

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 14, No. 5

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NOTES AND NOTICES

Information and Sundry Items

Evangelistic Council Reports

HERE is good news for all MINISTRY readers: Comprehensive reports of the Pre-Conference Evangelistic Council (to convene in San Francisco, May 22-25), and the continuing meetings of the Ministerial Association scheduled during the General Conference session, will appear in the issues of THE MINISTRY published immediately following the Conference. Twenty-one topics will be discussed in the Pre-Council and the Association meetings, in addition to two special Bible worker meetings. A wealth of priceless counsel and practical, vital discussion will thus become the permanent heritage of the worker body of this cause. You will wish to preserve these numbers of THE MINISTRY for reference. The topics chosen are:

1. Evangelism the Outstanding Need of the Hour
2. Christ's Method of Evangelism
3. Building for a Sound Evangelism
4. Pastoral Evangelism
5. Evangelistic Emphasis in All Sermons
6. Inaugurating a Greater Evangelism
7. Place and Need of the Holy Spirit in Evangelism
8. Personal Piety a Requisite in Evangelism
9. The Trend Away From Doctrinal Preaching
10. Organizing the Effort for Greater Results
11. Emphasizing Evangelism in Our Training Schools
12. Utilizing the Ministerial Product of Our Schools
13. Place and Necessity of Personal Work in Evangelism
14. Principles and Methods of Radio Evangelism
15. Bringing People to a Decision
16. Thorough Preparation of Candidates for Baptism
17. Conducting the Evangelistic Question Box
18. Place of the Bible Worker in Evangelism
19. Principles of Representative Advertising
20. Evangelism Where We Have No Churches
21. Music in Evangelistic Meetings

Evangelistic Publicity Materials

ON the walls of Polk Hall "A," in the Civic Auditorium of San Francisco, where the sessions of the Ministerial Association will be held during the approaching General Conference, there will appear a panoramic display of evangelistic publicity materials and equipment employed by our active evangelists.

Evangelists who have representative and impressive materials in the following categories are invited to submit them for consideration:

1. Handbills, dodgers, invitation cards, etc.
2. Newspaper ads.
3. Window cards.
4. Posters.
5. Bumper strips.
6. Question box, decision, and literature request cards.
7. Tabernacle blueprints.

8. Charts and cutout symbols.
9. Photos of various designs of evangelistic book-stands, tents, tabernacles, baptistries, choir arrangements, church bulletin boards, etc.
10. Evangelistic films and radio records.

(The right is reserved of excluding from display any item with sensational or offensive wording or form that is unrepresentative or unwise.)

If you desire to submit material for consideration, kindly communicate at once with the Ministerial Association, General Conference of S. D. A., Takoma Park, D. C.; or after May 7, as follows:

Ministerial Association,
c/c S. D. A. General Conference,
Civic Auditorium, San Francisco, California.

THE hour is propitious for a revival of study of that priceless gem volume, "Christ Our Righteousness," by A. G. Daniells. It gathers together, gives the setting, and presses home the sobering Spirit of prophecy declarations and admonitions on this great theme, which Mrs. White declares is the "third angel's message in verity." Its acceptance and operation are inseparable from the loud cry of the message, and imperative for the finishing of our work. This is a vital volume for the hour.

SEVERAL addresses that pertain to the deeper spiritual life, delivered at the Ministerial Association meetings of the 1926 General Conference, were placed in leaflet form. A limited number of four of these are still available gratis to those who write for them. The titles and the writers are: "The Ministry of Reconciliation," by I. H. Evans; "Righteousness in Christ," by C. B. Haynes; "The Message of Deliverance," by O. Montgomery; and "The Baptism With Fire," by L. E. Froom.

PRINCIPAL W. G. MURDOCH, of Newbold Missionary College, writes this encouraging word from England: "We have a strong theological department here. Twenty of the young men subscribe to THE MINISTRY, and we appreciate the visit of this scholarly little magazine very much indeed. Our students meet one evening a week to discuss subjects that are planned to help them in their evangelistic work."

AN item in the *Watchman-Examiner* shows the inconsistency of some excuses offered in defense by those who absent themselves from church services:

Someone has offered the nonchurchgoer the following little letter to think about: "I never go to the movies nowadays because my parents made me go too often when I was a boy. Also, no one at the movies ever spoke to me, and every time I go, someone asks me for money. The manager never calls on me, and people who attend are not all they should be."

ASSENT to propositions, however sound and true, can never take the place of personal surrender and allegiance to Christ.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

OFFICE EDITOR MABLE A. HINKHOUSE

❑ Can we maintain our church standards
through church legislation?

MEASURING RELIGION WITH A TAPELINE

By E. D. DICK, *Secretary of the
General Conference*

SOME time ago I sat in a council of workers in an overseas division, and listened with deep interest. The subject under discussion was that of maintaining our church standards, keeping the church pure and unspotted from the world. Many ideas were advanced. What should be done? One thought that the church should legislate—determine what should be the length of skirts worn by growing girls, and how far from the ground should come the skirts of our older sisters. Another thought that there should be some regulation against half hose, and another thought that the sisters should wear stockings to church. Still another had a burden to see a regulation that would prohibit any from coming to church without shoes.

I cringed as I heard the discussion, for I felt that we were in danger of polishing the outside of the cup to the neglect of the inside, of attempting to produce fruit by plucking the leaves from the tree, leaving the fruit to the blast. What poor woman wouldn't be glad to wear stockings to the house of God if only she possessed a pair, or what poor man would come to church barefooted if only he had a pair of long-cobbled shoes? Well do I remember a poor old native woman who came to our Rusangu Mission, and fearfully yet pleadingly inquired "if an old woman" like her "could be baptized in skins." She had no European clothes—just rough-tanned skins.

While I believe fully in maintaining high church standards, I believe there is danger that we sometimes "sit in the seat of the scornful" and legislate or dictate instead of cultivating, neglecting the power of the love of Christ to transform lives.

We forget at times, I fear, that true religion and worship are exercises in expressing the soul's devotion to God for His love revealed

in the gift of Jesus. Its success is measured by holiness of heart and life, but "to substitute external forms of religion for holiness of heart and life, is still as pleasing to the unrenowned nature as it was in the days of these Jewish teachers."—*Acts of the Apostles*, p. 387.

Again we read: "The effort to earn salvation by one's own works, inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for their fellow men."—*Mount of Blessing*, p. 177.

Instead of plucking off the leaves of worldly trends in dress or fashion by legislation, let us rather produce the fruits of holiness by digging deep in the soil of the heart, enriching the spiritual life by holding before our dear people the beauty, the love, of Jesus, His death on the cross that we might live eternally, and His coming again that we might dwell with Him.

Let this, the love of Christ and the hope of His soon return, be the pure stimulus for purity of heart and life, rather than church legislation and fear of church discipline. Let us lift up the Saviour in sermon, in song, in prayer, in the home, and among the people, remembering the promise, "I, if I be lifted up from the earth, will draw all men unto Me."

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THE supreme work of the good teacher is to thrust back the frontiers of the mind, to dispel the mists that hide the distant shore, to chart the way for inexperienced lives to holy living and eternal destiny. No man can ever do this for others until he has done it for himself.—*Watchman-Examiner*.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

MISSIONARY WIVES IN TIMES OF CRISIS

By MRS. JOHN OSS, *Missionary's
Wife, Shanghai, China*

DURING the twenty-one years that my husband and I have spent in China it has been my privilege to carry on more or less regular correspondence with a number of our missionary wives who are stationed in the interior and at distant outposts of this country. The letters that have passed between us have, I believe, been mutually helpful. I have been able to help them in the matter of securing information and making purchases of such goods as were unobtainable at their mission stations and near-by towns, and my own life has been enriched by these contacts with their problems and aims. The efforts I have made for these isolated workers have been more than repaid by the appreciative letters that have come back to me. Moreover, I have learned much that I might otherwise not understand regarding the sacrifices and endeavors of these faithful women who stand nobly by their husbands and the work through long and trying years.

A few days ago as I was rereading some of their correspondence, the thought occurred to me that I might with profit share it with others. I have therefore made a few selections that I hope will give MINISTRY readers an insight into some of the experiences of a missionary wife in an interior station.

In the summer and autumn of 1935, I made a trip with my husband to Tatsienlu, a city nestled among snowcapped mountains on the Tibetan frontier, where Dr. and Mrs. H. E. James, now in America on furlough, were in charge of our hospital dispensary for seven years. Since that time I have corresponded with Mrs. James, whose letters are most revealing and inspiring. Writing of a time when Doctor James and the one male nurse of the hospital-dispensary were itinerating on the Tibetan grasslands, she says:

"While they were away, Mrs. Kung and I carried on the work of the dispensary. Invariably, when I am alone like this, some terrible case comes into the clinic for care. This time it was a man who had been cruelly injured by a bear. He had been hunting his cows in the low brush just beyond our city air field. Hearing a rustling in the brush and thinking it was his cow, he went to the spot, and there was a bear. The bear reached out his paw and took the man's face off—and I mean exactly that. When he reached the hospital his face was hanging from his chin, with an eye and a nose waving about on the outer edge of the loosened flesh. I have never before

or since seen anything so terrible. I bandaged the poor fellow up as best I could. He was bleeding profusely and had nothing left to his face but a bony skeleton and a mouth. He was past sixty years of age. I told his wife that he would probably die before morning. The wife took him home and bought a coffin for him, but now, three weeks later, he is still living. I suppose injuries like this, and worse, are encountered every day and several times a day in the fighting areas of the world. But, O, the suffering!"

RECENT letters from Mrs. Floyd Johnson, at the same station, tell of difficulties encountered in securing food and medical supplies. Many times, after waiting weeks and months for supplies to arrive from the coast, they get word that boxes have fallen into the rivers or down the sides of the steep mountains, or that the caravan has been overtaken by bandits and there is nothing left.

I wish my readers might have been present when the luggage which we brought along to Tatsienlu was unpacked! It is exciting enough here in Shanghai when things come from home. We smell the paper and exclaim over this and that. But away off in the interior even things from Shanghai look good. I think we had almost everything from bobby pins to galvanized metal to be used for a bathtub on this occasion. Such excitement and happiness! Everything was wonderful. Mrs. Johnson seemed to get the greatest pleasure out of some cases of tomatoes. She picked up several tins and started toward the house crying for sheer joy over them. Their little son loves tomatoes, and they said they had managed to ripen four or five that year from their own garden. Someone told me they were the first tomatoes, of which they had any record, ever to ripen in Tatsienlu.

Doctor James got a real thrill out of a box of rubber gloves for the surgery. He pulled at them, examined them closely, and with a broad smile said, "First-rate gloves," still patting the gloves. Seven years at a stretch in places like Tatsienlu, with not even a dozen Europeans—many times not even half a dozen—to mingle with should be considered a real test. Yet in spite of difficulties and the loneliness, the missionaries in Tatsienlu are holding on. It takes moral stamina and a great burden for souls to carry on in these interior places under present-day conditions.

I have before me an eleven-page, single-spaced diary written by Gertrude Green, entitled, "Bicycling Through Anhwei and Honan." It is a record of a trip made by Miss Green, Dr. W. G. Nethery, Mrs. Thelma Smith, and her son, Herbert, from Shanghai to our mission station in Yencheng, Honan, where Doctor Nethery is in charge of the hospital-dispensary. Miss Green had been appointed to the Yencheng Sanitarium as superintendent of nurses, and Mrs. Smith, whose chosen work is the Bible work, was going to Yencheng to be acting treasurer for the Honan Mission until the treasurer could return from furlough. Reading this diary reminds one of the days before modern transportation. [Excerpts from Miss Green's diary appear in the Medical Missionary Section of this and last month's issues of THE MINISTRY.—Ed.]

Among recent arrivals from the United States, for service in China, were Brother and Sister D. M. Barnett, young people who had been assigned to serve in Chengtu, Szechwan, in the West China Union. It was my privilege to help entertain these young people on their arrival in Shanghai, and to aid them in preparing for the long trip to the west. They set sail from Shanghai with a group of other missionaries on a small German boat, the S. S. "Hanna," bound for a port on the China coast, from which point they were to travel overland by auto truck to Chengtu, Szechwan. We bade them good-by at the wharf one Sabbath afternoon, expecting to get word by telegram in a few days announcing their arrival at their destined port. But in a few days we learned from the radio and the daily papers that the little ship had been held up by a gunboat that was operating along the coast, and was on its way back to Shanghai.

A few mornings later there was a knock at the door, and when I opened it, there stood Brother and Sister Barnett. They looked tired and worn, but were glad to be safely back again, and we were happy to see them. As they partook of the breakfast I hurriedly prepared, they told their experience. Later I asked Mrs. Barnett to write it up for me. Here are a few paragraphs gleaned from her report:

"The S.S. 'Hanna' was a small ship, so small in fact that some of the men had to sleep in the dining room because there were not enough cabins for the twenty missionaries on board. We left Shanghai with assurances from those in authority that — was an open port and we could enter. Captain — had a copy of the proclamation issued by the authorities which showed the restricted areas. The port for which we were making was not listed on this proclamation. We therefore expected to go in without trouble.

"We sailed without event until Sunday evening. At about four that evening, several of us who were sleeping were awakened by a loud noise; then there was the 'boom' of a shell. We ran to the door of the cabin just in time to see a second shell skid across the water and explode a few yards from us. By this time everyone was running for the bottom of

the ship, and we joined in the flight, wondering if we would be able to get there, or if the next shell would hit us. No more shots were fired, but the suspense was terrible.

"We dropped anchor, and the warship came nearer and signaled that we were under arrest, and must follow it. With two big guns pointing directly at us, we had no choice in the matter. We followed, and when their boat anchored, we anchored beside it. We spent the night with guns trained on us, and our feelings were not altogether comfortable. It was not pleasant to be looking into the barrel of one of those big guns. Monday morning two officers and several armed sailors boarded our ship, examined our ship's papers, and talked with the captain. The captain showed them the proclamation he held. After some time we were told that we might go on, but that it was unsafe to do so. We were advised to go back to Shanghai.

"We took the chance, though, but with fear and trembling on the part of some of us. We had sailed only two hours when we were again stopped. We were held up the rest of that day and night, and the next morning our ship was boarded, examinations were made, and we were again advised to return to Shanghai. But we were determined to reach our destination; so we started on again, hoping that no one would fire at us or trouble us further. On Tuesday morning we arrived at the desired anchorage, but instead of our being permitted to go in as we had hoped, a near-by destroyer turned its guns on us and signaled for us to stop and drop anchor. We were later ordered to return to Shanghai immediately, and told that if we stopped we would be destroyed or captured."

The Barnett family stayed in Shanghai for a short time awaiting another opportunity to proceed west. In the meantime, the political situation in the Far East changed, and word reached us through our consul and from the General Conference regarding the evacuation of American missionaries. Brother and Sister Barnett were sent to Rangoon, Burma, where they are to study Chinese; later they will enter free China, probably by way of the Burma Road.

THROUGHOUT the hostilities our sisters have shared with their husbands in the difficulties of travel, and in a number of cases have narrowly escaped bombings by air raids. The following experience related by Mrs. E. H. James, wife of the director of the Hunan Mission, gives a picture of the dangers attendant these days on travel in China.

Sister James and her husband were traveling by truck, one of a caravan on its way to Changsha, Hunan, which is the headquarters of the Hunan Provincial Mission. The only route open was by way of Haiphong, in Indo-China. Here the party was held up for nineteen hot, trying days, while customs permits were secured and arrangements were made for continuing the journey. After continuous travel for three days and two nights, the weary missionaries reached our Nanning Hospital and mission station in Kwangsi. Here they hoped for rest after the hardships of the road, but this was denied them. Mrs. James writes:

"Air-raid signals were the order of the day, and each time alarms sounded we drove our trucks away from the hospital to a more rural section. One morning, the last we spent in Nanning, the second

alarm sounded very soon after the first, and by a series of jerks and moans urged us to move quickly. My husband and Mr. Longway were delayed, making a repair on Doctor Lilly's car, and we were caught on the open road when the second alarm sounded. Guards refused to allow us to proceed, and later we learned how fortunate we were that they were determined not to let us proceed.

"The rest of our caravan had gone a little way farther on to our usual 'hide-out.' But this 'hide-out' had been seen by scout planes, and, as the trucks were mistaken for military trucks, we were made the real objective on that day. Leaving our trucks, we found a tiny bush off a muddy lane under which we crouched. We had not long to wait. Soon the hum of planes could be heard as they circled above us, and—well, perhaps you know what the sound of a bomber tearing earthward in dive bombings does to the pit of the stomach. The scream of the plane was terrifying, and added to this was the machine-gunning, and the crash and vibration of the bursting bombs. The earth shook beneath us. We watched the planes mount and descend again, and could clearly see the bombs leave their racks. I was glad that morning for the ninety-first psalm. It seemed to me that I could distinctly hear the words, 'He shall cover thee with His feathers, and under His wings shalt thou trust.'

"I looked at my husband. He seemed perfectly calm as far as I could see. 'Aren't you afraid?' I asked. He said something about its doing no good to be afraid, and remarked that I did not look very fearful myself. The 'all clear' sounded, and we hurried to the others of our party. The bombs had landed much closer to them. In fact, the earth thrown up from the impact of a bomb had landed on the engine hood of one truck and crushed it. We were a quiet, thoughtful company as we returned to the hospital that Monday morning."

Mrs. Floyd Johnson, referred to before, was one of this caravan in this same air raid. She tells of how she and her little boy, Curtis, seven years old, were hiding with others in a small bamboo grove. The planes flew so low that the wind from the propellers moved the trees of the bamboo thicket to and fro. Three bombs exploded so close to the thicket that water from a near-by pond was splashed over the trees. "Curtis was very brave," Mrs. Johnson writes, and only said, "'Mamma, why doesn't Jesus come now? Why doesn't He come and take me to heaven? Mummie, I do want to see Jesus come right now.'"

Shortly after the ill-fated trip of the "Hanna," a group of our missionaries made arrangements to travel on another small boat to the city of Wenchow. This party consisted of the Christensens, the C. B. Guilds, Della Rice, E. L. Longway, and E. H. James. They carried with them sixty tons of freight and baggage. After a hard trip they reached Wenchow, just in time to be caught in one of the worst typhoons that had visited Chekiang coast in many years. This and four inches of rain in one day caused the river to rise and put a foot and a half of water in the godowns (warehouses) on the waterfront, where the goods were stored. A large portion of the baggage and freight was waterlogged. While our brethren were wading around in water trying to save as much as possible, an air raid was staged overhead, and one bomb struck very near the place where they took refuge.

It took many days to dry the books, medical supplies, groceries, and other supplies, and get them into shape for the long trip to West China.

Mention might also be made of the long, hard journey that Mrs. G. L. Wilkinson took last summer into interior Honan during the very hottest season, and of Mrs. Frick's experience in living in a besieged city for several months, staying with her husband in a trench dug in the yard, with shells from opposing armies flying overhead. They were unable for many weeks to get any food from the outside, and finally were driven to gathering leaves in the yard to eat.

Surely, when the history of our work in China during these years of hostilities is written, the part our sisters have taken, their endurance in hardship, their courage in danger, and their loyalty to the cause, will occupy no mean place.



MINISTERIAL ODDITIES.—A young minister read a pilfered sermon to an aged minister and solicited a compliment. The aged minister replied: "Your sermon is a good one, but you have selected the wrong text for your topic. You should have taken the passage, 'Alas! master, for it was borrowed.'"

¶ Pastor Thomas Spurgeon tells this story of a preacher who had a "fatal fluency of speech," for whom an acquaintance laid a trap. He had a way of promising to preach, and on beginning would say something like, "I have been too busy to prepare a sermon, but if someone will kindly give me a text, I'll preach from it."

One old church member determined to cure him. He therefore asked him to preach. The invitation was accepted. The time came, and the visitor began his usual introduction: "Brethren, I have been so pushed for time today as to have been quite unable to prepare a sermon. But if one of you will give me a text, I'll preach from it. Perhaps my brother here—" turning to the plotter near him—"will suggest a text."

"Yes, brother," came the ready response, "your text is the last part of the ninth verse of the first chapter of Ezra, and its words are, 'Nine and twenty knives.'" There was a pause, an ominous pause, as the preacher found his text. He read it.

A pause—a long pause. Then slowly and emphatically—"Nine and twenty knives."

A longer pause. Then, meditatively, "Nine and twenty knives."

Again he rested. "Nine and twenty knives—and if there were nine hundred and twenty knives I could not say another word."—*Church Management.*

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

APPROACHING NORTH AMERICAN INDIANS

By ORNO FOLLETT, *Missionary to
Indians, Arizona Conference*

THIS is not intended to be an arbitrary outline for work among all North American Indian tribes, for among the Indians of Oklahoma and some Central and Eastern States, where they have had from 150 to 300 years' contact with the white man and Protestant missionaries, the method of approach may be quite different from that among our more recently contacted Southwestern tribes.

When we first settled among the Navahos in the spring of 1916, I found my nurses' training a great help in gaining admittance to the hogans (homes) of this great tribe. But as the Government extended its medical work, building new hospitals and placing more doctors, dentists, optometrists, and nurses in the field, we found less and less need for our own medical work, and so have increasingly turned our efforts to the more strictly spiritual side of our program. This does not mean that we have neglected the health part of the great threefold message, but this has been carried on more along the lines of instruction in right living. And as a result of this method we have received more hearty cooperation from Government forces in the field.

We have found some in newly entered communities to be rather suspicious. Our experience has been that a thorough program of literature distribution gives opportunity to become acquainted and break down prejudice. This method could not be followed in the early days of our work among the Navahos because of the high percentage of illiteracy among them at that time—only five per cent could speak English, and fewer could read. Wherever possible, we encourage white or Indian lay members to assist in the literature distribution.

Through the Government schools the younger generation of Indians have been trained in loyalty to the particular religion which was taught them in such schools. The result is that we often find even our own Indian members reluctant to attempt to win those in other religious groups, notwithstanding the fact that such may be open transgressors of every Christian and moral standard. And of course the "heathen" are usually allotted, by interdenominational arrangement, to organizations operating in the field. We must meet this situation with much tact and Christian

forbearance, else we may incur to ourselves the title "proselyter" in an odious sense. Not until they thoroughly learn that we are commissioned by God Himself to carry the last warning message of Revelation 14 to "every nation, and kindred, and tongue, and people" in a lost world, can these people realize their individual responsibility to the other members of their tribe.

The Indian reservations upon which most of the tribes are located are in some respects little nations or kingdoms within a nation. The Indians have had authority to keep undesired religious instructors out of their reservations, and missionaries of some of the denominations have sometimes taken advantage of this situation by using their influence with the Indians to keep out other denominations. It has been reported that the Catholics influenced the Navahos to keep the Presbyterians out of at least one strategic section of their great reservation for fifty years before they were finally able to gain a foothold there. I mention this condition to help our readers better understand the importance of *gaining the friendship of several Indian families* before attempting to establish a strong work among them. Thus far, minority groups have been protected by the central Government at Washington, when the Indians have had the courage to express their wishes.

AMONG nomadic Navahos we found we could give Bible studies to advantage in their hogans from the first visit onward. But many of the other Southwestern tribes have been taught to go to a meetinghouse for religious instruction; therefore, we find it possible and advantageous to build an arbor, or an inexpensive tabernacle, or if a tent is available, to use a tent, in which to hold public meetings. The arbor is preferred in southern Arizona because of its greater protection from the hot summer sun.

If the worker will throw himself unreservedly into the effort, putting spiritual interest and life into every sermon, and visiting from home to home daily, the interest and attendance will be good from the first. But we must not forget that the Indian is a keen reader of men, and he will not be slow to detect whether or not the worker is sincerely in-

terested in the spiritual welfare of the tribe.

The worker should be neat and dignified, but never "snobbish." Missionaries of other organizations rarely shake hands with an Indian without gloves. This, of course, loses their respect. I never hesitate to shake hands with any who appreciate such courtesy. I have treated the worst possible cases of trachoma, and many other infectious diseases, over a period of many years, but have never contracted their diseases. The sensibly trained missionary knows how to meet and treat the most needy without fear of infection. After all, sin is the worst of all diseases, and every missionary, among Indians as among other peoples, will need to keep himself pure and undefiled always, ever above suspicion, and he will be respected even though his teachings may be doubted by some. To summarize:

1. First, win the confidence and friendship of several influential families by medical work, where Government agencies are not available; by literature distribution, by visiting from home to home, and by helping the needy.

2. Never attempt to hide your denominational identity. Most Indians despise evasion of facts in a missionary. And the opposition of white missionaries seems less reasonable to the Indian if we have shown our true colors from the very beginning.

3. After confidence and friendship have been won, some Indians will invite the worker (if properly approached) to hold meetings among them. (We should never start an effort on a reservation without first receiving an invitation from friendly Indians to do so.)

4. Hold on. Don't give up! Just keep hammering away, even when others may decide that your audience is stoical, unresponsive, and uninterested, and that there is no hope of results. "Continual dropping wears away a stone," and steady effort, combined with much prayer, faith, and patience, will break down the barriers.

5. Never hesitate to preach the message in its entirety. Opposing agents will anticipate some of the subjects you plan to present. As soon as such opposition is reported, explain the points clearly, giving reasons for the truths we teach. Points held back or explanations promised at a future time, are evasions in the minds of the uninformed. Better make a brief explanation immediately. The Indian gains confidence by such methods, and will stand with you.

6. Never unduly press an Indian on any point. Teach him. Lead him. Show him that the God of heaven grants us the wonderful privilege of following in the footsteps of His own dear Son Jesus in all that we teach. No Indian is legally obliged to submit to our teaching. The God of heaven grants every man, including the Indian, the privilege of accepting life or death. The choice is entirely up to the

individual. But we can still proclaim the Lord's message to the sons of men: "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live." Eze. 18:32.

7. Indians generally, where not influenced by white opposers, have not been prejudiced against the Sabbath. When they learn from the Bible itself that the Sabbath was given in Eden, has been sacred to God's true people through the ages, and will still be exalted in the earth made new, they are usually quick to see and believe in its divine requirements and perpetuity, even though in some cases they may be rather slow to fully obey the commandment. But the nature of man and the state of the dead are generally more cautiously received. Make every point clear as crystal, and in the end, truth will win.

Don't Neglect the Blind

By CARL A. MOCK, Pastor, College View, Nebraska

Not often, in our evangelistic and pastoral endeavors, do we make a conscious effort to help the blind of the community to see the light of present truth. Yet such are sometimes even more susceptible than others to the appeal of truth. The suggestions here embodied, and information regarding where our message-filled literature in the Braille may be obtained (appearing on page 41) should provide a distinct stimulus to add this neglected field to our endeavors.—THE EDITOR.

DOUBTLESS no group of persons elicits a more sympathetic interest and arouses a greater desire to give help, than do those who are compelled to move about in a world of perpetual darkness. About twenty years ago, a friend and I called one evening at the home of a blind woman. The house was dark, but she was cheerily busy with her dusting cloth. My first impulse was to turn on the light; then all of a sudden I realized that to the blind there is no light. My heart went out in kindly sympathy to her to whom noonday is as darkest midnight, and I thought, "We can best praise God for our sight by helping the blind." Since that time a deeper interest in these unfortunate folk has gripped my life.

Some time ago I read the account of one without physical sight, but with spiritual vision, who would often ask those who possessed physical sight, but who were spiritually blind, to read passages from the Bible to her. Then in turn this blind woman who could not read would explain the truths of God's word to those who could read, but who did not understand.

Another person, a Seventh-day Adventist, really opened up the work in a large field by taking our literature, approaching folk humbly, and stating, "I cannot read. Will you please read this for me?" The blind man would listen intently, and occasionally exclaim,

"Isn't that wonderful?" After getting the reader to agree with him, he would say, "You may take that paper along with you and study it for yourself."

I know a blind woman who became an Adventist before she lost her sight. She was taken into the home of relatives, who permitted their children to read to her and take her to church. As they came to the years of accountability, four children in that family of six joined our church in the face of determined opposition from their parents. One of these, a young man, entered the canvassing work. Another attended Union College and later taught school. All are faithful to the truth today.

Often we find that the "Light of life" glows a bit more brightly for those who know not the blessings of physical light than He does for those who are not thus handicapped. We rejoice that the message seems so extremely precious to these dear people, and that their method of winning souls is so effective and harmonizes so fully with the method of the Master at the well. Even yet God sometimes chooses "the weak things of the world to confound the things that are mighty." It is gratifying indeed to know of the wonderful work which our publishing house for the blind, the Christian Record Benevolent Association, is doing for thousands of sightless people in the United States and England. As workers for God in these closing hours of human history, we must not neglect this fruitful field of labor.

Radio and the Divine Commission (Concluded)

By DALLAS YOUNGS, District Leader,
Williamsport, Pennsylvania

GETTING results is the thing that counts, whether it be in radio preaching or in selling automobiles. Results from radio preaching might be listed something like this: Good will gained for our church or denomination, valuable help in public evangelism, and public opinion molded in the truth. Radio preaching is an agency by which false doctrine may be combated through the presentation of the true. It sows gospel seed, which under the care and blessing of God will spring up and grow, and, most important of all, it contributes to baptisms and additions to the church. Nevertheless, many good radio speakers have been disappointed with the results they have obtained, and it is true that not a great many converts come into the church, especially the Seventh-day Adventist Church, through the broadcast alone.

It is a long way from the studio microphone to the living-room radio, or public loud-speaker, and a means must be found to bridge that chasm. A more personal contact must

be made. Of course, the usual volume of fan mail yields some names and addresses. And the usual methods of securing interest, such as offering free literature, pictures, etc., will yield some more. We used all these methods in connection with our broadcast over WRAK with fair results. Many people were met personally, Bible studies were given, and several baptisms resulted. But yet the problem of teaching our truths to any considerable number in the radio audience was still unsolved.

While pondering this problem, I conceived the idea of offering a free Bible correspondence course to the listening public. I found that the loose-leaf Bible-school lessons would lend themselves to this scheme very well, since they cover our Bible doctrines comprehensively and treat each subject thoroughly; also there is a set of examination questions at the end of each lesson.

I offered this to the public as a free correspondence course in Bible, telling them that it consisted of twenty-three lessons, each one on a different subject. Emphasis was put on the fact that the lessons took them right to the Bible, and that they would need no other books or helps in the completion of the course, except the Holy Bible. To give them an idea of the value of the course, it was stated that if they sent to a correspondence school for this same course, it would cost them at least twenty dollars. [For information on sets, see page 45.]

They were told that if they completed the course successfully, they would be given a certificate. Other appeals were also used. In fact, we "sold" the course to the people just the same as any radio sponsor sells his product. Some were skeptical, and wrote in saying, "Where is the catch?" They couldn't believe that a twenty-dollar course was being given away free. Those who were really in earnest about the study of the Bible were invited to send a card or a letter requesting enrollment for the course. Around eight hundred students were enrolled in a little more than six months.

The lessons were mailed out each week to the student, together with a form letter. This letter was designed to be a sort of "pep" letter to keep the student of good courage, to gain his confidence, and to keep him working. The student was to send in one lesson each week. Of course, if this was not done, the course was continued anyway, and no penalty was attached. He was instructed to study the lesson from the Bible until he was able to answer the test questions, then write out the answers to the questions and mail them in for correction. After the paper was corrected it was graded, the grade was recorded, and the paper was returned to the student, with appropriate notes of encouragement and help. Many of the students were so fascinated with the whole thing that they could hardly wait from one lesson to the next. They were invited to ask questions

concerning anything that was not clear to them, and care was taken to answer these as far as possible from the Bible.

Not all who enrolled completed the course. Some did not even start. We found, however, that best results are obtained when the student is made to understand clearly just what is expected of him. The following letter was sent out with the first lesson.

Important—Keep These Instructions

THE PURPOSE OF THIS BIBLE COURSE is to help you become better acquainted with your Bible. There is but one way to do this, and that is by earnest, prayerful study of the Bible itself. The Bible is God's pure Word, and is in itself a complete guide to eternal life. For this reason we want you to lay aside every other book, and study all your lessons with the Bible only. You will learn many things, and soon the Bible will become a new book to you.

THE VALUE OF THIS COURSE! If you sent to a regular correspondence school for this course in Bible, it would cost you at least twenty dollars. To you it is free. We have arranged at considerable cost to provide this Bible course of twenty-three lessons free to everyone who enrolls. We have done this because we are anxious for people to study the only Book that tells them how to live eternally. This course will make the Bible a new book to you, as it has to many others. Its spiritual and eternal values are beyond computation. We stress the value of the Bible course, because some folk think that if a thing is free, it is not worth much.

THIS IS A CORRESPONDENCE COURSE, and the conditions upon which it is sent you are two: The first is that you study the lesson itself until you have mastered it from the Bible only. The second is that after you have studied the lesson, you write out the answers to the TEST QUESTIONS at the end of each lesson (except the one, "How to Understand the Bible"). When you have written out the answers to the test questions, send them in for correction. Do this with each lesson. Your lesson will be promptly corrected and returned to you.

LESSONS WILL BE SENT YOU EACH WEEK (or month). You should plan to do one lesson each week. In this way you will keep up with your class. If you should get behind, because of sickness or for any other cause, please don't fail to write us. Remember I will not know why you are behind unless you do this. Please put your name and address at the beginning of each lesson paper.

THIS GREAT WORK IS CARRIED ON solely through the freewill gifts and offerings of our friends.

YOUR BIBLE INSTRUCTOR wants to be most helpful in all your problems. You may not have studied in this way before, or for a long time. But don't worry about that. You will surprise yourself. Write me about whatever problems you may have with your lessons. It is likely that I can help you. If you have any questions in mind as you go along, just include them with your lessons. I want to see you succeed both with this course in Bible, and in the gaining of eternal life with your family and loved ones. And so, wishing you an abundance of the Lord's blessing as you study, I am,

Sincerely yours in the Master's service,

We found that such a letter, sent out with the first lesson, impressed upon the student that he was expected to answer the test questions. We found also that it was very helpful to send out a form letter with each lesson. The people seemed to appreciate these very

much, and many would make reply to them. Best results were obtained by maintaining as constant and personal contact as possible. If a student has difficulty in getting started to answer the test questions, it is well to pay him a visit and give him some help. When he has advanced as far as the eighth, ninth, and tenth lessons, he should be visited by all means. These lessons are upon the subject of the Sabbath, and it is here that most students experience trouble. Many will drop the course at this point, sometimes returning the lessons. Others will go through to the completion, and accept the truth.

The object of a visit by the radio evangelist is not to give Bible studies (although help should be given if needed), but to make a personal contact, become acquainted with the student, and gain his confidence. Following the introductory visit, it is well to make visits every week or two. Such personal contacts must be made in order to get the student started in church attendance. It is usually best not to press the student on the point of Sabbath observance or church attendance on the occasion of early visits. These things are so very revolutionary to the thinking of many of the students that they must be brought along slowly.

The student is told that the work is supported by freewill offerings, and is invited to have a part in providing funds in order that others may benefit. And owing to the fact that he recognizes that he is getting something of real value, he feels under obligation to support the work, and usually does support it liberally. More than \$500 was received from the 800 students who enrolled. This sum was almost enough to pay all the expenses connected with the work.

The greatest difficulty we experienced was in taking care of and following up the interest. To visit eight hundred students in six months in addition to pastoral duties is a physical impossibility. We could find time to visit only two hundred of these, and many of them only once. By the time my wife or I had called on fifty or sixty students, it was time to make a second call. This accounts for the fact that our best results were obtained from the first enrollees.

Out of those whom we were able to visit, fifty-three have already been baptized, and fifty more should come in as a direct or an indirect result of the course. Twenty-five or thirty of these latter are almost ready for baptism at present. Three branch Sabbath schools have been organized, and enough believers in one town have been brought in that a small church could be organized. Many students whom we have never seen have finished their course and received their "Certificate in Bible." Many have written us that they are keeping the Sabbath.

In addition to what might be called the im-

mediate results, we are confident that the kingdom of heaven will reveal far greater results than we now know. Following are extracts from some of the many letters received:

"I have learned more from your Bible lessons than I have from all my going to Sunday school and church. God surely gets His message to us some way or other, doesn't He?"

"I liked the lessons so much, even if I did find the Bible different from what I had always believed. I had read the Bible, but had not studied it. I always thought a good person went to heaven at once, and I thought hell was a place where the wicked were tormented throughout eternity. I know different now."

"I enjoyed the Bible course more than I can tell you. It taught me many things I did not know, and has made the Bible a new book to me."

"I think your Bible course is wonderful. I have learned so many new things I never knew before. The lessons have made things so plain, and have done my husband and me a world of good."

"I have learned many new and interesting facts, such as which day is the true Sabbath, the mark of the beast, the judgment, what and where is hell, and what is the true baptism."

"These lessons were sent from God. Through them God has given me wisdom and knowledge."

We have observed that this method makes a very good quality of Seventh-day Adventist. When a person takes his own Bible and sits down in the quietness of his own home and studies the lessons, God is given the best opportunity to do His work. To sum up, we would say that the eight hundred enrollees prove that our message can be taught to people of all classes and places through the correspondence plan. The cost to the conference is small when compared with the cost of the usual method of evangelism. Radio is truly one of the world's greatest mediums for reaching the masses.

Pictures Without Electricity

By EUGENIO PLATA D., *Evangelist, Atlantic Colombia Mission, South America*

FOR more than a year I have used with excellent success an air-pressure mantle lamp for my projector, where there is no electricity. Any gasoline or kerosene lamp of 200 to 500 candle power can be used.* This lamp also furnishes ample light by which to sing. I prefer to use kerosene instead of gasoline, as the cost is less and the results are as good. With this lamp it is possible to give a lecture in any place, using just a table or a box for the stereopticon stand.

I light the lamp, and put it on the street door of a house, or hang it on a limb of a near-by tree before my meetings. This attracts the attention of the people. When I am ready to begin the meeting, I place the lamp inside the tin box behind the projector lens, and show the pictures. It is a wonder to these people who have never had an opportunity to see religious pictures. When I am through, I use it for lighting purposes. After singing a song and having prayer, I close the meeting.

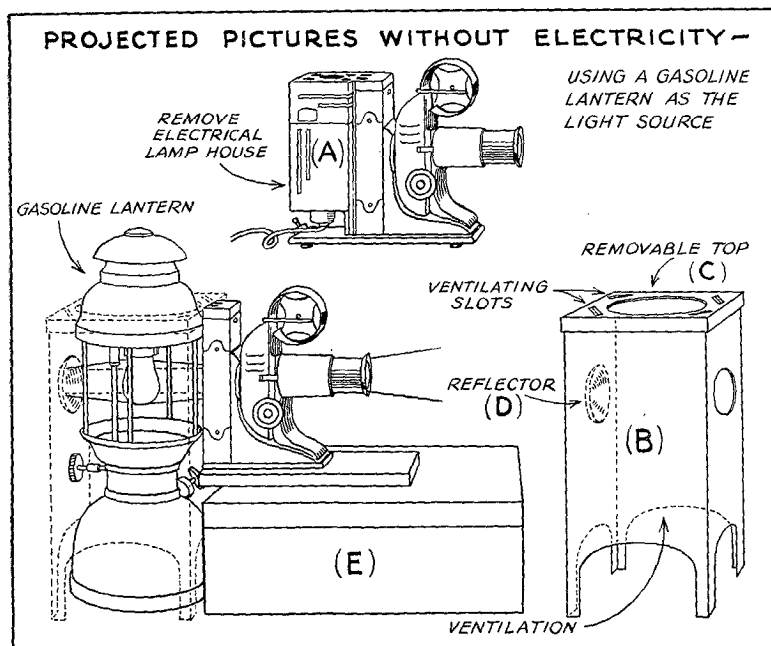
The electrical lamp house is removed from the projector. (Figure A.) The projector ought to be as close to the lamp as possible to give the best results.

The tin box (Figure B) should be high enough to stand above the globe of the lamp. The edge of the hole in the top of the tin box should be about one fourth of an inch from the lamp. This permits ventilation, thus preventing overheating

without allowing too much light to escape. The little hole in the side of the tin box should be just the size of the condensing lenses of the projector, so that all light will be directed through the lens. There should likewise be at least an inch of space between the lamp and the walls of the box, for ventilation. The top of the tin box (Figure C) should be made separate. A good reflector directly behind the lamp mantle in the back part of the tin box helps a great deal to give more brilliant projection. (Figure D.)

The cardboard box in which the lamp is

* See advertisement, page 43.



packed can be used to carry the whole outfit, and it is easily transported from one place to another, even on mule back. The carrying case for the projector can be used to raise the projector to the right height (Figure E), and if necessary a small piece of wood with two little metal pieces can be used to raise it so that the lens is in perfect alignment with the light source. This is very important, as improper placing of the lens with relation to the lamp, be it ever so slightly out of adjustment, will materially reduce the illumination on the screen.

I can heartily recommend this plan to anyone who wants to give illustrated lectures in out-of-the-way places where there are no electric lights.

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Emmanuel Missionary College, Michigan

¶ THE activities of the ministerial department of Emmanuel Missionary College center in the seminar, which meets every Friday evening in the boys' assembly hall. This work is directed by a committee which consists of the officers of the seminar and the head of the department of religion. The services are conducted after the order of a public effort for non-Adventists. The committee lists the subjects in the order of a series of meetings, and asks different members of the ministerial classes to speak on the topics suggested. This gives each of those who are preparing for the ministry an opportunity to present the doctrines as he would to an outside audience.

After the topic is presented, one of the students leads out in discussing the presentation, and time is given for several others to take part in a friendly, constructive criticism, which is concluded by the faculty sponsor. This method develops a keen interest in the meetings, and many students who are not majoring in theology are thus given an opportunity to hear the doctrines of the message again, and suggestions regarding how they should be presented.

Besides the work of the seminar, students of upper-division standing have opportunity to preach in near-by churches from Sabbath to Sabbath. We supply such help regularly to eleven churches which have no pastors and are glad for ministerial help. Usually two young men are appointed to each church, and each serves on alternate Sabbaths. This work is carried on under the direction of the theological department, giving the students valuable experience in church work.

These activities are supplemented by direct missionary work for non-Adventists. Some of our students have been conducting Bible

studies and cottage meetings in near-by towns. Thus far, three such efforts have been under way. These efforts are preceded by a campaign of literature distribution, in which many students take part.

Our largest public effort this year has been a series of Sunday night meetings in Niles, conducted by members of the senior class under the leadership of Paul Jackson, pastor of the class. Early in the school year about 1,500 copies of Good News were distributed each week, preparatory to the effort. Preaching services began on October 13 with about two hundred in attendance. The attendance and interest thus far have been encouraging.

After twelve of these Sunday evening services, Mr. Jackson changed the order of the meetings. He announced that the meetings would be continued as Bible schools in private homes, and asked for an expression of interest. Out of a congregation of about one hundred twenty-five, nearly fifty signed the enrollment cards as members of these schools. They have been organized into two groups, and meet weekly in homes volunteered for the purpose. One of these classes is conducted by Mr. Jackson and the other by John Miklos, who has been serving as chorister and director of general activities. As a result of the effort thus far, ten have already accepted the message as far as it has been presented, and are now keeping the Sabbath with God's remnant church.

W. E. STRAW.

Southern Junior College, Tennessee

¶ We have organized a very active ministerial association here at Southern Junior College, under the name of "Heralds of Prophecy." There are considerably more than forty members in this group, and everyone is very active in some phase of evangelistic work. At the present time, the Heralds of Prophecy are supplying speakers for six Seventh-day Adventist churches in our surrounding country. We not only supply speakers, but we send out fully equipped teams that consist of a speaker and assistants, and use specially prepared appropriate music.

We are receiving most enthusiastic appreciation from the churches in which these students are working. Besides the work carried on in these churches, we have two or three cottage meetings now in operation, and regular weekly meetings are held. Then in one village we are carrying on extensive distribution of literature, following the Bible School of Evangelism method. In the early part of the year we conducted a theater effort in the village of Ringgold, Georgia, about twelve miles from the college. This also was conducted with much success, our attendance at the meetings being considerably more than two hundred. The members of our Heralds of Prophecy group also participate in the spiritual activities of the college.

P. E. QUIMBY.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

This Forum, dedicated to the exchange of candid worker opinion on ministerial methods and problems—though not designed for the debate of controversial theological questions—reflects the personal views of the respective writers, and not necessarily those of this journal or of the denomination at large. Contributions should not exceed 500 words, and are expected to conform to the recognized amenities of the Christian platform. The editors reserve the right of excluding presentations failing to observe such principles. Contributions of value are invited for these columns.

Place of the Scripture Lesson

EDITOR, THE MINISTRY:

The prophet Amos declared, "Behold, the days come, saith the Lord God, that I will send a famine in the land . . . of hearing the words of the Lord." Did you ever think that the days in which we are living may be the days foretold? Have you ever asked visiting workers who were to speak for you the question, "What is your Scripture lesson for the Sabbath service?" and received the reply that they had none? Have you done this time after time over a period of years with the same results? Personally, when I visit a church of another denomination I greatly enjoy their Scripture readings. The Bible was hidden away during the Dark Ages. When it was read, people heard it with the deepest joy. Why should it be less appreciated today?

The Lord said through Isaiah: "My word . . . shall not return unto Me void." Then why should we ostracize it by excluding it from a prominent place in the hour of worship? Some men feel that they quote sufficiently from the Word during the sermon. But we are often surprised to note that quotations from extraneous sources are used more frequently and stressed more earnestly than Bible texts.

Nehemiah records: "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading;" but not all today read selections from the Bible intelligently and reverently. It is surprising how many words are mispronounced. Comparatively few readers place emphasis on the proper words, or give the appropriate inflection to intelligently convey the proper meaning. And many fail to read with distinct utterance, placing the tones properly. Is this why many ministers have eliminated the Sabbath Scripture reading?

I fear that we are making a grievous mistake, if not indeed committing a sin, in thus hiding God's word from the people. A few years ago in an Eastern city, a theater was filled each Sunday night to hear this message. The evangelist read a portion of God's word, plainly, distinctly, at the opening of each service. Some of us wondered, at the time, if that were wise, but God's Spirit drove home the Word read, and a large proportion of those baptized have remained true to the message.

From Luke 4:16, 17, we note that Jesus read a Scripture lesson before He preached at Nazareth. He evidently had confidence in His word. The Master set a good example for the preachers of today.

"As an educating power, the Bible is without a rival."—*"Testimonies," Vol. V, p. 24.*

"The banner of truth and religious liberty which these Reformers held aloft, has in this last conflict been committed to us. . . . We are to receive God's word as supreme authority."—*Id., Vol. VI, p. 402.*

"Are we in this last conflict of the great controversy as faithful to our trust as were the early Reformers to theirs?"—*Id., p. 403.*

(For further study read "Testimonies to Ministers," p. 340, "Prophecy and Kings," p. 626, "Gospel Workers," p. 250, "Testimonies," Vol. V, p. 84.)

Is there not danger that in crowding out God's word from its place in the Sabbath service and in the Sabbath school, we are losing our claim of being the people of the Book? Why not come back, brethren, to the reading of the Bible in our churches?

H. A. VANDEMAN. [Pastor,
Minneapolis, Minnesota.]

Informal Radio Discussions

EDITOR, THE MINISTRY:

As one hears the varied types of radio programs that enter the millions of homes these days, he cannot avoid being impressed with the effectiveness of this source of information, both as to its value in publicity and general information, and the dissemination of knowledge and propaganda. One program that particularly impresses me as having merit for use in our work is the discussions or dialogues of the Northwestern University in Chicago. This feature program lends itself admirably for adoption by our workers.

The program is carried on as an impromptu discussion on some subject by two people. In putting the feature on the air, our evangelist would be accompanied by an assistant. The assistant would ask the questions, and the evangelist would answer. It would seem that great care should be exercised so that neither the question nor the answer be too long or comprehensive. Sufficient time should be taken, however, to give the radio audience a clear understanding of the subject, in as brief an answer as possible, thus saving valuable time. This means boiling down both questions and answers to a fine point of consistency.

Both the evangelist and his assistant should have a good radio voice or tone, with studied and proper inflection, modulation, accent, and acceleration or retardation, in order to secure the best effect and promote a desire both to listen to the program and to accept the presentation.

In planning a series of programs such as this, one could list the subjects in their proper order or sequence. Possibly on some important subject such as the Sabbath, the coming of the Lord, or the signs of the times, it might be necessary to continue the subject for two or three programs. Because of the value of the time and the nature of the program, it might not even be necessary to consume time with an opening song or a benediction, but the hour might be made one of a purely question-and-answer nature.

The radio announcer would of course introduce and close the program, his remarks having been prepared by the evangelist. Following the introduction, the discussion would begin. It might be somewhat as follows:

EVANGELIST: "Our question is an interesting one today, Mr. Blank."

ASSISTANT: "Yes, Mr. Blank, our radio audience seems to be much interested in this particular subject, as indicated by their questions."

EVANGELIST: "Let us go as far as we can in satisfying the quest of our radio friends. What is your question?"

ASSISTANT: "Where do you people get your denominational name?"

EVANGELIST: "We are called Seventh-day Adventists because of the two leading characteristics of our belief: because we observe the seventh day of the week as the Sabbath, and because we believe in the near second coming of Christ." [Etc., etc.]

This is an example of how the various subjects could be developed. Invitations could be extended each evening for questions to be sent in. These questions would not necessarily be answered at the next broadcast. It could be explained that they would be allowed to accumulate for a few weeks until there was a sufficient number of inquiries for a program to be devoted to a specific subject. This would serve to tie the audience to the program, and develop a continuity of interest.

There are many names that could be used for programs of this type. A few suggestions are offered herewith for suitable names: "The Informant," "The Hour of Quest," "Queries," "The Hour of Questions," "The Seekers' Hour," "The Interrogator's Hour," "Hour of Tidings," "The Exchange Hour," "The Challenge." Some of these titles may already be in radio use. It would seem advisable and of inestimable value if a title could be adopted that could be used throughout the entire field, giving the program an identification and a uniformity that would easily be recognized by the radio audience in case they move from one locality to another.

G. C. HOSKIN. [General Transportation Agent of the General Conference.]

Dangers That Threaten the Church

EDITOR, THE MINISTRY:

A mighty work confronts the Seventh-day Adventist Church. An entire world must be warned within the limits of a generation. A full and well-balanced program is imperative. But the red flag of warning should be flown to advise of positive dangers on certain occasions and in certain attitudes. In the urgency and pressure of necessary planning and multiplying ideas, Israel's history could be repeated in part or in whole, imposing "heavy burdens and grievous to be borne."

There is a tendency in human nature to let zeal outrun knowledge, and to let passing plans and policies eclipse eternal imperatives and realities. There is danger that after an excellent recommendation and plan has been put into operation and gained favor and success, it may assume proportions apparently equal to a "Thus saith the Lord."

Recently when I was connected with a certain church, I found to my joy that a very complete supply of *Workers, Gazettes, Youth's Instructors*, and tracts were available for every member of the congregation. But shortly a business meeting was called to finish up the year's business and to make plans for the coming year. The treasurer's report showed that a heavy literature bill was charged to the church. No money was in the treasury, and the Book and Bible House was naturally restive to get its books closed on time. The worker responsible had used high-pressure methods, reported astounding success, and had a feather in his cap. But the worker who followed had to sweat in order to raise the money to pay for it all.

It is indisputably imperative that we get our publications into the hands of our people, both for their own use and for distribution among the people. But the Spirit of prophecy counsels that we should avoid debt as the leprosy. In some cases of verified history, high-pressure methods have been applied to congregations—and that even on the holy Sabbath day—and many books and periodicals placed in the homes and the churches on the popular installment plan, that seriously embarrassed and discouraged individuals and congregations. Trust and confidence on the part of our people in our workers is a priceless treasure, and should not be tampered with.

The Week of Sacrifice is beyond any doubt a worthy and proper measure, but it is not a command of God set forth in the Bible. As a purely voluntary act, such giving is blessed of Heaven. It reacts for good on the giver, and souls rejoice in the salvation of the Lord throughout the gift. But as a tax or a requirement, either from worker or from layman, it would assume an iniquitous and pharisaical aspect. The only specified amount that can be

taught as binding on the Christian is the tithe. Offerings, which God certainly claims, have never been specified as to amount or percentage. They are entirely voluntary, and must in every case be left to the free, individual judgment and conscience of the Christian, whether worker or layman. Definite suggestions are always right and helpful. I have often been helped to make right decisions through concrete suggestions. But never does God warrant, authorize, or justify any pressure, censure, or condemnation against the one who does not, or cannot, give.

Harvest Ingathering is an excellent work. The fruit proves the tree to be good. There can be nothing wrong with Harvest Ingathering when it is properly conducted. It would be inspiring to see every member of the universal church doing something in this campaign. However, there is no command of God regarding the Harvest Ingathering, and it should not be used as a yardstick to measure love to God or man, or one's loyalty to this cause. No one should be judged as out of harmony with God or the organization, if for lack of time or ability, or for conscientious reasons, he does not do as do others in the yearly campaign.

The person who does not take a leading part in Ingathering should not be made to feel inferior, and the one who does take part must not assume the "holier than thou" attitude. I personally know some godly people, both workers and laymen, who have sincere conscientious scruples against certain features of the present plan of Harvest Ingathering. They surely ought to be respected within a church that is the foremost champion of liberty of speech, press, and conscience. It would be a spectacle for men and angels to behold a denial of fundamental liberty of conscience within a church that advocates liberty for all. There are instances in which conscientious objectors to some recommendations have been made to feel unclean among their brethren.

No stronger argument could be advanced against any of these good, but secondary, plans than for those responsible for them to assume a legalistic and judicial spirit in making them a test of loyalty or of doctrine. Even the faintest idea of formulating a new set of ceremonial laws should be avoided. We should use the Bible, and the Bible only, as the final, supreme, and only rule of faith and practice. A communion of free men, individually led by the Spirit of God, each one giving an intelligent and voluntary reason for the hope that is within him, constrained by love always, never regimented or molded by human standards, will work together in God's way. If we have union in Bible fundamentals, and love, charity, and broad-mindedness in secondary considerations, the work will be gloriously finished in a spirit of democracy and free choice.

A. E. HAGEN [Minister, Norfolk, Nebr.]

BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

The Projector in Cottage Meetings

By IRENE B. ANDERSON, *Bible Worker,*
Sacramento, California

IN general, people are "picture-minded" today. While there is nothing that can compare with the study of the Bible, where each person looks up the text for himself, still there are times when the projector accomplishes great good. I have found that it affords a fine opportunity to gather the whole family together in evening cottage meetings. Men who would not sit down and study the Bible are usually willing to look at the pictures. The children are delighted with the plan, and lessons are deeply impressed upon their young minds. They love to sing our gospel songs, and look forward to my coming.

I use the double-frame slides. I find them more satisfactory than the films, as then I can change my studies as I see fit. One of my readers gave me a color camera, and I am able to get some very beautiful pictures in color. I am now working on a set especially for children.

The people soon become interested, and after we have shown the pictures, we open our Bibles and look up some additional texts. Then before leaving, I give them a tract which deals with the subject that has been presented. Many times the father of the family, who feels that the pictures are really for the children and that no one is trying to win him, finally becomes interested and is won for the truth.

I often use the projector for a review of what has been presented. When studying with interested people, after using our Bibles for two or three studies, I set up the projector and review what we have gone over. I find that the pictures impress the texts more fully on the mind.

The projector has proved to be especially helpful in dealing with Catholics. They are accustomed to pictures, and are more easily interested in this way. I have been studying with a Greek Catholic woman, and although she had come to enjoy the study of the Bible with me, it was really the projector pictures that made the deep impression upon her mind.

When we come into a home with screen and machine, and see how the whole family welcomes us—the older ones setting up the machine and sometimes running it—all anxious to see what is coming, we offer up a little prayer of thankfulness that someone devised such an effective means for presenting the gospel.

One distinct advantage of the projector is
—Please turn to page 46

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy From 1844 to 1855

IV. THE SABBATH CONFERENCES OF 1848

By ARTHUR L. WHITE, *Secretary of the Ellen G. White Publications*

IT is important to keep in mind the fact that during the formative period of our work, 1844-1855, the pioneers did not have the benefit of church or denominational organization, that there was as yet no system of financial support to maintain the work, and that there were no publications to steady and unify the teachings and manner of labor. They were bound together by two strong ties—the experience through which they had passed in the great advent movement, and their continuing confidence in the soon coming of Christ. They were motivated by a firm determination to hold fast their confidence in God's divine leadership, and, as far as possible, to reestablish that confidence in the hearts of their former Adventist brethren.

Great lines of truth were gradually unfolding before them, and they, in turn, were proclaiming these truths to others. The venerable Elder Joseph Bates in New England was leading out in teaching the Sabbath truth. Hiram Edson and his associates in western New York had discovered and were proclaiming the sanctuary truth. To Ellen Harmon White, in Maine, divine revelations were imparted, which established confidence in God's leadership in the advent movement. There were also visions that met errors and fanaticisms, and others that confirmed and enriched the foundational doctrinal points. Now the time had come for the convergence of these truths into one body of doctrine.

This was brought about in 1848, through a series of Sabbath conferences. Five in all were held. At the earlier of these, the doctrines were clarified and bound together as a unit of truth; the later conferences served largely as teaching and unifying agencies.

Five Sabbath Conferences of 1848

1. *Rocky Hill, Conn., April 20-24, Albert Belden's house.* ("Life Sketches," p. 108.) Attendance, fifty. Leading workers present: Bates, Gurney, Chamberlain, James and Ellen White. "Brother Bates' principal subject was the commandments." "Entrance to 'life' was by keeping the commandments, and to break them was sure 'death.'"—*James White Letter, April 27, 1848.* (Record Book I, p. 9.)

2. *Volney, N.Y., beginning Aug. 18, 1848, Brother Arnold's barn.* ("Spiritual Gifts," Vol. II, p. 97.) Attendance, thirty-five. Leading

workers present: Bates, Chamberlain, Gurney, Edson, James and Ellen White. Principal subjects: "Brother Bates preached the Sabbath to them with strong argument." "My principal message was on Matthew 25:1-11."—*James White Letter, Aug. 26, 1848.* (Record Book I, p. 18.)

3. *Port Gibson, N.Y., Aug. 27, 28, Hiram Edson's barn.* (James White Letter, Aug. 26, 1848; Record Book I, p. 19.) ("Spiritual Gifts," Vol. II, p. 99.)

4. *Rocky Hill, Conn., Sept. 8, 9.* (James White Letter, Aug. 26, 1848; Record Book I, p. 22.)

5. *Topsham, Maine, Oct. 20-22, Brother Howland's house.* Workers expected: Bates, Gurney, Nichols, James and Ellen White. (James White Letter, Oct. 2, 1848; Record Book I, p. 24.)

HOW THE DOCTRINES WERE ESTABLISHED.—Those who had been led by Bible study to certain doctrinal conclusions, presented their findings to the group of workers at these conferences. They were united on some points, but on others they at first held widely divergent views. At one of the earlier meetings, "hardly two agreed. Each was strenuous for his views."—"Spiritual Gifts," Vol. II, p. 97. At these conferences, the distinctive doctrines were restudied, and the several points of truth were formed into one unified belief. It was here that the foundations of Seventh-day Adventist doctrine were laid. And here again, God used the Spirit of prophecy to protect and lead His people, through giving one or two visions at each of the conferences. These visions, however, did not constitute a substitute for Bible study. Ellen White wrote of this experience in 1903.

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word.

"Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we

No after suppositions, contrary to the light God has given, are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as the foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. . . .

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God."—*E. G. White Letter 329, 1905.* ("Counsels to Editors," p. 20.)

WHAT CONSTITUTES "PRESENT TRUTH."—A careful study of documents of the time reveals what was denominated "present truth" in this formative period. It did not, as some have thought, embrace the wealth of prophetic interpretation, details of which were unfolded during the ensuing two or three decades, but was made up of vital "essentials," "pillars," "foundations." These may be listed as:

1. The second advent expectation.
2. The binding claims of the seventh-day Sabbath.
3. The third angel's message in its fullness, in correct relationship to the first and second angels' messages.
4. The ministry of Christ in the heavenly sanctuary, which ministry would cease not long before the second advent (with emphasis on the work beginning the tenth day of the seventh month, 1844).
5. Nonimmortality of the soul.

These structural doctrines formed the "firm platform" which, in 1858, was described by Ellen White, upon which "nearly all stood firm." ("Early Writings," p. 259.) These constituted the "landmarks" enumerated by Ellen White thirty years later in connection with a discussion in which some wished to include minor points that were then being considered:

"There was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. . . . They had perverted ideas of what constituted the old landmarks.

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.' One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more than can come under the head of the old landmarks."—*E. G. White MS 13, 1889.* ("Counsels to Editors," pp. 21, 22.)

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

❧ Convictions of a young minister regarding

Preparing and Delivering Sermons

By M. K. ECKENROTH, Minister,
Indiana Conference

IN considering the topic, How to Prepare and Deliver an Evangelistic Sermon, I shall draw most widely from the experiences of Jesus, the great Master Evangelist. Jesus set the standard. He led the way. And it is His way that will still command the respect of the throngs. Twenty centuries have failed to produce more efficient methods. Jesus was the greatest of all evangelists. The poorest of all heard Him gladly, while the greatest thinkers of His time were moved by His message. He put His words in the simplest and most easily understood form, even though He dealt with the most profound truths of life and death, time and eternity. He was a teacher of little children, One whose gracious words gripped and held multitudes in silent, absorbed attention.

Jesus was always earnest, and sometimes profoundly impassioned. There was no levity in His manner, no trifling with great subjects. He sometimes used irony, but in this He never offended His audience. Probably the most notable method He employed was the method of conversation. This method indicates the basis of the popularity of Jesus. His forceful delivery was appealing, personal, and conversational. He was the master of His audiences.

In order to produce a sermon of conviction, the evangelist must just as positively and definitely feel His call to the work as did Jesus. The words He gave were not His own. They were God's. He was not an extremist. He never based His sermons upon the sensational. They were timely, and were drawn from the situations around Him, but they were never unbalanced, prosy, or stiff. His appeals were always compassionate. He threw His entire life into His sermon. He was entirely free from fear. In every one of His sermons He presented the details of life that He keenly observed. From these observations He drew His illustrations. This is the Master's method of producing soul-winning sermons.

In His sermons Jesus displayed an amazing imagination. They were vivid in context, sublime in adaptation. He was no idle dreamer, but displayed very practical conceptions. Jesus was always positive, never doubtful. He did not "suppose." He knew!

In order to save a soul, we must have a burden for it. Men can tell at once if the evangelist is genuinely in earnest concerning their

salvation. Christ's interest in men was a consuming passion. He was sincerely interested in those for whom He labored. His appeals were heart stirring. He was intensely personal, and deeply sympathetic to every appeal. Weary, sinful, oppressed souls knew that His sermon was intended for them.

How I would that I could have heard Him preach! His sermons contained infinite tenderness and love, and that is the real secret of the preparation and delivery of an evangelistic sermon. All of us underevangelists would go far today if we would strive to acquire His gentleness of persuasive speech. Such must come from a truly gentle heart. The prime essential, then, of all evangelistic work today, which is to be modeled after His divine example, is that the heart and the life be completely surrendered to Him and fully controlled by Him.

We must seek earnestly for the simplicity and clearness which characterized all that Jesus said. If we would win men to God's truth today, we must give our message clearly and with definite power. The evangelistic sermon must adhere to the laws of clarity and unity. There must be no distracting doubts, no confusing theories, no foggy speculation. There is no style of evangelistic preaching more effective than that of simplicity. In making up the sermon, it is always advisable to avoid quoting long passages. Jesus made short sword thrusts with pointed verses. He looked to the word of God for His source.

What the preacher is will always influence his ministry. If the preacher's experience is dynamic, his preaching will be dynamic. The directness of Jesus was a most valuable asset. His sermons were direct, and did not ramble. The most effective sermon to the congregation is the one that the evangelist has already preached to himself. Let us linger with our message until it becomes ours in living experience. We will then move men Godward as did Jesus.

The evangelist should never become content with his present acquirements. He should never rest in his efforts to learn and use the very best methods of reproducing his message in the lives of his hearers. No preacher has the right to allow his own personal idiosyncrasies and repulsive habits to impair the effect of a message which comes from God. The evangelistic sermon must be true and coherent, a perfect rendition of God's message, simply but passionately delivered. We are not wandering in the mists of doubt. We are not confused with uncertainties and questionings. We have a message to give. The man must be secondary. Humanity soon wears out, but the message will endure.

In presenting our evangelistic sermon, we should never overlook the powerful appeal of curiosity. Jesus most aptly used this method. This is one element that secures attention.

Arouse curiosity with the very first word. Attention is held by plain statements, an uncompromising attitude, and words of authority. The most appealing attention-provoker is the evangelist's own personality. One who is vague in speech and imprudent in action will find difficulty in holding the confidence of the masses.

Another method of holding attention is to use striking figures of speech. Obvious analogies are bound to produce interest. As an illustration, Jesus spoke of prophets in sheep's clothing, but with hearts as ravening wolves. The evangelist who can express truth in clear, straightforward, beautiful language has a great advantage over the evangelist who cannot. The successful evangelist will use illustrations drawn from surrounding instances that the people understand. He will be loath to use "book" illustrations. Good illustrations are the leaven in a sermon that is well prepared, and an invaluable aid. Knowledge that is fresh, inclusive, systematic, and clearly conceived, gives evangelistic power to its possessor.

IN considering the question, "How are we to start the sermon?" the best answer can be found in the answer to the question, "How did Jesus start His sermons?" He always began His presentation by talking about subjects in which His hearers were already interested. As a series of meetings progresses, this interest must be stimulated and fostered by arousing curiosity.

We hear much today of visual education. Jesus made constant use of this art. He did not confine all His illustration to word pictures. He used object lessons. When asked about tribute money, He immediately illustrated it by a coin. When speaking of lilies, He was in the midst of a field. Jesus was very dramatic in the use of visual education. Through visual illustrations He sought to impress solemn things on the church, and make available truths that were too deep for man to understand in any other way.

One of the most successful methods that Jesus employed in His ministry was the question-and-answer method. His questions went right to the heart of things. "Why call ye Me, Lord, Lord, and do not the things which I say?" When Jesus preached an evangelistic sermon, He did not assume an attitude of "Take it or leave it," but wrought a wonderfully forceful appeal at the conclusion. He pleaded for the acceptance of His truth. He appealed with mingled admonitions and warnings, rewards and punishments. The sermon on the mount, for example, closes with a most solemn appeal. It is clear that a successful evangelistic sermon must contain more than the presentation of spiritual truths. It must contain the elements of warning, with most earnest appeal and persuasion.

When we preach, we ought to speak clearly and distinctly. Our enunciation must be clear, with every word pronounced so that our listeners will not need to guess what we are saying. We ought to avoid a faulty pronunciation of the vowels. It is easier to use the vowel sounds correctly than it is to make the consonants understood. There must be a proper use of the vowels, and a distinct articulation of the consonants in each word, if we expect our congregation to understand. Sometimes we may speak too rapidly, or our sermon may be too long. It is imperative that a man speak deliberately, and with deep feeling. Much energy is wasted, and the ultimate appeal often fails, because men do not understand us.

It is most unfortunate when the evangelist stands before the people and apologizes for physical disabilities. Why should one ask a congregation to sit and listen to a man preach who publicly confesses that he is not qualified to preach? No man ought ever to speak unless he has qualified himself by preparation, physically as well as intellectually. If we tell the congregation we have failed to qualify for the service, they lose respect for us. For another thing, it is not well to assume a ministerial twang, a sepulchral tone, when one begins to speak. Be yourself. Don't adopt a pious tone. At one time it may have been popular, but it is not considered in good taste now. Never fall into the habit of speaking in a monotone. This is a decided disadvantage to an evangelistic sermon.

Never mimic another man, or imitate a human being. No matter how eloquent or how great another speaker may be, do not try to imitate him. Regard him as a worthy model, but do not try to be like him. Do not use his flowery words and eloquent figures. Be perfectly natural. Do not use the word "cataclysm," unless it fits in properly and naturally. If it doesn't come naturally, then the word "flood" will do just as well. Avoid an undue display of gestures. Let gestures come spontaneously with the sermon.

After we have prepared our sermon, its power depends largely on our delivery. We have prayed that we might choose the right text and the right material. Now the crucial hour comes—the delivery of the sermon. Let us put ourselves into it with faith and consuming zeal, and speak for God, focusing all we have done in a lifetime into the effort.

Do not become discouraged in your work. You may have Pilate and Herod, Annas and Caiaphas, all combined against you, and Judas standing by you ready to sell you for a few pieces of silver. You may wonder why all these things come upon you. Can you not see that the whole thing is brought about through the craft of the devil, to draw you off from your work and hinder your obedience to God? Keep about your work. Do not flinch because the lion roars. Do not stop to stone

the devil's dogs, or fritter away your time chasing the devil's rabbits. Let liars lie, sectarians quarrel, corporations resolve, editors publish. But see to it that nothing hinders you from fulfilling the work God has given you.
—Please turn to page 46

The Threefold Message (Sermon Outline)

By C. S. PROUT, *Pastor, Temple Church, New York City*

- I. TEXT: 2 Peter 1:10.
- II. INTRODUCTION.
 1. Our world is passing through the crisis period of the ages.
 2. Has God a remedy, a solution?
 3. Is the church awake to the hour?
- III. Discovered, a threefold message from God for a distressed world.
 1. During previous periods of crises God has had a people ready with a remedy.
 - a. The antediluvian age. Conditions existing and the message.
 - b. The first advent, messengers and messages were ready. The heralds understood the prophecies, but the professed church slumbered on.
 2. We have come to the world's most stupendous crisis.
 - a. Christ foretold the day. Luke 21: 25, 26.
 - b. Paul predicted that a people would be ready. 1 Thess. 5:4, 5.
 - c. The advent predicted as the consummation of all things. Isa. 26:21; Rev. 14:14.
 3. The startling messages which prepare the world for His coming. Rev. 14: 6-12.
 - a. The first angel's message.
 - (1) Not in Paul's day, or in Martin Luther's.
 - (2) The time discovered.
 - (3) Explain and analyze.
 - b. The second angel's message. Explain and analyze.
 - c. The third angel's message. Explain and analyze.
 - d. These messages develop the remnant church.
- IV. The platform of truth upon which the remnant church is built. Rev. 12:17.
 1. The patience of the saints.
 2. The commandments of God.
 3. The faith of Jesus.
 4. Spirit of prophecy.
- V. CONCLUSION AND APPEAL: Seventh-day Adventists named as the only people who meet these requirements, and on time in the world of events. Be ready.
(NOTE: "The Three Messages" found in "Gospel in Song," page 186, may be used as a poem or a song to accompany the sermon. The words appear on page 44.)



EVALUATING MANUSCRIPTS for the ASSOCIATION

Editorial Policies and Safeguarding Provisions

OCCASIONALLY MINISTRY readers and followers of the Ministerial Reading Course ask how articles and book manuscripts received in this office are evaluated, selected, and safeguarded. We are always glad to respond, setting forth the principles that guide us and our special counselors. It occurs to us that these principles may be of interest to many of our readers. Accordingly, we here reproduce the sheet that, in mimeograph form, accompanies manuscripts to Association consultants who give us expert counsel in the field of their specialty—scientific, archeological, historical, Biblical language, etc. Every reasonable effort is made for the protection of writers, readers, editors, and the denomination that sponsors these Association publications. The constant succession of commendations for the resultant product causes us to feel that the results justify the careful effort put forth.

In a professional journal such as *THE MINISTRY*, with a world-wide circulation, extraordinary safeguards must be taken to ensure the accuracy and the dependability of its articles that are gleaned from an exceptionally wide range of writers—more than 200 each year. This journal does not deal with the relatively simple reports of evangelistic and missionary progress in homeland and mission field. Nor does it confine its message merely to new methods of work—evangelistic, pastoral, and mission—but it enters somewhat technical areas and the exacting fields of research.

Because of this fact, *THE MINISTRY* editor has for years followed the policy of placing with specialists in the field involved, manuscripts that have a decided technical bearing. A group of approximately a score of experts constitute our appreciated counselors—historians, scientists, language teachers, physicians, businessmen, veteran missionaries, executives, evangelists, pastors, Bible workers, gospel musicians, editors, and publishers. From these consultants invaluable counsel is received concerning such manuscripts as may be in question, and this counsel materially aids the editor as well as strengthens and safeguards "the worker's own journal."

Believing that *MINISTRY* readers—and especially its contributors—would appreciate seeing just what guiding principles are placed with these special readers to shape their work

for us, we take the liberty of reproducing them here. Many a manuscript is salvaged because of this painstaking procedure that, were it accepted or rejected solely upon its original form, would have to be returned to the author with regrets—the usual procedure with a purely literary journal. But for the sake of a wide constituency of contributors, and for the development of better and more effective writers for the public, as well as the denominational press, this more laborious, exacting method is employed. Here follow the guiding principles:

**When You Evaluate a Manuscript—
A Quartet of Guiding Principles**

1. **EVALUATE PUBLICATION VALUES.**—Read manuscript through, first of all, to determine whether it is obviously *possible* or *impossible* of publication. That is, whether, viewed as a whole, it has a point and a purpose that, with proper adjustment, would make it appropriate and helpful for use; or whether, because of subject matter, treatment, or thought content, it is clearly unworthy, unsuitable, unsafe, or pointless. Do not evaluate simply or even chiefly upon spelling, grammar, punctuation, or sentence construction. These details are easily adjusted by copy editor and proofreader if the manuscript has intrinsic merit and message. Determine availability by the larger considerations.

2. **NOTE MAJOR ADJUSTMENTS NECESSARY.**—If deemed suitable for use, note any major adjustments that are obviously necessary—rearrangement for logical sequence, eliminations of unnecessary or irrelevant matter, suggested changes for clarity, or additions to round out the treatment and to make the most of the presentation.

3. **NOTE FACTUAL INACCURACIES.**—Note misstatements of fact—Biblical, theological, historical, scientific, etymological, or technical—and misquotations or distortions of thought, marking suggestions directly onto copy. Make note of any so-called "authorities" cited that may be worthless because without standing, or for those that may have become antiquated because of more recent and exact findings that set aside such earlier statements, as for example in the field of Biblical archeology.

4. **NOTE TECHNICAL INFELICITIES.**—Feel free to note, if desired—and also directly on the

copy—any technical mistakes you may observe in passing, such as misspellings, overrepetition of words and phrases, infelicitous words or expressions, extraneous thoughts that only complicate and confuse, and insert qualifying or safeguarding words or phrases that may be needed.

TO OUR READERS AND CONSULTANTS.—Your suggestions will be regarded as confidential; so be faithful and fearless. We never make material changes in a manuscript without consulting the author before printing, and never put into his article thoughts not already there without first securing his consent. Neither do we eliminate where the omission alters the sense, without proper arrangement with the writer. A carbon copy is usually supplied the author for "O.K." and release whenever major adjustments are deemed necessary. Through the cooperation of our readers and advisors, the interests of the cause are thus safeguarded, and the printed product, as released through the medium of the Ministerial Association, is strengthened and made to count for the most in serving the worker body of the advent movement—which, after all, largely molds the concepts of the membership.

WE THANK YOU FOR YOUR COOPERATION.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

Book Reviews

Pleading With Men, Adam W. Burnet (Musson, Toronto), 1935. 189 pages. \$1.50.

This is a book compiled from lectures given to theological students of New College, Edinburgh. The author, from his pastoral life in Scotland, has drawn many rich lessons that are of great value to all those who are engaged in the most important work of soul winning. Pleading with God for men, and pleading with men for God, is the central theme of the work.

The first section deals with the value of united prayer and the pentecostal power that descends upon those who, in perfect unity, implore the Lord's guidance and help. Doctor Burnet speaks of the church as a union of hearts in union with God. This was best illustrated in the early church, but must have a revival today. "Nothing is more calculated to help the church of these days to the restoring of her soul, and thereby to a vast reinforcement of her power, than that she should go back and learn from her childhood."

Another section of the book deals with the preparation of the sermon. The author shows that solid work and clear thinking must not be spared. There is necessity for careful and consistent study; but above all the preacher must see to it that Christ is the central theme

in every sermon. Do not think that always striving for this objective will restrict or cramp you. It is through that "strait gate" that every sermon, like yourself, will enter into life.

The final lecture is on ministers' platform manners and sermon delivery. The beauty and genius of your mother tongue should grace the presentation of every sermon. There must be a feeling for fine and true expression. The voice should be cultivated, so that the sacred truth will not be marred by faulty presentation.

After reading this book, we are led to say that nothing less than the dedication of all our faculties and powers to our high calling is worthy of the ministry of God.

W. G. C. MURDOCH. [President, Newbold College, England.]

The Shepherd and His Sheep, a study of the twenty-third psalm, J. Walter Rich. Review and Herald, Takoma Park, D.C., 1938. 255 pages, \$1.50.

This is a treatise on the twenty-third psalm which has a special appeal to every truth-loving Christian. It links in a wonderful way the devotional with the doctrinal aspects of the word of God. Situated as the psalm is, between the psalm of the cross and the psalm of glory, it is, the writer stresses, the pastureland for the people of God, the fertile valley that supplies sustenance for every need, and affords protection from danger and trial.

In the wealth of inspiration from this little book, one is brought to the contemplation of the fact that the Creator and upholder of all things is the provider of our every need. The Good Shepherd, who directs the path into the barren hills of some fiery temptation, is the One who leadeth into the "green pasture" experience, where one is made to lie down in contemplation of God's goodness, and who, in the midst of the unpleasant and disagreeable, giveth refreshment and enrichment to the spiritual life.

As one reads he is inspired with the thought that the Good Shepherd never leads where the sheep cannot follow. With Him in control and leading the way, we may climb the heights or walk in the vale. The presence of the Shepherd takes away all fear; but the sheep are not following His lead unless they go where He leads.

He not only esteems us highly, turning life into a feast, with us as the guests and Himself as the host, but He greets us with the anointing oil which sends us forth as a light to the world, with power to meet the enemy of souls. The spread table supplies the strength, and the anointing equips for service. Our cup brims over with joy because He leads us into the fold of safety where we shall "dwell in the house of the Lord forever."

W. J. RICHARDS.

[Pastor, North New Zealand.]

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

THE EVANGELISTIC SONG SERVICE

By FRANCIS F. BUSH, *Singing Evangelist, Ocala, Florida*

WE have yet to see in most of our evangelistic efforts the full power and effectiveness of the song service. For the song leader there is an immense field of opportunity for constant improvement. He alone can make the song service all that it ought to be, and to make this phase of evangelism a success, he should have a real vision of the great possibilities of his work. Music will occupy as important a place in the effort as the song leader makes it fill. Therefore, he should give careful thought to every phase of the song service, decide on certain ideals and objectives which he would like to achieve, and set out in earnest to realize greater perfection in every song service.

I. Objectives of an Ideal Song Service

What are the objectives of an ideal song service? First, let us say, it is *not* to fill in the time while the people are coming in, while the ushers are selling books or distributing literature cards, or while the projector is being focused. It has a higher purpose than to fill in time. My own evangelistic experience, both as song leader and as the speaker following the singing directed by another, has led me to adopt the following simple objectives for every song service:

1. *To Create a Friendly Atmosphere.* Most people who attend a meeting for the first time are not in a frame of mind to accept the doctrinal teachings of a stranger. They prefer to sit in the audience as an observer. The song leader should strive to win their confidence and friendship. The informal, nondoctrinal nature of the song service gives opportunity to overcome prejudice. If it "breaks the ice," prejudice will more than likely melt away during the sermon.

2. *To Prepare the Way for the Sermon.* If the sermon is to be on heaven, songs may be sung which express the joy and glory of our future home, and arouse the desire to go to heaven. Songs which stress the idea of full surrender to Jesus, with appropriate remarks by the song leader, help to prepare the heart for a sermon on testing truths.

3. *To Interest People in the Meetings.* We have known people who attended meetings night after night, and advertised the services widely, because they enjoyed the singing so much—sometimes even more than the sermon.

They should enjoy it at least as much as the sermon.

4. *To Give Every Person a Part in the Meeting.* Every time you get a sinner to open his mouth and sing the songs of Jesus with you, you have pried open the door of his heart just a bit. You have helped him take the first step in Christ's direction, and it is an easy step. After he responds to the appeal to sing, he will respond more readily to the appeal to raise his hand or go forward for prayer.

5. *To Touch Hearts With a Message of Love.* People respond to love. Whether they show it or not, their hearts are aching for a true expression of the love and peace of Jesus. Our public services lack this element all too much. Yet it is this very thing that wins men's hearts from sin. The song service should come to the rescue, brimful and sparkling with the love of the Christian for his Saviour, and the love of Jesus for the sinner, with appropriate friendliness, sincerity, humility, and fervor.

6. *To Get the People to Sing.* This is more important than anything else. No song service can be a success if the people do not sing. The leader will reach no objective if he does not reach this one. Critics may criticize his gestures and choice of music, but every grandiose criticism must be subjected to the practical test—accomplishing the desired results. Whatever his faults, the song leader who gets a good response is of more value to the evangelistic effort than the man whose manner may be flawless, but who fails to put over his part of the service.

The successful song leader does not need to be a great musician, but he should be a real leader—an amiable, winsome leader who loves people, loves to sing, and knows how to sing. He should be an evangelist at heart. Many a song leader is an evangelist in the making, assisting in the effort. It is good training. If he learns to conduct an inspiring song service, creating and holding interest, and getting a good response, it will make him a better evangelist.

II. Planning the Song Service

It takes more planning to move an audience to *do* something than it does simply to tell them something. This is important to the song leader, because he must have before him al-

ways and incessantly one great objective—a response. It requires preparation, just as the sermon and the other features need to be well prepared.

Every song should be carefully selected, and the number written down on the song leader's outline for the service. There are times when the audience might be asked to call for favorites, but even this should be planned for. The song leader ought not to call for selections because he is at a loss to know what to sing next. He should plan for variety—in the type of song, the remarks between songs, the manner of announcing the song, etc. The same song may not appeal to everyone; therefore, he should strive to bring enough variety into the selections so that all will enjoy singing.

Songs with a chorus arouse the most enthusiasm, and the song service is the place for them. Choruses sung from memory are effective if not carried to extreme. People will remember them and whistle and hum them all day at their work. Every song service should have some songs of a spirited, joyful nature, which may be sung with hearty enthusiasm. Then there should be some which are meditative, prayerful, quiet, sung softly and prayerfully. The song service may become monotonous unless you plan to break it up somewhat; so change from one line of appeal to another. The human mind remains concentrated on one point but a moment or two. Keep a "jump" ahead of the audience, holding their interest from the minute you step on the platform until the song service is over.

People will sing more willingly if they do not have to sing constantly. After they have sung about two songs through, let them listen to a solo, choir number, or other good music. Every song service should have at least one such diversion planned. Sometimes this may be done by singing the stanza as a solo, and asking the audience or choir to sing the chorus. I have effectively used this plan with the song, "Does Jesus Care?" The stanza asks a question, which the chorus answers. I sing the question,

*"Does Jesus care when my heart is pained
Too deeply for mirth or song?" etc.*

And the audience sings back the thrilling reply.

"O, yes, He cares, I know He cares," etc.

Such diversions make the service interesting and spiritual.

There is more to the song service than singing. The inspiration, appeal, and spiritual tone of the leader's remarks help make it what it is. By means of careful comments, he should plan to make the audience feel the spirit of the songs they sing. Remarks appropriate to the message of the song may be made in introducing it, or after it has been sung, or between stanzas. Care should be taken that these comments do not become trite. You can brighten

☞ Heaven's highest commission and man's greatest privilege

EARTH'S LOT

CARLYLE B. HAYNES,
Secretary of the
National Service Commission,
says—

THE most important task of all the centuries has been given to us. The most

important time of all the centuries has come to us. We have been called to the loftiest work ever given to humanity. The resources of the eternal God have been placed at our disposal. There is, there can be, no excuse whatever for failure. There is nothing in all the world to compare with the greatness of the work to which God has called us—this gospel ministry. Our souls should be filled with awe, with solemnity, with noble and eager endeavor, as we contemplate the magnitude of the task.

The farmer lays out his field, plans his crops, sows his seed, plants orchards and vineyards, and gathers the harvests of the years. But the minister is occupied with a nobler task. He cultivates the souls of men, depositing seeds which will bloom into undying happiness, and gathering sheaves for the eternal ages.

A merchant goes into a city, continues there, and puts forth every energy until he becomes rich. But the minister has a superior merchandise. He goes into that same city, and day and night he bargains, plans, and negotiates, not for a few years only, but for all the ages of ages. Selling all that he has, he purchases a treasure that will be existing, productive, that will pay dividends long after this world has passed away and been forgotten.

The trader sends out a hundred ships. These traverse vast oceans in quest of the glittering gold of earth, until, burdened with riches, they come home again, rejoicing in the fruits of their quest. But the minister, passing here and there, searches for goodly pearls and gold of another species. He persuades a multitude to provide for themselves bags which wax not old. He fashions a crown of rejoicing, which, long after earth and its treasures are burned up, still "fadeth not away."

The lawyer pledges himself to the law-breaker, gives days and nights to the preparation of his plea, earnestly contends for the life of his client, and exhausts the last energies of his intellectual and physical being in this employment. But the minister is an advocate in a sublimer cause, and his talents are enlisted in a more momentous issue. He studies, toils, and weeps, that he may save a man from eternal death.

The statesman meditates long and deeply,

TIEST WORK

calls into exercise the maturest knowledge, brings to his aid the most comprehensive views, in order to promote the security of national interests. But the minister plans for the welfare of all nations. He is a statesman acting in behalf of the race. He lays plans broad, deep, and sure for the prosperity of that kingdom which is to fill the whole earth, absorb all other kingdoms, and last forever.

The diplomatic minister of state traverses the seas to a foreign court, there to negotiate on important matters that arise from international relations and usages. But the minister of Christ has a higher commission. He is an ambassador of the King of kings, sent forth, not to a single nation, but to the world.

The soldier hurries away to battle, bears up manfully against advancing legions, braves the bursting shell and the machine gun, and, in the midst of the cannon's roar, the confusion, the carnage, the shrieks and cries of the dying, rushes on to victory. But the minister is another sort of soldier whose life is that of warfare, who is a captain among the hosts of God's elect, whose contest is not with men, but with Satan and all his works, urging perpetual battle against principalities and powers, against the rulers of the darkness of this world and spiritual wickedness in high places. He fights a good fight, and is more than conqueror. He wears the palm of final and immortal victory.

IT would take the hand of a master to portray the magnitude of the minister's work. I do not have that hand. The words which I can command are inadequate to convey the lofty character and the transcendent importance of this supreme employment. One simple fact lies at the very foundation of the gospel we preach, and should send deep into the heart of every minister a sense of the solemn responsibility to which God has called him: *There is a hell to shun, and a heaven to gain.* Every human being is in danger of that hell; everyone may find that heaven. God has commissioned every Seventh-day Adventist minister to be an agent in His name for effectuating this amazing rescue, for saving sinners from that frightful and devastating storm, for pointing and urging them upward to that eternal glory.

These things being so, the question of the importance of the minister's work is settled. Nothing but this is needed. No other thing need be added. There is no work like our

—Please turn to page 46

up the service by relating the story of the hymn, reciting a short poem or a personal testimony, or by a direct appeal to hearts.

On nights when there is a large attendance, the song leader can get the best response, and on these nights he should plan to put everything possible into the song service. A half-hour service, with plenty of variety, is best. It takes that long to work in enough songs, with diversions, to make it interesting.

All details of the song service should be planned in advance—choice of songs, comments, and all—and the prepared program outlined on a slip of paper. I always select more songs than I need, grouping their numbers according to their style or appeal. If the audience needs an enthusiastic song to arouse it, extras that have been planned are ready; also there are extra prayerful-type songs to be used if it is felt to be desirable. This prevents the service's being stereotyped, and prepares the leader for the unexpected.

III. Leading the Song Service

Most people love to sing songs that appeal to them, in spite of the fact that a song leader sometimes finds them reserved. This is proved by the great popularity of many songs today, the interest shown in local choral societies, the large number of listeners to certain song periods on the air, and the enthusiasm shown at community sings. Therefore, the song leader may assure himself before he steps upon the platform that his audience is composed of normal, average people who love songs and love to sing them. It is his task, with the help of God, to draw them out in singing the gospel songs. There are a few things to consider which will help in doing this.

The song leader himself should enjoy the songs he sings. Some people are inspired to sing simply because their leader seems to enjoy it so much. They catch the fire from him. His own attitude, reflected in his personality, has more to do with the way the audience sings than have the songs themselves. Before he starts the service he might ask himself: "Does my own heart thrill as I sing these songs? Do they express the kind of adoration I have and want to show for Christ?" Then he should get the spirit of the songs in his heart, and show it in his voice and manner, just as he would in the case of a solo if he were preparing to sing one. If the song service seems to be a pleasure to the leader, and not just a routine chore, it will be much more of a pleasure to the audience.

Enthusiasm is absolutely essential to a song service. Be alive, alert, interested, aggressive. I once led the singing for an evangelist who was himself an outstanding song leader. I often asked him for suggestions. One night, after I had been leading the song service, he came on the platform and asked if he might

lead one song. His enthusiasm was a striking contrast to my customary manner, which was sluggish and lifeless in comparison, and the crowd seemed to suddenly come to life. The people began to smile, the pianist played with more life, and it seemed that everybody was singing. It was a bit hard on my feelings, but it taught me more about leading singing than anything else has ever done. Enthusiasm made the difference. If an audience is to sing with enthusiasm, shouldn't they see it in the leader first?

The song leader's demeanor should be in keeping with the dignity and solemnity of the message, but he should be informal and genial. He should not act like a cheer leader or a circus performer, but he should be pleasant, drawing occasional smiles from the audience. He will find that every person who smiles cheerfully will sing.

The leader's gestures should keep proper time, but should be flexible, and ought to vary with the nature of the song. It is distressing to watch one who merely waves his arms, regardless of the time, and it is almost impossible to sing with him. It is equally painful if he beats out the time with inflexible preciseness, going over the same motions again and again. It is better to leave the baton at home; and, of all things, don't use a pencil. Instead of merely beating time, *lead the singing* with expressive movements, using the open hand. Some amateurs are humorously officious and affected, while others seem unappropriately sedate, as they swing a baton in the song service.

It is sometimes refreshing to the audience to see the leader's hand drop below his waist in an occasional gesture, while beating time, sometimes stretched above his head or outstretched, rather than confining his movements to a little area in front of his chest.

Many a song leader, in his desire to make the service enthusiastic, sings too fast. This spoils the pleasure of singing for many. He should not lead faster than the people are willing to follow in unison. If he trains them to watch him and follow his gestures, he can gradually break them of the habit of singing too slowly. He should pause long enough between stanzas for all to catch a breath and start the next stanza together.

It never does any good to scold the audience for not singing, but it is well to praise the singing if it deserves praise. If the people do not sing well, it is because they do not feel like singing at the moment, or because the song leader has not made them feel like it. It is a challenge to him to give them inspiration to sing.

Some feel that in order to conduct an interesting song service, it is necessary to be supplied with expensive stereopticon equipment, but this is a big mistake. Song slides do provide a certain interest, but the world's most

conspicuous singing evangelists have made their success without them. Equipped with a well-planned program, a songbook in the hand, a smile on the face, a song in the heart, filled with enthusiasm, the consecrated song leader can win souls to Christ through the ministry of music.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

FATHERHOOD GRIEF.—Gypsy Smith relates, touchingly, his yearning of soul to impart to one of his large audiences God's message of love. He was quoting Psalms 103:13, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." The warmth of his ardor stirred his soul deeply as his eyes swept over his vast audience, and he remembered that he was facing sinners who would leave that gathering and possibly go down to Christless graves if they did not accept Jesus as their Saviour that very night. In his desperation to make the story real to his audience, "Like as a father pitieth his children," he related an experience that came to him early in life.

He grew up in a gypsy camp and was married in his teens, and his two sons were of school age while he was yet very young. He sent them to school in early fall, and everything went well until the lazy days of spring came. The boys always came home for lunch at noon, and one day they were home at eleven-thirty, whereas they should not have been home until twelve-thirty.

"Boys, why are you home so early today? Where have you been?"

"We have been playing," they said.

"Yes, playing truant."

"You will have to be punished," I said. So I sent them upstairs, Albany, the elder, to the back room, and Hanley, the younger, to the front room, and had them go to bed.

"Now," I said, "you shall have bread and water for dinner, and bread and water for supper, and nothing else."

"They trudged off upstairs and the thud of their shoes on the stairway was like falling cobblestones on my young father heart."

"When dinnertime came, I took them up their bread and water. I could not trust mother to do it."

"It was the first time anything had ever come between me and my boys, and I suffered far more than the boys. Many times I tiptoed up those steps to see if I could detect any penitence on the part of the boys. I ate no dinner. I could not read, or write, or see people, and such bitter suffering had never come to me before."

"At nightfall I tiptoed up the steps and was listening on the landing, and I heard Hanley sobbing. I rushed up to his room and grabbed him, bed-clothes and all, and hugged him to my heart, and kissed back his tears, and mine got mingled with his, and I told him it was all forgiven and passed."—*Pacific Union Recorder*.

PROOF LACKING.—A legend of old St. Martin tells how he was busily engaged in sacred studies in his monastery cell when there came a knock at the door. "Enter," said the monk. The door opened and a stranger of lordly look and princely attire came in.

"Who art thou?" asked St. Martin.

"I am Christ," the stranger answered.

"Let me see thy hands," demanded the monk. Then, as he gazed at the bejeweled fingers, he asked, "Where is the print of the nails?" Confused by this searching test, the imposter fled.—*Watchman-Examiner*.



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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.

DENOMINATIONAL PRINCIPLES and STANDARDS*

An Integral Part of the Life of the Sanitarium Worker Group

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

HOW can we make our denominational principles and standards an integral part of the life of the student nurse, and of the entire worker group? This is somewhat like asking how we can make Christians out of our workers. And really the only approach to a problem like this is to assume that those student nurses and the entire worker group are Christians when they enter the institution.

Our institutions differ radically from the institutions of the world—not in the manner of construction of buildings or the type of work we carry on, but in the principles that guide us in our work. There is something unique, something distinctive, about the principles that characterize—or should characterize—a Seventh-day Adventist medical institution. Now, when I say that, I am not speaking of the principles that govern the practice of medicine, but of other, higher, spiritual principles that must ever be found exemplified in our institutions.

I would like to suggest, first of all, that we exercise greater care in the people we receive into our institutions—both student nurses and others. There are many disappointments and trials to be met in our institutions; therefore it is very important that those called to have a part in the work have a real Christian experience before they come. We should not admit them on the assumption that after they come they will become converted.

One of the most helpful ways in bringing about a high spiritual standard in our institutions is through the avenue of instruction. When the student nurse first comes to the institution, she knows nothing whatever of nursing, and has to be instructed. I can illustrate this need of instruction by an experience of mine. I was traveling about in the field, and one day while riding along on the bus I became conscious of a pain in my foot. I discovered that I had an infection—an angry spot about the size of a silver dollar. It kept

getting worse and burned like fire; so I telegraphed the nearest sanitarium for someone to meet me. I arrived at the place about midnight. A doctor was waiting up, and he made out a prescription for me. I was to remain in bed for several days, and was to have constant compresses of Epsom salts with an ice bag applied to that infection.

One of the nurses came in and began to prepare things. She unscrewed the cap of the ice bag, put the Epsom salts inside, and applied it to my foot. I gently suggested to her that it probably would be better to make a solution of Epsom salts, dip the compress into the solution, and put that on my foot, and then put the ice bag on top of it. That girl was doing the best she knew. She had been there only a little while, and she needed to be instructed. I dare say that by now she is one of the best nurses in the denomination.

We doubtless sometimes make a mistake by taking for granted that students or beginning workers know more than they do. We also take too much for granted in respect to the worker's knowledge and experience in the fundamental principles and denominational standards that ought to obtain in these institutions. When new workers come in, we ought to assume that it is part of our responsibility to teach them our principles, just the same as they are taught how to put a compress on an infected foot.

It is the responsibility of our leaders to see that proper instruction is given. How could that girl know until she had been taught? If I were to spend all my time on one point, I should like to emphasize this one point of instruction. A successfully conducted institution is an institution in which there are frequent meetings of the staff and of the family for the study of the great underlying principles that ought to operate in our work. The measure of success of any institution along these lines will be in proportion to the frequency of such meetings. How can workers gathered up from all over the land be expected to understand until instruction has been given?

* Presented at Medical Workers' Council, Boulder, Colorado, December, 1940.

That leads me now to emphasize another thing. What has been said you may characterize as precept, and this next is example. For instance, I do not believe that you can expect the workers in any institution to have a very high regard for the principles of Sabbath observance if the leaders of the institution go off fishing on the Sabbath. The leaders in an institution surely ought to exemplify in their own lives and by their own example all the principles they want to see carried out and practiced in the institution. Is that expecting too much? Why should we seek to impress the principles of dietetics upon a group of student nurses when those who are supposed to set an example to them are daily contradicting those principles in their own practice?

Above all things in this world, we ought not to be hypocrites. If we do not believe in the principles we are advocating in our institutions, I think we ought to separate ourselves from them. We ought to live consistently as leaders, so that those who look to us for an example in leadership may not be turned out of the way by the examples that are being set. Do you all agree that that is so? I never could see why the students in our schools should be expected to live on a vegetarian diet, when the members of the board are living in some other way.

Now what should be done with students in our training schools, or with workers employed in our institutions, who persistently refuse to live in harmony with our principles? Does the institution exist for the benefit of individuals? Are they bound to be maintained there regardless of life, example, and influence? What do you think about it? I believe that where we find individuals who persistently fail to bring their lives and practice into harmony with the practice of the institution, they ought to be released. It may seem a bit severe to put it that way, but I believe you will agree, when you think it through, that it is the right stand to take.

I once overheard two patients in an institution discussing some things, when I was chairman of the board. The conversation of these two women was not intended for me, but I could not help overhearing it. I discovered that they knew more about what was going on in the institution than I did as chairman of the board. They could repeat all the unjust things the manager had done to the workers, and the oppressions he had exercised over them. They knew all the failures of the doctors. I wondered how those patients learned all that. Do you have any idea? Somebody had been talking—talking out of turn.

The spirit of loyalty ought to be inculcated in all our workers. It is treason for anybody to talk of misunderstandings and difficulties to the guests in our institutions. It is treason to the Master in whose service they are supposed to be. We know that everyone has

human weaknesses, but shall we go around among patients and spread news of those weaknesses? I believe that the young people in our institutions ought to be taught loyalty. You have a word—ethics. You teach that it is unethical for nurses to talk to patients about a doctor or anyone else. The principle of loyalty is also involved. Such people ought to be helped to understand that it is a great betrayal of trust to talk to patients in this way. There are some who seem to be so constituted that it is hard for them to keep from scattering things like that. In the interests of our institutional work, we should relieve such people from employment if they will not change their ways, and find pleasure and delight in cooperating to make the institution all that it should be.

Let us not forget the great need for instruction in these matters, and then the next great principle of setting the right example to those under us, in order that our great denominational standards may be maintained.



Bhuket Mission Clinic

WE are glad to report the opening of a new mission clinic in the city of Bhuket on the island of the same name, off the southwestern coast of Thailand (formerly Siam). This island is about a day's journey by steamer north of the island of Penang, and belongs to the kingdom of Thailand. Bhuket Island is a rich tin-mining district, and the town of Bhuket is a prosperous little city of forty-five or fifty thousand inhabitants.

The medical facilities heretofore available have been very meager, and the businessmen of the town and the officials of the various tin mines have appealed to us on various occasions, urging that the mission establish medical work there. Several members of our union executive committee recently spent a number of days visiting various places in southern and southwestern Thailand, for the purpose of determining which town would be the most suitable location for this new clinic, and it was decided to open work at Bhuket.

Dr. Arthur E. Geschke and his wife, with a small staff of experienced workers, are now at Bhuket beginning regular medical missionary work at the new clinic. A large building, formerly used as a school building, has been placed at our disposal, rent free, by the Chinese community. The leading businessmen have voluntarily offered to provide funds for equipment and other expenses in connection with opening medical work there.

We believe that this is one of the most promising openings for medical work which could be found anywhere, and that there is indeed a bright future for the Bhuket Mission Clinic. —E. A. Moon in the *Far Eastern Division Outlook*, January, 1941.

COUNTERFEIT FAITH-HEALING MOVEMENTS

By VARNER J. JOHNS, *Professor of Bible,
College of Medical Evangelists, Loma Linda*

ONE of the significant signs of our times is the "return to religion" movement on the part of a distressed and disillusioned world. Statesmen, unashamed, unhesitant, openly declare that the only hope of the world is in God. Multitudes of people are ready to return to religious devotions. Every student of prophecy realizes the potential peril in a renaissance of a religion which is concerned only with outward conformity and not with inward transformation. Such a religion of ritualism appeals to the natural human heart.

One of the signal manifestations of this return to religious consciousness is in the counterfeit faith-healing movements which are becoming more and more prevalent in these last days. The very fact that the Macfadden publications, with the type of magazines for which they have been noted, would include the magazine *Your Faith* in their list, is most significant. "Amazing Answers to Prayer" include testimonials from religionists of every church group. Such articles as the following, from one number of the magazine, will have a tremendous appeal among the unthinking masses:

"Fasting Purifies the Soul—Cleanses the Body" (editorial); "Prayer Miraculously Saved Me From Death;" "I Was Pagan—Then I Learned the Truth;" "The Ship Was on Fire, and I Prayed;" "Youth Needs Religion," by Mrs. Franklin D. Roosevelt; "The Pious Barber Whose Shrine Healed Thousands."

Our ministers and workers everywhere must be alert to these trends of our times, for it is with great signs and wonders, with apparent miracles, that the multitudes will be deceived. There is, I repeat, a tremendous appeal in such a magazine as *Your Faith*. It matters not whether the purported miracles came from a Catholic shrine or a Pentecostal hall, people are ready to accept a "faith" that is evidenced by the miraculous. Our fear is that many of the very "elect" may be deceived.

Over and over again our people need to be told that "God's people will not find their safety in working miracles. . . . God's . . . people will find their power in the sign spoken of in Exodus 31:12-18." Our only safety is to stand squarely upon the platform of the word of God. A "Thus saith the Lord" is our defense. And yet, must we give the impression that the healing of the sick is confined to the churches of Babylon? Is there no healing balm in Gilead? Is the miracle-working power of God non-existent in these last days?

On the contrary, the presence of the Holy Spirit in the church, the manifestation of the latter rain, of necessity is accompanied by the manifestation of the power of God in the healing of the sick. This manifestation will not

be ostentatious. It will not be used to glorify the evangelist, or even to evidence the genuineness of our religious beliefs. The multitudes will not be drawn into our church because of the miracles. Rather, these signs will follow those who believe the message, and are transformed in heart and life by the truth. The miracles are a seal of faith, not a proof of faith.

The Lord, in His wisdom, has given marvelous light on the subject of healing to the church of the last days. We do well to follow that light, that we be not misled into the desert of false hopes by the will-o'-the-wisp of counterfeit miracles. Let us summarize the safe counsel that has been given to the remnant church, in the form of a suggestive sermon outline.

PRAYER FOR THE SICK

(Sermon Outline)

INTRODUCTION: There is to be a great reformatory movement. "The sick were healed, and other miracles were wrought."—"Testimonies," Vol. IX, p. 126. The word of the Master, "These signs shall follow them that believe," has never been withdrawn. Under the Pentecostal experience of the last days, there must be a mighty increase in the fulfillment of the prophecy, "They shall lay hands on the sick, and they shall recover."

1. God's chosen people will not look to miracles as proof of the genuineness of their religious beliefs or of the genuineness of their own religious experience.
 - a. The apparent miracle of the false is overwhelming if we rely on the apparent evidence of our senses.
 - b. In many instances the sick will not be healed. For their own salvation some must be laid away, not healed. In many cases, because of the wrong habits of living on the part of the sick, or because of sin in their lives, God will not be glorified in their healing.

"Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. God's people will not find their safety in working miracles; for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18. They are to take their stand on the living word, 'It is written.'"
—*Id.*, p. 16.

"God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease."—"Counsels on Diet and Foods," p. 26.

"Some died in the days of Christ and in the days of the apostles because the Lord knew just what was best for them."—"Medical Ministry," p. 17.

2. The great healing program which Heaven has mapped out for the remnant church is primarily an *educational* program in the gospel medical missionary work.

"The way in which Christ worked was to preach the Word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way; for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles; because spurious works of healing, claiming to be divine, will be wrought. For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with a teaching of the Word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work. . . . Educational work is to be intelligently carried forward."—*Id.*, p. 14.

3. This educational reformatory health program will be accompanied by the divine power of the Great Healer in the restoration of the sick.

"Jesus Christ is the Great Healer, but He desires that by living in conformity with His laws, we may cooperate with Him in the recovery and maintenance of health. Combined with the work of healing there must be an imparting of knowledge of how to resist temptations. . . . It is our part, as medical missionaries, . . . to use the means that He has provided. Then we should pray that God will bless these agencies."—*Id.*, p. 13.

"The medical missionary work, carried in gospel lines, . . . is to be taught. . . . There are many who make themselves sick by intemperate eating or by indulging in other wrong habits. When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again? There must be a reformation through our ranks; the people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick. . . . The sick will be healed when you have faith to come to God in the right way."—*Id.*, p. 15.

4. The directions given in the fifth chapter of James are to be followed in critical cases: "I understand the text in James is to be carried out when a person is sick upon his bed."—*Id.*, p. 16.

a. "It cannot be our duty to call for the elders of the church for every little ailment we have; . . . their time would be fully employed. . . . The Lord gives us the privilege of seeking Him individually in earnest prayer."—*Id.*, pp. 16, 17.

b. It is a serious and solemn matter to pray for the healing of the sick.

(1) In some cases prayer for healing is presumptuous.

"Those who gratify their appetite, and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which are so recklessly imperiled. . . . Many, as their last resort, follow the directions of the word of God. . . . God does not see fit to answer prayers offered in behalf of such, for He knows that if they should be restored to health, they would again sacrifice it upon the altar of unhealthy appetite."—*Id.*, p. 14.

(2) There should be clear evidence from the Spirit of the Lord that sin has been surrendered by the man who seeks healing.

(NOTE: Sister White was at one time asked to pray for a man. She entreated the Lord to know His will. God revealed to her that the moral sensibilities of the man were benumbed. A degenerate was asking God for healing. The resolution made at this time by Sister White could well be made by every minister: "I had resolved not to engage in prayer for anyone, unless the Spirit of the Lord should dictate in the matter."—*Counsels on Health*, p. 619.)

CONCLUSION: Let us remember that healing is an integral and necessary part of the three-fold work of the gospel—preaching, teaching, healing; that the work of healing is a great educational program—reform for health; that as wrong habits of living, eating, and drinking are given up, and right habits, ordered according to law, are substituted in their place, God will honor the work of reformation by giving healing of body as well as healing of soul. This reformation *must* precede miraculous healing. Prayer for the sick is an essential part of our great healing program.



Association Notes

IN a letter dated December 28, Dr. J. E. Miracle, medical director of the Shen Yang (Mukden) Clinic, writes of the situation in Manchukuo as follows:

"Our work here, medically speaking, has been greatly blessed. This year will far exceed last year in the number of patients treated, and our income has doubled that of last year at the clinic. We feel to thank God. We have been averaging from 11,000 yen to 12,000 yen a month for the year, and that represents a great many patient visits. We donated 4,000 yen to building our school, and will show a good gain besides. Also we have been paying a foreign nurse's salary.

"I have with me Doctor Mu, an ambitious Korean doctor who grew up here in Manchuria. He is very helpful and will carry on after I leave. We hope to have another native doctor in the Shen Yang Sanitarium (Peiling) soon.

"Doctor Paul has had a good year. It is a joy to be associated with him. Doctor Rue and I were in Peking last week, and met Doctor Randolph there. He is spending only a little of the time at Kalgan, owing to the political unrest.

"I dislike the thought of leaving here, for I feel that I had a hand in building the place up, and have been most happy in my work; but it would be impossible for me to continue under the present conditions, with no prospects of my family's being able to return. However, I shall stay until it appears that we have a native staff prepared to carry on. There is certainly a great need for medical work here, and our work has been progressing so well that it is hard to understand why we must suffer disruption."

Nurse Travels in China (Concluded)

By GERTRUDE GREEN, R.N., *Director of Nurses, Yencheng Sanitarium*

THURSDAY, MARCH 14. We overslept a little this morning, and did not get started until 6:45. We noted that in every village we passed no girl child could be found whose feet had not been bound. It is a pitiful sight to see tiny children crippling along on a pair of stubs. I had thought that this custom had been done away with in China, but the traveler who passes through these interior villages quickly realizes that this feature of civilization has not yet touched there. We also saw many men wearing the queue.

FRIDAY, MARCH 15. Early this morning the *chang kuei ti* (head coolie), wishing us to make an early start, called us at three o'clock. When we turned on our flashlights and discovered the hour, we told him to go back to bed and sleep awhile. It was still dark and very cold when we finally got away—so cold, indeed, that after a few *li* we could go no farther. We stopped at the next village, where a kind family built a fire in the middle of their floor and thawed us out. We paid our thanks for this kind hospitality, and sped on.

This day showed the first real wear on our carts. Inner tubes began to leak, and ball bearings to break. This being Friday, we hoped for a place where we might stay over the Sabbath. We stopped early in a village a little larger than usual, called Sanchiaochi, and rented two rooms. The proprietor was a small boy of twelve years, whose father was dead and whose mother was sick. On inquiring concerning the mother, we were told that she was possessed of a devil.

We explained to the relatives, through Miss Ma, that our doctor would be glad to examine her if they cared to have this done. The family consented, and it was found that she had a deep-seated abscess on the left thigh, not ready for opening. We gave her medicine to relieve the pain, and she slept well all night. The next day she still insisted that the pain came from an evil spirit.

SUNDAY, MARCH 17. A hard day, and desperately cold. We had to cross three rivers by rowboat. After the second crossing we came to another *bao shuei* (customs house), but because we were carrying medicines for the hospital, the officer did not tax our goods.

MONDAY, MARCH 18. Today Doctor Nethery had occasion to ride to a large town some distance away, and it was decided that Miss Ma should go with him, leaving Mrs. Smith, Herbert, and me to travel the rest of the day alone. Roads were bad, and we had plenty of tire trouble. But in spite of this we made eighty-five *li* [twenty-eight miles], our best mileage for a single day.

On this day we crossed the border between Anhwei and Honan. At every step the soil grew more sandy, making bicycle riding very difficult. At nightfall Doctor Nethery had not returned. We tried at several villages to get a stopping place for the night, but all the hotels were full. Then just at dark, off the main road, we found a very small place, just large enough for three people. We "set up house" as usual, missing the strong arm of Doctor Nethery to help with our cots. Then supper, and to bed. The door of our room had no lock. We therefore put a heavy suitcase against it and a bicycle next to that, so that we might hear if anyone attempted to get in. We were a bit fearful, but in spite of this we slept well.

The next morning Doctor Nethery and Miss Ma caught up with us. They had tried in vain for several hours the previous day to locate us, as we had lost the road. Traffic on this road had been heavy, and in consequence hotel accommodations were most difficult to secure. Each afternoon, starting about four o'clock, Doctor Nethery and Herbert rode ahead to reserve a place for us, and by this method we had fairly good lodging.

THURSDAY, MARCH 21. The trip is now becoming most interesting, as we are only ninety *li* from Yencheng. One more morning, and we shall be home. It has been a bitterly cold day, with its usual fun and misery. At our evening stop in Dengtsai, we were informed that we were only eighteen *li* from Yencheng. The people of this village, at this distance from the hospital, knew who we were, and this did not at all decrease the number of onlookers.

FRIDAY, MARCH 22. We had lighter hearts than usual today. After six *li*, we stopped for a bite to eat—Chinese cakes and hot canned milk. Then on to the next town. Already we could see the big smokestack of the used-to-be railroad station of Yencheng. Doctor Nethery pointed out historical places in the town as we rode along. But these seemed not at all different to us from all the rest in the towns through which we had passed. They will look different, perhaps, when we have learned to call this place home.

Soon we crossed a rocky, desolate section, and were told that the railroad used to pass over this ground. In front of us stood the skeleton of the station, all that was left after the bombing. We rounded a corner and climbed a hill, and were brought to the front gate of the mission, on which is marked in Chinese characters, "Seventh-day Adventist Mission and Hospital." We filed into the compound, there to be graciously welcomed by Pastor J. H. Effenberg, who invited us all in to the comforts of Doctor Nethery's home. There was plenty of hot water for baths, and in due course we sat down to a dinner the like of which we had not tasted for many a day.

Our compound is a lovely place, with its fine

array of trees and plants and flowers. Besides the hospital there is a ten-grade school in the compound. The hospital has three buildings—a women's hospital, a men's hospital, and an outpatient department. The school has an enrollment of more than three hundred students, and the large church is filled every Sabbath. The Sabbath school has a membership of more than a thousand, and eleven branch Sabbath schools are conducted in the surrounding towns and villages every Sabbath afternoon.

An interesting feature of our work here is the refugee kitchen, which has been running now for more than two years. This provides a place to eat for those who have been driven from their homes and who have no work. A small piece of land that adjoins our property has been rented, and a wall has been built around it. Here ten thousand refugees are fed, five thousand on alternate days, so that the people eat every second day. They begin to come at four-thirty in the morning, and food is served until 8 A.M. They are fed a cereal that is something like cornmeal, called *shiao mi*. The people sit on the ground, back to back, in rows, leaving a path along which the coolie passes with buckets to serve the food.

In the hospital, twenty-four nurses are in training. The boys outnumber the girls, and we have more men patients than women—perhaps because the men's hospital is larger. The hospital is built to accommodate sixty patients, but our average daily list is twice that. Even then we turn away many every day, because we have no room. Many of our patients come a hundred miles and more for treatment. The patients' dining room and the classrooms have been converted into wards. The outpatient department usually sees from one hundred to one hundred fifty patients in a forenoon. Both Doctor Tsao and Doctor Nethery are kept exceedingly busy.

Lay Medical Evangelism

By LAWRENCE E. C. JOERS, M.D.,
Tacoma, Washington

IN Matthew 28:19 we find the command, "Go ye therefore, and teach all nations," that calls all Christians to be missionaries. I believe that this command applies more definitely to the graduates of the College of Medical Evangelists than to any others. Not only have they been privileged to have the best in medical education, but also they have a religious background that prepares them for the responsibilities of an important ministry in these last crucial days.

The Christian physician in private practice has many of the opportunities of a mission field flowing through his office daily, without all its attendant hardships. He deals with individuals who respect him and have confidence in his opinions, and many of them have

more than a passing interest in his religion. This gives him influence, and provides an entering wedge with a great many people of all classes.

A physician's life is usually a busy one, but it costs him little more than anyone else to "take time to be holy." His personal blessing and satisfaction in so doing prove an ample reward for his effort. God demands of us according to our opportunities; therefore the doctor's responsibility as a soul winner is great.

There are many ways in which medical evangelists can serve the Lord—so many ways that, regardless of talent, time, or ability, everyone may see souls saved through the influence of his office and life. The thing that most influences a patient is a knowledge that his doctor is not interested in his money and his health alone. Often a patient will not come to a doctor until he finds that that doctor's plan is to give as much as he can, rather than get all that he can. Most people like that sort of philosophy, and are interested in finding why a busy physician follows it. And when they find out, this soon leads them to his religion and his Saviour.

Witnessing in the experiences of daily life costs nothing in time or money; yet this is the important entering wedge in interesting patients in the truth. Before the patient has kept many appointments, he finds that his doctor is a consistent Sabbathkeeper, for his office is closed before sunset Friday, and remains closed, except for emergencies, until after sunset Saturday. Before long he finds that his doctor is consistent in refusing to indulge in the use of tobacco and alcohol, and has certain "peculiar" ideas concerning diet. These very "peculiarities" tend to arouse interest and increase the patient's respect, and finally he concludes that there is some logical reason for them, and becomes willing to listen and learn.

The physician who hesitates to speak for Jesus when the opportunity presents itself is neglecting to use a real remedy. He who fails to pray with his patients is overlooking a mighty power, and missing wonderful experiences. The quiet peace that comes to a worried patient, and the grateful thanks received, more than repay the few minutes spent in pointing him to the Great Physician, and in asking for His help.

Literature in the waiting room is an important aid. Magazines, small books, and tracts are well received. The demand is usually so great that it is difficult to keep a supply on hand. The first baptism as a result of this plan in my office was that of the wife of a patient who took the *Signs of the Times* and other literature home to read.

Patients are usually glad to attend a meeting, whether on religion or on health, if their doctor is going to speak, and many will come to church evangelistic meetings simply because

he has invited them, or given them announcements. Experience has convinced me that a busy doctor can occasionally take time to conduct a series of studies three or four evenings a week for a few months, without financial loss and with great spiritual gain to himself. These meetings can be either evangelistic or Bible-study groups, and the results in attendance and conversions will many times repay for the effort involved.

The Sabbath school and the church present a real need and a field of opportunity to the local physician. While he rests physically on the Sabbath, he will find spiritual activity really refreshing. His past education has fitted him to fill any responsibility in either church or Sabbath school, and his willingness to act will bring a blessing to the local church and to himself.

Fellow graduates of C.M.E., our patients and our business associates form a mission field "white already to harvest." In our chosen work, under the blessing of God, let us follow the example of our Leader, the Great Physician, and daily be about our Father's business.

Book Review

Lesson Outlines in Nutrition and Cookery,*
School of Dietetics, Loma Linda, California,
1941. 115 pages, 50 cents.

This new manual in nutrition and cookery, prepared and published by the School of Dietetics of the College of Medical Evangelists, constitutes a valuable contribution to the program of health education for our church membership.

The booklet consists of 115 pages, and covers briefly the field of nutrition and cookery in a practical, balanced manner, giving authentic, helpful information and advice in terms understood by the layman.

A subject of such widespread interest and such vital importance to health and efficiency is worthy of the studious attention of every worker and every member in our ranks. Actually, we are only half-awake to the possibilities and the potential value of intelligently and habitually eating for health.

As an outline for individual home study by the housewife and the family, for health-study circles, and for use by instructors in conducting classes in nutrition and healthful cookery, we heartily recommend this manual. Its twenty chapters present rather comprehensively the whole problem of diet in relation to a balanced ration, digestion of foods, and their composition, daily requirement, specific foodstuffs, such as proteins, vitamins, mineral salts, etc.; also there are important principles of cookery, a buying guide, and a considerable number of recipes for the actual preparation of foods for the table.

H. M. W.

* Chosen as an elective for the 1942 Ministerial Reading Course.

CURRENT SCIENTIFIC COMMENT

¶ VITAL statistics for the year 1939 are recorded as follows in the *Washington Evening Star* of December 17, 1940:

"Heart disease killed more than twice as many people last year as cancer, the nation's No. 2 killer, the Census Bureau announced today. In 1939, deaths from heart disease numbered 360,634, and cancer deaths totaled 153,846.

"With 114,469 fatalities, cerebral hemorrhage ranked as the third cause of death last year; and nephritis, which killed 108,512 persons, was fourth.

"Other diseases which caused a large number of deaths last year were influenza and pneumonia, 99,097; tuberculosis, 61,609; and diabetes, 33,395.

"There were 92,623 deaths from accidents last year, according to the Census Bureau's figures. Motor-vehicle fatalities accounted for 32,386 of these.

"Appendicitis deaths numbered 14,113, and deaths from alcohol totaled 2,558. Cirrhosis of the liver caused 10,904 fatalities. Suicides numbered 18,511, while 8,394 deaths were reported as homicides.

"Deaths from all causes in the United States number 1,387,897." H. M. W.

Food for Smokers' Thoughts

¶ A STUDY at the Mayo Clinic of a group of male smokers between forty and fifty-nine years of age, showed that the incidence of coronary disease was relatively about three times that in a control group of nonsmokers of the same age. Beyond sixty years of age no noteworthy differences were observed. "Furthermore, the incidence of coronary disease among patients less than fifty years of age was greatest among excessive smokers, was least among nonsmokers, and occupied an intermediary position among moderate smokers."

"It is therefore probable that the smoking of tobacco has a more profound effect on younger individuals, owing to the existence of relatively normal cardiovascular systems, influencing perhaps the earlier development of coronary disease. In the later age groups, in which arterial changes are prominent regardless of extraneous influences such as smoking, the possible harmful effects of tobacco smoke are less evident than the other factors concerned in the production of atherosclerosis."—*English, John P., M.D., et al, "Tobacco and Coronary Disease." Journal of the American Medical Association, Oct. 19, 1940.* D. L. B.

¶ "STRAWBERRIES are as high in vitamin C content (ounce for ounce) as orange juice."—*American Journal of Public Health, September, 1940.*

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

- ¶ Our responsibility in reaching governmental, educational, and religious leaders

OUR MISSION TO THE RULING CLASSES

By LEE S. WHEELER, *Secretary,
American Reading Circle*

The "American Reading Circle," sponsored by Lee S. Wheeler, of Union Springs, New York, is doing a wonderful work in sending our various missionary magazines to the officials of various governments, and deserves the support of those who have means for the prosecution of this worthy enterprise. The editor of "Liberty" magazine has received many letters of commendation from high government officials. We trust this good work will be continued and sustained by those who are able to contribute toward it.—C. S. LONGACRE.

GOD'S "controversy with the nations," which has been the subject of many Bible prophecies since the days of Jerusalem and Babylon (Jeremiah 25), is part of the great controversy between Christ and Satan for the dominion of the world. It gives both a national and an international aspect to the mission of the church and the gospel. Acts 17:26-31. This controversy is to become more intensified as we near the close of the great conflict, when not only all persons, but all nations, will align themselves for or against the work of Christ.

A great national apostasy and conflict of this character is becoming more and more imminent. That the United States of America is the last, chronologically, of the great nations of prophecy, is an established position amongst us. But when our country shall repudiate the fundamental principles of its Constitution as a republican and Protestant government, and make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the mighty workings of Satan, and that the end is right upon us.

With similar issues before them in all lands, God's remnant people are therefore under great and solemn responsibility to exert themselves to the utmost to reach and enlighten the rulers and leaders of the peoples of all nations concerning the nature of this conflict and the principles involved. Thus they may be given a chance to know the truth, and take their stand upon the right side before that final deception, brought about by false religious teachers and political leaders, impels them to cast in their lot with the confederacies of evil that are hastening the world to destruction. In this last great crisis of the world, God will not be unmindful of the kings and the ruling classes

who must render an account to Him for the way they have led their people.

"Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles [nations] shall come to thy light, and kings to the brightness of thy rising." Isa. 60: 2, 3.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

"He said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11.

And He will hold His church responsible if the messages of warning and salvation are not clearly given to such men, as it is His plan and the order of nature that all bodies shall be influenced and moved through their leaders. This law is operative in the moral as well as in the physical world—in families, tribes, and nations. About three years ago, while praying, I was forcibly and convictingly impressed to heed what is written in 1 Timothy 2:1-4:

"I exhort therefore, that, *first of all*, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

And later, I came upon this statement while reading Volume VIII of the "Testimonies:"

"The light of truth for this time is now shining upon the cabinets of kings. The attention of statesmen is being called to the Bible,—the statute book of the nations,—and they are comparing their national laws with its statutes. *As representatives for Christ, we have no time to lose.*"—Page 40.

My thoughts then went to Philip's experience and how he was led by the Spirit, through a remarkable coincidence, to meet the treasurer of Queen Candace as he was on his way back to Ethiopia from Jerusalem. I thought of how that meeting and the eunuch's conversion resulted in the whole nation of Ethiopia's being enlightened and converted to Christianity.

Having read that in a large degree it will be through our publishing houses that the work of the gospel will be finished under the influence of that angel who is to join the third

angel, I began to correspond with some of our publishing houses, and "The American Reading Circle" was started. Arrangements were made to provide "gift subscriptions" of such magazines as *Liberty*, *The Watchman*, and *Message* to the cabinet members of about thirty nations in Europe and Pan-American countries, also to universities, prominent newspapers, etc., and to supply our Spanish periodicals (*El Centinela*, published in the Canal Zone, and *El Atalaya*, published in Buenos Aires) on a far wider scale to all provincial or state officials, editors, doctors, teachers, radio operators, bankers, etc., as fast as they can be listed in the various Spanish-speaking countries by our conference leaders and missionaries.

It has been the plan of this reading circle to introduce each of these "courtesy subscriptions" with a letter from the editors, and follow them up with further correspondence through the various missionary agencies of the denomination. The responses which have come to us from this literature and correspondence have been appreciative and thrilling beyond all our anticipations. We are now carrying around 4,000 subscriptions, and these include, besides the classes already mentioned, large numbers of Protestant ministers of various denominations in the South, white and colored, who find these publications not only interpreters of the times, but sources of sermon material, and an inspiration in their church work.

Most of our burden from the beginning, however, has been for the distant and unworked fields, and all our readers are selected as "stars," as it were, where they can "shine as lights in the world"—in government circles, in educational circles, in religious circles, and in various reform circles. And many already have been centers of light, such as the former prime minister of Rumania, who gave relief to our people there; the secretary of state in Greece, who performed similar service there; the minister of foreign affairs in Turkey, whose influence is reflected in the enlightened foreign policy of that country, and his friend and predecessor, the present Turkish envoy in London; the editor of the *Balkan Herald*, at Belgrade, who has taken special pains to help us in Yugoslavia; professors of the National Universities at Prague and Bucharest; presidents and cabinet officials of South and Central American republics; and a long list of foreign consuls and diplomats in America. Space will permit us to notice only a few of the letters that have come to the Religious Liberty Department of the General Conference and to me from influential persons.

(Air-mail letter from the president of an Inter-American republic.)

"The American Reading Circle
Union Springs, N.Y., U.S.A.
Attention: Mr. Lee S. Wheeler, Director

The Ministry, May, 1941

"Dear Sirs:

"In reply to your favor of August 1st, I beg to state that I have read with great interest *Liberty*, a magazine which, in line with its name, furnishes reading matter of great interest, profit, education, and enlightenment to the minds of those whose duties are to lead the progress of a country toward peace, prosperity, and well-being.

"I take this opportunity to thank you for the gift subscription in my name, and, as requested, beg to send a list of names of persons in — who would very much enjoy reading *Liberty*.

"Sincerely yours,

(Signed) "————"

(Letter from the secretary of education of a Central American republic.)

"Secretary, International Religious Liberty Assn.

"Takoma Park, D.C.

"Sirs:

"I make use of this opportunity to congratulate you for the elevated civil ideals of your magazine, and the defense which it makes for the rights that all men have to express their opinions on liberty, politically and religiously.

"This work is especially important in the present era; for in all the world there prevails a spirit of intolerance and repression which threatens to overcome all the conquests made by democracy in the last two centuries.

"Sincerely yours,

(Signed) "————"

(Letter from a secretary of treasury in an African republic, who received the *Message* magazine.)

"Dear Mr. Wheeler:

"I have recently returned from a six months' tour of more than thirty thousand miles of Asia, Europe, and Africa, and found your cordial letter of April 30 in the mail awaiting my arrival. I thank you for the expression made therein, and wish for you and your organization much success. If there is anything I can do to further your work from this side of the Atlantic, please feel perfectly free to call upon me. With grateful appreciation, I am

"Cordially yours,

(Signed) "————"

The president of a national organization of women, in Europe, wrote: "The ideals of freedom expressed in all articles awaken our entire sympathies; and we expect with interest the following sendings of *Liberty*."

We earnestly desire our ministers and church workers to make intercession for these ruling classes at the throne of grace, and encourage remembrance of them at the weekly prayer meetings. Pray that they may have a part with us in carrying God's last message to their people in this culminating crisis of His "controversy with the nations," while He is pleading "with all flesh," and "will give them that are wicked to the sword."

✱ ✱ ✱

"PRACTICE MAKES PERFECT."—In one sense you are right about this notion. Practice does make perfect, but you fail to observe that it perfects your errors just as rapidly and intensively as it does your successes. That is why some men who practice golf year after year get worse instead of better. After reaching a certain degree of proficiency, most people never improve in any skill. They practice their errors until they become perfect in them.

Crusade for Youth in 1941

By A. W. PETERSON, *Secretary of the M. V. Department*

I WOULD like to share some rather confidential facts with the field workers in the North American Division. In the year 1939, the baptisms among young people, reported for the North American Division, were 3,664. In 1939, there were about 7,600 young people who reached the age of decision, that is, who attained the age of fourteen years. According to this information, the number baptized was only about 48 per cent of the total number who reached the age of decision. This would mean that somewhere between 52 and 57 per cent of the young people above fifteen years of age connected with Adventist families are unbaptized.

A few years ago in one union conference a very careful survey was made, and it was found that the number of young people of fifteen and over, connected with the families of the church, who were unbaptized, was above 57 per cent. So it would seem that the figures for 1939 are rather well substantiated. This large unbaptized group drift out into the shadowland of the world and are lost sight of usually because they lose contact with the church.

One of our conference presidents recently told an incident that is thought provoking. One of his workers had had an automobile accident which resulted in an indictment and a trial. This president said that when the case came to trial, the judge of the court, the prosecuting attorney, and the chief of police were all men who, as boys, had grown up in Seventh-day Adventist homes. Had these men been converted and trained for the service of God, the abilities which brought them into positions of influence and responsibility in the world would have enabled them to render strong service for Him.

No one can estimate the loss which the church has sustained in the loss of its young people. Those young people who have never been baptized, and who drift away from the influence of the church, cannot be recorded among those who have apostatized, for one cannot apostatize unless he has once been a member of the church. Elder C. H. Watson once said, "We cannot hold what we have never won."

There are no more actual apostasies among our young people than among adults, and perhaps less. But I wish we might think of that 52 to 57 per cent of our young people who are never baptized. This is the field which shames us, and which must challenge us. At our recent regional councils for young people's workers, which were attended by many conference presidents, the following recommendations were adopted:

Evangelism for Youth (Resolutions)

WHEREAS, Evangelism for our unconverted children and youth is designated as "our first work," and "missionary work of the highest type;" and,

WHEREAS, The records indicate that many of the children of Seventh-day Adventists who have come to the age of accountability are yet unconverted and unbaptized,

We recommend, a. That in order to give impetus to our efforts to win the unconverted youth in our churches, we launch a crusade for the saving of our young people, beginning January 1, 1941.

b. That in order to make this plan effective, earnest effort be made to obtain the names of all unsaved youth in connection with every Seventh-day Adventist family.

c. That the young people whose names are on this list be made the special field for systematic missionary endeavor during the year.

d. That the conferences be requested to make provision for the church through its missionary society and Missionary Volunteer Society, and, by special solicitation, to provide money to supply complimentary subscriptions to the *Youth's Instructor* for a period of six months for these unconverted young people.

e. That a special effort be put forth to invite the unsaved youth to the young people's meetings, and that in order to make the invitation most effective, a Christian young person of acquaintance be assigned as the one to extend the invitation, and to work especially for one of these unsaved youth.

g. That in order to save embarrassment to any unconverted young person in the church, the plans recommended above and the carrying out of the same be done in as private a way as possible.

h. That as an additional means of winning and holding all the children of Seventh-day Adventist parents, an earnest effort be made to enroll in our denominational schools all of them who are of school age.

Resolutions Passed at Autumn Council

We recommend, That the following actions adopted by the Autumn Council of the General Conference, held in St. Paul, Minnesota, October 15-23, 1940, be adopted and put into operation in the territories and unions represented:

"We recommend, That all ministers and church workers make a continuous, concerted effort to bring the 'lambs of the flock' to a decision for Christ,

"a. By holding in our churches short series of evangelistic services, especially designed for young people, and that special attention be given to the Missionary Volunteer Spring Week of Prayer.

"b. By cultivating a sympathetic interest in the youth, and engaging in personal work for them.

"c. By training and encouraging the youth who 'really love Jesus' to work for the conversion of their young companions and others who are not acquainted with the message due the world at this time; 1. By holding meetings for the public in schoolhouses or in other places that may be obtained for the purpose; 2. By conducting cottage meetings and giving Bible studies. Film strips should be used for best results in carrying on this work; 3. By organizing and conducting branch Sabbath schools, or Sunday schools that later may become Sabbath schools.

"d. By counseling with the officers of the Missionary Volunteer Society, thus helping them to make their society meetings and activities not only interesting and inspirational, but soul winning in character."

Let no one minimize the importance of winning and baptizing young people who are growing up in Seventh-day Adventist homes. He who saves a youth not only saves a soul, but saves a lifetime of service for God. And who can evaluate a lifetime of devoted

—Please turn to page 44

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Are Museum Specimens Faked?

By GEORGE MCCREADY PRICE, *Veteran Science Teacher, Pomona, California*

THE cartoon reproduced on this page slyly conveys the impression that museum specimens of fossils are "faked," or manufactured for the occasion. But this is not often the case. Hence it would be a mistake for any Adventist minister to take such a cartoon seriously. Yet it is a fact that many religious workers have so little knowledge of these subjects that they might even consider this cartoon or others of a similar nature as good ammunition against the theory of evolution. It would be a calamity if some evangelist should make a slide from such a picture, to use in a serious discussion of scientific questions.

If the reconstructed fossil skeletons were really fabrications, or even if they were assembled arbitrarily from bones found scattered promiscuously, we might in good reason complain of the falseness of such reconstructions. But there are no more careful or accurate workers in any line of science than those who make the study of fossil bones, shells, etc., the business of their lives. The bones and the shells are real enough and are usually shown exactly as they appear after being cleaned from the earth or rock materials found adhering to them. The bones of big dinosaurs, fossil elephants, titanotheres, etc., are put together with the most extreme care and accuracy. We have no just complaint in these respects.

What we do have a right to complain of is the way in which unproved and false theories are injected into the serial arrangement of the fossils with respect to one another. They are often arranged in the museums in a supposed chronological sequence, so as to convey the impression that certain of these fossils are older than others. Thus do scientists claim to arrange them in a genuine chronological order for the world as a whole. But this is a false and unscientific assumption—the idea around which the entire theory of organic evolution has been built up.

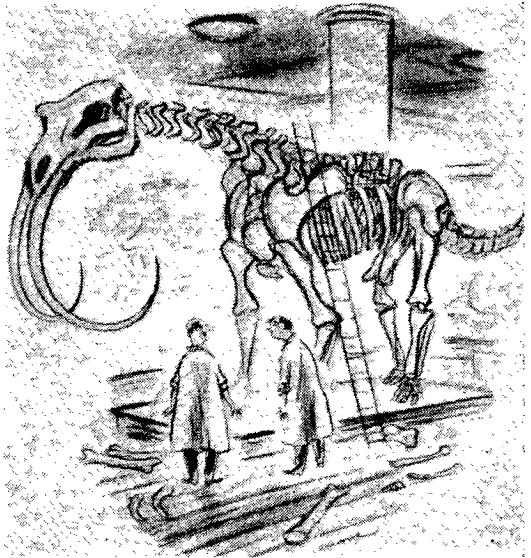
We have a right to protest the museum arrangement of the many so-called "horses," placing them in alleged chronological order, with the little ones before the larger ones. The same applies to the museum arrangement of the fossil elephants and several other groups, as well as the arrangement of fossil shells so that they seem to support the evolution theory. We also have a right to protest against the hideous "reconstructions" of human

heads and bodies from ambiguous fragments. And even more serious than this, because it is more likely to deceive the public and to teach false and dangerous doctrines, is the artificial arrangement of these fossil human remains in an alleged historical order, with the brutal, apelike specimens coming first, and the human-resembling specimens later.

This chronology is a pure guess, and is the most blameworthy feature about museum specimens. The fact that plaster models have been made of fossil human remains is not so likely to deceive us. For any person of intelligence knows that such a reconstruction is pure guesswork. Whereas the average person is very likely to suppose that the chronological order of these specimens is reliable and scientific, which is not the case by any means.

The same principles apply to the fossils of reptiles or mammals, such as the big dinosaurs, elephants, and mastodons. These are seldom "reconstructed" into plaster-of-Paris casts. Almost invariably they are the actual skeletons articulated in a reliable or scientific manner. Hence the cartoon appearing herewith conveys a wrong impression entirely. The bones have not been faked. Nor can they be assembled or articulated in various whimsical ways, as the cartoon would imply. It is the serial arrangement of the various animals to suit a false theory of a *relative chronology* which we can justifiably challenge, for such an arrangement is a genuine fraud on the public—a fraud which the average visitor to the museum does not recognize as a fraud at all.

I am writing thus, because in many instances Adventists and other religious people have contracted unjust and ignorant prejudices against



Reproduced by permission, Collier's Leonard Dove, Artist
"Let's take it apart, now, and make something else."

the entire subject of the fossils. Such persons might think that this cartoon is a good joke, and become even more confirmed by it in their entire rejection of the evidence of the fossils. But genuine fossil remains, like true archeological remains, show us what living things were like in the long ago.

We should always remember that the genuine things of nature are second only to the Bible in teaching us about God and His dealings with the world. We do not lose interest in certain parts of the Bible merely because some people make a wrong use of them. Why should we contract a prejudice against the study of the fossils, just because certain people have made wrong use of them? Let the study of the fossils be encouraged, for they are eloquent testimony of "the world that then was, which, being overflowed with water, perished." However, let this study be carried on honestly and sincerely, without any false or unjustified assumptions or theories.

What About Your Handshake?

By C. E. WENIGER, *Professor of Speech,
Pacific Union College*

THERE are handshakes and handshakes—some you like and some you don't. Some resemble damp cloths—they are anemic, flaccid, and colorless. And some pounce upon you like an old-fashioned nutcracker about to crush a nut. And in between, there are all gradations.

Now it seems to me that a handshake is one of the most telltale factors in the revelation of personality, almost as revealing as the voice.

It suggests strength or weakness, vitality or apathy. It is an index to a man's state of being.

I don't like a hand that insinuates itself oozy into my open palm, or that lets its limp fingers droop into my grasp. Neither do I like a hand that seizes mine—much as the old-fashioned schoolmaster collared the culprit prior to administering corporal punishment—and thereupon proceeds to crush every bone exposed to its attack.

I like a handshake that is strong and firm, without being possessive; a handshake that is comfortable and kind, without dawdling or dribbling; a handshake that is earnest and sincere; a handshake that says, "I'm alive. I'm glad I'm alive. I'm glad to see you alive. Let's be friends;" a handshake that transmits the spark of vital personality, and that may pass on from man to man the strength and confidence of God.

So let thy handshake be neither like a dead fish or a dishcloth, nor yet like a pipe wrench or a rock crusher. But rather let it be all that you mean to be—active, living, breathing, loving—a vital force for God in a world of mediocrity. For the handshake oft doth proclaim the nature of the man.

Let Us Not Say—

Verse for stanza.

Gen-u-twine' (for jen'-u-win).

Cov-e-chus' (for kuv'-e-tus).

In-sid'you-us (for in-sid'i-us).

Thi smorning (for this morning).

Thi snew year (for this new year).

Sub-stan'shu-ated (for sub-stan'shi-ated, as some mispronounce it).

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RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Increasing Papal Prestige

By R. L. ODOM, Editor, *El Centinela*,
Cristobal, Canal Zone

WE may well expect that the Papacy will play a very prominent part in world affairs in the near future, particularly in seeking a solution to the international and social problems which have turned the world upside down in recent years. The Roman Catholic press and radio broadcasts repeatedly stress the point that the Vatican, because of its unique position among the powers of earth, would make the ideal arbitrator for bringing about an agreement on a new order for the world. The following paragraphs are samples of many that appear in the papal press to show that the nations are vying with one another in currying the favor of the Vatican court.

"Protestants often deride the authority of church tradition, and claim to be directed by the Bible only; yet they, too, have been guided by customs of the ancient church, which find no warrant in the Bible, but rest on church tradition only! A striking instance of this is the following: The first positive commandment in the decalogue is to 'Remember the Sabbath day, to keep it holy,' and this precept was enforced by the Jews for thousands of years. But the Sabbath day, the observance of which God commanded, was our Saturday. Yet who among either Catholics or Protestants, except a sect or two, like the Seventh Day Baptists, ever keep that commandment now? None.

"Why is this? The Bible, which Protestants claim to obey exclusively, gives no authorization for the substitution of the first day of the week for the seventh. On what authority, therefore, have they done so? Plainly on the authority of that very Catholic Church which they abandoned, and whose traditions they condemn."—John L. Stoddard (an "American agnostic" converted to Romanism), in "Rebuilding a Lost Faith," p. 80. P. J. Kennedy and Sons, New York, 1922.

An editorial item in a Spanish-American international weekly, published at El Paso, Texas, has this to say regarding diplomatic circles at the Vatican:

"There are thirty-three embassies and twenty-two legations accredited before the Holy See at present. Mr. Myron Taylor, the personal representative of President Roosevelt, at present in the United States to recuperate his health, still figures in the list of official representatives before the Vatican."—*Editorial, Revista Católica (R.C.), Feb. 9, 1941.*

"Sitteth in the Temple of God"

Dr. Isidro Gomá y Tomás, late cardinal primate of the Roman Catholic Church in Spain, declared: "The pope is Jesus Christ on the earth."—*Pastoral Letter "Horas Graves" (Solenn Hours), p. 36, published July 12, 1935, by Librería Casulleras, Barcelona, Spain.*

The same prelate, in a pastoral letter concerning the eightieth birthday of Pius XI,

The Ministry, May, 1941

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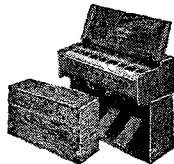
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declared: "The Pope is Christ on the earth, and His lieutenant in the church."—*El Debate (Roman Catholic daily)*, May 26, 1936, Madrid, Spain. In his book entitled "S. S. Pio XI" (His Holiness Pius XI), Canon R. Fontanelle affirms that Pius XI said not long before his election as Roman pontiff:

"The vicar of Jesus Christ is the complement of the eucharist; in the latter, Jesus Christ is found entire, but without His presence being visible. In His vicar, He is visibly present: Jesus the divine pilot of the church, the real *episcopus animarum nostrarum* [bishop of our souls], as the Holy Scripture says, is present in His vicar with His authority, with His government, by means of whom He guides His mystic ship."—Page 43, "Euna Prensa," Mexico City, 1939.

Fontanelle himself, when referring to a discourse of Pius XI before a group of young men in the year 1931, says:

"How great thou art, O holy father, how beautiful! Eyes full of tears could not tell the difference between Christ and thee, and more than one of those young workmen must have returned to the factory or to the shop, saying in confidence to his companions: 'We have found the Messiah.'"—*Id.*, p. 189.

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THE RELIGIOUS PRESS

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PULPIT'S RIVALS.—Among the rivalries which compete with the Christian pulpit today must be numbered those excursions of unlicensed imagination into the unseen known as Theosophy, Christian Science, Mental Healing, and Spiritualism. They are largely the fruits of that revulsion against an overwhelming materialism which began to assert itself during the latter half of the nineteenth century. The exponents of these cults have been quick to detect the longings after the invisible and mysterious, which were discounted even in the church by the prejudice of liberal clergymen against the supernatural.—*The Presbyterian*, February 20.

STEPS TO MERGER.—Largest Meeting of International Council Moves Toward Interchurch Agency Union.—The largest annual interdenominational meeting of American Protestantism brought to Chicago this week [Feb. 15] over 1,300 bishops, church secretaries, publishers, ministers, college professors, and religious educators under the auspices of the International Council of Religious Education. Assembling in the gigantic Hotel Stevens, men and women from over 40 denominations and from every state in the union, meeting in great plenary sessions or in smaller groups with others of their own specialty, advanced by another year into the planning of the highly organized educational work of the churches. Especially in the plenary sessions, where the largest space available within the hotel was taxed to capacity, . . . did one get a sense of the power of the Christian faith. Anything that could mean so much to so many people must have power.

The biggest news of such a meeting is the fact that it meets. . . . Because it assembles yearly, meets for a longer time, and involves more people than any other such gathering, the International Council meeting is probably the greatest potential and actual force for ecumenical Christianity in America.

The 1941 meeting voted not only to approve but to speed up the moves toward unity of the interchurch agencies which were taken in the joint meeting held last December 1 of the Federal Council of Churches. . . . While the International Council is now committed, as the other agencies are, only to "study" the proposal, the study is part of a plan which foresees an organic merger within probably not more than two or three years.—*Christian Century*, February 26.

ENGLISH BIBLE.—John Wycliffe was the first to translate the whole Bible into English. This was in 1380. The appearance of this version created such a stir among the common people that the Catholic authorities issued the following prohibition:

"We ordain that no one henceforth on his own authority translate any text of Holy Scripture into the English or other language, . . . and that no book . . . of this kind be read either already recently composed in the time of the said John Wycliffe, . . . or that may in future be composed, in part or in whole, publicly or privately, under pain of the greater excommunication, until the translation itself shall have been approved; . . . whoever shall do the contrary to be punished in like manner as a supporter of heresy and error."—*J. W. White*, in *February Religious Digest*.

CRIMINALS OF TOMORROW.—"It is incredible, yet it is an appalling fact, that in America, a land of churches, 15,000,000 of our youth are growing up without any religious training whatsoever," asserts Roy G. Ross, general secretary of the International Council of Religious Education. Discussing the significance of this fact, the speaker reminded his hearers at the recent council meeting that government, schools, business, and all social relationships will be

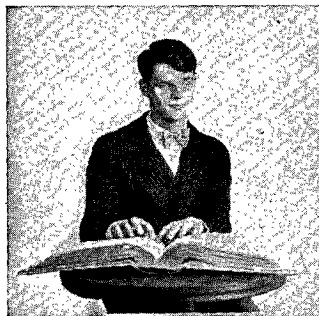
tremendously influenced in the next few years by these young people. He also referred to a recent warning by J. Edgar Hoover, of the Federal Bureau of Investigation, that if these young people are not given some religious life, with its emphasis on moral conduct and good citizenship, they will become the criminals of tomorrow.—*Christian Century*, March 5.

SCHOOL POPULATION.—In the United States there are 266,000 schools, colleges, and universities of every grade. The teachers and pupils constitute a quarter of our entire population.—*Watchman-Examiner*, March 6.

CATHOLIC REVISION.—According to Bishop Edwin O'Hara of Kansas City, the Catholic Church is to bring out next May the first revision since 1749 of the English translation of the Catholic New Testament. It is the result of five years' labor by a committee of which the bishop is chairman.—*Christian Century*, March 5.

JEWISH POPULATION.—Dr. Conrad Hoffman, Jr., a secretary of our Board of National Missions, . . . reports that today there are upwards of sixteen million Jews in the world. More than five million are in this country, about the same number are in Russia, and the rest are scattered in all the other countries. Almost 4,000 refugees, mostly Jewish, are coming to the United States every month.—*The Presbyterian*, March 6.

SENATE'S RELIGIOUS AFFILIATIONS.—A survey of the religious affiliations of the members of the United States Senate shows that of the 96 Senators, twenty-two are Methodists, fourteen Presbyterians, twelve Catholics, eleven Baptists, eleven Episcopalians, five Mormons, four Lutherans, three Disciples of Christ, one Christian Scientist, one Jew, one Quaker, and two unobtainable; only four not having any religious affiliation.—*Watchman-Examiner*, March 6.



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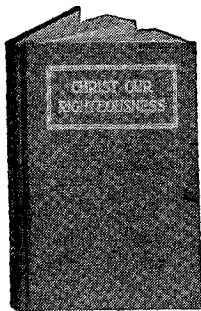
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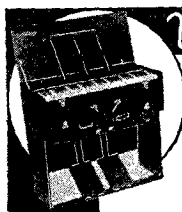
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INCREASED GIVING.—We have it on good authority that the contributions for foreign missions of the five principal denominations of Great Britain are larger for the year 1940 than . . . for 1939. This we consider a most remarkable fact.—*The Presbyterian, February 6.*

AID FOR BLIND.—How thankful we are that the Braille method was invented to enable the blind to read. It all seems a mystery to us, but it is a joy to see blind people moving their fingers over raised dots on a page, and to know they are getting the Word of God with the same facility with which we read it with our eyes. Now, the first edition in Braille of "The Fellowship of Prayer" has been published by the John Milton Society for the Blind in cooperation with the Federal Council of Churches. Copies will be distributed to the blind free of charge through pastors of local churches as well as to institutions and schools for the blind selected by the John Milton Society.—*Watchman-Examiner, March 6.*

LAY PREACHING IN ENGLAND.—Five Methodist pulpits out of every seven in England just now are being filled every Sunday by lay preachers, according to Dr. Henry Bett, president of the conference. A brief report of his recent message to lay preachers appears in *The British Weekly* of January 16. Among other things he said: "If there is one man in Methodism that I honor above all others, it is the local preacher in a country circuit who travels miles in all weathers and hardly ever preaches to more than a handful of people." English Methodism, in Doctor Bett's opinion, could not carry on a week without this army of lay workers.—*Zions Herald, February 12.*

HARMFUL INQUIRY.—It is the candid impression of this paper that the Laymen's Foreign Missions Inquiry, of 1932, did more harm than good to the churches and to the cause of missions. No one can dispute that it revealed weak spots, but, on the other hand, it criticized the inferior quality of many missionaries and many missionary enterprises which have since proved themselves to be of extraordinarily high standard of excellence. The inquiry shook the confidence of many people in our foreign-mission work, a confidence which we fear has not been wholly regained. We do not question the sincerity of fact finders, but, beyond question, they saw many things awry.—*Watchman-Examiner, January 23.*

OPPORTUNITY IN TURKEY.—In this country [Turkey], the desire to learn English has been rapidly growing, and for the third consecutive year not only British, but also American schools and colleges, which are more numerous, have shown a marked increase in attendance. This appears to be true also of the whole of the Near East. American schools report that they are full to overflowing, and could have taken more students if there had been room. . . . American schools and colleges face their greatest opportunity.—*Christian Century, February 19.*

BILL OF RIGHTS.—America had to earn its Bill of Rights through the sufferings of men and women like Roger Williams and Anne Hutchinson. Before the Bill of Rights became part of the basic and abiding law of our land in 1791, it was preceded by several decades of experiment, travail, and the Revolutionary War itself. In the stormy days of our infant democracy, many were the threats which imperiled the sanctity of the Bill of Rights. It was only through the steadfast devotion of Americans to the first ten amendments to our Constitution that we have retained the freedom to worship, speak, write, and hold assembly.—*Watchman-Examiner, February 20.*

RELIGION IN THE SCHOOLS.—For the first time in the history of the New York City school system, elementary school children were "released" for one hour last Wednesday afternoon to receive religious instruction in churches or synagogues near the schools. By agreement all the centers opened for this spring term were "experimental" and were so

located that one was in each of the five boroughs of the city. There was complete cooperation between the three faiths in planning the schools. A central interfaith committee made all contacts with the public education authorities. All three faiths agreed upon the centers selected. Common blanks were sent to the parents. These listed all the community churches working together—Catholic, Jewish, and Protestant.—*Christian Century*, February 19.

SMALL RESPONSE.—The reported number of about 3,000, more or less, responding to the provision for religious study in connection with day school work in the city of New York seems to us like a very small number.—*The Presbyterian*, February 20.

CONSCIENTIOUS OBJECTORS.—The annual number of conscientious objectors in the United States is expected to reach 20,000, according to Paul Comly French, executive secretary of the National Service Board for Religious Objectors. Mr. French bases his estimate on official figures.—*Christian Century*, February 19.

"STILL GOING STRONG."—Encouraging indeed in these troublous times is the fact that the Bible is still "going strong." Latest figures—close of 1940—show that the number of languages in which the whole Bible has been published is 184; the number of languages in which the whole New Testament has been published is 227; the number of languages in which a portion, or book, of the Bible has been published is 551; and the number of languages in which a selection has been published is 89, making the total number of languages in which the Scriptures have been published 1,051. More and more, as times grow harder, thoughtful men will, we predict, turn to the word of God as the one reliable source of faith and hope.—*Zions Herald*, March 5.

"MARGINAL CHRISTIANS."—We have heard of "marginal Christians," whose names pad out church statistics, though their bodies do not crowd the pews. Warden E. Lawes, of Sing Sing prison, in his book, "Invisible Stripes," says that, in 1937, of the 1,412 prisoners in that penitentiary, only three said they had no religion. The rest declared adherence to various Christian and non-Christian religious bodies. This discovery provoked a striking remark by the warden:

"Were I a responsible religious leader, I would not be content with the fact that religion boasts of over 232,000 church edifices throughout these United States. I would be deeply concerned with the fact that most of them are unable to fill their pews. I would worry considerably about the 17,000,000 children and youth of America who are without direct church affiliation. I would be distressed over the growing apathy toward church among young and old. I would be ashamed to admit that the church plays so little a part in the lives of millions of adolescents as to leave them barren of spiritual development. And I would plead guilty to a lack of vision which sets the church aloof and indifferent to social and economic currents which lash at the human mind and heart in swirling orgies of hunger and want and death and destruction."—*The Presbyterian*, Oct. 31, 1940.

ONLY HOPE.—What is the state of the church? The churches of three continents are being tried in a crucible of fire, and it is not unlikely that a similar experience awaits us. The faith of our fathers lives in spite of dungeon, fire, and sword. In humble confession of our weakness, we pray God that we may not prove recreant to the high opportunities for service which this crisis sets before us. We move forward . . . not knowing whither we go. We go in uncertainty, but not in darkness. The Light that lighteth every man that cometh into the world still shines. We go in soberness, but not in defeat and not in despair. God lives. We are not alone. In this as in every day Christ reigns victorious over sin and death. Christian, let no man take thy crown!—*Federal Council Bulletin*, January.

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THE ENTERING WEDGE

The following statement is taken from a talk made by Mrs. E. G. White at a union conference session in Australia on Sabbath afternoon, July 22, 1899. It was in response to a direct question by someone regarding the connection of health foods with the school.

"We need to understand that God is in the health-reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility.

"The health-food business is to be connected with our school, and we should make provision for it. We are erecting buildings for the care of the sick, and food will be required for the patients. Wherever an interest is awakened, the people are to be taught the principles of health reform. If this line of work is brought in, it will be the entering wedge for the work of presenting truth. The health-food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry, and send their children to school." ("Counsels on Health," pp. 495, 496.)

There has been a noticeable awakening in our church membership recently in response to the health-food program advocated by Madison College. A liberal discount is offered to those who are interested in becoming agents for health foods in their neighborhood or in their church membership. This is an excellent missionary project, in that it supplies healthful foods as well as profits for various missionary activities. Write for full particulars.

MADISON FOODS
MADISON COLLEGE, TENNESSEE, U.S.A.

The Three Messages

(May be used with sermon appearing on page 20)

THESE words, said the Master, "I'm coming again." That with Me My people forever may reign;
That they may be ready My coming to see,
I send forth My angels with messages three.

The first with this message was sent through the land:

"Fear God, and give glory; His judgment's at hand;
And worship the Maker of earth, sea, and sky,
And the fountains of waters, who ruleth on high."

The second this message of woe did repeat:

"The church is not ready her Master to greet;
She's fallen, backslidden, departed from heaven,
And her love to earth's kings has unlawfully giv'n."

The third message follows, the last to be given,
To point, once again, dying sinners to heaven:

"If any the God or his image adore,
On him shall God's judgments abide evermore."

The law of the Father, the faith of the Son,
Must be kept by the church, all united as one;
The mark of rebellion refuse to receive,
Be sealed with God's seal, and eternally live.

The Master is coming, He's coming for thee;
Oh, haste to be ready thy Master to see!
The Master is coming, He's coming for thee;
Oh, haste to be ready thy Master to see!

—G. W. Page.

Crusade for Youth in 1941

(Continued from page 36)

service? We need to think of: (1) The souls which may be won during a lifetime of earnest consecration; (2) The help and encouragement which the church may receive from such a life; (3) The funds which may be given to the cause as tithes and offerings during a lifetime of loyal support of the church; (4) The encouragement to older ones who see these youth grow in sturdy Christian character and service. Many a parent has become discouraged in his Christian experience and let go because he has seen his children drop out. No, let no one minimize the importance of winning and baptizing our children and youth.

Some years ago a survey was made of 1,244 church members. Of this number 55.14 per cent were converted *before* they reached twenty years of age, and only 2.26 per cent were converted *after* forty years of age. How rapidly a young person's chance of being baptized diminishes as he grows older! And this is not at all strange, because the *practice* of sin in the life of a young person increases the *power* of that sin in his life.

What we hope to see done for the boys who must eventually face the problems of the draft, we ought to do now. Let us study the foregoing resolutions and see what can be done in our church. Shall we not indeed make 1941 a year of crusade for the saving of our youth?

COMMUNITY BIBLE SCHOOL PLAN

Estimated Budget to Cover Territory of 1,000 Homes

THIS budget is organized for working a section containing 1,000 families. It is based on a 10 per cent response for "further literature" after the fourth paper, and a 25 per cent response for the Bible course among this 10 per cent.

4,000 GOOD NEWS (1,000 each A-D @ \$2.95 a thousand)	\$11.80
300 GOOD NEWS (100 each E-G @ \$2.95 a thousand)	.90
25 Bible Lesson Sets	4.00
5 Bible School Record Cards	.02
5 Individual Weekly Record of Bible Studies	.02
Total Budget for average territory of 1,000 homes	\$16.74

Recommended Introductory Literature for the seven weeks' distribution is Good News A, B, C, D, E, F, and G, available as follows:

1,000 in unbroken packages of 100	\$ 2.95
100 in unbroken packages	.35
Sample set (7 tracts, A to G)	.06

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1. Bible Lessons , 100 sets of 23 studies	\$15.85
In unbroken packages of 100, all one number	.80
In unbroken packages of 25, all one number	.25
Sample set, 1 each of 23 lessons, 112 pages	.20
2. Teaching Outlines for 23 lessons (100 sets)	7.60
Sample set, 24 sheets	.10
3. Class Record Cards (package of 100)	.38
Package of 25	.15
4. Weekly Report Card for record of studies given (package of 100)	.42
Package of 25	.15
5. Bible School of Evangelism Plan , 16 pages of detailed instruction on methods, technique, and conduct (package of 100)	6.00
Package of 25	1.60
Single copy	.07
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7. Sample set B. S. E. material, complete including Good News A to G, in envelope	.45
8. Bound Volume B. S. E. material complete with Good News A to G	.60

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BOOK AND BIBLE HOUSE

Earth's Loftiest Work

(Continued from page 25)

work this side of heaven. Ours is a work which swells toward infinity and reaches forward to mingle itself with endless years. Ours is a task at the very contemplation of which we faint and expire, unless we are borne up by everlasting arms.

In the inscrutable purposes of God, He has seen fit to entrust this astounding and vast commission to vessels of clay. To each of us He has said, "Go preach My gospel: He that believeth shall be saved; he that believeth not shall be damned." That is all. Look into your Bibles and take one deliberate glance at that damnation. Turn again, and take another deliberate glance at that salvation. Consider from what authority proceeds your great commission. Then tell me, if you are able, what it is to *preach*. Tell me whether a man, on whom this work and duty lie, can spare a day, an hour, a minute, to look at anything but this one thing. Is there anything—no matter how great and high—so important to the minister of God as girding and equipping himself to become competent to do the work to which God has called him?



Preparing and Delivering Sermons

(Continued from page 20)

you. He has not sent you to make money, or commanded you to get rich. He has never bidden you to defend your character. He has not asked you to contradict the falsehoods of Satan. If you do these things, you will do nothing else. You will be working for yourself, and not for the Lord.

Keep about your work. Let your aim be as steady as a star. Let the world brawl and bubble. You may be assaulted, wronged, insulted, slandered, wounded, and neglected. You may be abused by foes, forsaken by friends, and despised and rejected by men. But see to it with steadfast determination and unfaltering zeal that you pursue the great purpose of your life until at last you can say, "I have finished the work which Thou gavest me to do!"



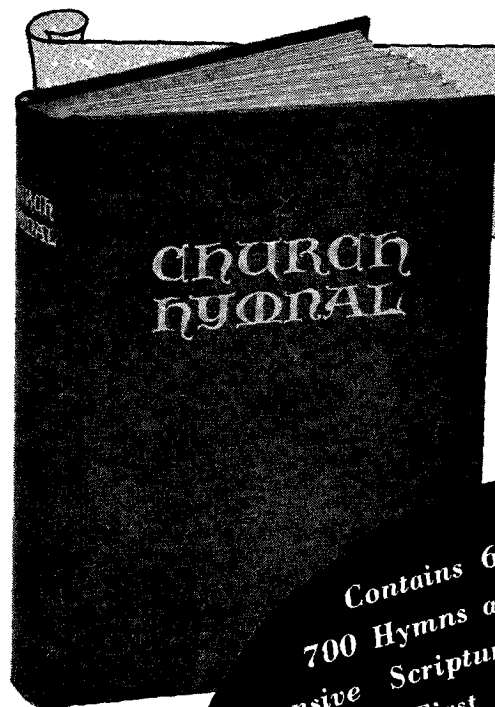
Projector in Cottage Meetings

(Continued from page 15)

this: When a Bible worker sometimes has to give six or seven studies a day, if two or three of them are given with the projector, she can accomplish much more in her time, as it does not take as long to give a study with pictures. The pictures help to break down prejudice, put folks at ease, and arouse an interest in the Bible. I feel that my little projector is truly a help in time of need, and I would not be without it.

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Same combined with Oxford Bible, Long Primer type, exact match, finest quality, per set	19.00
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CHALLENGE!—The advent movement awaits the call of men of vision, faith, and daring to arise and finish their task. Will we give that leadership? Will we respond to the challenge? We cannot fail if we keep in step with the inspired counsels to this people. We must not plan on staying on in this old world for decades longer. Voluntarily or involuntarily, we will have to detach ourselves from some things to which we are as yet attached. We will have to break with the comforts, conveniences, and ease to be found in lands of peace. We must lay our plans quickly to finish the work amid those "forbidding circumstances" prophecies.

STRANGE FIRE!—Beware of bringing over into the councils of the church the tricks of the political or secular assembly. Clever turns, sharp thrusts, humorous puns, biting sarcasm, driving logic, and scoring invectives belong to the secular arena of debate, not to the church. They may win an argument, defeat an action, and carry the day. But the frown of God will be upon them when they are employed in the church. They are not the mediums used by the Holy Spirit. They are foreign to the Spirit and practice of Christ. He did not use them, and we cannot afford to. Beware of the man who brings the spirit of secularism into the precincts of the sacred. Pat him not on the back, neither flatter and applaud him. His tricks are a source of danger to the church of God. Let us neither use nor condone strange fire on the altar of service.

PIONEERING!—Evangelistic emphasis, in these days, seems to be largely focused upon the effective plan of enlisting our resident church members throughout a campaign in laying down a preparatory literature barrage, in personal participation during and following the effort, thus to gain the largest fruitage, or for the ministerial guidance and training of a host of lay evangelists for modest community endeavor. All this is good and necessary. But this presupposes a pre-existent church or company in the city or community involved. What shall be done, however, for the great "dark" counties and towns in which there is no resident membership to form a nucleus for systematic literature distribution preliminary to the campaign, and during a campaign to serve as ushers, pianists, soloists, choir members, personal invitationers, and a nucleus in attendance? We must pull in balanced, even lines. We must not neglect the

one while pushing the other. These unentered places constitute our most difficult problem and our most arresting challenge—these, and the giant city strongholds. Who has a vision or a burden for this great need, and a genius for compassing it? Here is scope for achievement.

POSITION!—It is wrong to exalt official position above direct soul-saving ministry for God. No higher position exists, no greater honor can come to a man, than direct evangelistic or pastoral ministry. Official position neither confers honor nor imparts wisdom, but only imposes the responsibility of power. Nor is a minister demoted, in God's sight, because he is relieved of conference responsibility. We must never forget that the Papacy was built upon the fallacious argument of the superiority of the episcopacy over the common clergy, and the exaltation of officialism. We must never pattern after her apostate principles. Remember Paul! He was not the conference president, but he was one of the greatest of all the apostles because of his service. All we are brethren.

INADEQUATE!—There are those who contend that the hymns and anthems of messageless Babylon comprise the only special sacred music suitable for the church of Zion. They argue that since we do not use a different Bible from the Baptists and the Methodists, therefore we should not use a different hymnology. They thus confuse the Inspired Word with hymns of aspiration and praise written by uninspired men and women. A more accurate parallel would be that of commentaries on the Word and its prophecies, which we properly consult and quote only so far as they harmonize with the Word. We have been compelled to produce, and have produced, our own distinctive literature. We cannot depend upon Baptist, Methodist, or other religious books and periodicals. These ecclesiastical bodies have, as organizations, rejected and cast aside God's special message for this hour. Before 1844, these religious bodies constituted God's true church for the time. But advancing light and its rejection made their literature largely inappropriate and inadequate for today. The same principle applies to much of the messageless music of modern Babylon, which is often but vain repetition, wholly inadequate to compass the musical needs of the full-message remnant church.

L. E. F.