by many in various countries, and in practically all denominations. Is still being proclaimed.

II. SECOND ANGEL'S MESSAGE.

1. "Babylon is fallen." Rev. 14:8.
2. Meaning of "Babylon." Gen. 10:9, 10; 11:9, margin.
3. "Babylon" and "her fornication." Hosea 2:19; Jer. 3:14; 2 Cor. 11:2. (A pure woman represents a pure church; a corrupt woman, a corrupt church.)
4. Woman on beast represents church supported by government. The city that has ruled over kings of the earth. Rev. 17:1-6, 18.
5. The "mother of harlots," and her daughters. Protestant churches at first pure, later corrupt. State churches. Worldly churches.
6. Second angel's message first preached in summer of 1844. Then more directly applied to churches of the United States, where judgment-hour warning had been widely proclaimed and generally rejected. Today message still being proclaimed. Babylon has not yet "made all nations drink of the wine of the wrath of her fornication."
7. Climax in Satan's delusions before Christ returns. 2 Thess. 2:8-12.
8. Babylon becomes completely corrupt. God's message to His people to "come out." Rev. 18:1-4.

III. THIRD ANGEL'S MESSAGE.

1. A warning against three things. Warning unheeded. Rev. 14:9-11. (God's wrath will be unmixed with mercy. How avoid suffering His wrath? First, know what the "beast" is.)
2. The "beast" first described. Rev. 13:1, 2. (This beast resembles each of the four beasts of Daniel.)
3. A beast represents a kingdom in symbolic prophecy. Dan. 7:17, 23.
4. Identification marks. Rev. 13:3-10.
 - a. A religious power, for it accepts worship. Verses 4, 8.
 - b. A blasphemous power. Verses 5, 6.
 - c. A great power. Verses 2, last phrase, 3, 8.
 - d. Makes war on the saints, with apparent success. Verse 7.
 - e. Continues forty-two months, or in literal time, 1260 years. Verse 5, last part (see Eze. 4:6).
 - f. Receives a deadly wound. Verse 3.
 - g. Recovers from the deadly wound. Verse 3.
 - h. Killed with the sword. Verse 10.
 - i. After deadly wound is healed, all the world wonders after beast. Verse 3.
 - j. Its number is 666. Verses 17, 18. "The number of the beast," also the "number of a man," and the "number of his name."
5. Power that meets all these specifications.

NOTE.—There is only one power that answers these specifications—the Papacy. It is both a nation (beast) and a church (accepts worship). A great power. Its claim that the Pope is the viceregent of God upon earth is blasphemous. The Papacy has repeatedly warred against the saints. It continued in power for "42

months," or 1260 literal years, from A. D. 538 to A. D. 1798. In 1798 it received a deadly wound, from which it has since largely recovered. The "sword" (with which the beast was to be killed) is a common symbol of warfare by which the Papacy was "killed" in 1798. Papal prestige grows until "all the world" will wonder after it. Finally, the numerical value of the letters in the Pope's most characteristic title, VICARIUS FILII DEI, adds up to 666.

IV. SUMMARY AND CONCLUSION.

1. Message and movement foretold, as were those of John the Baptist.
2. At the right time the fulfillment appeared.
3. The first message.
 - a. Everlasting gospel to all the world.
 - b. Fear God and glorify Him.
 - c. Hour of judgment is come.
 - d. Worship God as creator.
4. The second message.
 - a. Babylon signifies confusion.
 - b. Represents a church separated from Christ and united with worldly governments.
 - c. Applies to both Catholic and Protestant churches, but especially the latter.
 - d. Not yet completely fulfilled.
 - e. "Come out of her, My people."
5. The third angel's message.
 - a. This message warns against the "beast," "his image," and "his mark."
 - b. Develops patience and makes obedient Christians.
 - c. Identity with "four beasts of Daniel."
 - d. Beast a religious, blasphemous, persecuting power.
 - e. Continues "forty-two months."
 - f. Its "deadly wound" healed.
 - g. Its number is name of "a man."
 - h. Some will not worship the "beast." Rev. 13:8.

V. APPEAL. How important, then, that our names be in the book of life. When we give ourselves to Christ our names are entered. If we sin and do not repent our names will be blotted out. If we overcome through the grace and power of Christ our names will be retained. Are our names there now?

THE FIELD SAYS

Echoes From Our Letter Bag

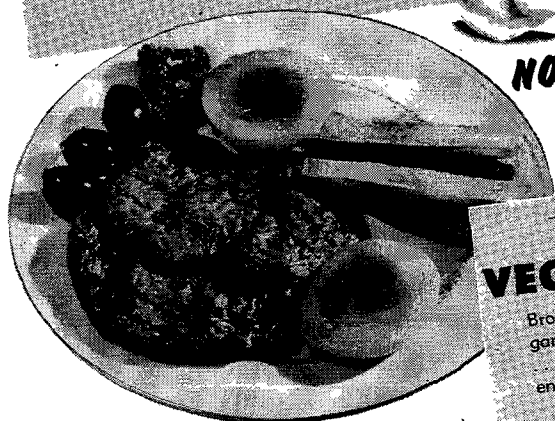
Useful Ideas From "Ministry" Article

EDITOR, THE MINISTRY:

I am sorry I do not have more time to be able to write a little more for your magazine, THE MINISTRY. It is an excellent paper and very helpful wherever it goes. For instance, I have a S. V. E. projector and a few films, and always had to use a car battery for lighting, which is a most impractical way out where one cannot have it charged. But when I saw the illustration in THE MINISTRY of using a 300-candle power pressure

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lamp instead and converting the machine to its use, I made use of the idea, and it works excellently. We can now have as many pictures as we need, and for as long as we like. The lamp also is used for the meeting, before and after.

H. M. SPARROW. [Superintendent,
East African Union Mission.]

Religious Editors Friendly

EDITOR, THE MINISTRY:

I was much encouraged by the attitude of the religious editors in Chicago toward our Seventh-day Adventist work recently. A most friendly and co-operative spirit was shown during the recent Spring Council of the General Conference and convention of publishing men. A young lady reporter from the *News* was on hand at the very first meeting of the publishing convention, and her report of it appeared that afternoon. The religious editor of the *Sun* and an editor from the Associated Press came to see me at the hotel that day for news. They came several times subsequently, and I was at their offices frequently.

The *Tribune* carried a good story of the opening of our publishing convention, and that afternoon the chief religious editor called me for an appointment. That evening his associate met me in my room, and we worked out another story. I went to their office a number of times after that and found them most interested in our work.

At least nine reports of various phases of the convention and the council were published in the Chicago papers. The Associated Press sent out the leading items of news produced in the meetings, and they were carried throughout the country.

I felt that our ministers should know of this hearty reception by the editors in this great me-

tropolis of Chicago. It will help in our press work generally throughout the field.

J. R. FERREN. [Secretary, Bureau of
Publicity, General Conference.]



Words of Appreciation

DIVISION TREASURER SPEAKS.—“Be assured that we deeply appreciate the good messages which **THE MINISTRY** contains, and the wonderful help that it brings to every worker who is able to read English in our division.”—*A. F. Tarr, Secretary-Treasurer, Southern Asia Division.*

VETERAN READER.—“I have been a reader of **THE MINISTRY** since it was first published. What a wonderful help and blessing it has been to me!”—*T. M. Langenberg, Minister, Arlington, Calif.*

ENJOYS EVERY ARTICLE.—“**THE MINISTRY** helps to broaden my outlook, and gives me a deeper vision of my responsibilities. I enjoy every article of every issue.”—*Paul W. Kemper, Intern, South Dakota Conference.*

CHARTER READER.—“I have subscribed to **THE MINISTRY** from the very first number, and read all the mimeographed ‘Field’s Answer Box’ which came before. I have found **THE MINISTRY** a great help, and have benefited from the counsel I have received through its pages.”—*Jeanne Eymann, Mountain Sanitarium, Fletcher, N. C.*

ENJOYS CONTENTS.—“I have been enjoying the contents of this periodical very much. I wish to express my appreciation of the fine articles in this interesting little magazine.”—*H. A. Young, College Supply Company, Loma Linda, Calif.*

GROWING IN POPULARITY.—“I find that **THE MINISTRY** is growing in popularity, and that all the men around the field are receiving help from this magazine. I believe it is filling a real need in our work.”—*R. L. Hubbs, Departmental Secretary, Atlantic Union Conference.*

NOT ONE MISSING!—“Many thanks for the back numbers of **THE MINISTRY**. It seems good to know the entire sixteen volumes [1928-1943] are complete, and that I may refer to anything that has appeared in them at will, conveniently in my own library. I am but one among many who would not wish to miss the invaluable help found in **THE MINISTRY**. It fills the place of a very real need.”—*A. J. Wearner, Head, Theological Department, Southwestern Junior College.*

SERMON OUTLINES HELPFUL.—“Last year, as a brand-new church elder I found **THE MINISTRY** an indispensable aid in preparing for the Sabbath service. I particularly appreciated the sermon outlines.”—*Eldred Halsey, Newport, Oreg.*

NURSE’S APPRECIATION.—“Please accept my thanks for sending the reminder about **THE MINISTRY**. I have missed it. I would appreciate more than words can express if my new subscription could start where my old one left off.”—*Rena L. Long, Graduate Nurse, Pacific Grove, Calif.*

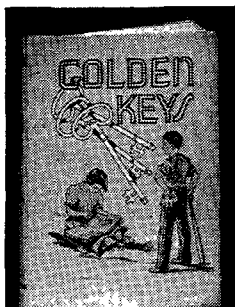
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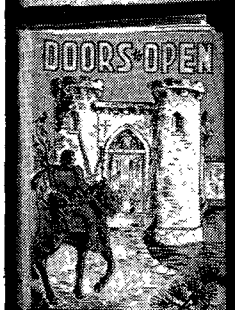
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YOUNG WORKERS' BOON.—"I regret to say that because of failing eyesight, I had to drop THE MINISTRY and resign my Bible work. THE MINISTRY is fine for young workers. How I wish I could have had such help in the early days of my work."—*Dr. Ollie Tornblad, Hollister, Calif.*

UNIVERSAL NEED.—"There is no question but that every worker should have THE MINISTRY."—*Dr. H. F. Shepler, Shady Side Sanitarium, Pittsburgh, Pa.*

THOUGHT PROVOKING.—"By chance I was handed THE MINISTRY. It made me think, so I wanted it. I still love to read it, and who wouldn't who loves to think?"—*Mrs. E. D. Lewallen, Compton, Calif.*

READER FROM FIRST.—"I received a copy of the first number of THE MINISTRY that was ever printed, and I have been receiving it ever since. It is a fine magazine; and I would not be without it."—*V. M. Hansen, Minister, Alhambra, Calif.*

FIRST PLACE.—"Before a recent evangelistic campaign I leafed through several years' file of THE MINISTRY and jotted down all the good methods for evangelistic advertising and attendance stimulation that I could find. Out of this search I gathered several ideas that were really helpful to me. THE MINISTRY gets first reading among all our publications that come to me."—*R. E. Finney, Jr., Pastor-Evangelist, Spokane, Wash.*

THE RELIGIOUS PRESS

Valuable Current Excerpts

VICAR OF CHRIST.—An old argument was revived between two great segments of Christendom when Metropolitan Sergius, of Moscow, patriarch of the Russian Orthodox Church, challenged the fundamental basis for the Pope's authority as the "vicar of Christ on earth." Writing in the *Journal of the Moscow Patriarchate*, he said that all the Holy Scriptures are contrary to the Catholic principle and asserted that if Christ physically abandoned the earth He never had abandoned the church spiritually and was always in constant communion with it. The uninterrupted presence of Christ in the church and the spiritual marriage between Christ and the church made inconceivable the concept of an intermediary between the two, such as a vicar on earth. There is nothing new in Metropolitan Sergius' attack on the Pope. The term "vicar of Christ" in general means one authorized to perform functions for a substitute in office. That which the patriarch protests, therefore, is that any one man shall assume on earth to be the substitute of Jesus Christ. This argument would never arise if it were everywhere preached and in all churches believed that Jesus Christ can dwell in our hearts by faith and does so in the case of those who truly believe in Him. The believer, therefore, has no need of a go-between or substitute for Christ.—*Watchman-Examiner, May 11.*

ASSYRIAN CHURCH JOINS.—Latest to join the World Council of Churches is the Church of the East and of the Assyrians, better known as the Assyrian or Nestorian Church. The patriarch, his beatitude Jesse Mar Shimun XII, is now in this country.—*Christian Century, May 24.*

INCOME TAX REVELATIONS.—The following interesting information has appeared in several publications. Which publication deserved the credit, we know not, but certainly the information is worth pondering by all of us: "These income tax returns are rather revealing. They tell us, first of all, that the people making them never, in the mass, approximate the Government's faith in their desire to give to others. The Government permits a 15 per cent deduction for gifts. Nearly 7,000,000 people reporting in 1937 deducted less than 2 per cent. In fact, from 1922 to 1937, the average per capita income yearly deduction was only 1.83 per cent. These income tax returns tell us another rather startling thing. In 1934, of 422,647 citizens who filed returns, 98,279 individuals claimed no deductions for gifts. In 1935, out of 500,155 taxpayers, 115,022 took no deductions for gifts. In 1937, in the salary group of \$5,000 and upward, one fifth of the taxpayers recorded no deduction for contributions. In the same year, only 57.67 per cent of the persons with incomes less than \$5,000 made any gifts."—*Watchman-Examiner, April 27.*

CATHOLICISM IN THE AMERICAS.—According to a Catholic authority there are almost twice as many priests in the United States alone, as there are in all Latin America put together. For about twenty-two million Catholics in this country, including children, there are over thirty-six thousand priests and one hundred and fifty thousand nuns. In the eighteen Latin-American nations put together, with an aggregate population of about one hundred and twenty millions, it has been estimated that there are less than nineteen thousand priests. Parochial schools are almost unknown in South America, competition with the public education system not being tolerated there. In the United States, a Protestant country, there are nearly ten thousand parochial schools, with a total enrollment of over two million children.—*The Presbyterian, May 18.*

LIQUOR PER CAPITA.—A report just issued by the Department of Commerce said the nation's drink bill for 1943 amounted to more than \$6,000,000,000. This amount is 17 per cent above the nation's drinking bill



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The Book for which you have been waiting! The New Evangelistic Songbook, *Gospel Melodies and Evangelistic Hymns*, is now ready! Greatly delayed because of war conditions, this production is at last available. ¶ Evangelists, song leaders, and musicians from many parts of the world field co-operated in the selection and compilation of this new evangelistic songbook. We are therefore assured of its acceptance and appreciation. ¶ *Gospel Melodies* contains a greater number of the public's favorite gospel songs than any other book of its kind. This has been made possible by the liberality of the Rodeheaver and Hope Music Companies, who own so many valuable copyrights. ¶ This book contains the best from all the writers and composers. We send it forth in confidence. Bound in stiff paper covers, 35 cents; cloth, \$1. (Higher in Canada.) Add sales tax where necessary. For quantity discounts consult your

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for 1939, and represents 7 cents out of every dollar the people spent for goods and services of all kinds.

On a per capita basis, the outlay for alcoholic beverages amounted to \$46 last year for every man, woman, and child in the country, compared with \$39 in 1942 and \$26 in 1939.—*The Liberator*, April.

HEALTH AND HEALING.—Seventy-two of the 256 religious bodies in the United States emphasize healing and health practices among their official doctrines. . . . Of the seventy-two churches, only two apparently place primary emphasis on health and healing; thirty-five emphasize healing among other doctrines; thirty-five administer to the sick a sacrament or ceremonial of anointing with oil; and five mention only health practices.—*Zions Herald*, May 17.

RELIGIOUS BROADCAST.—Anything that looks toward raising the level of religious broadcasting and eliminating its abuses is worth trying. Such an effort was set in motion by the religious work-study group at the recent session of the Institute for Education by Radio, at Ohio State University. A proposed organization of religious broadcasters, . . . was approved in principle, and a committee representing all major religious groups; Protestant, Catholic, and Jewish, as well as each of the great networks and the National Association of Broadcasters, was appointed to draft a constitution and by-laws to be submitted to a conference of religious broadcasters which will meet in the autumn. The intention is not to standardize religious programs or to censor the expression of religious views. But in the discussions and in the articles adopted it was agreed that the quality and effectiveness of religious programs need improvement; that religious programs should not be used to solicit contributions for their own support or to attack other creeds or races; that radio stations should provide a reasonable amount of broadcasting time fairly allotted to the various faiths, including responsible minority groups, in the fulfillment of their obligation to the public. . . . Some interesting and rather surprising facts revealed by surveys were disclosed at this conference. Religious programs have more men than women listeners, more urban than rural, more in the higher than in the lower income brackets, more middle-aged than elderly. Most listeners are not addicted to particular programs but switch from one to another or listen at random.—*Christian Century*, May 24.

BAPTISTS ON UNIONISM.—The religious life of power and influence in every age depends upon deep, abiding convictions. Belief determines life. Unionism often means compromise and calls upon those who enter into such movements to surrender their convictions, to a more or less extent, in order to meet the approval and co-operation of others.

The question is not simply a case of division versus union, but a case of division about truth versus union in error, and in our most deliberate judgment, it is better that we should be divided about truth than to be united in error. Far better that we should contend, and "contend earnestly," about the nature and extent of the glorious liberty that is in Christ, than that we should

repose, without any contention, in the denials of compromising Christ.

The only justification for a separate denominational existence of churches of like faith and order is on the ground that they hold some distinctive truths that other religious bodies do not teach, or which, in some instances, are perverted.—*Watchman-Examiner*, May 18.

THEOLOGICAL STUDENT DEFERMENT.—Selective Service has authorized deferment of students preparing for the ministry regardless of whether they are attending theological or divinity schools.

The revised regulation stipulates, however, that students in other institutions must be under the direction of the specialized schools and "pursuing a specific full-time course on an accelerated basis."

Heretofore students in pretheological seminaries were eligible for deferment, but students taking their early training in secular colleges or universities were not.

The change followed protests from a group of Protestant leaders who said the former policy would "wholly cut off the supply of future ministers for the Protestant churches," but the "supply for the Roman Catholic priesthood would not be affected."—*Evening Star*, Washington, D. C., May 18.

POPE'S REMEDY.—Not long ago the Pope issued the following solution for the world's ills: "Let us turn again to the Virgin Mary on the day that is sacred to the Immaculate Virgin, and that public prayers be held all over the world." It is the Virgin's Son and not the Virgin that holds the solution of the world's ills.—*Gospel Minister*, May 4.

SALES DOUBLED.—The publication of Seventh-day Adventist literature doubled last year, H. M. Blunden of Washington, D. C., told three hundred publishers, store managers, and field sales directors of the denomination meeting here. Total sales were \$6,000,000. Part of the profits is being set aside to rebuild destroyed publishing houses of the church in China and Europe.—*Christian Century*, April 26.

MORE NEW LANGUAGES.—The number of languages in which some part of the Scriptures has now been published is 1,062. There is a record of four new languages making their appearance in 1943, three of them Gospels which will be used in Africa—Walamio spoken in Ethiopia, Yipounou and Yisangou for tribes in Gaboon, French Equatorial Africa. . . .

The number of languages in which the whole Bible has been published is 184; the New Testament in 233 additional languages; at least one complete book of the Bible in 557 additional languages; and parts of the Bible, less than an entire book, in 88 additional languages.

Together with the record publication figures in 1943, the Bible Society also reports a circulation of the Scriptures throughout the world of 9,733,651 copies, with 7,091,430 copies distributed in the United States, which exceeds any former annual circulation by 32 per cent.—*American Bible Society*, New York City.

KEEP UP YOUR ENTHUSIASM.—To many ministers the mountains of ice seem to be increasing during these chaotic days, and the fires of zeal are burning lower. The rationing of gasoline, the rationing of fuel oil in church buildings, unheard-of working conditions for both men and women, Sunday employment of the masses, a migrant population, and Christian youth entering the armed forces, all tend to militate against normal conditions in the churches. Many a minister is murmuring, "All these things are against me," and the edges of his enthusiasm are becoming badly frayed.

Enthusiasm is needed, even though the word once had a bad connotation. . . .

In spite of the disparaging remarks of caustic critics, the fact still remains that "nothing great was ever accomplished without enthusiasm." Sir E. Bulwer-Lytton defined enthusiasm as the "genius of sincerity" and declared that "truth accomplishes no victories without it."

If ever there was a religious enthusiast, it was the apostle Paul. The more difficult the circumstances, the more his enthusiasm evidenced itself.—*Moody Monthly*, January.

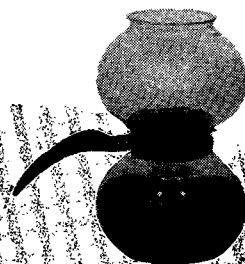
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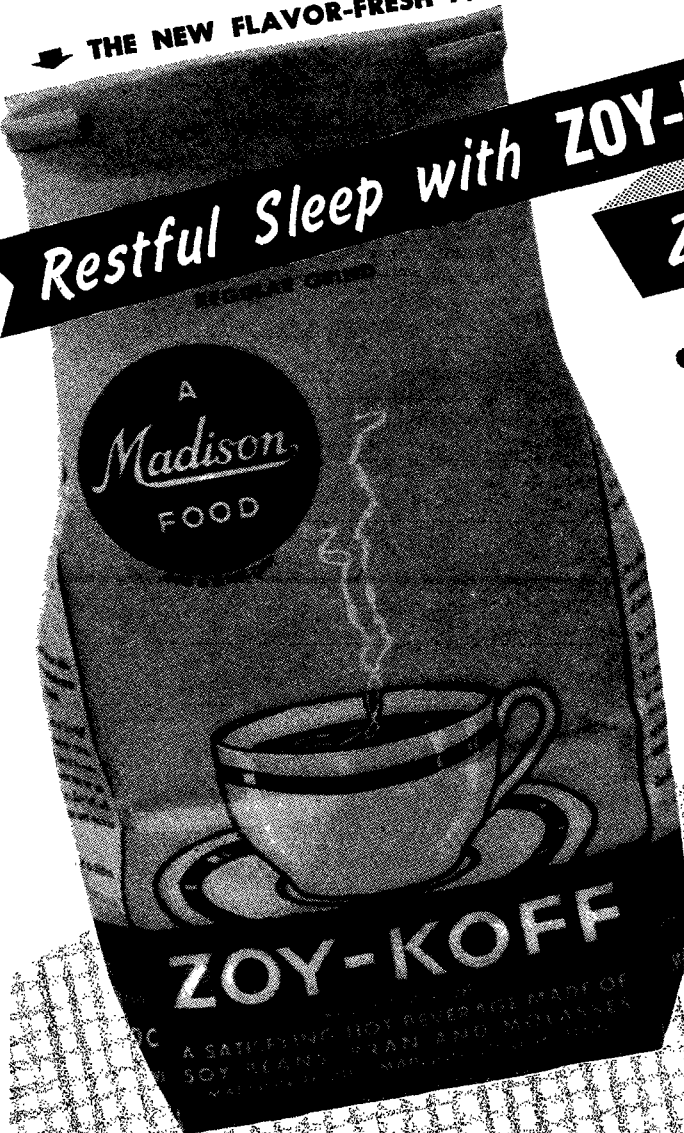
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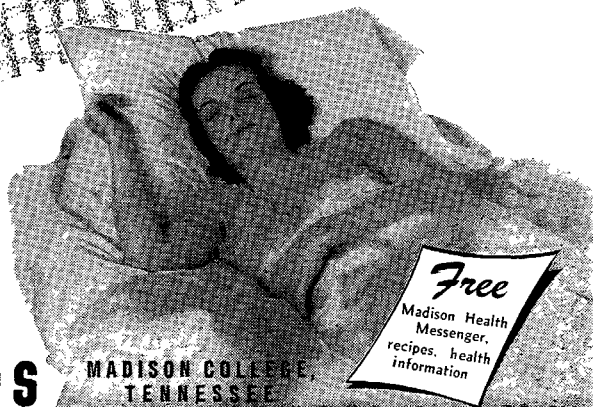


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OPPORTUNITY IN AFGHANISTAN.—Afghanistan, in Asia, which has been a closed country for missions, is reported to now be asking for European and American teachers.—*Gospel Minister*, April 6.

INTELLECTUAL "HOCUS-POCUS."—I went to a college chapel to hear a high priest of rationalism perform. No offense is intended by this designation. He would glory in it. The visitor read the marvelous ninth chapter of John. He closed the Bible, a significant gesture. Then he said airily, "I have no notion whatsoever that the things described in this chapter ever took place. I gasped, for the speaker had splattered his doubts and denials over a congregation largely composed of young people. But, *mirabile dictu*, he straightway proceeded to preach for thirty minutes upon the things that never happened to the blind man who was not there. This very thing he did, and with an amazing gravity that was highly amusing.

Was it not Lewis Carroll who caused the cat to disappear while the grin remained? Highly intellectual hocus-pocus this may be, but it is hocus-pocus just the same.—*T. F. Chambers in Watchman-Examiner*, April 13.

Relationship to God's Work

(Continued from page 4)

our personal attitude toward God's work, He will give us grace to lay aside the less important activities and will help us to undertake the most important of all our responsibilities—that of saving souls for the kingdom of heaven.

God's work must and will expand in these troublous times. Great resources will be available for the finishing of the divine task, and these resources will come as precious souls are added to the Lord's flock. The advent message has the same power it had in its inception. What is needed

now is not merely talking about the message and encumbering its proclamation with nonessentials but preaching the Word earnestly and with vigor in full assurance that God will give an abundant reward.

✱ ✱ ✱

Scientific Hypothesis of Origins

(Continued from page 16)

white for seven or eight generations. This type of variation is sometimes called a "throwback." The red color had been in the germ line all the way from those of its Dutch ancestors, which were red and white, on down, but could not express itself because black was dominant. When two of these recessive reds meet in the same fertilized egg, the result is a red-and-white calf.

That this type of variation is the source of much of the delightful diversity so characteristic among closely related individuals, is well known, but it is obvious that such changes can never give rise to new kinds of organisms. Even optimistic evolutionists make no such claims for it.

(To be concluded in September)

¹ H. H. Newman, *Evolution, Genetics, and Eugenics* (The University of Chicago Press, 1930), p. 59.

² T. Dobzhansky, *Genetics and the Origin of Species* (rev. ed.; Columbia University Press, 1941), p. 7.

³ A. S. Romer, *Man and the Vertebrates* (3d ed.; The University of Chicago Press, 1941), p. 99.

⁴ *Id.*, pp. 186-190.

⁵ E. W. Sinnott and L. C. Dunn, *Principles of Genetics* (3d ed.; McGraw-Hill Book Co., 1939).

⁶ L. H. Snyder, *The Principles of Heredity* (2d ed., D. C. Heath Co., 1940).

⁷ Sinnott and Dunn, *op. cit.*, p. 293.

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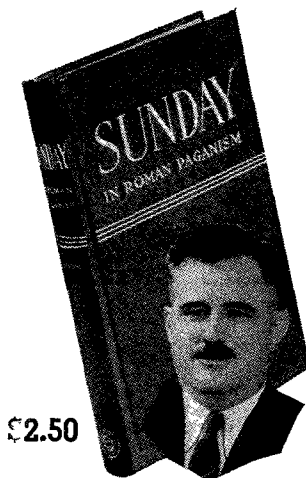
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SUNDAY

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by Robert Leo Odom

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Curious Cults and Philosophies

CURIOUS CULTS and fanatical philosophies are invading the Christian church. These present a new challenge. Books and magazines on astrology are flowing from the presses today in a veritable stream. We may smile at the gullibility of the public for giving credence to such pseudo science, but our disdain does not change the situation. Millions are being led away from the gospel of grace by the subtleties of this "science," falsely so called. Eastern cults of various kinds, together with new types of Spiritualism, also are making inroads into many of the churches today.

How can we meet these philosophies? First, we must know something about them in order to help extricate honest souls. Many looking for light have turned from the churches where Modernism provides no spiritual food, and have gone over to these new fads. These souls need help, and need it desperately. Both pathetic and tragic is the attitude of one worker who said, "I know nothing about it, and don't want to know. Every time I hear it I get annoyed." True, it takes time to familiarize oneself with such problems, but is not this our work? If the message of the everlasting gospel is to go to every people, then it must be carried to these people, and carried by men and women who have a love for the lost.

The pioneers of this movement did not need to study many of the things that demand our attention today. Futurism, Preterism, and even Antinomianism were scarcely known, especially in this country. But we meet them everywhere, and we must be prepared to answer them from the Word.

Isaiah declared that Christendom of the last days would "be replenished from the East." (Isa. 2:6.) How true! In his own day similar conditions prevailed. "Many who were longing for the light of truth were being led astray by false teachers into the bewildering mazes of philosophy and spiritism." (Read *Prophets and Kings*, pp. 372-378.)

Eastern cults are deluging society and undermining faith in God's Word. Astrology is making a bid for attention. Daniel met it and exposed its weakness in his day. Where are the Daniels and Isaiahs of this day?

Winsome Power of Words

OF JESUS IT IS SAID that all the people "wondered at the gracious words which proceeded out of His mouth." He was able to speak a word to the weary, for "grace was poured upon His lips." The Master relied on words to carry His cause to the world. Some religions have relied upon the sword; others upon the State. Some rely upon the example of dumb devotees. Christianity,

devoid of even the form and ceremony of Judaism, has relied entirely upon the spoken word.

Christ was a preacher and a teacher. The men He ordained and sent out were commissioned to preach. They were not permitted to take any weapons with them. They were to overcome the world simply by their words, and they did. They turned the world upside down, and we are told that their enemies took stock of them, "that they had been with Jesus."

Words have a power all their own—a kind of divine force. As ministers, we must learn to use them. Simplicity is imperative. So is color. Not long words, but strong words, make conquests for Christ. Study the sayings of our Lord. You will notice they are all in monosyllables. "He that would save his life must lose it" is an unfathomable truth, but a child can understand the language. Long and opaque words in the pulpit, instead of revealing depth of thought, are an evidence of the lack of true preaching art.

The Master's words were "gracious." Are ours? A type of sensational and extravagant evangelism injected itself into Protestant circles a generation ago. Unfortunately it is not yet dead. Crude and uncultured, these would-be soul winners are a far cry from the meek and lowly Nazarene.

Heralds of the everlasting gospel need neither coarse nor crude words to convey their message. The human heart is more sensitive to simple and lovely speech than to anything else. An audience, untrained and uneducated, is susceptible to words fitly spoken. Even the amoeba, one of the lowest microscopic organisms, is not insensible to color. Devoid of eyes, it nevertheless in some mysterious way feels the difference in colors. So does an audience. With words, we are to make the blind to see and the spiritually deaf to hear. In such delicate spiritual surgery nothing base or crude can have a part.

Even our advertising is important in this consideration. To speak of "The Fatal Word That Will Jam Hell to Its Doors" may not lack color, but it lacks good taste. Language that is bombastic and inflated lends no dignity to truth. Hell is a tragic truth, but cynicism turns it into a mockery. Such a sermon title could appeal to a certain class only. When Jesus spoke of hell, it was with pathos. "Tears were in His voice." Should not our words be but the echo of His appeal?

Preaching truth, the whole truth, and nothing but the truth, requires love, art, and culture, for it is the preacher's high privilege to lead his congregation into the mount. And when they, looking up, see "no man, save Jesus only," that is ample reward. To do that requires grace, dignity, and a selfless passion for the lost. Do we have it, fellow workers?

R. A. A.