

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 14, No. 9

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NOTES AND NOTICES

Information and Sundry Items

TRUTH alone is supreme and eternal. The churchly structures and institutional buildings in which it is taught, with all their hallowed associations, will soon perish in the flames of the last days, along with every other material

thing of earth. But truth will live on endlessly. After all, the physical appearance or construction of these temporary places of worship and instruction, while we are still here, is of trifling import as compared with the truth taught therein—truth that molds the destiny of the soul. Primitive and sometimes crude housings have oftentimes been the scene of some of the most sublime instruction and spiritual developments of the ages. Thus it was in our pioneer days, when the foundations of this movement were being wrought out. Thus also it was in Waldensian times, when men worshipped in caves and mountain retreats. And thus likewise it was in the beginning days of the Christian church, when the apostle band received its incomparable instruction from the lips of the Son of God Himself, and the spiritual structure of the Christian church was being formulated. In those glorious days there were no ornate churches, no impressive institutions. Such have always come later, when the concerns of men seem to shift more to the material, the outward, the organizational, and the institutional. Thought then comes to center more on outward rather than on inner things. Often there has followed a confusion of values, and a disproportionate emphasis on accouterments that has consumed the time, energies, and means of men, while that which is of supreme import—truth, its purity, its preservation, its defense, its development, its propagation, its reverent investigation, and its supreme place in time and eternity—is crowded into the background of consideration and concern. If we spent as much time in the consideration of truth and its triumph as we do upon the material things that consume thought and energy and turn men gray, our task would be finished speedily. The temporary, earthly things will all soon drop away, as the workman's scaffolding that gives way to the abiding structure. Let us re-estimate comparative values, and place the emphasis and the primary effect where it belongs.

❑ ONE point that a congregation sees is worth a dozen that they do not see. Too many of our "points" are often submerged under a pointless flow of words.

❑ WE must protect our faithful missionaries, who at our request leave homeland, friends, and congenial conference connections to go to lands afar, many times to labor under adverse conditions. Often they stay for years, until conditions necessitate their return. They are then largely unknown throughout the conferences of the homeland, and sometimes have difficulty in again finding an opening in service. Oftentimes this transition period is trying and embarrassing. This should not be. We must protect our returning representatives, or we will have difficulty in finding missionary recruits.

❑ WE enter the pathway of unwisdom and peril whenever we seek to avoid, repress, or exclude legitimate discussion among workers on points of belief, interpretation of prophecy, or better understanding as regards the Bible and the Spirit of prophecy, science, archeology, etc. Fearfulness is a sign of weakness. Truth has nothing to fear from facts. They are never in conflict. Truth cannot be overthrown. It can only be temporarily obscured in the minds of superficialists. Only they whose faith is ill-founded fear to have it examined.

❑ OUR invaluable Year Book has suddenly become out of date regarding the personnel of our various General Conference organizations, owing to the changes effected at the recent General Conference session. As a convenience, so that all Ministerial Association members may see the complete personnel and the comprehensiveness of the new large Advisory Council of the Association, the entire list, by groups, is placed in the center panel (pages 24, 25). Those who desire an extra copy of this list for insertion in their Year Book, may secure the same by writing to THE MINISTRY.

❑ THE only fair way to determine what the Testimonies teach upon a given subject is to assemble *all* that the Spirit of prophecy says upon the theme, and then deduce a fair and balanced conclusion from the entire body of witness. Too much Spirit of prophecy study is an attempt to support a predetermined position by all possible supporting statements. But such is not a fair use of the Testimonies, and violates the basic principle of sound investigation, and the primary canon of truth seeking.

❑ WE are too often content with a few plausible witnesses who support our position, without compassing the range of available knowledge or insisting upon timely authoritative statements. Sometimes dubious or even wholly unworthy witnesses are employed—perhaps carelessly. This dishonors truth. Representative and authoritative witnesses only should be used in our defense of truth and exposure of error—whether of Catholicism, Mormonism, Christian Science, or what not.

The Ministry

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AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

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DIRECT EVANGELISM OUR PRIMARY TASK

By E. E. ROENFELT, *Ministerial Association
Secretary, Australasian Division*

THE work for which we have been called into existence is to proclaim in all the world God's message for this time, and "to make ready a people prepared for the Lord." The giving of God's message to men is our mission. This fact we should never forget. It should ever be uppermost in our minds. It should determine our outlook, constantly fill our vision, influence us in all our decisions, and direct us in all our planning. Everything else is of minor importance in all the activities and interests of the church.

Never before in the history of our work have we had such a wonderful opportunity for presenting God's message to our fellow men as that which faces us just now. Happenings and conditions in the world today are stirring the souls of men and causing them to think and to question. They desire to know the meaning of that which they see and hear. Thousands are searching for some message of hope—for something on which they can lay hold with confidence in these days of uncertainty and confusion; for something that will dispel the dread and the fear that possess their hearts. Because the judgments of God are in the earth, many of the inhabitants are seeking righteousness. What an unprecedented opportunity does this inquiring, wistful attitude on the part of men and women give us in presenting the message of God to them!

Never before have we had the opportunity of preaching the message with greater clarity, more forcefulness, or more positiveness than now. These are days of fast-fulfilling prophecy. Events and developments of which our pioneers preached without evidence, save that of the prophetic utterances of the word of God, are now realities before our eyes. Today it is not a matter of preaching by faith concerning these events. They are now either history or facts. Events and conditions exist today which demonstrate the remarkable timeliness

of our message. What a solid basis, therefore, is laid for an earnest, interest-compelling, convincing proclamation of the message at this hour!

The days in which we live are most solemn and important. With startling and staggering rapidity, events of the greatest magnitude and developments of most tremendous import are passing before our astonished gaze. Scarcely are our minds capable of keeping up with the march of world-changing occurrences. History is being made in a day. We are seeing today those things which Christ and the prophets foretold would crowd the climax hour of human history, and which would declare that the coming of Christ is very near at hand. More than thirty years ago, Mrs. White wrote:

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, Vol. IX, p. 11.

Little Time Left in Which to Work

Great changes are taking place today, and everything in the world is moving toward the climax with a celerity that is stunning. The agencies of evil have combined and consolidated their forces, and are ready for the last great crisis. Most certain it is that we have now reached that crisis and that the end of all things is right upon us. What does this mean to us as a people? It means that the Spirit of God is gradually but surely being withdrawn from the earth. Soon probation will close. But little time remains in which to carry the message of God to men and to finish His work.

The unprecedented opportunity we face at the present moment for giving the message, the timeliness of that which we have been commissioned to preach, and the shortness of the time left in which to do our work, unite in challenging us to a great forward move in evangelism. This hour urges us into a more

positive, more powerful preaching and teaching of the message. It demands of us greater devotion to our task. What we as leaders need at this time is a greater consciousness of the message and a fuller, clearer vision of its power and its possibilities in the lives of men; a vision that will compel us and our people to arise with a determination quickly to finish the work entrusted to us. We read again in "Testimonies," Volume IX:

"The judgments of God are in the earth, and, under the influence of the Holy Spirit, we must give the message of warning that He has entrusted to us. We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side."—*Page 126.*

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare."—*Id., Vol. VI, p. 22.*

We have certainly come to the time when the way for the giving of the message has been well-nigh closed up in many places. Think of our work in the countries of Europe, for instance, and the extreme difficulties and dangers that face our workers there in the prosecution of their task. Think, too, of the restriction of liberties in many lands which makes it almost impossible for the message to be preached by our workers, or to be accepted by the people, without lives becoming imperiled.

Here in Australia, and in a few other countries, we still have liberty and the opportunity of presenting the message to the people without let or hindrance. But who knows how soon the blight of war might fall on our fair land, and we find ourselves amid conditions such as surround our people in Europe at this hour? Great changes are taking place today with dramatic suddenness. Who knows but that at any moment we might be bereft of all the liberties, privileges, and blessings that we enjoy at this moment in this favored country? Surely these considerations challenge us, at this time, to look our task "fairly in the face," and to plan and to work for its swift completion!

To make possible the great advance move in evangelism that this hour demands, there are some things to which we need to give attention. Fundamental to a larger evangelism are a greater diligence and devotion to our task, tireless energy, definite concentration, more efficiency, a fuller consecration, a greater self-sacrifice, and a personal knowledge and experience of the fullness of the power of God's Spirit in the proclamation of the message. Through His messenger, the Lord admonishes us in Volume IX of the "Testimonies:"

"At this time—a time of overwhelming iniquity—

a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. . . . Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort."—*Id., Vol. IX, p. 44.*

"Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work."—*Id., p. 110.*

Seeking a fuller, more abundant outpouring of God's Spirit upon us, our fellow workers, and our people, is our most important business. A larger measure of the power of the Holy Spirit is our greatest and most urgent need. Only the reception of "power from on high" can fully equip us and make us adequate for the service that God expects of us at this hour. This fact is emphasized in the following thought-provoking words of Dr. Stanley Jones:

"Whenever we have been troubled in conscience about our spiritual importance, we have added a new wheel—a new committee or commission, a new plan or program, and in the end we have found that we have added one more wheel, but with little or no power to run the old or the new. We become busy—devastatingly busy—turning old and new wheels by hand power, by sheer hand power, instead of lighting central fires. So much of this is force, nerve wearing, instead of spontaneous and healing. Pentecost is not a living fact with us. Hence we worship machinery instead of winning men."

Factors Essential to Larger Evangelism

The outpouring of the Holy Spirit on the day of Pentecost resulted in the inauguration of the evangelistic activity of the Christian church. The reception of a fuller measure of the Holy Spirit will bring into being a larger, more aggressive evangelism on the part of God's church today; and will put a quality and power into its witness that has not been there before. There are other things which, though of minor importance, are nevertheless vital in connection with the heralding of the message and the completion of our task. To some of these I wish to make brief reference.

1. **EVANGELISTIC LEADERSHIP.** The leaders of our work, particularly those of conference work, while having administrative ability, must be men with evangelistic vision, outlook, and experience. They must be men who recognize that our one mission in this world is evangelism, and who are both resolved and able to give a definitely evangelistic lead to those who are under their leadership. A consciousness of the message, a burning passion for souls, and ability to lead others in successful soul-winning endeavor are essential qualifications for the leadership which the hour demands.

2. **MESSAGE-CONSCIOUS WORKERS.** Every worker in this cause, in whatever department he might be engaged, must recognize that the one thing that men need today, and that God has for them, is His message of present truth, and that the giving of this message is the one

and only reason for our existence. He must recognize that evangelism transcends all else in the gamut of human professions and vocations. With every worker in the advent cause there must be that sense of obligation to men in respect to the message that will cause him, with the apostle Paul, to cry out, "Woe is unto me if I preach not the gospel!" and wholly, consistently, and continually to abandon himself to the fulfillment of that obligation.

3. A SPIRITUALLY CONTAGIOUS LAITY. In the early church the whole method of evangelism was founded on its members' sharing their personal spiritual experience with others. "There is no doubt," says Harnack, "that the early church won all its victories by informal missionaries." The members were spiritually contagious. They infected others with God, with Christ, with their message. To meet God's expectations of us at this hour, and quickly to complete our divinely appointed task, it is imperative that we return to this method of evangelism. (See "Testimonies," Vol. IX, pp. 117, 26.)

Little has been done to utilize the latent power and talent of our church membership in the giving of the message. In consequence, the church has become a field rather than a force for evangelism. Church members pay the minister to be their proxy. This method is easy, but it is deadly. The work will never be finished in this way. The time surely has come when the instruction given through the Spirit of prophecy should be carried into effect.

The responsibility of enlisting, organizing, and training our church membership rests not merely with the home missionary secretaries, but with every worker in the cause of God. This is made very clear both in the Scriptures and in the writings of the Spirit of prophecy. In Ephesians 4:11 the apostle Paul makes mention of some of the gifts that Christ gave to His church: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The purpose of these gifts is stated in the next verse as being "for the perfecting of the saints, unto the work of ministering." (Revised Version.) Whatever gift, therefore, has been conferred upon us, and whatever the particular department of God's cause to which we have been called, we have all been called to perfect "the saints, unto the work of ministering."

This is the responsibility of every advent worker, whether he be an evangelist, a pastor, a Bible worker, or a teacher. And not until the church members who are under his spiritual care have been organized, trained, and put to service has that responsibility been fully discharged. Work with new converts should not cease until such time as they are thoroughly indoctrinated and firmly established in the truth. They should be trained, according to their talent, and led into some line of Christian

service. They should be taught how to share their personal spiritual experience with others.

4. EVANGELISTIC DEPARTMENTS. Since evangelism is the primary and essential task of the advent movement, it follows that every department of the movement definitely and to the fullest possible extent must be made to contribute to the accomplishment of that task. Every department must be either directly or indirectly a soul-saving agency. If it fails to be that, it is merely so much dead machinery, and hence is of no value in this movement. In order for the departments to fulfill the purpose of their creation, it is absolutely imperative that the leaders and workers connected with them recognize that they are part of an organization the mission of which is to give God's message to men, and there must be on their part a devotion, simplicity, self-sacrifice, outlook, and purpose which the fulfillment of that mission demands. Unfortunately, in our departmental work too much attention is being given to mere routine, the marginal, and the irrelevant. The crying and urgent need is for a greater sense of what is vital, and a fuller understanding of the real intention of God in respect to the advent movement.

5. GREATER CIRCULATION OF LITERATURE. The literature of the advent movement has proved wonderfully effective in bringing the message to the attention of men and women, and in leading many into an acceptance of it. Much more, however, could and must be done through this agency. What is needed at this time is more new, up-to-date message-filled literature in the form of tracts, pamphlets, papers, and books. It should be flowing from our printing presses in a constant stream, and, "like the leaves of autumn," it should be scattered among the people. Greater efforts should be put forth by our people in its sale and distribution. Careful study should be given to the price of our publications, and this should be reduced to a minimum. It should be much more reasonable than it is. Our colporteurs should be led to handle message-filled books rather than medical volumes and bedtime stories.

6. BROADER RADIO EVANGELISM. Of all the means at our disposal today for the promulgation of the message, the radio stands at the head of the list as the one which makes possible the reaching of the masses in the briefest space of time. By this means the message can be made literally to fly "in the midst of heaven" with the speed of the lightning's flash. It can be carried into the homes of the people, and can reach them in the loneliest and most isolated places of earth. Surely this modern means of communication and of dissemination of knowledge should be utilized to the fullest possible extent in the finishing of our work!

The radio is being used quite extensively in some of our conferences, but every effort should be made to broaden our use of this agency. Furthermore, consideration should be given to the co-ordination of our radio efforts. The advisability of all our broadcasts' going on the air under the same name should be studied. There is need for extensive radio evangelism. Giving the message and winning men to its acceptance must be our only purpose for going on the air. It has been demonstrated that when there is a clear, positive, full, challenging presentation of the message, the most satisfactory results are achieved.

I wish to emphasize again that our greatest
—Please turn to page 46

Adaptability Under War Conditions

By H. W. LOWE, *President of the
British Union Conference*

THE European holocaust has brought a new situation that demands a great deal of adaptability in our evangelistic program. Here in England there has been no necessity for any man to leave his work, but there has been an imperative need for changed approaches, adapted methods, and a reorientation of ideas. The man who adheres tenaciously to fixed methods that succeeded in peacetime will have, at best, greatly reduced success, or, at worst, no success at all.

The first difficulty to strike us was the fact that night lighting of streets and houses disappeared with the advent of war, and the whole land was blacked out after sundown. People, especially women, who formed the majority in our audiences, did not come out as often to night meetings. Even where night meetings were possible, evangelists were often faced with the heavy expense of blacking out every window and skylight. In a land where the Sunday evening service was the backbone of an evangelistic campaign or mission, and where afternoon meetings have never been in favor, the decreased night attendances were a great discouragement.

The men who were inflexible in their adherence to old methods showed their discouragement, while those who absorbed the shock and courageously changed their tactics continued to get an audience. Some swung right over to afternoon meetings on Sundays. Others fixed upon six o'clock as opening time, and displayed prominently on their handbills the slogan, "Home Before Dark." The last meeting I attended in England before leaving for the General Conference session was one of the "Home Before Dark" variety, and the well-appointed hall was packed with intently interested people. Adaptability did it, under the divine blessing.

As war organization gained momentum, all

kinds of voluntary and compulsory service occupied the time and attention of the people. Long-winded and dry-as-dust sermons left a man preaching to thin air! Men's minds were worried with a thousand cares, and messages of comfort and cheer, rather than of gloom, were called for. In fact, government legislation made it a punishable offense for anyone to spread gloom and despondency among the people. The adaptable preacher saw a chance to brighten his services and shortened his sermons. We were all driven to preach the advent message as one of hope and inspiration, rather than of condemnation and gloom. The love of Jesus is, of course, the chief instrument in the Holy Spirit's work of conversion.

Along with this "shorter and brighter" service phase came the realization that thousands of people were now at home and could be reached by a new type of literature ministry. Cards to be left at every house were used on an initial visit with a tract. And some men went into new districts and worked up a study list of nearly two hundred names in this way before opening their public efforts. Harder work? Yes, but harder times mean harder work, and harder work under God's guidance never leaves a preacher fruitless! Those who could not adapt themselves in this way showed declining baptisms.

Another new situation consisted of reduced paper supplies for handbills. The adaptable evangelist used as many handbills as he could get, and then devised a somewhat new way of advertising in newspapers by means of illustrative and arresting cuts and write-ups. The expense was greater, but results justified it.

Class distinctions are tending to disappear, and men are more approachable on religious matters. This has opened up increased avenues, such as short newspaper letters and discussions. One preacher saw an unusual newspaper letter from a much-troubled woman. He answered it and said the subject would be dealt with at his next Sunday meeting. The woman was there and is now about ready for baptism.

Some preachers give time to air-raid-precaution services. They watch for fires and fight them at night. This entails hours of patrol work with non-Adventists, and gives opportunity for discreet converse and study. In some cases it has opened non-Adventist churches to our preachers.

If a hundred new situations confront us, we must find a hundred new ways to reach men. As God's messenger has said, the Lord has "a thousand ways" to reach men of which we may know nothing at present. It is doubtful if we shall know them all, until, with courageous adaptability and lionhearted faith, we march forward to new and providential openings. "All things to all men" is a challenge to flexibility in method and adaptability to new times and situations.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

EVANGELISM WHERE THERE ARE NO CHURCHES

By C. L. VORIES, *Evangelist,
Burlington, Iowa*

AT TIMES we hear discussions that so emphasize the value of the laity in the preparation and work during evangelistic efforts, that some might well conclude that it would be almost impossible to conduct a successful effort where there is not already a church. Some might conclude that about all the evangelist has to do is to keep the church members busy giving the message, while he baptizes the converts.

Although it would be a deplorable lack of foresight and understanding on the part of an evangelist to fail to recognize the assistance that a large church membership can give to his effort, and to fail to harness such power, it is a grave mistake even to suggest that the laity might be so used that the preacher would no longer need to heed the inspired admonition, "Preach the word." All the assistance, help, and power which the laity can give the evangelist to preach the word is to be commended, but that which keeps him from heeding the clear mandate of the Scriptures is to be condemned.

Doubtless we all desire the help, the increased attendance, and the prospects of an abundant fruitage which a large church may contribute to an effort. And we should certainly carry on evangelism in places where we have strong support from our churches. But we should not allow this desire to keep us from giving proportionate time to evangelism in places where we have no churches. There are scores of small cities throughout America with a population of five thousand to fifty thousand or more, which have no Seventh-day Adventist church. Are these multiplied hundreds of thousands to go unwarned? Should we continually allow our churches to keep us from proclaiming the message in towns and cities in which we have no organization? It would be better by far to so use the membership of these churches that the ministry might give more time to evangelism in new fields. This would be in perfect harmony with the recommendation unanimously voted at the St. Louis and Philadelphia evangelistic councils six years ago. In that report we find the following statement:

"Among these objectives which we will ask our churches to join us in making effective, we are

placing, first, the apostolic plan of training our churches to care for their own interests, carrying forward their own work to a much larger degree than heretofore, supplying their own needs, officering and supervising their own activities, thus releasing the minister for ever-advancing evangelistic endeavor in *new and unentered fields*, while themselves become evangelistic agencies in their own surrounding territory."—*Review and Herald*, Feb. 28, 1935.

Realizing, then, the importance of laboring in cities in which we have no churches, what shall be our procedure? When starting an effort in such a city we may be confronted with technical problems difficult to handle, which could be easily solved in a city in which we have a church and could take some influential resident brother or sister with us to city officials. People are usually a bit suspicious of anything new that comes to town, and world conditions at present may make this condition worse. To decline to tell what church or organization is supporting a project might cause the curiosity of the people to become more intense.

Disclosing the Denominational Name

It may not be possible to remove all doubt from the minds of the public when we decline to disclose the denominational name. However, I believe that in the majority of cases it will be best at the beginning of the effort to refuse, because of unwarranted religious prejudice, to tell what organization is sponsoring the campaign. This view is supported by reasoning and experience, and both the Spirit of prophecy and the Bible lend support to it. In "Gospel Workers," we read, "In laboring in a new field do not think it your duty to say at once to the people, We are Seventh-day Adventists."—*Page 119*.

As a denomination we have long taught that John the Baptist and his message is typical of this people and the last message to the world. And we find in John 1:19-23, that when he was questioned by religious leaders regarding who he was, he merely replied that he was a voice crying, "Make straight the way of the Lord, as said the prophet Esaias." In other words, all he revealed was the fact that he was proclaiming prophecy. We may do likewise, by informing people through the press and verbally that

1	2	3	4	5	6	7	8	9	10										
21																			27
22	Evangelist Vories'																		28
	PREMIUM CARD																		
23	VOICE OF PROPHECY AUDITORIUM																		29
	<i>How to Win a Bible</i>																		
24	1. Attend 15 nights out of next 20.																		30
	2. Try to get others to attend.																		
25	Name																		31
	Address																		
26																			32
11	12	13	14	15	16	17	18	19	20										

we intend to discuss present-day conditions in the light of Bible prophecy, and thus reveal something of what the future holds, and that we are a part of a great campaign that is being sponsored in every State in the Union for the purpose of making better men and women and more law-abiding citizens. In communities in which we are not known, to avoid classification with such groups as Jehovah's Witnesses, we may properly show that we are patriotic by flying our national flag on the outside of the tabernacle and by appropriately displaying it inside.

Advertising in cities in which we have no membership is practically the same as in cities in which we have churches, with the exception that more advertising may be required, and a greater variety of it, to attract a crowd. There will not be scores or hundreds of church members to enlarge the attendance by their presence, and by bringing their friends and their relatives. Therefore, the only way to get people to attend the meetings in these new places is through sufficient advertising.

It is well to advertise, not only to get people out, but to keep them attending, especially when we present the Sabbath question. One way I have found effective is to offer to give a Bible to all who will attend fifteen nights out of the next twenty. On the first Thursday or Friday night, I display a Bible and promise to give it to the person who invites the most people to attend the following Sunday night. I then place a notice in the printed advertisement which announces the Sunday night subject, that Bibles are to be given away. At the Sunday night service, the Bible is given to the one who has invited the most people, and I then state that I know that others also wanted a Bible, and I am going to tell how all may get one. I have cards prepared to give out, as shown above.

These cards are given to all who want to try to get a Bible. From night to night they bring these tickets, and have them punched as they pass out the door. I arrange it so that the twenty nights will include three sermons on the Sabbath truth, and then end with a sermon

on the mark of the beast. This not only aids in getting more people to hear the Sabbath truth, but it also aids in getting them to attend long enough and often enough to establish an interest in the message. In addition to these benefits, the plan secures for the evangelist the names and addresses of those who are likely to be most interested. When I have more of these cards printed, I think I shall add another rule to it, requiring all who try to get a Bible to be at least twelve years of age. But care should be taken not to make the rules so rigid as to defeat the purpose of the plan. [For advertisement of Bible given away, see page 43.—Ed.]

After the Sabbath truth has been explained. I establish a Sabbath school, but instead of conducting it in the forenoon, using the regular Quarterly, giving the mission reading, and calling it a Sabbath school, I conduct it in the afternoon. I use the Bible School of Evangelism lessons, and call it a Bible school, placing considerable emphasis on the name "Bible school." Before announcing that there will be a Bible school conducted, I talk about it at some service, and get the people to express their interest in it by raising the hand, and, of course, finally settle that Saturday afternoon will be the time for the school. I also promise to give them a special sermon when the Bible class is finished.

Although the unworked fields may require a larger outlay of money from the conference in order to supply the evangelist with a sufficient number of helpers, and to meet the running expense of the effort, profitable efforts could be held in many of these places and scores of new churches organized. It is true that, in some respects, this work may be more trying. It may not be so interesting to the evangelist as where a large church membership exists, and the results may not be so spectacular, but men with the gift of evangelism and a message for the unsaved should not be so influenced by show that some of their time cannot be given to evangelism in cities in which there is no church. To permit the church to keep God's message from going into places where there is not already an organization is inconsistent with what we believe, and to some extent defeats the purpose for which the church was established.



Strength

By JESSIE WILMORE MURTON

ASK of your soul this question, "What is strength?"

Is it to slay ten thousand with the sword?

To steal at midnight Gaza's brazen gates?

To raze a temple on a heathen horde?

Or, in a garden—drenched with evening dew

And bloody sweat—to pray beside a stone?

Defend a sinner from self-righteous priests?

Bear up to Calvary a cross, alone?

—Frankincense and Myrrh.

¶ How local pastors and lay members can equip themselves for soul-winning work

LAY EVANGELISM AND BIBLE STUDIES

By L. A. BUTTERFIELD, *Pastor,
Memphis, Tennessee*

MOST of our evangelists today are equipped with some means of illustrating their messages. Some use charts, while others use the stereopticon and the projector. If a minister needs equipment like this to make the truth stand out clearly in the minds of his hearers, and to help in gaining and holding an interest, surely the lay worker also needs some such equipment. The following program, as conducted at Memphis, Tennessee, is based on a recognition of such need.

The set of twenty-four lessons used in Community Bible Schools covers in a logical way the fundamental truths which it is our duty to carry to the world. These lessons have been illustrated by the Southern Publishing Association, and are compiled on twenty-four film strips made and sold by the Mayse Studio in San Diego, California. These films are made on thirty-five millimeter film strip, and may be shown with the small projectors that are now on the market. The films show titles and subtitles as required, all leading texts, and appropriate illustrations, beautifully colored.

The films are placed in a lending library of the local church. By starting not more than two or three new studies or meetings each week, it is possible for as many as twenty or twenty-five lay workers to use one set of films. This necessitates supplying a manual* for the study of the lay worker, as he would not be able to get his film strip until a day or two before he is to give his study. The purpose of the manual is to tell what the film contains, the titles, verses, and illustrations. One projector can be used by two or three people quite readily if they live close enough or can arrange to pass it from one to another.

Program of the Bible Study

The lay worker prepares for his meeting by studying the printed Bible lesson in connection with the manual, and making notes. When he gets the film, he goes over it a time or two to make sure that his notes correspond with the film. He is then ready to give his study, and can return the film immediately thereafter.

Arriving at the place of meeting a few minutes early, he arranges a small sheet as a screen, and sets up and focuses his projector. When the hour of meeting arrives, he an-

nounces the opening song, if music is desired. If not, he asks all to kneel or stand for prayer. When the people are seated after the prayer, a few minutes may be spent in reviewing the preceding study; then the lights are turned out and the projector is turned on. A small reading light can be arranged to help the inexperienced to follow their notes.

Most of these studies will be held in homes, and it is usually advisable for the one who gives the study to sit or stand behind a small desk or stand on which are his Bible, notes, and projector, and operate his own machine. This helps to bring in a friendly spirit without giving the people the idea that someone is preaching a sermon. The people are looking at the screen rather than at the speaker. A text is flashed on the screen, and as the leader reads it aloud, everyone follows the words on the screen, and thus it is impressed upon the mind. During the comment, the attention of young and old is held on the subject either by the text before them or by an appropriate illustration or two.

The lay worker may bring in any additional thought or text that seems to him to make the subject plainer, by simply opening his Bible and reading, or by quoting the reference while the text just used remains before them. Thus he can bring in his own thoughts, but the film keeps him from going too far astray from the subject. This is often a great help to the inexperienced. The study is always closed with prayer, after which the next meeting is announced and literature is distributed.

LITERATURE USED.—At the close of the first meeting, the worker explains that this is the first study in a Bible course which covers many interesting and important Bible truths. He announces that one illustrated meeting will be held each week, and a printed copy of the study will be given, at the close of each meeting, to all who enroll in the course. There is no financial obligation to the people who enroll. All they do is give their name and address. We urge them to come to each meeting if at all possible.

The church, from its first Sabbath offerings, is to supply the lay workers with lessons and binders. The binders may be purchased at the ten-cent store. The church should have a supply of these lessons and binders on hand at all times, and someone appointed to look after this part of the program. As soon as a lay worker starts a series of meetings, he reports to this person the number of families who have

* A mimeographed manual telling what each film contains, as used by Elder Butterfield, may be obtained from the Kentucky-Tennessee Book and Bible House, 2001 24th Ave. N., Nashville, Tennessee, for twenty-five cents.

enrolled, and receives the same number of complete sets of lessons and binders. He clips in each binder the lesson he gave the first week, and the lesson he expects to give at his next meeting. After his second meeting, he then passes out these two lessons and the binder to each one enrolled. Each week following he writes on slips of paper the names of those enrolled. The names and the lessons are fastened together with paper clips, and the lessons are passed out. The name is not written on the lesson itself, as that would mar the book of lessons.

Should anyone be absent, the leftover lesson should be delivered, if possible, or saved until the next week. The lay worker must keep this phase of the work straight. If others enroll as the meetings progress, the lay worker can apply to the church and get lessons for them also. He should give them the lessons up to date in the binder, and then one a week, following the regular procedure. If someone drops out, he should be visited, given the lessons he has missed, and invited back to the meetings. If a person should drop completely out, he could be given the remaining lessons. It is a good plan to give, along with the Bible lesson, a tract or a copy of *Good News* or *Present Truth* on the subject. Some people get much more out of literature in readable discourse form than in question-and-answer form. These tracts should also be paid for by the church.

FINANCING THE PROJECT.—It takes money to put on a program of this sort, of course, but where the plan has been tried, we find that our people rally to it. They believe in the program and want to see it carried out. We find that what is given for this work in no way affects the regular offerings of the church. Where the first Sabbath offerings for church literature have previously amounted to only \$2 or \$3, under this plan they jump to \$10 or \$15, and the money seems to come just as easily.

Twelve Advantages of the Plan

1. It is easy to awaken an interest and to get a group together, using this plan. We always have more openings than we are able to fill. One lay worker reported 180 out to one of his meetings. For many weeks he had more than a hundred out each week. Another lay worker had more than two hundred out to a single meeting. There have been forty to fifty out to other cottage meetings. One sister had so many coming to her home on Friday nights that she had to call a double session, and for several weeks she had two studies at her home each Friday night.

2. The interest of the audience is held on the subject all the way through the meeting by material thrown on the screen.

3. The Bible texts are vividly impressed on the minds of the people because they have not only heard the verses read, but they have them-

selves read them with you and looked at them while you commented.

4. After hearing you speak, seeing the forceful illustrations, and reading the texts for themselves from the screen, they then receive in printed form the same lesson, which uses the very same texts in the same order in which the lesson was presented. This lesson they may study at home with their own Bibles, and it is clear to them because they have heard it all explained point by point.

5. In addition to the printed lesson, each one receives a tract or a paper which presents the same truth, with perhaps a different line-up of texts, by a different writer.

6. The fact that the people have enrolled in the course helps to keep them coming week after week.

7. It is less difficult to get our laymen to do this type of work, because it is much easier to give a study when the people are looking at the screen rather than directly at the speaker.

8. No matter how inexperienced, a lay worker cannot go far off the track in presenting the message, because the film will keep him on the general outline, which is very logical and conclusive. But there is still opportunity for the more experienced worker to bring in other texts or supporting thoughts of his own at any point he may desire.

9. Although the films and the projectors cost something, yet it is the most inexpensive way we have yet found to equip a large number of lay workers. Between \$250 and \$300 equips twenty lay workers, or an outlay of only \$15 for each worker. Our people believe in this type of work, and money will come for equipment and literature when the program is started. [For information on projectors, see page 43.—EDITOR.]

10. Work of this type is bound to win souls to Christ. It has brought forth fruit where it has been used.

11. The lay workers are themselves greatly strengthened as they study this message in order to be able to present it to others.

12. Such a program will bring new life, courage, and inspiration to the entire church wherever it is carried out.

A WORD OF CAUTION.—Lay workers must be led to look to God for power to enable them to present this great message to those who know it not. Never must they put their dependence on a manual or a film. The illustrations must not be used as a crutch. The study or talk is the main part of the meeting. The pictures merely amplify what is being said.

It is seldom necessary to call attention to the pictures by saying, "This is a picture of —." To do this will kill the effect of the study. To illustrate, in film number 1 there is a picture of Nebuchadnezzar sleeping. Do not say, "This is a picture of King Nebuchadnezzar dreaming." Go ahead and tell about the dream,

LAY EVANGELISTIC AND BIBLE STUDY PROGRAM

1. Do you believe in this method of work, and are you anxious to see it started in our church?
 2. How much will you give toward the purchase of necessary equipment?
 3. Are you interested in holding these studies yourself?
 4. Would you open your home and invite your neighbors, if a lay worker will hold weekly meetings there?
 5. Will you pray each day for the success of our lay workers?
 6. If you expect to hold meetings yourself, please check below the materials you wish to buy.
 "How to Give Bible Readings," 50 cents. . .
 Set of manuals, 25 cents. . .
 Complete set of Bible lessons, 20 cents. . .
 Binder for Bible lessons, 10 cents. . .
- Your name
- Your address

and while you are telling about it, let the picture be on the screen, but do not call attention to the picture. You are not there to explain what the pictures are. You are giving a study, and the pictures silently accompany you, to back up what you are saying.

How to Start a Lay Evangelistic Program

1. Preach a stirring sermon on the need of this type of work and outline the details of the program.
2. Pass out cards, such as the accompanying sample, on which the people may record their response.
3. Order a complete set of films and one or more projectors.
4. Appoint some capable person to look after the circulation of films, and to see that they are passed from one to another on time.
5. The church must order the Bible lessons from the Book and Bible House. There is a small saving if one hundred sets are ordered at one time, and compiled into sets by the church. Binders must also be kept in stock at the church. Look until you find binders that are plain and do not have arithmetic problems or tables in the inside of the cover, or that look like schoolbooks. I have found suitable binders in Woolworth's and other ten-cent stores.
6. From the cards received, select some of the most experienced laymen and see them personally. Give them manuals, arrange dates when they can use the films, and put them in touch with those who will open their homes for studies. Let these few pioneer the way. Then week by week start one or two new workers, and soon the work will grow to great proportions.
7. See that all who are interested in giving

studies have an opportunity to buy the manuals and the Bible lessons for themselves. As they study the manuals and hear reports of the work others are doing, they will find or make openings for studies faster than you will be able to supply them with equipment.

8. Provision should be made for a regular lay fund toward which people can contribute when they feel impressed, so that new projectors may be secured from time to time as the work grows, and also to supply extra bulbs for the projectors. Projector bulbs are not long-lived and must be replaced from time to time. The cost of a 300-watt bulb is \$2.70, and of a 200-watt bulb, \$2.00. A spare bulb should always be ready in the case, so that when one bulb burns out, another can be put in, and the program can go right on without interruption. Whenever a spare bulb is used, the lay worker must report it at once to the one in charge, so that another spare bulb can be secured and placed in the case.

9. As often as possible, call lay workers together for instruction and prayer, and to exchange experiences. If a class in giving Bible studies is not being conducted, each lay worker should be urged to secure and study the book, "How to Give Bible Readings." [See further information regarding this book and other helps for lay workers, page 47.—EDITOR.]

10. Urge the entire church to pray every day for these lay meetings. Have lay workers give reports of their work once in a while during the fifteen-minute missionary service.

Monthly reports showing the names of lay workers in the church, with the number of meetings held during the month by each, and the total attendance, should be passed out to the lay workers. Totals should be reported to the church each month. A sample of one such monthly report follows.

MEMPHIS FIRST S. D. A. CHURCH REPORT OF LAY EVANGELISTIC AND BIBLE STUDY WORK

November, 1940

Name of Worker	Meetings	Attendance
Brother W. E. Starnes ..	7	323
Brother J. W. Finley ..	11	282
Sister T. J. Harris	18	145
Sister G. L. Schnabel ..	7	100
Brother and Sister H. T. Severs	7	89
Sister V. L. Pack	4	54
Brother J. H. Parrott ..	8	50
Brother L. A. Wildes ..	3	47
Brother O. W. Holmes ..	4	36
Sister Lindley B. Jones ..	6	22
Sister L. A. Wildes	2	16
Brother F. E. Ashby	1	6
Sister M. E. Eilert	1	6
Sister Betty Marshall ..	1	3
TOTALS	80	1,179

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

The Canons of Sacred Music

By H. B. HANNUM, *Professor of Music,
Emmanuel Missionary College*

WHAT are the canons, or laws, of sacred music which should govern our choice of sacred music? These principles are just as certain and definite as any laws, but their application presents new modifications in different ages and in various countries.

First, religious music, or music used as sacred music, should be *free from secular associations*. It should not be tied to associations with worldly pleasures or secular pursuits. It should not call our minds from the sacred to the secular. This means that religious music must not be borrowed from operas familiar to us, nor from popular dance music, nor from concert music which suggests places and occasions other than the worship of God. The rhythm of the tango, rhumba, waltz, or foxtrot is not appropriate for church music. Devices of secular music—syncopation, gliding, chromatics, peculiar tone qualities—such as are produced by muted trumpets or moaning saxophones—are of very doubtful religious value.

A second fundamental law of religious music is that it should be *beautiful*. It seems strange that it should be necessary to mention this, but there are those who think that if there is a wholesome religious sentiment in the words, the music may violate all the laws which govern beauty in music. By beauty we refer to those aesthetic laws of balance, unity, variety, harmony, design, rhythm, restraint, and fitness which govern all works of art. These same principles of good music should govern a piece of music used in worship just as much as they govern secular music. The great religious music of all time—from the chorales of Luther, the music of Handel, Bach, Franck, and Widor, on to the modern hymn tunes—all conforms to these laws of beauty. Therefore, this music lives on. This is the kind of music the church should adopt and adapt, for it conforms to the great laws of God which govern the arts.

A third principle might be stated, although it is included under the second law. Religious music must be *dignified, and in harmony with the idea of worship*. It must be appropriate for the worship of God. The King James Bible has set a standard in appropriate and dignified English for use in church and worship. Our sense of fitness is offended when we hear slang in the pulpit or careless speech in prayer. We

use the word "Thou" instead of "you" in approaching Deity, because of the dignity and restraint of such appropriate language. Similarly, we should be careful about the musical idioms with which we worship. Syncopating the word "Jesus" is most undignified. Care should be taken that sublime truths are not made sentimental or cheapened by inappropriate musical language. It would hardly be appropriate to clothe the scene in the Garden of Gethsemane in a sentimental waltz theme. Unconsciously, perhaps, we are too inclined to make some of the most sublime of sacred truths common, through commonplace music.

Now it is highly essential, if the sacred music of the church is to be recognized in all its dignity and beauty, that our ministers lay aside any prejudices they may have built up on personal likes and dislikes, and utilize the leadership of trained church musicians where such is available. No progress in church music is possible when the music program is run by the method of judgment Samson applied in the choice of a wife—"She pleaseth me well." Such standards mean that music will be judged on a subjective and sentimental basis only. True, the effectiveness of music on an audience must be considered, but this effect is often misjudged through faulty opinions which pass for authoritative laws.

We need to realize that the field of music is governed by laws just as real as the laws of science, and the average untrained man may err in musical judgment just as easily as he may err in scientific statements. In the field of music "a little learning is a dangerous thing," and some set up their own judgments in musical matters who barely know the rudiments of music, let alone the laws of art which govern beauty. It will be a day of hope and progress when the advice of the trained musician is sought and taken seriously.



God Understands

By MAY COLE KUHN

God understands our doubts and fears;
He knows the sorrow and the tears,
The grievances that vex our way,
Baubles that tempt our feet to stray.
He watches through the far-flung years,
And when some subtle foe appears,
Or conscience chides us, or the jeers
Of friends defy us to obey—
God understands.

Each trial but the more endears
Us to Him; and the storm that veers
And rages when the skies are gray,
He calms. He tempers every fray
And lovingly the pathway cheers.
God understands.

Angwin, California.

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of Spirit of Prophecy 1844-1855

VIII. LATER ATTITUDES TOWARD THE GIFT

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

The last of the A. L. White series on "Prophetic Guidance in Early Days" appears in this issue. Our workers will be happy to learn that these articles are to be available in brochure form, as a companion to the former two brochures, "The Ellen G. White Books" and "The Custody and Use of the Ellen G. White Writings." These three able discussions should be in the hands of every theological student in our ranks, and be in the library of every worker in overseas divisions, as well as home bases. Dependable information on the origin and operation of the Spirit of prophecy is imperative for the public heralds of this message. These are sound, accurate, and informative articles. And THE MINISTRY is negotiating for another helpful series later.

UNWITTINGLY a grave mistake, made in the early fifties, was destined to have rather far-reaching effects on the cause of God during the next five years. Through the perplexing first six years of the formative period, the Lord had led in a signal manner, directing and protecting the work through the Spirit of prophecy. Even so, the work had moved but slowly. "It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter."—E. G. White, in *Review and Herald*, Nov. 20, 1883, p. 721, col. 2.

But, as we have already noted in an earlier article, the outlook had improved by 1850 and 1851, and Elder James White could report: "Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate."—*Review and Herald*, Aug. 19, 1851, p. 13, col. 2.

With brighter prospects for a large work among unbelievers, the general denominational literature was shaped to meet the new conditions. The most noticeable adjustment in this line was made to avert prejudice, and for this reason, all reference to the visions and the Spirit of prophecy was left out of the regular issues of the church paper. This action was explained by Elder White in an Extra of the *Review and Herald*, made up largely of early Ellen G. White experiences and visions. Here is his last-page note:

"This sheet is the form of the paper that we hope to publish once in two weeks. . . . We do not design this extra for so general circulation as the regular paper, for the reason that strong prejudice exists in many minds against a portion of its contents. Those who judge of a matter before they hear are unwise.

Says Paul, 'Despise not prophesyings, prove all things, hold fast that which is good.'

"We believe that God is unchangeable, that He is 'the same yesterday, and today, and forever.' And that it is His will and purpose to teach His tried people, at this the most important period in the history of God's people, in the same manner as in past time. But as many are prejudiced against visions, we think best at present not to insert anything of the kind in the regular paper. We will therefore publish the visions by themselves for the benefit of those who believe that God can fulfill His word and give visions 'in the last days.'"—*Advent Review Extra*, July 21, 1851, p. 4, col. 3. (Italics mine.)

Pursuant to this announced policy, the *Review* for four years was very nearly silent on the visions. During this time, only five Ellen G. White articles were published, and even these were in the form of exhortation, making no reference to revelations. (See "Early Writings," pp. 104-114 for three of them.) This was in marked contrast to the six Ellen G. White articles in eleven issues of *Present Truth*, issued during the fifteen-month period from August, 1849, to November, 1850, in each of which frequent mention was freely made to the visions. (See "Early Writings," pp. 19-33.) Although James White stated his intention to issue other numbers of the Extra to supply the needs of the believers, we fail to find that this was done.

James White's Declarations, 1851-1855

In the *Review* of April 21, 1851, James White announced to the readers of the paper his position in regard to the place of spiritual gifts in the church and their perpetuity, but made no reference to Ellen White's experience. He made it clear that the Bible alone was the test of faith and duty, but that this did not preclude spiritual gifts given to "lead us to His living Word."—*Review and Herald*, April 21, 1851, p. 70, col. 1. The same position was reiterated in 1854. The 1851 article was reprinted on October 3, with this appended note:

"The position that the Bible, and the Bible alone, is the rule of faith and duty, does not shut out the gifts which God set in the church. To reject them, is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony."—*Id.*, Oct. 3, 1854, p. 62, col. 1.

One year later, October 16, 1855, in meeting

false charges, Elder White again stated his position:

"There is a class of persons who are determined to have it that the *Review* and its conductors make the views of Mrs. White a test of doctrine and Christian fellowship. It may be duty to notice these persons on account of the part they are acting, which is calculated to deceive some. What has the *Review* to do with Mrs. White's views? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the *Review* has ever referred to them as authority on any point. The *Review* for five years has not published one of them. Its motto has been, 'The Bible, and the Bible alone, the only rule of faith and duty.'"—*Id.*, Oct. 16, 1855, p. 61, cols. 2, 3.

To illustrate his uniform position through the years, Elder White then quotes his first published statement on the subject of the Spirit of prophecy. (See *THE MINISTRY*, March, 1941, p. 11.) In meeting the charge that the denominational doctrinal positions were based on "the visions," he states: "It should be here understood that all these views as held by the body of Sabbathkeepers, were brought out from the Scriptures before Mrs. White had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis."—*Ibid.*

While the position set forth in the 1855 *Review* and *Herald* on the relationship of the Spirit of prophecy to the word of God was sound, yet it is clear from the experience of those years that the rather negative treatment of the subject, together with absence of any of the visions from the columns of the *Review*, led to a general lack of appreciation of the gift, and to a lowering of its place of importance in the work. The results of this course of near silence was not at once perceived, but at the general conference of 1855, held in Battle Creek, commencing November 16, it was clear that all was not right. A realization of this led to "confessions relative to the evident departure of the remnant from the spirit of the message, and the humble, straightforward course taken by those who first embraced it."—*Report of Conference, Review and Herald*, Dec. 4, 1855, p. 75, col. 1.

It may also be noted in this connection that there had been a partial withdrawal of the prophetic gift from the believers. Writing of this shortly afterward, Ellen White stated:

"The visions have been of late less and less frequent, and my testimony for God's children has been gone. I have thought that my work in God's cause was done, and that I had no further duty to do, but to save my own soul, and carefully attend to my little family."—*Id.*, Jan. 10, 1856, p. 118, col. 1.

Difficulty Recognized and Remedied

Recognizing that the right attitude had not been taken by the church toward the Spirit of prophecy, the brethren, assembled in conference at Battle Creek, passed the following formal action at the business session of the general conference: "That Joseph Bates, J. H. Waggoner, and M. E. Cornell be appointed to

address the saints in behalf of the conference, on the gifts of the church."—*Id.*, Dec. 4, 1855, p. 76, col. 1.

In harmony with this action, a comprehensive address was prepared, which expressed the convictions of the conference. We quote a few paragraphs which present a most significant picture:

1. CONFESSION.—"In view of the present low state of the precious cause of our blessed Master, we feel to humble ourselves before God, and confess our unfaithfulness and departure from the way of the Lord, whereby the spirit of holiness has been grieved, our own souls burdened, and an occasion given to the enemy of all righteousness to rejoice over the decline of faith and spirituality amongst the scattered flock."—*Id.*, p. 78, col. 3.

2. GIFTS.—"Nor have we appreciated the glorious privilege of claiming the gifts which our blessed Master has vouchsafed to His people; and we greatly fear that we have grieved the Spirit by neglecting the blessings already conferred upon the church."—*Id.*, p. 79, col. 1.

3. APPRECIATED IN PAST.—"We have also, in our past experience, been made to rejoice in the goodness of our God who has manifested His care for His people by leading us in His way and correcting our errors, through the operations of His Spirit; and the majority of Sabbathkeepers in the third angel's message, have firmly believed that the Lord was calling His church out of the wilderness by means appointed to bring us to the unity of the faith. We refer to the visions which God has promised to the remnant 'in the last days.'"—*Ibid.*

4. NOT TO TAKE PLACE OF BIBLE.—"Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart searching before God, and a confession of our wrongs."—*Ibid.*

5. AN ATTITUDE DISPLEASING TO GOD.—"While we hold these views as emanating from the divine mind, we would confess the inconsistency (which we believe has been displeasing to God) of professedly regarding them as messages from God, and really putting them on a level with the inventions of men. We fear that this has resulted from an unwillingness to bear the reproach of Christ (which is indeed greater riches than the treasures of earth), and a desire to conciliate the feelings of our oppo-

nents; but the Word and our own experience have taught us that God is not honored, nor His cause advanced, by such a course. While we regard them as coming from God, and entirely harmonizing with His written word, we must acknowledge ourselves under obligation to abide by their teachings, and be corrected by their admonitions. To say that they are of God, and yet we will not be tested by them, is to say that God's will is not a test of rule for Christians, which is inconsistent and absurd."—*Ibid.*

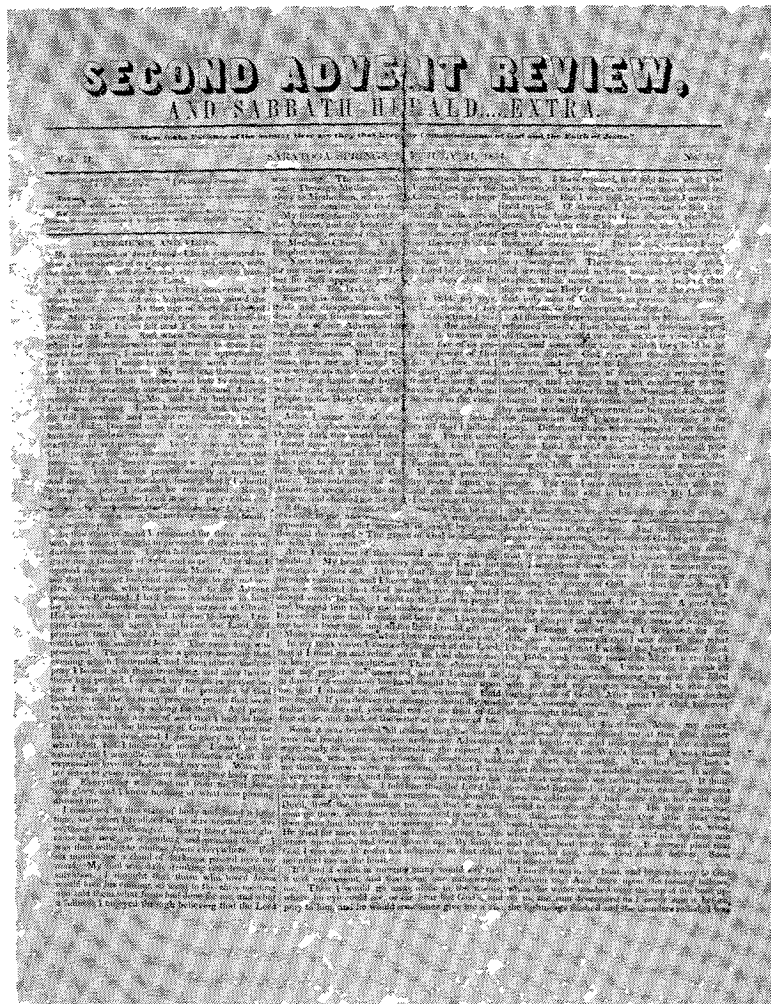
Heaven Accepts the Confession

At the close of the conference, Ellen White was given a revelation: "November 20th, while in prayer, the Spirit of the Lord suddenly and powerfully came upon me, and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the church."—"Testimonies," p. 1 (sixteen-page pamphlet); Battle Creek, Michigan, 1855. (See "Testimonies," Vol. I, p. 113.)

It is of special interest to observe in this connection that the matter revealed in this important vision was published by action of the Battle Creek church, and constituted the first of the "Testimony" series, as is evidenced by the following note signed by S. T. Beldon: "The above vision was read before thirty-six members of the Battle Creek church, on the evening of November 24th, who gave their unanimous vote for its publication."—*Id.*, p. 8.

Then, a few weeks later, a reassuring message from Ellen White appeared in the *Review*. We quote here, as the climax of this stirring account, her own words describing how God looked upon the whole experience:

"At our late conference at Battle Creek, in November, God wrought for us. The minds of the servants of God were exercised as to the gifts of the church, and if God's frown had been brought upon His people because the gifts had been slighted and neglected, there was a pleasing prospect that His



1851 Review Extra With E. G. White Visions. This Was the Sole Issue of the Series of Extras Promised by James White.

smiles would again be upon us, and He would graciously and mercifully revive the gifts again, and they would live in the church, to encourage the desponding and fainting soul, and to correct and reprove the erring."—*Review and Herald*, Jan 10, 1856, p. 118, col. 1.

We may well regard this experience as marking the close of the critical, formative period in the work of the Sabbathkeeping Adventists, and as a turning point in their history. With the Spirit of prophecy now given its rightful place, added blessing attended the labors of the ministers, the publishing enterprise prospered, and the work moved onward.

As we look back today, and see how well the foundations of doctrine and practice were established by the pioneers of the message, and witness the work through the years built upon this firm foundation, we can but exclaim, "What hath God wrought!"

[END OF SERIES]

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

❏ In the church's warfare with evolution—

WHAT IS THE CHRISTIAN'S BEST STRATEGY?

By GEORGE MCCREADY PRICE, *Veteran Geologist, Pomona, California*

THE terms "strategy" and "tactics" are in constant use in military circles. And as we have many examples in the New Testament of military figures of speech, we may be permitted to ask ourselves here, What is the church's best strategy in her ever-present conflict with the forces of false science?

"Tactics" is a term which pertains to direct action in the actual presence of an enemy; while "strategy" has to do more with long-range planning, often long before any actual conflict, and with the broader facts and principles in view. Hence, as a life-and-death struggle awaits the church of these last days, a true scientific announcement about creation and the Creator being a vital part of her last message, it is incumbent on the people of God to plan wisely concerning the strategy which they ought to use in this conflict. Wrong planning may prove fatal. Let me therefore ask, What is the basic, the most essential, difference between the theory or philosophy of evolution and the Christian doctrine of creation?

In its broader aspects, or in its most basic form, the evolution theory is a system of thoroughgoing naturalism. It is the teaching that the plants and the animals (man included) have come into existence through wholly natural forces and processes, such as are in operation around us today. Evolutionists seek to discover all these "natural" processes that pertain to the life of animals and plants, and thus to "explain" their "natural" origin. Evolution, however, is not necessarily committed to Lamarckism or Darwinism, or any other specific form of explanation which has as yet been proposed. Any explanation seems to satisfy, providing it appears reasonable and helps to "explain" the origin of living things in terms of processes now going on.

THE doctrine of creation, on the other hand, is a doctrine of supernaturalism. It holds that back at the beginning, the originals of our present plants and animals were brought into existence by the direct decree or fiat of God, and not in the ways in which new animals and plants are now being produced. All present-day "natural" processes of reproduction and growth are still directly under

the control of God, and are conducted directly by His will or decree. But reproduction is only an indirect creation, and is very different from that form of direct creation which God employed to start the present order of things.

We know of this radical difference between the original creation and the present regime of "natural law," because of the explicit statement in Genesis that creation is a finished work and is not now going on. The Sabbath, also, was given to mankind largely to keep this distinction in memory. But it is much more than a memorial of creation. It is a memorial of a *completed* creation, and was designed to keep in everlasting remembrance the distinction in *kind* and in *manner* between the original creation and that form of "natural" reproduction (or indirect creation) which goes on around us at the present time.

The amount of change which has come about among animals and plants since the beginning seems to complicate the problem somewhat. But the degree of this change does not modify the essential nature of the problem of distinguishing between the original creation and the present system of "natural law." Many changes have come about since the Biblical beginning, as the direct or indirect results of sin and degeneracy. But it is still possible and highly important for us to distinguish between the original creation and the present-day "natural" processes which take place in our modern world.

We all know how this distinction between the past and the present is shown in the problem of the origin of life. All the ancients used to believe in the natural or spontaneous generation of life from the inorganic. In our day it is pretty well settled that life comes only from preceding life, never from the non-living. Spontaneous generation of any kind of living thing is recognized as an unscientific absurdity.

But it seems to me like an exactly parallel case when we come to deal with the problem of the origin of the species of plants and animals. Without here defining just what scientists mean by the term "species," modern biologists have quite fully outgrown Darwin's pet notion

that it is a very hazy and indefinite group. Dobzhansky, who is perhaps the foremost modern authority on the subject, declares that the term "species" is a category, which, "in contrast to the others, has withstood all the changes in the nomenclature with an amazing tenacity."—*Genetics and the Origin of Species*, 1939, p. 306. And he goes on to say that if this group "cannot be called 'species,' it must be called something else, and a new term should be invented for this purpose."—Page 313.

We may well ask, Are new "species" now being made in any way, by either natural or artificial means, in modern times? Some say yes, and some say no. Which is right? And can we expect to answer this perplexing question definitely? Let us just suppose that someone should succeed in actually making several new "species," in the correct scientific sense of this much-abused word; or that he should succeed in showing how new "species" are naturally arising through modern processes. Which side of the controversy would he be assisting—the evolutionists or the creationists?

I think all will agree that the answer is obvious. Was not this exactly what Charles Darwin claimed to have done? He persuaded the scientific world that new kinds of plants and animals are being continually produced in perfectly natural ways all around us, and we all know the results which followed when he convinced the world on this point. We know that the major part of the evolution scheme of things, the supposed history of animals and plants during uncounted millions of years, was already believed in when Darwin came forward with this seeming demonstration. And we also know that the world still goes on believing in the doctrine of organic evolution, even though biologists have become increasingly doubtful of Darwin's particular explanation of the methods by which new "species" arise. But is it not evident that any repetition of Darwin's methods, by again convincing the scientific world that we have a clear and unequivocal explanation of the modern origin of "species," would only strengthen the hands of the evolutionists and weaken the hands of the creationists?

WHAT, then, is the safe, the correct, strategy for the church to adopt in this matter? Some timid souls have long been afraid to meet this issue, just as many were long ago afraid to meet the issue over the matter of the spontaneous generation of life. The latter problem has now been settled, probably once for all. Life comes only from antecedent life of the same kind. But the "species" question, it seems, is still with us, and we must decide what is the best line of strategy for the Adventist Church to adopt in this matter.

In my "Q. E. D." (now long out of print),

as well as in my other books, I have always taken the position that genuine new kinds (call them species, or what you will) are not now being made, either naturally or artificially. And to this day I have never seen any reason to recant this position. Some, however, take the opposite line of strategy. Such assure us that the species problem is almost solved, that its solution is just around the corner. They say that with a little more study in the field, and a little more experimental work with genes, chromosomes, and mutations, the entire problem will soon be cleared up, and largely in terms of the explanations taught to the world by Charles Darwin.

Which is the safer, the better, strategy for the Adventist Church to adopt? Shall we freely admit that genuine new kinds will very likely be produced, or be shown to be in process of being produced naturally in the world around us? Or shall we still insist that this making of distinctly new kinds belongs to the past and not to the present? Which is the true line of Christian strategy? Or is there still a third method of simply doing nothing at all about the matter, and waiting to see how the scientists settle this matter among themselves?

Incidentally, may I remark that, after nearly a century of scientific discussion over this question of species, eminent and positive authority can be adduced which denies that new species are now being produced. Many comparatively recent pronouncements could be given which would agree with the statement of the late William Bateson, a man who has had few equals as an authority on the species problem. He says: "Variation of many kinds, often considerable, we daily witness, but no origin of species."—*Science*, Jan. 20, 1922. And Richard B. Goldschmidt, of the University of California, while insisting that we have learned much about variation within the species, is equally insistent that we have learned little or nothing about the actual origin of new species.

Even Dobzhansky, now of Columbia University, whose "Genetics and the Origin of Species" is regarded as probably the very best work on the subject now before the public, means the same thing when he says: "Nobody is audacious enough to believe himself in possession of the knowledge of the actual mechanisms of evolution."—Page 8. An abundance of similar statements could be cited from other eminent men.

Accordingly, I am led to ask, Do we need to adopt a policy of appeasement toward the evolution doctrine in this matter of the origin of species? Is it good strategy for us to concede to evolutionists their contention on the origin of species? Or is it wise for us to seek to minimize the many difficulties which they are having in their attempt to prove the modern origin of species? That is, why should we try to persuade one another that this species

question is almost solved, and that with just a little more work and a little more patience, this whole matter will be cleared up?

Should any Adventist feel happy if someone announces, on a seemingly good scientific authority, that he has at long last produced a living thing in a test tube from absolutely sterile materials? And should any informed person, Adventist or non-Adventist, especially science teachers, accept such an announcement without the most careful and critical examination of all the evidence?

It seems to me to only add a note of confusion to our thinking for anyone to convey the impression that hybridization is only one out

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Problems of Daniel 1 (Concluded)

By E. R. THIELE, *Instructor in Religion,
Emmanuel Missionary College*

IN the article last month on the problems of Daniel 1 and their solution, five problems were stipulated, and we dealt with three, showing that they were no problem at all. We come now to problems 4 and 5, and their explanation.

4. The fourth argument urged against Daniel 1:1 is that it is in contradiction to all other contemporaneous accounts. But there are no other contemporary Babylonian, Palestinian, or Egyptian records in existence for this particular period; so no contradiction to such records is possible. The Bible is not only our best source, but practically our only source, for the reconstruction of the history of this region during this period. And there is nothing in the Bible that contradicts Daniel 1:1. But if there is no contemporary material from this time that bears on this question, there is available an important statement from Josephus which he gives as a direct quotation from Berosus. This statement is as follows:

"When Nabolassar [Nabopolassar], father of Nabuchodonosor [Nebuchadnezzar], heard that the governor whom he had set over Egypt, and over the parts of Celesyria and Phoenicia, had revolted from him, he was not able to bear it any longer; but committing certain parts of his army to his son Nabuchodonosor, who was then but young, he sent him against the rebel: Nabuchodonosor joined battle with him, and conquered him, and reduced the country under his dominion again. Now it so fell out that his father Nabolassar fell into distemper at this time, and died in the city of Babylon, after he had reigned twenty-nine years.

"But as he understood, in a little time, that his father Nabolassar was dead, he set the affairs of Egypt and the other countries in order, and committed the captives he had taken from the Jews, and Phoenicians, and Syrians, and of the nations belonging to Egypt, to some of his friends, that they might conduct that part of the forces that had on heavy armor, with the rest of his baggage, to Babylon; while he went in haste, having but a few with him, over the desert to Babylon; whither, when he was come, he found the public affairs had been managed

by the Chaldeans, and that the principal person among them had preserved the kingdom for him. Accordingly, he now entirely obtained all his father's dominions. He then came, and ordered the captives to be placed as colonies in the most proper places of Babylonia; but for himself, he adorned the temple of Belus, and the other temples, after an elegant manner, out of the spoils he had taken in this war."—*Flavius Josephus Against Apion*, 1:19.

This quotation from Berosus, as preserved by Josephus, is of course not a contemporary, but a late, account. It is, however, of value. The following details should be noted:

1. Celesyria, Phoenicia, etc., were already under Babylonian control during the reign of Nabopolassar, father of Nebuchadnezzar.

2. A revolt took place in these regions against Babylon.

3. Nabopolassar sent his son Nebuchadnezzar with an army to quell this revolt.

4. While on this expedition, Nebuchadnezzar heard of his father's death.

5. Nebuchadnezzar committed his Jewish and Phoenician captives to a friend, and hurried back to Babylon to take the throne.

6. The throne secured, Nebuchadnezzar placed the captives in colonies in Babylon.

7. Nebuchadnezzar adorned his temples with the spoils taken in the war.

It will be seen that there are in this account some remarkable confirmatory details to the account of Daniel 1. Of particular importance are the mention of Nebuchadnezzar's expedition to the west during the year when he ascended the throne (which would be the third year of Jehoiakim, as stated in Daniel 1:1), the seizure of Jewish captives and their transport to Babylon, and the adornment of Babylonian temples with loot taken in the western war.

Thus we find that there is no truth in the statement that Daniel 1:1 is in contradiction to all other contemporaneous accounts, and that the only Babylonian account of this event still preserved, which dates from a few centuries later, confirms the account of this text to a remarkable degree.

5. In answer to problem five, that Daniel could not have completed three years' training in Babylon by the second year of Nebuchadnezzar, it need only be stated that any supposed difficulty vanishes when the accession-year principle and the inclusive system of reckoning then in use are taken into consideration. Daniel was taken captive during the accession year of Nebuchadnezzar and began his period of training that year. This accounts for the first year. His second year of training came during Nebuchadnezzar's first year, and his third year during Nebuchadnezzar's second year. His training completed, it would thus be altogether possible for Daniel to be included among the wise men by Nebuchadnezzar's second year.

It will thus be seen that the facts recorded in Daniel 1 stand unimpugned when faced in the light of the system of chronology then employed in Judea and Babylon, and when compared with the best historical testimony available from that time.



THE EMPHASIS OF THE EVANGELISTIC COUNCIL

SOME have asked why, in the recent Evangelistic Council, heavy emphasis was not placed on lay evangelism, which is to have such a vital place in these last days, or on the "right arm" of the message that is destined to play such a large part in the final program. The answer is that one great burden rested upon the hearts of those charged with arranging the agenda; one single objective was ever before them—to *redirect ministerial attention and effort from hovering over the churches to direct evangelism for the unsaved.*

The guiding purpose was to start in motion forces that would so streamline all our efforts, denominationally, that the bulk of our energy would not be largely consumed in keeping the machinery turning, but rather in driving forward in the great evangelism program that God clearly expects from His remnant witness. It was to bring before all the vision of God's expectation for us now to arise and finish our commissioned task, bending every major effort to that end. That this goal of redirection of attention and emphasis was achieved to a substantial degree is the witness of hundreds, and is attested by the adopted recommendations on evangelism of the conference.

That this major objective would have been jeopardized had our efforts been scattered, by bringing in all necessary and desirable parts of the basic program of evangelism, is likewise apparent—especially if in the ensuing discussion disproportionate emphasis had been given to particular aspects, or if extreme positions on the relationship of parts to the whole had been advocated. As it is, we now stand united upon a great, clear program of advance. Surely this is of supreme value. We can now all build together, part working with part, and principle co-ordinating with principle. But confusion and friction would surely have ensued if the various parts or departmental objectives had been thrust forward as competing for primacy of attention and emphasis. The constructive results have fully justified the single-objective course pursued.

The leadership of this movement, the Ministerial Association, and this journal all stand for the health message, for lay evangelism, for youth evangelism, for educational evangelism, and for every other integral part of this full-rounded message and movement. But the hour had come to put evangelism as an

all-inclusive principle first in all our thinking and planning. There is a compelling conviction that the hour has come for us to stand stanchly behind capable and well-trained men, as they enter the great cities of earth to hold aloft the banner of evangelism.

And now all related features will move forward in unison when our basic purpose is clear and foremost. That is the *why* of the emphasis of the Evangelistic Council. L. E. F.

DAYBREAK FOR THE BIBLE WORK

THE longings and the prayers of godly Bible workers—and of workers in all branches of service—have for years been lifted in behalf of a revival of the Bible work, and of real development of its latent possibilities. Those prayers and hopes are now in process of fulfillment. The rising tide of evangelistic emphasis and planning reached a crest at the recent General Conference Evangelistic Council, and embraced in the provisions made, that very development, and included the appointment of an experienced Bible worker-teacher to foster the clear objective outlined. The action reads as follows:

"We recommend, That one of the members of the Ministerial Association secretarial staff be a qualified, experienced Bible worker, appointed as an assistant secretary whose duties shall include fostering the Bible work in the field and in our training schools, assisting in institute work, aiding in the development of an advanced Bible workers' course in the Theological Seminary, and collaborating in the preparation of a Bible Workers' Manual."

The relationship of our colleges to this greater training of potential Bible workers, and the field's utilization of the product of the schools, is thus expressed:

"In view of our depleted corps of Bible workers throughout the field;

"We recommend, 12. a. That our colleges be urged definitely to strengthen the courses for Bible workers, and to encourage more of our strong young women to train for this needy branch of service, under instructors with successful field experience in soul-winning endeavor.

"b. That our conferences seek to strengthen their evangelistic efforts by using the trained product of our schools, and also by developing promising recruits from the churches."

These are our ideals, our objectives, our aspirations. They beckon us on to achievement. The path is yet before us, but the secretary has been appointed—Miss Louise C. Kleuser, of New York City, who will connect with the Association about September 1. Meantime, there will be planning, consultation, and outlining of the course to be pursued. In due

time, this will be presented in these columns. And Miss Kleuser's messages will become a familiar feature of these pages.

The task is both vast and challenging. To succeed, it must go forward in full co-operative relationship with our conference leadership, having the moral support of our ministerial worker body and the sympathetic effort of our colleges. All will be beneficiaries. Sometimes we may have to go more slowly than some might desire, for we must all go along together. But the expansion of our Bible work will soon be under way, and we will be conferring shortly with many of our Bible workers of experience. This is the daybreak for the Bible work. So, be of good courage!

L. E. F.

THE UNITED STATES IN EVERY EVANGELISTIC WORKER ENGAGED IN PROCLAIMING THE THIRD ANGEL'S MESSAGE IS BOUND BEFORE GOD TO DECLARE TO MEN THE SPECIFICATIONS OF THAT MESSAGE. THIS CLEARLY INVOLVES IDENTIFICATION BOTH OF THE BEAST AND OF THE IMAGE OF THE BEAST, AND OF THE DECLARATION CONCERNING THE MARK. HE WHO IS SILENT CONCERNING THESE FUNDAMENTAL SPECIFICATIONS OF HIS DISTINCTIVE COMMISSION IS EITHER BEFUDDLED AS TO HIS MESSAGE, OR RECREANT TO HIS BOUNDEN DUTY IN ACCEPTING CREDENTIALS FROM THE ADVENT MOVEMENT, PROPHETICALLY DEPICTED BY THE THIRD ANGEL.

He who accepts as authoritative the interpretations of the Spirit of prophecy, must just as truly accept the interpretation of the *second* symbol—the two-horned beast from the earth—as applying to the Protestant democracy of the United States, as accept the fact that the *first*, or ten-horned, beast from the sea symbolizes the Papacy of the Old World. He who remains silent on this subject upon which the Spirit of prophecy is so explicit and really voluminous, needs to examine himself to see if he be fully in the faith. There should be no confusion here.

On the other hand, some most unwise and uncalled-for statements have sometimes been made in presenting the United States in prophecy. The final, regrettable aspect of the prophecy has not yet been entered upon. The founding principles of freedom of religion are still tenaciously adhered to by the nation and its Chief Executive—so much so that the Government would seemingly face war rather than relinquish that fundamental right of all men, or see it perish from the earth. This should be clearly recognized and duly stressed.

In presenting both symbols of Revelation 13, we should do so in love, and with courtesy, care, and gratitude. We are not called upon to insult God's children still in Catholicism or in nominal Protestantism. And especially should we be considerate and appreciative in

dealing with the world's outstanding champion of democracy and religious liberty. Its future course should be declared with sorrow and told with regret. Great care and wisdom should characterize our presentation.

We should, moreover, be doubly careful of our words when world conditions are so tense, when relations between nations are so delicate as they are at present, and when phrases or expressions which at other times would not be misunderstood may be subjected to hostile interpretation and criticism. We should be faithful and yet tactful, true and yet inoffensive, so far as in us lies.

L. E. F.



Dedication

By C. P. BOLLMAN

Thy great commission, Lord, we love,
And dedicate our lives to Thee,
To go wherever Thou dost call,
O'er rugged hills or storm-swept sea.

Wherever there are souls to save,
Where there are ears to hear Thy word,
There we will gladly go to tell
The sweetest story ever heard.

Then clothe us, Lord, with power divine,
Inspire our tongues to speak for Thee
To mortals sunk in deepest sin,
That they in peace Thy face may see.



Travel Mercies*

By LOUISE C. KLEUSER

Travel mercies! As we part
From this blessed feast—
As we leave for North and South,
West, and for the East—
Heaven's protection to us seal,
Guide the hand that steers the
wheel
On the open road!

Travel mercies! On the sea
May Thy power infold!
While we run our race with death,
Stay destroyer's hold.
As we risk the foaming deep,
Shield by day, and guard our
sleep—
Bring us safe to shore!

Travel mercies! Grant us, Lord,
Mercies on the wing!
As we speed Thy message forth,
Keep us safe, our King!
Grant us mercies as we rise,
Lest we perish in the skies;
Soar us safely home!

* In closing the last great meeting of the General Conference, Elder O. Montgomery earnestly prayed, "Give each one of these delegates and these visitors, we pray Thee, *traveling mercies* to their homes. Keep them from the dangers of the road." God has been merciful to His people, traveling by land, sea, and air.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

A CALL FOR EDUCATIONAL EVANGELISM

By MARION E. CADY, *Teacher of Speech,
Takoma Park, Maryland*

IN the recorded ministry of Christ on earth, three phases of evangelism were carried forward. His burden and effort was to make men and women "every whit whole"—physically, mentally, and spiritually. The apostle Paul believed in the threefold restorative power of the gospel: "The very God of peace sanctify you wholly; and I pray God your whole *spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

The three phases of evangelism were not recognized during the first two decades of the proclamation of the third angel's message. Spiritual restoration, as a preparation to meet the Lord, was the burden of those who might have been called *spiritual evangelists*; and their ministry, *spiritual evangelism*. In fact, those who proclaimed the third angel's message were not at first aware that any other phase of evangelism was essential to the full proclamation of the third angel's message.

In 1863, attention was called, through the Spirit of prophecy, to the close relationship between physical and spiritual life, and counsel was given which led to marked reform in the manner of life. In succeeding messages of counsel, Christ's ministry to the sick and afflicted was pointed out as a very important part of His work, in that He devoted more time to it than to teaching and preaching. This phase of gospel ministry is called "medical evangelism," and physicians, dietitians, and nurses are called "medical evangelists" in the Spirit of prophecy writings.

A decade later Seventh-day Adventists became seriously concerned regarding the mental development of their children and youth. They had accepted the responsibilities of their spiritual and physical development, but further instruction through the Spirit of prophecy revealed that God had a plan for mental restoration and development, which was to be carried on in connection with spiritual and physical development. The children and youth were to be so trained and educated that they would be fitted for the practical duties of life and have clean, pure hearts, clean, strong bodies, and clean, keen minds.

Such an education Seventh-day Adventists purposed and planned to give their children and

youth. After earnest, sacrificial efforts, Battle Creek College was erected in 1874 and dedicated on January 3, 1875, to the training of ministers, Bible workers, and teachers, and to other lines of gospel service. This third phase of evangelism is *educational evangelism*. Parents, teachers, educators, and others engaged in this "noblest missionary work that any man or woman can do" are recognized in the writings of the Spirit of prophecy as *educational evangelists*.

As a result, elementary schools, academies, and colleges have multiplied in home and foreign fields. At the present time there are 2,511 elementary schools and 252 advanced schools (academies and colleges), with a total enrollment of 116,706 students, taught by 5,539 teachers. Evangelical, medical, and educational evangelists are earnestly and unitedly working together in all lands, proclaiming the whole gospel to make ready a holy people waiting for the coming of their Lord.

Educational Evangelism Literature

An abundant literature, in tracts, pamphlets, books, and periodicals, has been, and still is, being prepared to carry forward the work of *evangelical* and *medical* evangelism. But what provision has been made to provide literature to carry on work in educational evangelism?

In the year 1900 the book "Christ's Object Lessons," by Mrs. E. G. White, was published by the Pacific Press Publishing Association. It made plain Christ's principles and methods of teaching. Hundreds of thousands of copies were sold outside of the denomination, and the money secured was used to strengthen and maintain the Seventh-day Adventist system of education. This book was much appreciated by its readers everywhere.

Another book, "Education," by the same author, was published in 1903, for the purpose of making clear and plain the principles and methods of the system of education given to

Professor Cady has given his life to the cause of educational evangelism. The second and revised edition of his excellent book, "The Education That Educates" (published by Revell), is just off the press. It is an excellent missionary volume for educators not of our faith, and is an essential book for the Adventist worker's personal library.—EDITOR.

Israel, and adopted by Seventh-day Adventists. At the 1903 general convention, held at Union College, it was recommended that the book "Education" be given a wide and extensive circulation. Another recommendation, intended to increase the circulation of this book, was passed by the educational convention at Blue Ridge, North Carolina, in 1937.

Educational Chaos and Confusion

Probably no institution of human society has closer relations to the state or nation than the school. The kind of training and education the children receive determines the state of civilization. Education today is under severe indictment because of the undesirable product that comes from many of the schools. Among the children and youth, infidelity, lawlessness, and crime are on the increase. The blame for the first World War was laid at the door of education. This indictment was made by Doctor Holiday, an American educator connected with Montana University, in his article, "Need of God in Education," that appeared in the educational journal, *School and Society*. He said in part:

"It is indeed becoming a serious question whether in reality we have greatly advanced over our distant ancestors in the essentials of civilization. We have indeed put a cultural veneer upon ourselves—we may have discovered how to arouse this or that aesthetic thrill over the merits of a musical composition or a bit of painted canvas. But in the hour of stress, in the moment of temptation, the veneer cracks or even peels off in large sections, and behold! there underneath is the raw savage. Something has gone amiss in European education, and in its imitation in America. For nearly ten decades the new education has toiled with unsparring pains, and with colossal confidence, and has produced—a cultured pagan!

"As matters now stand, the development of mere intellect has failed. Our educational theory has developed a fatal weakness; in the moment of our greatest confidence in it, it has broken down, and the primitive instincts and practices of savagery have gained the supremacy. No nation in history has been able to survive without God; and it is not probable that America is an exception."—June 30, 1917.

Another World War is on, and the education needed to meet the present crisis in England is clearly and irrepressively described in the recent book, "God in Education," by Professor M. L. Jacks, director of the Department of Education of Oxford University. Following is a brief quotation from him:

"It is notorious that our intellectual advance has overrun our spiritual and moral advance, and that we, in common with other nations, are in danger of destroying ourselves with the instruments which we have created. At the risk of weakening this point, it may even be doubted whether our intellectual advance itself may not be slowed down unless it is accompanied by the spiritual and the moral: certain it is that those modern systems of education, in which all the hardness is taken out of life, comfort and interest and enjoyments made the ends, and the spiritual, with its inevitable cross relegated to the background, have not resulted in an increased intellectual stature. It appears that intelligence itself gives way when character weakens, and it may be

that the continuance of our scientific progress, of which we are so thoughtlessly proud, depends on our giving closer attention to the spiritual. However that may be, without vision—the vision of God—the people of England seem likely to perish. In particular, our democratic tradition demands this vision if it is to survive."

Dr. John Dewey, recognized as the greatest educational philosopher in America, says in his book, "The Way Out of Confusion in Education:"

"It is unnecessary to say that we are in the midst of great educational uncertainty, one probably unparalleled at any past time. There is nothing accepted as axiomatic, nothing beyond the possibility of questioning, and few things that are not actually attacked. . . . It is not merely this or that method for securing educational results that is attacked; but ideals and aims are under fire."

In the Spirit of prophecy writings, we are clearly told the cause of uncertainty and confusion in education and in the world:

"It is because Christ's words are disregarded, because the word of God is given a second place in education, that infidelity is riot and iniquity is rife. Things of minor consequence occupy the minds of many of the teachers of today. A mass of tradition containing merely a semblance of truth is brought into the courses of study given in the schools of the world. The force of much human teaching is found in assertion, not in truth. . . . There is a painful uncertainty, a constant searching, a reaching for assurance that can be found only in God. The trumpet of human greatness may be sounded, but it is with an uncertain sound. . . . In acquiring earthly knowledge, men have thought to gain a treasure; and they have laid the Bible aside, ignorant that it contains a treasure worth everything else. A failure to study and obey God's word has brought confusion into the world."—"Counsels to Teachers," pp. 439, 440.

Opportunities for Educational Evangelism

The Bible is the one infallible source of truth and authority for the true evangelist in his ministry to the bodies, minds, and souls of lost humanity. Over a half century has passed since Seventh-day Adventists were told that the Bible is to be the guide of the teacher and educator in the work of education.

"The institutions of human society find their best models in the word of God. For those of instruction [education] in particular, there is no lack of precept and example. Lessons of great profit, even in this age of educational progress, may be found in the history of God's ancient people. The Lord reserved to Himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being became also an object of divine solicitude, and came within the province of divine law."—Ellen G. White, in *Signs of the Times*, September, 1885.

The educational evangelist, with Bible in hand, should unfold the divine plan of education revealed in the Sacred Scriptures. The teacher or educator who makes contact with those who follow the same profession in the world should be able to awaken a sympathetic interest, for they face similar problems in the educational program. I speak from experience during the past year. The contacts made with State and university departments of education

have been surprisingly pleasant and mutually profitable. The suggestion that the Bible will greatly aid in the successful carrying forward of our varying educational programs arouses curiosity and awakens interest. Their interest is shown by the asking of questions in regard to how the Bible can aid in the solving of educational problems.

Those who accept the Bible as the inspired word of God are at once interested, and listen attentively. They desire to take advantage of this additional Bible help in the field of education. I have often called attention to books that will aid them in this new field of Bible study, and they have secured them. What a wonderful challenge we have to take up the work of educational evangelism. There are many educators who are heartsick over the godless, Christless education in vogue today. They are sighing and crying "for all the abominations" that are done in the land. Many have not "bowed the knee to Baal," and are waiting the cheering message that should be borne by our educational evangelists. Let us take to heart the following exhortations regarding our educational work:

"Our work of education is ever to bear the impress of the heavenly, and thus reveal how far divine instruction excels the learning of the world."—*"Counsels to Teachers,"* p. 56.

"The most important work of our educational institutions at this time is to set before the world an example that will honor God."—*Id.*, p. 57.

"Our work is reformatory; and it is the purpose of God that through the excellence of the work done in our educational institutions, the attention of the people shall be called to the last great effort to save the perishing."—*"Testimonies,"* Vol. VI, p. 126.



The Feast Lives On*

By LOUISE C. KLEUSER

THE feast is past! Its blessings felt
When thrilling news was brought
From distant lands, dark, heathenbound;
What gospel victories wrought!
O God of Israel, keep Thy flock
From war's onslaughts, its inroads, shock—
Complete Thy world-wide task!

The feast lives on! Within our hearts
Its messages engraved!
The Spirit broods o'er godly men,
Men charged anew, Christ saved!
The challenge of the lost was heard;
Arise, ye preachers of the Word—
Earth's cities must be warned!

Another feast in years to come?—
Pray, let the pilgrim ask.
The clock of prophecy strikes on—
Spent night! Soon we shall bask
In portals of the city pure;
Grant now rich faith, grace to endure,
To finish well Thy work!

* General Conference reflections.

Safeguards and Responsibilities

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

A CHRISTIAN character is the best security to be obtained in the safeguarding of money and other values. Honesty, sincerity, integrity, and faithfulness in private relations and in public duties, are the qualities which give assurance of moral responsibility.

In the Seventh-day Adventist financial system, large latitudes are given to treasurers and managers in the handling of funds; and it is essential that persons in whom absolute confidence can be placed shall be selected for these important duties. Careful attention should be given to the training of those who are requested to assume financial responsibilities.

Managing boards and committees will recognize that it is unfair to the worker and to the duties to be performed to ask a person who has had no business training to take the responsibility of handling and recording financial interests. A man may be thoroughly honest, a good minister, and reliable in every regard, and yet, because of lack of aptitude or trained business ability, be wholly unfitted for treasury or administrative burdens.

Treasurers and managers who are honest and sincere will welcome safeguards and limitations which may be placed about them. They have nothing to fear from safety devices and frequent examinations. Their records are open to the eye of God, who reads the hearts of men.

Such a treasurer will realize the dangers which close familiarity with money brings, and steel himself against allowing its enchantments to engulf him. He will recognize in the handling of funds which pass through his hands a sacred trust from the Lord, and he will not allow a shadow of a doubt to cloud the confidence placed in him. No personal tickets or slips will be found in his cash drawer; there will be no borrowings until pay day, no allowing liberties with himself that cannot be given to others. He will be even more strict with himself than with his fellow workers. Undue freedom in the use of his automobile at conference or institutional charge will be guarded. Expense reports will be consistent with his duties and travel. Personal extravagances will be shunned, and debts strictly avoided.

The life of a treasurer or a manager in every particular in which finances are concerned should be exemplary of the true eminence of his position. In no point should he be found compromising the highest standard of integrity; and he will shrink from the thought of using any money not his own for individual advantage, or for trafficking in any way for personal benefit.

Much of the temptation to play loosely with funds on the part of treasurers or accountants would be removed by a few simple requirements and limitations placed about them by controlling boards or executive committees. Laxness in this may sometimes be a contributing cause of disaster.

Following is a list of simple safeguards within the power of any committee to adopt as its standard. These suggestions largely comprise matters of routine, and call for no added equipment and but little extra time. A good treasurer will welcome such safeguards, and a careless treasurer or manager may need them badly.

1. All receipt books should be numbered consecutively, and only numbered carbon receipt books used.

2. Carbon duplicate receipts should be written for all income, or the original letter of form accompanying the money should be filed, or a cash register should be used.

3. Funds should be deposited in the bank if possible on the day received.

4. As far as possible, payments should be made by check.

5. Small payments over the counter should be from a petty cash or imprest fund, and receipted vouchers should be taken for all payments.

6. It is a dangerous practice to leave signed checks for someone else to fill out. A better method is to secure authorization for the accountant or a trusted clerk to sign checks for a limited time if the treasurer must be absent, holding him accountable for bank transactions during this period.

7. Cash should be balanced daily, and a detailed record kept of the count.

8. No personal slips for money drawn should be allowed in the cash drawer.

9. Overdrafts on personal accounts should be discouraged, and should be allowed in emergencies only by committee action.

10. When funds are drawn for expenses, these should be charged to the employees' personal account, or an account especially opened for this purpose, and the worker should be held personally responsible for the amount until a satisfactory report is rendered.

11. Securities and investments should be purchased and sold only upon action of the controlling board or committee, or of a special responsible committee created for this purpose.

12. A complete record should be made of the purchase and sale of all investments and securities, and this record should be available to the governing board or committee.

13. Where safe-deposit boxes are maintained for the keeping of securities and other valuable documents, it should be arranged with those in charge of such service for two authorized persons to be present to gain admittance to such boxes and their contents.

PERSONNEL OF NE ADVISORY

Named by General Conference Com

THE actions of the recent General Conference session which pertain to greater evangelism, call for broader field plans and closer institutional contacts on the part of the Ministerial Association secretarial staff. These, in turn, necessitate a wider circle of counsel, which the Association seeks to secure through materially enlarging and strengthening its Advisory Council. In addition to the chairmanship of the Council, logically and wisely vested in the president of the General Conference, the strength and experience of able leaders from the General, union, and local conference executive lists are here drafted. Moreover, entirely new groups have been added, which provides representation from heretofore-omitted groups of workers. Thus all the leading sections

CHAIRMAN: J. L. McElhany
SECRETARY: L. E. Froom

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H. M. Walton, M

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L. H. Christian
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H. T. Elliott
T. J. Michael
W. E. Nelson
W. G. Turner
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C. S. Prout
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V. J. Johns
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E. R. Thiele
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H. M. S. Richards
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Mable A. Hinkhouse
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A. W. Peterson
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NEWLY APPOINTED COUNCIL

Committee Action of July 24, 1941

of our evangelical worker body are now ably represented by this appointment. The General departments are all likewise represented, as integral parts of the Association. And appropriately large representation from evangelists, pastors, Bible workers, Bible teachers, and singing evangelists is to be noted.

To this body of experienced men and women, your Association secretaries will take their plans, problems, and policies for study and discussion. And from them, in turn, they will receive counsel and guidance concerning proposed plans and objectives. This will make for strength and safety. The appointed personnel, as named by the General Conference Committee, conveniently grouped, follows: L. E. F.

ASSOCIATE SECRETARY: R. A. Anderson
ASSISTANT SECRETARY: Louise C. Kleuser

berg
M. D.

Members

e. GOSPEL MUSICIANS
P. O. Campbell
Harold Graham
L. R. Mansell
L. C. Metcalf
H. A. Miller

NTS

f. DENOMINATIONAL EDITORS
Frederick Lee
A. S. Maxwell

TS

g. BIBLE WORKERS
Mrs. Irene Anderson
Miss Rose E. Boose
Mrs. Dorothy W. Conklin
Mrs. Howard A. Curran
Mrs. Jessie M. Heslip
Miss Addie Mae Kalar
Miss Pearl Stafford

3. Overseas Divisions Members

D PASTORS

PRESIDENTS OF DIVISIONS (ex officio), and
DIVISION ASSOCIATION SECRETARIES*

a. Australasian: C. H. Watson
b. Central European: A. Minck
c. China: N. F. Brewer
d. Far Eastern: V. T. Armstrong
e. Inter-American: Glenn Calkins
f. Northern European: W. E. Read
g. South American: R. R. Figuhr
h. Southern African: N. C. Wilson
i. Southern Asia: G. G. Lowry
j. Southern European: A. V. Olson

TEACHERS
n

* The divisional Association secretaries are appointed by the division committees. Sufficient time has not elapsed since the General Conference session to receive notice of the several appointments.

14. Two signatures should appear on all notes issued by conference corporations or institutions, and these should both be signed at the time the notes are written, and not in advance.

15. In case the wife of a treasurer, manager, or president must be employed, it is well that this be in some capacity other than as an assistant in the treasury or business office. Care should be taken not to make the office a family affair.

16. The work in a cashier, accountant, or treasurer's office, where two or more persons are engaged, may be so planned that one worker will automatically check against another. Occasional interchange of duties is profitable to keep workers prompt and accurate in their assignments.

17. The bonding of treasurers, cashiers, or managers is often a desirable practice.

Although not ranking first in importance in the scale of religious activities, Seventh-day Adventist business interests are vital factors to the orderly and efficient progress of the gospel message. Workers engaged in financial affairs are stewards for God, and are accountable to their constituencies and to the Giver of all, for their personal relationships to His cause. The sincere in heart will solicit the help and the safeguards which will make their service the most effective.

The world and the work of God are always asking for "men who are not for sale; men who are honest, sound from center to circumference, true to the heart's core; men who will condemn wrong in friend or foe, in themselves as well as in others; men who fear nothing but God and hate nothing but sin; men whose consciences are as steady as the needle to the pole; men who will stand for the right if the heavens totter and the earth rocks; men who can tell the truth and look the world and the devil right in the eye; men who neither brag nor run; men who neither flag nor flinch; men who can have courage without shouting it; men in whom the courage of everlasting life runs still, deep, and strong; men who do not cry nor cause their voices to be heard in the streets, but who will not fail nor be discouraged till judgment is set in the earth; men who know their message and can tell it; men who know their places and can fill them; men who know their business; men who will not lie; men who are not too lazy to work nor too proud to be poor; men who are willing to eat what they have earned and wear what they have paid for; it is always safe to trust those who can trust themselves, but when a man suspects his own integrity, it is true he is suspected by others; moral degradation always begins at home; honesty is never gained nor lost suddenly or by accident; moral strength or moral weakness takes possession of us by slow and imperceptible degrees."—*The Royal Path of Life*.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

TREACHEROUS PET SINS.—If we do not destroy sin, it will destroy us. Practices discordant with holiness of life must be ruthlessly put away, not pampered.

A British official in India, who once captured a leopard cub in the jungles, took home the furry little kitten and kept it as his pet. But despite its beguiling playfulness, as the beautiful creature grew, the maliciousness of its inherent nature became more and more apparent. First it killed the chickens. Then, having acquired the taste for fresh blood, it mauled the Englishman's dog. Friends advised that it was now high time that the leopard be put in the zoo, or else out of existence. But the hunter was captivated by the animal's cunning ways. He was sure the sleek cat would not harm him. Did he not feed it daily? And did it not romp and scamper to him at his call?

One sultry noon, however, when the man had fallen asleep while reclining in a chair on the veranda, he was rudely awakened. The leopard, now nearly full grown, and chained at his side, had begun licking and then scraping his master's hand. This awoke him to his plight, but when he tried to free himself, his pet growled savagely and took a firmer grip on his arm. The man was now thoroughly alarmed, and, realizing his helplessness, called loudly for a servant. Fortunately, one responded. Stealthily the Indian placed a revolver in his master's hand. In a few seconds the "playful" feline was stretched out lifeless, but indulgence had well-nigh cost the easygoing Englishman his life.

Sin is like that leopard. At first innocent and harmless in appearance, it grows on us. And if further encouraged, it will eventually take the life of its captive. It is true that Jesus is willing to come to our rescue when we are in distress; yet there is danger, fearful danger, that cherished evil may destroy us before we realize our predicament or have desire and opportunity to call for deliverance. (See Rom. 6:23; Prov. 5:22, 23; James 1:15, Weymouth's trans.)

ASHLEY G. EMMER.* [Spokane, Washington.]

"LET GO!"—One dark night a man slipped and rolled down a steep place. He stopped the descent by grasping a bush on the hillside, which left him dangling in the air. His attempt to climb up the hill was in vain. Below was darkness. He strained every muscle as he kept a tight grip on the bush. Finally, his strength was exhausted. In despair he let go and dropped—just six inches! Many of us worry and struggle with our nerves at high tension when all the time we only need to let go and drop into the "everlasting arms" just beneath us.—*H. J. Miles, in Moody Monthly*. (Contributed by W. H. Bergherm.*)

SLEEPING CHURCH.—"I am building a church," said a small boy, playing on the floor with a set of building blocks, "and we must be very quiet." His father, eager to encourage this unexpected reverence, asked, "And why are we quiet in the church?" "Because the people are asleep!" was the immediate response.

Is the church asleep? Are we Christians asleep? Is this what makes our faith fail? We think of Jesus' gentle rebuke to the disciples who had fallen asleep that night in Gethsemane: "What, could ye not watch with Me one hour?"—*Moody Monthly*.

* Others are invited to contribute illustrations for this column.—*EDITOR*.

BILLY SUNDAY'S KALEIDOSCOPE OF BIBLE.—With the Holy Spirit as my Guide, I entered at the portico of Genesis, walked down the corridor of the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hang on the wall. I passed into the music room of the Psalms, where the spirit sweeps the keyboard of nature until it seems that every reed and pipe in God's great organ responds to the harp of David, the sweet singer of Israel.

I entered the chamber of Ecclesiastes, where the voice of the preacher is heard, and into the conservatory of Sharon and the lily of the valley, where sweet spices filled and perfumed my life.

I entered the business office of Proverbs and on into the observatory of the prophets, where I saw telescopes of various sizes pointing to far-off events, concentrating on the bright morning star which was to rise above the moonlit hills of Judea for our salvation and redemption.

I entered the audience room of the King of kings, catching a vision written by Matthew, Mark, Luke, and John. Thence into the correspondence room, with Paul, Peter, James, and John writing their epistles.

I stepped into the throne room of Revelations, where tower glittering peaks, where sits the King of kings upon His throne of glory with the healing of the nations in His hand, and I cried out:

"All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all!

—*Family Circle*.

BURIED BIBLE.—When Queen Mary sat on the throne of England with her Spanish husband, it was a serious crime to own or read a Bible. In the west of England there was a little village named Harrant, where lived a blacksmith and his daughter. This man owned a Bible, which he read to the villagers. He kept it hidden in his shop, having cut a block from one of the beams which was hollowed out to receive it. The soldiers in the next town heard about this man and came to search the place. The blacksmith was away from home. The soldiers decided to burn the house and shop as the surest way to burn the Bible. It was just at evening, and, unseen by the soldiers, the daughter crept into the shop, and, in spite of the blinding smoke, brought the big Book from its hiding place. The flames scorched her dress and her hair and blistered her hands. She ran to the garden and, taking off her petticoat, wrapped up the Bible and buried it under a big cabbage, digging a place in the soft dirt. Then she crawled to a spring at the foot of the garden, where her father found her unconscious with pain.

The great-granddaughter of that girl brought that very Bible to this country.—*Religious Digest*.

REACTION FOLLOWS ACTION.—Many years ago there walked across the campus of Yale University a young man distressed about his religious faith. He was saying to himself, "Really, judged scientifically, there is nothing to it. The Bible is a myth."

He was on his way to the chemical laboratory. There he took his textbook and performed the experiments exactly according to formula and directions, and he secured the predicted reactions. That night in his room he said to himself, "I'll do the same thing with religion."

He took the textbook. It condemned sin. He put all sins of every kind out of his life. It commended prayer. He prayed. It commended public worship. He went to church. It commended service. He offered his services as a teacher of boys.

The reactions came. He found a faith, and Horace Bushnell went out from Yale, not to become a lawyer as he had planned, but one of the best and most revered preachers of his generation.—*New Century Leader*.



EDITORIAL COUNCIL: H. M. WALTON, M.D.

M. A. HOLLISTER, D. LOIS BURNETT, R.N.

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.

A SPIRITUAL LESSON FROM PHYSIOLOGY

By F. W. GARDNER, M.D., *Professor of Physiology, C. M. E., Loma Linda*

THE Master enunciated a profound truth which we cannot at once fathom, and which we do well to ponder, when He said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." "It is easier for heaven and earth to pass, than one tittle of the law to fail."

It is a divine principle that either we are children of God or we are not. There are just two classes of people: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." These two classes are not always situated in two distinct camps, but are often found side by side, carrying on the ordinary pursuits of life. This is evidenced in the following text: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. 24:40, 41.

The outstanding fault of the Laodicean church, as pointed out by the faithful and true Witness, is the failure to recognize where the line lies between these two groups. They think that they are rich when they are poor, and that they can see when they are blind. They are close to the line, and are therefore called lukewarm; but if they remain where they are, and do not accept of the counsel and receive the remedy for their condition, they will be spewed out, as they are on the wrong side. The verses that follow this portrayal of the Laodicean condition indicate that acceptance or rejection of the advice is an individual matter. The promises are conditional on individual response to the counsel given: "If any man hear My voice," "To him that overcometh."

It may be wondered why the Spirit of God does not use more material or demonstrable means in dealing with man, since where a person stands is such a serious matter. In answer to such questioning it may be suggested that God knows best how to deal with each individual. He says; "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." In

other words, a miraculous demonstration would not suffice to convert a man if the influence of the Holy Spirit bringing the word of God to his heart does not convict him. A lesson in physiology is helpful in illustrating this point.

"All-or-None-Law" Example

There is a phenomenon exhibited by some of the outstanding tissues of the body which demonstrates the "all-or-none law." It shows that increasing the stimulus above a certain strength does not produce any increase in result, but may actually be damaging. If mechanical, thermal, chemical, or electrical means are used, a sufficient strength of stimulation to cause action is generally preferable to a much stronger stimulus.

If the heart is stimulated with an electric shock too weak to cause any contraction, then the strength of the current may be gradually increased until a strong and complete contraction occurs. To increase the current above this threshold, causes no greater contraction. This illustrates the all-or-none law in relation to the heart.

As our next example, take a motor unit of the voluntary neuromuscular mechanism in the body. This consists of a nerve cell in the spinal cord and its threadlike fiber which runs out to a muscle, where it divides into about a hundred and fifty branches, each of which terminates in a muscle cell. This motor unit obeys the all-or-none law; namely, after a threshold-strength stimulus has been reached, no greater contraction can be produced by increasing the strength of the stimulus. To get a maximum contraction of a muscle, all the motor units of the muscle must contract by being all stimulated repeatedly.

If we assume a muscle to be made up of one thousand motor units, the most forceful contraction possible would be for all units to be stimulated, and each to have from fifty to one hundred impulses or stimuli a second. The smallest possible contraction would be for one motor unit to have one impulse reach it. Between these two we have all the possibilities for grading the movements of the body. The

motor area of the brain under the influence of the will governs the number of motor units stimulated and how frequently the impulses follow.

Another interesting example of the all-or-none law is in the physiology of the nervous system. Whether the impulses are carried from internal organs or sense organs in the skin—such as touch, heat, cold, pressure—to the brain, or impulses are carried from the motor area of the brain to muscles, each single impulse is not affected by the strength of the stimulus. We get stronger impressions, for example, of touch, pressure, heat, or cold if more nerve fibers are transmitting, and if more impulses a second are sent over the fibers. In this way we get qualitative and quantitative information of our environment, as well as our reactions to it.

An impulse travels over the nerve apparently as a change in its electrical condition at the member or surface of the fiber. In some nerves this impulse may travel as fast as one hundred yards a second, while in others it travels only one foot a second.

The change of strength of the adequate stimulus has no influence on the speed or character of the impulse. The stimulating has been likened to the firing of a chain of gunpowder or a fuse—whether it is lighted with a blow-torch or a match makes no difference in the fire transmitted, just so it is adequate to initiate the process. Yet there are factors which influence the reaction to stimuli. Such may be inhibiting conditions, such as cold, narcotic agents, poisons, fatigue; or, on the other hand, agents that improve transmission, such as warmth, food products, improved circulation.

The lesson is plain. God has spoken adequately, and His Spirit is doing its work of sending the conviction along to our consciences. We may stop its action by adverse conditions imposed by us, or accept the message of heaven and act accordingly. In our organization, what a force could be exerted if all the individual units responded in unison to all the impulses for action that are being sent out!

There is much that might be said here, but each one knows, I hope, whether he is all for God or only a lukewarm Laodicean.

SIMPLIFICATIONS OF NURSING ARTS—NO. 1

By M. ELLEN VOGEL, R. N., *Assistant Director, White Memorial Hospital School of Nursing, Los Angeles*

This material is part of a report which Miss Vogel compiled while enrolled in a field course in the Division of Nursing Education, Teachers College, Columbia University, New York City. The field work was done under the direction of the Henry Street Visiting Nursing Service, and many of the techniques described represent those used on that service. Practical features follow in subsequent numbers of the series. D. L. B.

IT is the purpose of this article to review simplifications of procedure which may be taught parallel with Nursing Arts, and which may be used while doing nursing in the home.

If any profession is to meet the demands of the public, which incidentally licenses it for that purpose, it must give consideration to whether it is fully and satisfactorily meeting these needs. Is the public-health nurse co-operating with the hospital, so that the patient's services there will be a natural outgrowth of the home care he has thus far received? Does the patient place greater weight on hospital "orders" because of the orientation the public-health nurse has given him? Is he impressed that the hospital and his visiting nurse are united in an endeavor for his recovery? Likewise, when he comes to the hospital, is he made to feel that this huge building with its strange atmosphere is but an extension of the kindly concern of his visiting nurse? Does he leave the hospital with knowledge of *how* to meet the

newly created problems? If these questions can all be answered in the affirmative, truly a near-Utopian state of affairs exists. Toward this ideal, nurses both in public-health work and in hospitals should be intelligently and actively striving.

The aim of every good school of nursing in graduating professional nurses is defined in part as follows: "All professional nurses should be able to co-operate effectively with the family, hospital personnel, and health and social agencies in the interests of patient and community."

Upon graduation, student nurses do not understand community problems and how they may best meet these problems unless the "community viewpoint" has been woven throughout their basic course from the *entrance* into the school of nursing until commencement.

If a desirable integration program is carried out, it should be started at the student's entrance into the school, and with her first subjects. Since the Nursing Arts course forms the core of the curriculum, it would seem desirable to introduce whenever possible with each new procedure, a simplification of the procedure which might be executed in the home, with the same efficiency and safety to the patient as are assured in the hospital with its much more elaborate equipment.

Nursing literature has contained various simplifications. Why are these in need of greater emphasis today than formerly? The answer is that there is a recognized need for more and more public-health nurses, and evidence seems to indicate that new graduates are choosing this field in greater numbers. Should not these prospective public-health nurses be somewhat acquainted with the work they plan to enter, so that choices may be more wisely made and adjustment may be easier? And a still greater reason for a knowledge of simplifications is that *every* student nurse should be alert to each opportunity for instructing the hospital patient in the simple ways in which he can care for himself, using in most cases equipment already in the home.

There is a growing recognition among nursing educators that teaching is a responsibility in every aspect of the nurse's work.² The best teaching can be done only when the one who teaches is acquainted with the prospective student as an individual, and as a member of his family and his community. The learner, or patient, never is an isolated unit. Likewise, teaching which has been effectively grasped and utilized by the learner will affect the circle of individuals with whom he is acquainted.

It would appear that in some instances, hospitals in their effort to be "efficient" and "routinized" often obscure the student nurse's vision of the patient as an individual—an individual in need of sympathetic analysis of his problem as relates to the final health objective. Certain parts of the routine work can be done by less-skilled individuals. It seems that the student nurse's sole purpose in the hospital is to become educated so that she may in turn effectively restore the patient's health and prevent its subsequent failure.³ A nurse who is unaware of this most important responsibility has missed an unusual opportunity.

How may the student be made to realize this unique opportunity? If possible, by some contact in a home, a patient's home if this can be arranged, where simple equipment must be used. In this way the using of appropriate vocabulary and simple equipment is necessitated. When the student returns to the hospital surroundings, in a very real fashion she is prepared to use the right vocabulary in explaining to a patient how he is to carry out a technique in a simple manner, to achieve the results which in the hospital are obtained with more elaborate equipment. Thus the importance of simplifications.

Eight Tests by Which to Judge Simplifications

Simplifications are not makeshifts. They are attempts "to make less complex"⁴ the elaborate hospital techniques which often must be more in detail and longer, to prevent cross contaminations. The following criteria would seem to be

valuable in judging the efficacy of any simplification:

1. It must be safe for the patient.
2. It must be based on scientific principles.
3. It must be present in the home, be readily procured or easily contrived.
4. It must be financially attainable.
5. It must conserve time, effort, and materials.
6. It must be easily cleaned or disposed of.
7. It must be capable of being understood by the individual in the household who is to use it.
8. It must be effective for the particular use to which it is to be put.

It is hoped that the student may through this added emphasis on home procedure gain a clearer insight into community needs as they are related to her nursing education, while still carrying on her basic course. This should then be more nearly an educative experience,⁵ in that the situation set up in the Nursing Arts demonstration room will more closely approximate that of a home than a mere verbal rehearsal of what might be found in the home situation.

There is no attempt to go into the exact sequence of procedures; only the differences or variations that will have to be made in hospital technique, as they are adapted to home needs, are noted.

—To be continued in October

¹ Committee on the Grading of Nursing Schools, "Nursing Schools—Today and Tomorrow," pp. 67 ff. New York City, 1934.

² Tittman, Anna L., "Employment in Nursing Today," *American Journal of Nursing*, 39:46, January, 1939.

³ Jensen, Deborah M., "Nursing Care Studies," *Macmillan*, 1940, pp. 26, 27.

⁴ Webster's Collegiate Dictionary, third edition.

⁵ Dewey, John, "Experience and Education."



Dietary Value of Cranberry

☞ CRANBERRIES rank high in vitamin C concentrate, fair in vitamin A, and contain valuable minerals, iron, calcium, and iodine. The pectin content in cranberries helps maintain proper intestinal hygiene and tenderizes meats if cooked with them.—*Journal of the American Dietetic Association*, p. 386, April, 1941.



☞ ALCOHOL is a major cause of insanity. Poisoning from it causes more deaths than many dreaded infectious diseases. It is, in addition, the direct or complicating cause of a large number of deaths credited to other diseases. A still larger, but yet undetermined, number of deaths are due to accidents resulting from intoxication. . . .

Chronic alcoholism, whether or not it has progressed to the stage of insanity, is really a manifestation of mental disease.—*Quarterly Journal of Studies on Alcohol*, March, 1941.

TEACHING HEALTH IN THE CAROLINA HILLS

By CAROL ROTTMILLER, *Senior Nurse,
Mountain Sanitarium, Fletcher, N. C.*

WE finished loading our car and hurried away. It was already two o'clock, the time set for the Negro women's health class in a Carolina community. We always tried to be there on time to set them an example. But few of them, if any, had clocks or watches. They judged time by the sun, and came a few at a time down the mountainside or across the little valley, arriving early or late—it didn't seem to matter. But they came and really took an interest in the class.

Today as we drove up, two women were standing in front of the little unpainted, unfinished church, in which we regularly met. Each had a basket containing flower plants, seeds, and cuttings. After the lesson there was to be a flower exchange, so the women could have new varieties of flowers in their front yards in the spring.

Along with our health lessons we had a garden club and contest to encourage the women to raise more of the vegetables they needed. We were able to get a good supply of last year's seeds donated by the seed stores, and we helped the women all we could to have a variety of vegetables in their gardens. The county farm agent went around with us to judge which garden was best, to give advice and answer questions. There were contests for the children, too. The boys received popcorn seed, and each girl who had a sitting hen at home got a setting of eggs. We followed the health lessons outlined in the "Health Preservation and Home Nursing" course, very much simplified to meet the understanding of the group. Some of the lessons we tried particularly to teach were:

1. The necessity of cleanliness in the home.
2. How to seal unfinished houses with cardboard boxes to keep them warmer in winter.
3. The proper diet, and the common foods that contain each of the necessary elements of diet. Along with this, we taught methods of canning.
4. What to tell the doctor when they called him.
5. Miss P. was able to get a thermometer for each one from a drug company, and we taught them to take temperature.
6. How to give a bed bath. We took several days to practice on this lesson.
7. Necessary preparation for a home delivery. We were well pleased with the results of this lesson. When we came to a home and found jars of sterile water, hot and cold water, newspaper pads for the bed, and a change of clean bed linen ready, we felt more than repaid for our efforts.

Each student nurse from the Mountain Sanitarium and Hospital School of Nursing prepared and taught this group one lesson as a part of a class in "Community Health." Following is an outline of one demonstration health talk given this group.

Demonstration Health Talk. Topic: Colds

I. INTRODUCTION: Each one of us here has had a cold at some time in her life. Many of us had colds this past winter, and we know how miserable they make us feel. This afternoon we want to learn two things: first, how to keep from catching a cold; and second, what to do for a cold if we do contract one.

II. PREVENTION. We learned the other day about the germs that make us sick. We learned, too, that if we are in good health, our bodies can fight these germs. To keep from catching cold we should keep in good health. Aids in the prevention of colds:

1. Diet—plenty of fruits and vegetables.
2. Sleep with windows open, but avoid undue exposure.
3. Change wet clothing as soon as possible.
4. Stay away from people with colds, and—
5. If you have a cold, stay away from other people.
6. Cover the mouth and nose when coughing or sneezing.

III. TREATING A COLD.

Things we can do for ourselves to keep a cold from lasting a long time.

1. Drink an abundance of water and juices if you have them; water is satisfactory.
2. Rest more than usual.
3. Use hot salt-water gargle for sore throat. (Demonstrate making salt-water gargle.)
4. Put heating compress on throat. (Demonstrate how to put it on and how to take it off.)
5. Sweating treatment with a hot foot bath. (Demonstrate giving treatment.)

If a cold is severe or lasts very long, one should see a doctor, as some serious sicknesses or complications may develop.

IV. EQUIPMENT AND ITS USE.

1. Box of salt.
2. Drinking glass.
3. Woolen compress cloth.
4. Smaller cotton compress cloth.
5. Safety pins.
6. Foot tub.
7. Pitcher.
8. Blanket.
9. Basin.

10. Cloths for applying cold to head.

11. Bath towel.

I took the above-named items with me, getting hot and cold water from a neighboring house. As I gave the treatment, I explained the reason for each thing I did, as: "The blanket is wrapped around the patient and down over the foot tub to hold the heat in," and, "I'm putting cool cloths on her head to keep her from getting dizzy." I also stressed that the patient should go to bed for a number of hours after the treatment, and keep very warm.

I feel that one big reason for the success of our health classes and garden club is that Miss P. has shown her interest in these Negro families in so many ways: by giving baskets of food and old clothes to needy families; also at Christmas time giving food, clothes, and toys, the project being sponsored by the Young People's Missionary Volunteer Society. And layettes for the new babies are made by the Junior Dorcas Society.

We cannot know all the good that is accomplished by this type of work. Our task is to "do our best—it may not be 'the best,' but if it be God blessed, it will surely prove a blessing."

The Missionary Doctor's Consultant

By J. JOHANNES, M. D., *Superintendent, Gopalganj Hospital, Bengal, India*

THERE are times when a physician is confronted with difficult and trying cases. In the homeland he has access to the best diagnostic equipment and can call upon specialists for consultation and have them share his burden with him. But the situation is quite different in the mission field. The doctor is entirely isolated from the medical world, and is not privileged to call upon his fellow practitioners for help and consultation. However, the situation is not hopeless. He has access to the One who can help him more than anyone else, the Great Physician.

The majority of the patients who are brought to the institution for treatment have been tampered with by the quacks and the village doctors. Often much time has elapsed since the person became injured or ill, and frequently the application of mud, cow dung, and weeds to wounds as poultices greatly complicates conditions. At times one wonders if he should treat the case at all, but as the mission doctor and hospital are the last resort, something must be done in order to relieve the pain and suffering.

Even though precise surgical technique and strict asepsis are followed in treating the case, nevertheless the patient's condition is often highly critical. This is a time when implicit trust and confidence in the Master Physician brings results.

All medical missionaries have had clear manifestations of divine intervention in behalf of their work. Out of many such experiences, I would like to mention two cases that will illustrate the point.

A man was brought to us with a severe pain in his abdomen of several days' duration. The initial trouble had started six weeks before. Physical examination revealed signs of peritonitis, probably following a ruptured appendix. This is not unusual, as typical cases of acute appendicitis very seldom come in on time. Although his condition was very critical, we did the best we could with the meager facilities at our command. The floating gangrenous appendix was removed and the pus was evacuated. As usual with these people, he was poorly nourished and weak, and could not be expected to have much resistance. Humanly speaking, there was nothing more that could be done. During these critical periods one learns to have full confidence in God. Earnest prayers were offered on this man's behalf. Soon afterward a definite improvement was noticed in his condition, and he made an uneventful recovery.

One day a delegation of Hindus with their village headman came to our house and asked me to go and see a sick man in his home. When we arrived we found a large, noisy crowd mourning frantically. Since they thought the young man was dying, they had put him in a cowshed, on the damp mud floor. He was reduced to a skeleton, and had been unconscious for several days. The village doctors had been treating him, and his head was being bathed by a constant stream of water flowing through a rubber tube attached to a can. For a pillow he had banana leaves. The wall of the shed had been cut out, and a ditch had been dug so that the water would drain away.

This seems to be the routine treatment given by these so-called village doctors here, no matter what the disease. They think that if the head is kept wet, the disease will subside.

Whatever the patient's original sickness was, neglect and this type of treatment had brought on bilateral lobar pneumonia. Treatment in the home amid such great confusion and filth was impossible. It took a great deal of faith to take a man who was in a dying condition to the hospital for treatment, and a great deal of persuasion before his relatives would allow it. Every time we tried to move the patient, it seemed as though his respiration would cease. After giving him a heart stimulant, we managed to get him to the hospital on a stretcher. Divine help was earnestly sought in treating this case. Prayers were offered on his behalf both at his bedside and in our meetings.

At that time the newer therapy for pneumonia had not yet made its appearance out here. God, however, blessed the simple treatments administered, and within four days the patient began to regain consciousness and to recognize

people. The day before he was discharged, the patient and his father attended our Sabbath meetings. At the close of the service I stated that we were happy to see the young man whom the Lord had healed attend our meeting. Tears of joy were shed, both by them and by the congregation. Although this man was a heathen, the Lord heard our prayers on his behalf.

We have learned to depend upon divine help not only in treating the most difficult cases, but in our routine work. Jesus is the Chief Consultant, and He never fails if we go to Him earnestly.

I would admonish my fellow practitioners in the homeland who have a difficult case to seek counsel of the Great Physician. Call upon Him at any time. Have full confidence in Him. His consultation fee is *faith*.

CURRENT SCIENTIFIC NOTATIONS

❶ How much consumers contribute to farm welfare rests on their ability to buy farm products. Great differences exist between per capita consumption

of upper and lower income families. Underconsumption of foods by the latter is perhaps the most serious of farm problems. If all families could enjoy freely chosen diets of a kind that could be rated "good" nutritionally, consumers would need 15 to 20 per cent more dairy products, 35 per cent more eggs, and 70 to 100 per cent more citrus fruits and certain vegetables.—*Journal of the American Dietetic Association*, April, 1941, p. 320.

❷ DURING the fiscal year 1940 retail prices of food advanced on the average about 4 per cent, and the entire cost of living about 2 per cent. . . . Of the major food divisions, dried fruits advanced most during the year, costing 12 per cent more in July, 1940, than a year earlier. Dairy products advanced 7.6 per cent during the same interval, followed by a rise of 5.3 per cent for fresh fruits and vegetables and 3.6 per cent for cereals and bakery products. Among individual items, significant changes occurred in the price of . . . apples, 22 per cent; wheat flour, 18 per cent; dried navy beans, 14 per cent; . . . prunes, 11½ per cent; and butter, 11 per cent. . . . Potatoes and cabbage were approximately 10 per cent cheaper.—*Id.*, p. 328.

❸ A NEW design in sipping straws is available. These "straws" are bent one third of the way down at a 45-degree angle for "cirvenient" sipping, and are made of crystal-clear transparent cellulose material and treated with ultraviolet rays before being automatically packed. . . . Any liquid hot or cold, alcoholic or nonalcoholic, can be sipped through them. They can be readily discarded immediately after using,

making sterilizing unnecessary, and should rapidly replace types difficult to sterilize, hard to keep clean and slightly, and dangerously fragile.—*Id.*, p. 410.

Nutrition and Dental Caries

❶ Good dental structure can be produced by dietary methods, as indicated by a study of 120 elementary school children examined over a twelve-month period for dental caries and surface structural tooth defects. The teeth structurally soundest were those of which the greatest part is formed in utero. The better the structure, the greater the resistance to dental disease. An improvement in physical condition at ages five and six was strongly associated with a smaller increase in dental caries.—Allen, "A Survey of Nutrition and Dental Caries in 120 London Elementary School Children," p. 4.

❷ VITAMIN C DEFICIENCY.—A high percentage of those with periodontal disease eat an acid-ash diet which contains little vitamin C and is composed of soft, nondetergent foods.—Fitzsimmons, "Vitamin C Deficiency, A Cause of Periodontal Disease," p. 76.

Anemia in College Women

❶ SIMPLE achromic anemia is encountered in college women more commonly than previous statistics indicate, achromic anemia being just as frequent as the secondary type. Good results in blood building were obtained with simple iron tonic therapy. Fifty-four per cent of the young women with hemoglobins below 70 per cent complained of dysmenorrhea, and 63 per cent were classified as slender built. Certain constitutional inadequacies may play a part in the development of anemias.—*Journal of the American Dietetic Association*, p. 376, April, 1941.

❷ WOUND healing is affected by many factors, and the nutritional condition of a patient is a most important one. Either to maintain life or to repair tissue there must be a supply of proteins, fats, carbohydrates, minerals, water, and vitamins. Periods of inanition or faulty nutrition are likely to deplete the carbohydrates and fat stores and to lower serum protein and vitamin levels. We almost universally supply carbohydrate and salts by routine intravenous administrations, but, generally speaking, if a transfusion is given, it is because the hemoglobin and the red-blood-cell count are low rather than because of a low serum protein, and the vitamins are forgotten entirely. It would seem logical that, if normal healing is to be expected, the ascorbic-acid and serum-protein levels of the blood plasma ought to be brought to and kept at normal concentration.—*Journal of American Dietetic Association*, April, 1941, p. 364.

¶ **NUTRITION TRENDS.**—The improvement of the diet of workmen whose diet was not previously up to standard was followed by an increased output and a reduction in the number of accidents. With some infections, the mortality rate among those on a deficient diet was markedly higher than among those on an adequate diet. Physical symptoms of malnutrition are nearly always accompanied by psychological symptoms. Milk, green vegetables, wholemeal bread, and potatoes taken together in sufficient quantity will meet all bodily needs for specific constituents.—“*Optimum Calcium Requirement*,” by Harris, Ireland, and James, p. 49.

¶ **IT SEEMS** reasonable to assume that the results of the physical examinations of young men drafted in 1940 will, as in 1918, cause a renewed interest in preventive medicine and health education and give us valuable information which will guide in the development of the public-health program of the future.—Boynton, R. E., “*The Health of College Students and National Defense*,” J. A. M. A., 116:787, February 22, 1941.

¶ **CAFFEINE** is a heart accelerator rather than a reviver for a failing heart.—*Current Medical Digest*, July, 1940, p. 40.

Alcohol Forbidden to U. S. Navy Divers

¶ **DIVERS** for the United States Navy are being trained in the Deep-Sea Diving School at the Washington, D. C., Navy Yard. . . . Alcohol is strictly forbidden to diving students. . . . Here again science throws out the ancient superstition. The old-time diver who fortified himself against the perils of the deep with a shot of whisky was misguided. Alcohol first speeds up the heart rate, and then slows it down. Both of these changes handicap a man working under high pressure. Alcohol also promotes nitrogen absorption, and has been proved responsible for many serious cases of bends.—*Hygeia*, April, 1941, pp. 277, 278.

The Medical Work in Evangelism *

By MRS. B. M. HEALD, *Bible Worker, Staten Island, New York*

WE should ever be thankful to God that we have a balanced program in this wonderful movement. We have already had an excellent presentation of the importance of instruction and demonstration in diet along with our evangelistic work. It would be too bad to stop here. Too often our own people and those with whom we come in contact think that all there is to health reform is refraining from the use of meat, tea, and coffee.

* Presentation at a Bible workers' meeting, General Conference, San Francisco.

We are admonished through the Spirit of prophecy to “educate, educate, educate.” There is a woeful lack of knowledge of true health reform. Surely we need to present a full health message as God has given it to us through His messenger. We read in “*Medical Ministry*.”

“The cause of God today would be far in advance of what it is had we in former years been more active in the training of nurses who . . . had . . . learned to labor as evangelists in soul-winning service. . . .

“The cause is in need of hundreds of workers who have received a practical and thorough education in medical lines, and who are also prepared to labor . . . as teachers. God’s . . . blessing will rest upon their labors. . . . They will be His helping hand.”—*Pages 58, 59.*

I can testify today that this is so. It has been my God-given privilege to work in the mission field where truly the medical missionary work is the right arm. It has also been my privilege to work with evangelists in city efforts. We have found the following plans to be effective in bringing good results in soul winning:

(1) Allow twenty minutes each night preceding the sermon for presenting short, pointed lectures, films, slides, and demonstrations covering: “Nature’s Six Doctors,” “First Aid,” “Hydrotherapy,” “Harmful Drugs.” We endeavor to hold up Christ as the Great Physician who heals all our diseases and has love and mercy for sin-sick souls.

(2) Sometimes one whole evening in the week is given to health. At this time we enlarge our program and frequently invite one of our doctors to speak and answer questions.

(3) At the close of the meetings we organize a class in “Health Preservation and Home Nursing” for members and nonmembers. This class is held in a hall, the Y. W. C. A., or a private home.

(4) Where no public effort is being held, a little notice in the newspaper announcing the organization of a class is effective. People are glad that there is a religious body interested in their needs, and they bring their friends. Many times this opens the way for further Bible study, and souls are brought to the Saviour. We read again in “*Medical Ministry*.”

“Christ stands before us as the attern Man, the great Medical Missionary, an example for all who should come after. His love, pure and holy, blessed all who came within the sphere of its influence. . . . He came as an expression of the perfect love of God, not to crush, not to judge and condemn, but to heal every weak, defective character, to save men and women from Satan’s power. . . . We are to follow the path of self-sacrifice trodden by Christ. . . . We must be sanctified, soul and body, through the truth; then we shall honor the name, medical missionary”—*Pages 20, 21.*

Angels are by the side of the medical missionary. May God grant that we may consecrate ourselves anew to follow in the footsteps of Christ.

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

ORDER OF PROGRESSIVE BIBLE STUDIES

By CELIA T. McALISTER, *Bible Worker,*
Moline, Illinois

IT was said of Jesus that "the common people heard Him gladly." By this we would conclude that He made the message so plain that they could readily understand it. In the preparation of Bible studies, I endeavor to keep this thought in mind.

To one who has been reared in a Seventh-day Adventist home and educated in our schools, it is not easy to understand how difficult it is for those who have not had such privileges to comprehend this truth. For example, I cite my own experience. I was brought up in a home in which the Bible was never read. I attended Sunday school occasionally, but the Bible seemed very vague to me. When this message came to me, I was a schoolteacher, but wholly ignorant of the word of God. The cry of my heart was, "Tell me the story simply, as to a little child."

And it is not only those who have had an experience similar to mine who need to have the truth taught simply. I recall an incident which occurred while I was attending our Foreign Mission Seminary, now Washington Missionary College. A minister and his wife had recently accepted the truth and were in the Bible doctrines class with me. Often when the teacher would refer to some truth familiar to the class, this minister would ask for proof. When it was produced, he would express himself like this, "Why, I never knew that was in the Bible." From these and other experiences I determined that my aim should always be to make the word of God as simple as possible.

STUDIES IN FIRST SERIES.—Now, regarding the order of Bible studies. In the first lesson, a brief outline of the Bible itself—time covered, writers, divisions, etc.—is given in connection with "Rules for Bible Study." As sin is the problem that confronts every individual, lesson two is "The Origin of Sin," which is followed by a study on "A Powerful Saviour," which reveals Jesus as Creator and Redeemer.

Lesson four takes up "Purpose of Prophecy and Daniel 2." The "Second Coming of Jesus" naturally follows. On the subject of signs, I use Matthew 16:1-3 as the basis for two studies—the first on "Signs of the First Advent," the second on "Signs of the Second Advent." Lessons eight and nine are on the "Millennium" and "The Home of the Redeemed."

By this time, I rarely have one of my readers raise a question about the subject of "The Sleep of the Dead" or "The Fate of the Wicked." However, I take these subjects in separate lessons, in order to more fully impress the important truths. This list closes the first series of subjects.

STUDIES IN SECOND SERIES.—The seventh chapter of Daniel (not stressing the change of the Sabbath) starts a new series of prophetic subjects. For the study of the 2300 days, I make the outline and put in the dates as we study. Thus I find it easier to make each point plain. Next, the sanctuary study is taken up. I discover whether the history of the exodus is familiar; if not, one or more studies are devoted to that. I have made a small sanctuary which I use with the several lessons on this very vital subject.

"The Judgment," "The Standard in the Judgment," "The Sabbath," "The Change of the Sabbath," "What Was Nailed to the Cross," covering the ceremonial sabbaths and covenants, make up the subjects of the second series.

STUDIES IN THIRD SERIES.—"Why Not Found Out Before?" or "The Elijah Message" introduces the lessons in Revelation, covering "The Three Angels' Messages," "The Church in All Ages," climaxed by "The True Church," "Spiritual Gifts," and "The Spirit of Prophecy" in three lessons. These complete the third series.

STUDIES IN CHRISTIAN LIVING.—"Steps in Conversion" and "Walking in the Light" are next studied. John 8:29 is used as the basis of a group of lessons on what in our lives would please Jesus. This takes up baptism, ordinances, and tithe. 1 John 2:15-17 lays the foundation for the lessons on "Temperance," "Dress Reform," and "Amusements."

"Righteousness by Faith" and "Growth in Grace" are practical subjects to teach how to live the Christian life. "Organization" and "Privileges of Church Membership" are instructive lessons in helping to understand what it means to become a part of God's message.

It takes a long time to instruct thoroughly, but I believe it pays. Thoroughness makes members who are true and loyal to the end. Usually, after baptism, I give a number of lessons to encourage the readers in their new-found faith.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Dealing With Feuds and Factions

By W. C. MOFFETT, Minister.
Chesapeake Conference

IT sometimes happens that feuds and factions spring up in churches, greatly hindering the progress of the work, and turning souls from the church in discouragement and disgust. "For where envying and strife is, there is confusion and every evil work." James 3:16. Our wily adversary knows that strife in the church can do far more to hinder the work than all the opposition that can be mustered from the outside. We are told: "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden."—*Testimonies*, Vol. VI, p. 371.

Thousands of dollars have been expended upon efforts conducted by able evangelists, but division and strife in the local churches have sometimes hindered effective co-operation, bringing discouragement and failure. The elimination of factions and the bringing in of unity becomes, therefore, a matter of first consideration for the pastor, if the church is to become a fit and attractive place to bring new converts. The local worker holds the key to the situation. It is of the utmost importance that he should establish himself in the confidence of his people as being fair and impartial, and deeply interested in the soul of every member without regard to faction, position, wealth, or poverty. The moment it becomes known that a worker is favoring one faction in a church, his influence is dead with the other group.

In taking oversight of a church, I have followed the practice of informing the congregation that I do not purpose to become a father confessor, particularly where persons have a burden to confess other people's sins, and I have found our people glad to co-operate. Not only must the worker take a decided position against permitting his mind to become prejudiced by one-sided reports, which are invariably colored and exaggerated by personal prejudice, but he must lead his people to a deep and genuine Christian experience which will substitute the fruits of the Spirit for the works of the flesh, and the love of Christ for the spirit of hatred and ill will. "Out of the abundance of the heart the mouth speaketh." It is our task as workers to get at the root of the matter by reaching and changing the heart

through the Spirit of God. "Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth." Prov. 26:20.

A sore cannot heal if it is being picked at continually. Neither can a mud puddle be cleared up if it is continually stirred. Church trials, with their spirit of self-justification and recrimination, generally deepen and widen the gulf. But where hearts are melted by the influence of the Spirit of God, differences are quickly made up in a genuine spirit of conciliation.

It is important to keep the members busy in constructive activities and soul-winning endeavor. Satan always finds work for idle hands to do. A passer-by was once attracted by the barking of a dog team, but was unable to discover the occasion for the barking. He inquired of the boy driver, "At what are your dogs barking?" "Mister," answered the lad, "it is easier for the dogs to bark than to pull."

When the members of the church are absorbed in soul-winning activities, disciplinary problems are at a minimum. Of all times in the year when special care is needed, we would say it is at the time of the annual church election. On such occasions small sparks can easily be fanned into a full-size conflagration, and old feuds revived, especially if one group manages to get control of the nominating committee in an endeavor to elect its own candidates and to blackball others.

We recall one such occasion on which the nominating committee, appointed by the church board, was controlled by the members of the dominant faction. It appeared that all the pastor had done to unify the church was about to be swept away by partisan prejudices. But the pastor quietly suggested to influential members of the committee that the impartial selection of consecrated, capable officers from both groups would avoid the threatened stirring up of fratricidal strife, and would cement the unity of the church. The counsel was followed with the happiest results.

To remove the danger of suspicion that the church board is seeking to control the election in its selection of members of the nominating committee, some churches wisely associate with the board an additional five or seven members as a committee to appoint the nominating committee. The results are very satisfactory. May the day be hastened when the disciples again are all with one accord in one place, so that under the final outpouring of the Spirit of God in pentecostal power this work can be quickly finished, and the kingdom of everlasting love, joy, and peace be set up.

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❧ LET us not confuse mere activity with accomplishment. Some people are exceedingly busy about virtually nothing.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

Capitalize the Pastor's Study

By A. A. LEISKE, *Evangelist,
Colorado Conference*

LET us think of the pastor's study, or office, not only as a medium for contact with church members, but also as an agency toward more efficient work for the pastor in his ministry. The designation, "Pastor's Study," conveys the idea of a place where the preacher is not only in action with the outside world, but in personal communion with God in the study of the Scriptures. The word "study" is defined thus in one dictionary:

"To endeavor to learn or learn about by means of mental application; apply the mind in memorizing or mastering, or to devote oneself to the mastery of, as a profession; to follow a regular course of instruction; to apply oneself to learn some department of knowledge; as to study for the ministry; to use thoughtful care in the prosecution of some end."

I believe this definition should be comprehended within the meaning of the pastor's study. The pastor's study, therefore, should be a place where the minister applies his mind in the mastering of the Scriptures, where a regular course of instruction is developed, where he devotes himself to the mastery of his profession, and where thoughtful care is exercised in the prosecution of God's work here on earth.

There is grave danger in our day of the ministry's becoming followers of men rather than of Christ in the study of the Word. It would be easy for the ministry of this denomination, in a time when classroom work is highly specialized and advertised, to wear the professor's armor rather than the armor of the Lord, and the result might be that we could then develop into the intellectualists rather than meditators. The Scriptures say, "Study to show thyself approved unto God." Our study should be devoted to the purpose of receiving the approval of God rather than the approval of man. I read a statement from the "Testimonies," Volume IV:

"While young men should guard against being pompous and independent, they should be continually making marked improvement. They should accept every opportunity to cultivate the more noble, generous traits of character. If young men would feel their dependence upon God every moment, and cherish a spirit of prayer, a breathing out of the soul to God at all times and in all places, they might better know the will of God."—Page 443.

In this mechanized age, when the world is geared up to high speed, the ministers of God in the last generation must also gear up their speed. In fact, the prophet of God, as he saw

the advent ministry in the last days, envisioned them as *flying* in the midst of heaven with the everlasting gospel to every nation. A minister, therefore, must so organize his work that he will be able to accomplish more with greater speed, and yet preserve his health and strength for the climax just before us.

We need a greater vision of the work that is to be accomplished now. Other denominations marvel at the amount of money we have for carrying on our church work. But, brethren, I marvel at the number of persons *they* have in their membership for carrying on their church work. What could we do in God's cause with such a membership! But if our membership and ministry list is smaller, that does not eliminate the fact that we have the greatest task ever given by God to any church. Therefore we must not permit time or energy to be wasted, but should arrange our work in such a way that we may accomplish the most.

What should a pastor's study contain? How should it be furnished? It seems to me that a minister's study should contain his library, a work table or desk, extra chairs for visitors, his books and his periodicals, his daily newspaper, some appropriate pictures, and a telephone by which the members of his church and the outside world can reach him. The minister's study, connected with a telephone, can materially aid his efficiency and speed. The morning can be effectively spent in the pastor's office for study and appointments.

Advantages of Tabernacle Office

I estimate that one half of the converts I baptize are brought into this truth through personal work in my tabernacle office. There is an advantage in having one's office-study in the church or tabernacle, for thus many times a number of interviews with interested people are possible just before the evening service. Furthermore, many people feel more free to come to the pastor's office, rather than into his home, for it is a more public place. The work in the study does not eliminate visiting from house to house, of course, but by spending the forenoon in the office, and the afternoon in calling in the homes, the minister can give the message to more people, and with very little additional time, strength, and money.

Every Seventh-day Adventist minister should have a study, in his church, his tabernacle, or his home. Some no doubt feel that their income is so small that they cannot afford to rent a home large enough to include a pastor's study, and so a tiny little corner in the home is marked off as his "workbench." Every minister and every minister's wife should bear in mind that even though it may seem that a study cannot be afforded, should the minister fail to put God's program over through that greater efficiency generated in the place of prayer and study, he may have still closer

quarters and a smaller income by the time they get through with their narrowed vision. I feel that the added prestige of the minister's study with the general public and our people is worth the sacrifice and the price to the cause or to the preacher.

Bible Sabbath (Sermon Outline)

By L. C. EVANS, *Evangelist,*
Florida Conference

- I. ORIGIN OF THE SABBATH.
 1. One seventh part of creation week. Gen. 2:1-3.
 2. Four things necessary to make a Sabbath.
 - a. God made the day first.
 - b. God blessed the day.
 - c. God sanctified the day.
 - d. God rested on the day, thus making it His rest day.
 3. None of these could possibly be done by man.
- II. WHO IS THE AUTHOR OF THE SABBATH?
 1. Was God alone at creation? Gen. 1:26.
 2. The "Word," Christ, was with Him. John 1:1-3, 10-14.
 3. Jesus created all things. Col. 1:15-18.
 4. He made the Sabbath for man. Mark 1:27.
 5. Christ is therefore "Lord . . . of the Sabbath." Mark 2:28.
- III. PURPOSE OF THE SABBATH
 1. God does nothing without a purpose.
 2. Purpose of the Sabbath embodied in fourth commandment. Ex. 20:8-11.
 3. If seventh-day Sabbath had always been observed by all mankind, there would not now be an atheist or an evolutionist.
 4. Sabbath observance enables one always to keep the true God in mind and heart.
 5. *All* Thy commandments are *truth*. Ps. 119:151.
 6. Respect unto *all* Thy commandments. Ps. 119:5, 6.
- IV. BIBLE EXAMPLES OF SABBATHKEEPING AFTER THE CROSS.
 1. Christ came not to destroy one jot or tittle of the law. Matt. 5:17-19. (There are twenty-one jots and nineteen tittles in the fourth commandment alone.)
 2. Paul and Sabbathkeeping, 44 A. D. Acts 13:14, 15.
 3. Paul and Gentiles, 44 A. D. Acts 13:42, 44.
 4. Out by riverside, 53 A. D. Acts 16:13.
 5. "As His *manner* was," 53 A. D. Acts 17:2.
 6. Christ urged Sabbath observance for 70 A. D. (Destruction of Jerusalem.) Matt. 24:20.

7. Paul preached Sabbath for eighteen months. Acts 18:4, 11.
 8. His dying testimony. Acts 28:17.
(If Paul had been teaching the people to keep any other day than the Sabbath of the fourth commandment, he certainly could not have made this statement.)
 9. John acknowledges Sabbath in 96 A. D. Rev. 1:10.
 10. God calls the Sabbath His "holy day." Isa. 58:13.
- V. APPEAL:
1. "In vain do they worship Me." Matt. 15:9, 13.
 2. "Here are they that keep the commandments." Rev. 14:12.
 3. "Blessed are they that do His commandments." Rev. 22:14.
 4. Not hearers, but doers, of law justified. Rom. 2:13.
 5. Note carefully His test in John 12:48.

THE ASSOCIATION FORUM

Discussion on Methods and Problems

Less Preaching, More Teaching

EDITOR, THE MINISTRY:

Practically every religion or philosophy that has attracted a large following in the world has been introduced by a great teacher and fostered by the teaching art. Thus it was with Confucianism, Buddhism, and Christianity. Confucius gathered disciples about him and taught them, and his followers continued to teach the sayings of their great master. Gautama introduced Buddhism by teaching, and a long, unbroken line of Buddhist monks have continued to teach the tenets held by the first Buddha. Although Jesus was a great preacher, one who attracted the attention of great throngs, with even His enemies admitting that "never man spake like this Man," yet in the Scriptures He is not called a preacher, but rather a "teacher"—"a teacher come from God."

It is declared that Jesus "went about all Galilee, *teaching*." It is said that He "opened His mouth, and taught" the people. "He taught them as One having authority." "He taught in their synagogues." And at last His enemies accused Him of "teaching throughout all Jewry." Matt. 4:23; 5:2; 7:29; Luke 4:15; 23:5. When Jesus had finished His earthly work, in passing on the great commission to His disciples, He said to them, "Go ye therefore, and *teach* all nations." And we find that the apostles acted upon this admonition and

"taught much people." They "taught diligently." And although their enemies commanded them that they should not "teach in the name of Jesus," they "ceased not to teach." Matt. 28:19; Acts 11:26; 18:25; 4:18; 5:42.

Paul, the greatest of the apostles, said of himself, I am "a teacher of the Gentiles." And he commanded that the gospel be committed to "faithful men, who shall be able to teach others." 1 Tim. 2:7; 2 Tim. 2:2. Since teaching is thus set forth and stressed in the Scriptures,



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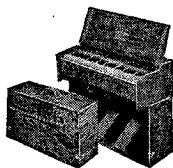
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it is not at all strange that we find the following in the writings of the Spirit of prophecy:

"There should be less preaching, and more teaching. There are those who want more definite light than they receive from hearing the sermons. Some need a longer time than do others to understand the points presented. If the truth presented could be made a little plainer, they would see it and take hold of it, and it would be like a nail fastened in a sure place."—*Gospel Workers*, p. 407.

In the book "Gospel Ministers," by Griffith Thomas, we also find these very significant words:

"The need of competent teachers is constant and great. Teaching is far too rare a characteristic in the ministry; men can talk, or preach, or exhort, or appeal; but none of these must be confused with teaching. Teaching is causing another to learn, and nothing short of this will suffice. We must not only endeavor to cultivate the teaching gift ourselves, but we must also ever be on the lookout for such to train them. The deepest, strongest, and most lasting results in the ministry accrue from those who can teach."—*Page 78*.

In another helpful book, "Pedagogy to Ministers," we read the following timely admonition:

"I urge you to cultivate with all possible enthusiasm, care, and patience the teaching quality of your preaching. It will be the people you have 'convinced by sound doctrine' who will stand by when the strain comes. Those whom you only please without edifying will hide when the storm arises. The young whom you educate will recall with gratitude your ministry. They will tell the children, 'He is the man who showed me the truth. All that came afterward only watered the flowers that he planted.'"—*Page 22*.

Thus teaching becomes an important work of the gospel minister, especially the missionary. His work is to teach all men. It may be like that of Paul, "from house to house," or like that of Jesus, before the multitude or the lone listener. But however his work is done, the truth is to be taught. That is, knowledge is to be imparted and the people are to learn—they are to obtain knowledge, saving knowledge. They are to be made to know and understand the truth, that the truth may make them free. It becomes evident, then, that every minister and missionary should give decided attention to the teaching side of his ministry. And of course while he gives attention to teaching, he will instruct others also in this godly art, in order that every Seventh-day Adventist may be a teacher of divine truths.

The early Seventh-day Adventist minister, with his charts and his textbook, was preeminently a teacher. By this method he obtained results, and they were permanent. Would we not also do well to return to the form that was followed and commanded by Jesus, and that was used so successfully by the early apostles and the godly leaders of this message, as we attempt to finish the work which they inaugurated so fittingly and carried on so successfully? The admonition to us is, "Less preaching and more teaching."

E. J. URQUHART. [Editor,
Philippine Publishing House.]

Let's Stop Those Leaks

EDITOR, THE MINISTRY:

For years we have faced a most serious problem in many of our churches. We may gain large numbers, but through backsliding and apostasy we lose so many that at the end of the year our net increase is not near what it should be. What can we do to stop the leaks?

Many who come into the church are not fully converted and not fully instructed. Some are not brought into the Sabbath school. Some do not get our periodicals, and comparatively few purchase or read our Spirit of prophecy books. It takes all these factors to make Adventist Christians. New members must be put to work for others, of course. But there is another phase of help they need, and this will save many who otherwise drift out. The instruction given to ministers by Christ to feed the sheep is supplemented by very definite instruction to follow the people into their homes and instruct them there.

"Remember that a minister's work does not consist merely in preaching. He is to visit families in their homes, to pray with them, and to open to them the Scriptures. . . . Let them make Jesus their pattern, diligently studying His life and bringing into the daily practice the principles that actuated Him in His service while upon the earth."—"Testimonies," Vol. IX, p. 124.

The pastor of a church with a large membership cannot possibly do personal work with each family, nor should it be expected of him. Of Christ it was said, "Day by day He might be seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed;" and note this carefully: "*This is the work that He asks His people to do today.*"—*Id.*, Vol. VII, p. 221. "A working church is a growing church. The members find a stimulus and a tonic in helping others."—"Gospel Workers," p. 198. These instructions have in the past usually been applied to work for nonbelievers. But are we correct in thus limiting their application? Paul evidently felt that some effort should be definitely directed toward fellow church members, for he said, "Let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

Some souls begin to backslide shortly after they are baptized, because the church fails to see its responsibility in helping to establish the new believers. Lyman Beecher, father of the famous divine, was a seven-month baby, so puny and feeble that his mother thought it useless to try to keep him alive. But he lived. Many a new convert is treated the same way by the church, which should be his nursing mother until he can feed himself.

The pastor should carry his share of visitation, and the Bible worker should also carry

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hers, but many more souls could be held and developed into workers if the church officers and the lay members also did their part. Read these words from Volume IX of the "Testimonies": "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—Page 117. Also read these words a bit farther down the page: "Instruct the members how to labor for the upbuilding of the church." Our first effort, then, is to hold what we have gained. This will stop the leak in a large measure.

I am appealing for the maintenance and the ultimate salvation of thousands of souls who are now dying spiritually in the church. I have found that assigning visitation and follow-up work to various members of the church results in a twofold blessing—first to the visitor and then to the member worked for. When our people are taught how to enter the homes of our new members and study with them, showing them in a kindly way how to live out the newly found principles of the faith, there cannot help but be a revival and a renewal of the first love.

Satan usually attacks new believers on Sabbathkeeping, tithe paying, and the Spirit of prophecy. The relation of successful experiences along these lines by members older in the faith will greatly strengthen and encourage these newborn babes. A few social visits by laymen, with prayer and Bible studies, would do much to tide over the "milk age" referred to in Hebrews 5:12.

When a new believer arrives at the stage at which he can answer for himself many of the questions that are thrown at him by the caviler, his spiritual muscles strengthen, and a feeling of confidence takes the place of uncertainty and fear. Oh, that our people might catch a vision of the possibilities of building a strong faith in the lives of new converts. That time will come, for it is a subject of prophecy. Let us pray, "Lord, hasten the time!"

When all the reports are in and weighed before the great white throne, we may be greatly surprised to learn that many more Christian characters have been developed through wise contacts by fellow church members than through the ministry of the pastor. And that is the way it should be. To your tents, O Israel.

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

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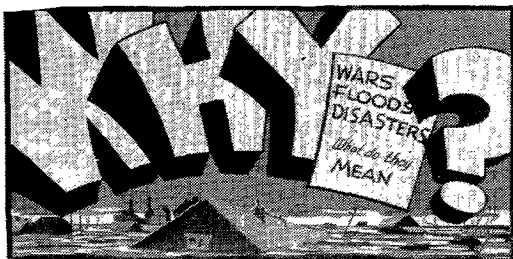
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Congregational Share in Worship

EDITOR, THE MINISTRY:

Our church has a wonderful pastor. We love him, but each Sabbath since he has been with us—nearly two years—we go home with a sort of cheated feeling. He lets the congregation sing only one hymn, besides the doxology, with which the service is opened. When he finishes preaching, without a break he begins to pray while the congregation is still seated. After the choir sings softly, the service is concluded, and we leave. There is no final congregational hymn; no standing to receive, as it were, his hands laid on each head in benediction.

Really, since he came I haven't felt that satisfaction from church that I used to feel—and only because of these two omissions. We are told that singing is as much a part of worship as is preaching. Won't you talk with our pastors, and ask them to let the congregation have their long-established share in the worship, and to have us stand for benediction? This way, it seems as though we are getting up and walking out without dismissal.

A LAYMAN.

Preach Word, Not World Situation

EDITOR, THE MINISTRY:

Ordained ministers were not ordained to preach politics, finance, international affairs, war, or even social evils. They were ordained to "preach the word."

I listen to the radio. I read the newspapers and the journals. I know my share of European news. I do not need to hear it preached from the pulpit on Sabbath morning. I believe I am as familiar with the European situation now as the average minister is. It seems out of place that the week's one hour of what should be divine worship be spent in such a way.

Last week at my home church there were the usual announcements, hymns, and the prayer. These last were all that characterized the services as being of a divine nature. The sermon was nonexistent. It was the speaker's narration of events taking place in Europe, and the imminent dangers that seem at hand.

We do not need sermons of fear. The world is full of it, but we should not find it in the house of God. We need quietness and assurance, and a grasp of the Unseen. That will come to us from the Spirit and the Word alone.

I wish some of our ministers would make a revolutionary change in their sermons and stress grace, righteousness by faith, prayer, confession, the cross, the sanctuary, and the deity of Christ. Ministers are ordained to "preach the word."

A CALIFORNIA PHYSICIAN.

THE RELIGIOUS PRESS

Valuable Current Excerpts

PALESTINE'S PRODUCTIVENESS.—*The Palestine Review* speaks of restoration projects concerning the flat lands about the Dead Sea. It was long thought that this land was so full of salt minerals that as farm land it would be entirely nonproductive. Now they have "rinsed" the land, thus reducing its salt content, and it has proved productive above the wildest dreams of anybody. Three crops of clover have grown in three months, and fourteen crops of alfalfa have been gathered in ten months. The land has been found to have only a 17 per cent salt content, while it has a 35 per cent lime content. With proper method of extracting the salt, this land will become productive above most spots on the earth.—*Watchman-Examiner*, July 10.

UNREAD BEST SELLER.—Under the caption "What America Needs Besides 50,000 Planes," H. I. Phillips recently said in his column in the *New York Sun* that among other needs were "a little more respect for the ancient truths, the lessons of history, and the word of God, . . . a return to the faith of our fathers, to the things of Holy Writ, and an impulse, in all crises, to turn to God in humility instead of to politicians in panic, . . . an immediate restoration of the ten commandments as a guide to living, and a return of the Bible to top place on all lists for 'preferred reading.'".

For the strange thing about the Bible is that it is the unread best seller. Let us examine this peculiar paradox. . . .

The charge . . . is made that, in spite of its wide sale, the Bible is not read. This is partly true and partly false. . . . Here in America, where the Bible is in tens of millions of homes, and is available in every library and on sale at every bookstore, we may have grown indifferent to the sacred volume; but there are millions of people in Latin America and the Near East, in India, China, and Japan, and among the primitive tribes in Africa and the islands of the South Seas, who possess little copies of single Gospels or New Testaments which they have read or have had read to them so often, that many of the volumes are threadbare. . . .

Taken the world over, it can be safely asserted that the Bible is more widely read today than ever before in history, because there is a wider circulation of it, and a growing interest on the part of millions of people who are slowly stepping into the light that the Christian missionaries are carrying across the world.

When we turn to our own country, it may be very true that the Bible is not read in proportion to its sale.—*Religious Digest*, July.

JEWISH LONGING.—The Polish Jew, crushed to the ground, is crying out in agony to God for the coming of the Messiah. A great Messianic movement has sprung up in Polish Jewry. It is utterly without parallel in Jewish history. A Messianic movement without a Messiah! In the past they always had a false Messiah to start a Messianic movement.—*The Presbyterian*, May 29.

CATHOLIC CLAIM.—*Ques.* "Where is it definitely and officially stated that the Roman Catholic Church is superior to all other governments?"—J. K., Brooklyn, N. Y.

Ans. It may be found in many authoritative Catholic publications, such as, for instance, *The Catholic Encyclopedia* (Vol. XIV, p. 251), also in the encyclicals of recent popes. These are an extension of what may be called the Constitution of the Catholic Church as set forth in canon law, especially Canon 100, which

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to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
48 Nā-thān'-ā-ēl saith unto him,
Whence knowest thou me? Jesus



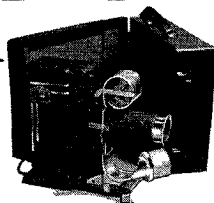
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THE ENTERING WEDGE

The following statement is taken from a talk given 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

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lays it down that the Roman Catholic Church is a "perfect society" directly incorporated by Almighty God. It is taught that this divine ordination makes the Church of Rome, and its many "inferior associations," independent of all human authority, above all human law, and independent of the civil state. The United States can never recognize this claim of the Church of Rome, if it wants to remain a democratic republic.—*The Converted Catholic*, June.

CONSCIENTIOUS CO-OPERATORS.—Refusing to be called conscientious objectors, Seventh-day Adventists desire to be known as conscientious co-operators. They are willing to provide stretcher-bearers and medical men for Army service, but they plead that they may be free from all combatant service.—*Watchman-Examiner*, July 10.

JAPANESE CHURCH.—The Commission on Church Union appointed to draft the framework of the United Church has worked out a general basis. The name of the new church is probably to be the Japan Christian Church, and its activities are to be distributed over eight departments. There will be an annual general assembly of three hundred and twenty delegates (one hundred and fifty clergy, one hundred and fifty laymen, twenty co-opted). It is expected that the church will be divided into eleven dioceses, including Korea and Formosa. The latest issue received of the *National Christian Council Bulletin* (March, 1941) shows that mutual discussion between the commission and the Seikokwai, while conducted on a basis of perfect understanding and courtesy, has not brought Anglican acceptance of membership of the commission any nearer.—*Quarterly Bulletin of the International Missionary Council*, July.

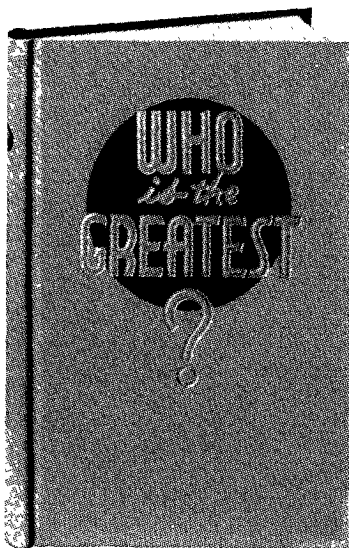
CRIME RECORD.—Captain W. J. Raney, president of the National Police Academy, recently pointed out that the United States is a more lawless country, and has a far greater record for crime, than any of the nations in Europe now engaged in the business of war. We have, he said, more crime than all of these countries together, despite all of our talk of higher education and refined civilization.

The editor of the *Ave Maria* continues to list the size and deeds of our army of criminals. This army is comprised of more than 4,600,000 persons. These commit more than a million and a half major crimes every year, among which are an average of 32 murders every day.—*Our Sunday Visitor*, July 6.

NEGRO EDUCATION.—Perhaps it is not generally known, even to Alabamans, that in our State [Alabama] are eight colleges for Negroes, with a student enrollment of 4,156. This enrollment for the session of 1940-41 was exceeded by only two States in the Union—North Carolina and Texas. Best known of the eight colleges is Tuskegee Institute, founded by Booker T. Washington, with an enrollment of 1,422. The two State colleges for Negroes, at Montgomery and Huntsville, enrolled 1,521 students. Of the other colleges, the larger number are owned and operated by churches.—*The Christian Century*, July 2.

PRESBYTERIAN CHAPLAINS.—"Men from our ministry [Presbyterian] have been entering active service as chaplains with our armed forces at the rate of one each week since a year ago. We published in our General Assembly issue of 1940 a complete list, which included about a score of names. Now more than seventy are assigned to various military units, and another score or so are in the reserve, subject to call."—*The Presbyterian*, June 26.

REGARDING TITLES.—Of all abominations which most ministers detest is to be addressed directly as "Reverend Smith, or Reverend Jones." It is wrong, to begin with. "The Reverend Mr. A. A. Smith" is the correct form. It is to be used in addressing a letter, or in making reference to Mr. Smith. It is not to be used in direct address. But,



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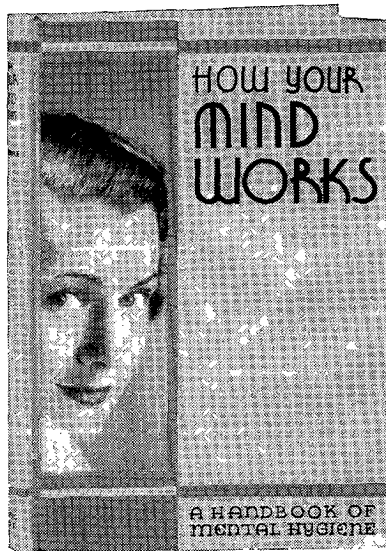
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even if it were, it makes most ministers self-conscious to be called "Reverend." It seems to make too much of a distinction between them and their fellows. Most ministers would much prefer to be called "Mister Smith, or Mister Jones."

In the bulletin of one of the great universities of the world, an institution whose professors have all the highest degrees which can be conferred upon them, the courses are described, and after each course description, the name of the teacher is given. It is never "Doctor So-and-So," but always "Mister So-and-So."...

Why all these titles anyway? Is it not the basic motive underlying them to exalt one man above another? Really, in the truly Christian sense, one should not be put above another by title or otherwise.—*Watchman-Examiner, May 29.*

BIBLICAL ACCURACY DEFENDED.—It may appear strange to many to find a defender of the historical soundness of the Old Testament honored by such men as Dr. Albert Einstein and Dr. Harry Emerson Fosdick. But the *United Presbyterian* states that a group including these and other prominent leaders sponsored a lecturer who may be hailed as a conservative Old Testament scholar, for this paper says:

"Attacking the nineteenth-century German theories of higher criticism of the Bible, which he said had paved the way to our present paganism in Europe, Professor Yahuda, noted Oriental and Biblical scholar, told a large audience gathered in his honor in New York, that there is great need throughout the world for the propagation of the scientific evidence of the historical accuracy of the Scriptures. Discounting the findings of the higher-criticism scholars as unscientific and false, he declared that

his findings prove scientifically and historically the accuracy of the five books of Moses. He said that his investigations in comparative philology and archeology based upon the monuments and tablets excavated in Egypt, Palestine, Syria and Mesopotamia, prove this accuracy and overthrow the much-vaunted 'evidence' of the higher critics."—*The Presbyterian, July 10.*

TO PLEDGE OR NOT TO PLEDGE.—

To pledge or not to pledge—that is the question.
Whether 'tis nobler in a man
To take the gospel free and let another foot the bill,
Or sign a pledge and pay toward church expense!
To give, to pay—aye, there's the rub, to pay—
When on the free-pew plan a man may have
A sitting free and take the gospel, too,
As though he paid, and none be aught the wiser
Save the church committee who—
Most honorable men—can keep a secret!
"To err is human," and human, too, to buy
At cheapest rate. I'll take the gospel so!
For others do the same—a common rule!
I'm wise; I'll wait, not work—I'll pray, not pay,
And let the other fellow foot the bills,
And so I'll get the gospel free, you see!

—*Watchman-Examiner, February 6.*

Evangelism Our Primary Task

(Continued from page 6)

and most urgent need at this time is a new and fuller experience of the outpouring of God's Spirit upon us and upon our people.

Youth

for Youth Evangelism

Of all the contacts we have with young people not of our faith, nothing is more appreciated than the YOUTH'S INSTRUCTOR.

One of our readers is sending the paper to a family who are not Seventh-day Adventists, for the special benefit of their boy. The mother asked for a change of address, so that they would not miss any of the papers. She said that she and her son could scarcely get to see the paper because her husband, who is a teacher in the high school, watched for it to take to school with him, so that he could use it in his classes. Thus the paper intended for one boy is exercising an influence for good in a much wider circle than the giver anticipated.

Year after year this sort of thing is going on, especially in the fall, when the publishers make a special introductory offer for new subscribers of three months for 25 cents. This year the short-term subscription will include thirteen issues, beginning with the first in September and ending with the last in November.

All our young people have friends, and every one of them is worth a missionary investment of 25 cents. This is the only offer of its kind in the year; so urge all to take advantage of this opportunity to win young people. Send a list of names now for the YOUTH'S INSTRUCTOR, three months, only 25 cents. In countries which require extra postage, add 15 cents.

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Nothing else can compensate for the absence of this. These penetrating words of Stanley Jones are true:

"Increase the ornateness of its [the church's] ritual as you will, improve the quantity of its religious education as you may, raise the standards of qualifications of the ministry as high as you can, pour money without stint into the coffers of the church—give it everything—everything except this one thing that Pentecost gave, and you are merely ornamenting the dead. Until this sacred fact takes place, preaching is only lecturing, praying is only repeating formulas, services cease to be service—it all remains earthbound, circumscribed, inadequate, dead."

Pentecost raised the tone of the inner life of the early apostles so that they became inwardly a match for outer circumstances. Inner life became adequate for outer life and the demands of the hour. It is to such an experience of the Spirit's power that this present hour, with all its significance, both beckons and challenges us.

The Christian's Best Strategy

(Continued from page 18)

of several Darwinian factors, such as natural selection, isolation, etc., all of which are now said to be operating all around us in the modern world; and that all of these factors together are to be projected backward in time indefinitely, so as to "explain" the origin of species in a general way, and with no definitely assigned limitations. It seems to me a grave mistake not to make crystal clear that the primary or elementary species are not to be explained in terms of any processes whatever that are now going on. They were created directly by God, and the methods of their origin are not now operating anywhere on earth. It is confusing not to make a clear and radical distinction in the *methods* of origin of the two groups; namely, the species originally created, and confused species which have since appeared as the result of sin and degeneracy.

What I am after, all sums up to this: Should anyone among us try to convey the impression that modern natural processes explain the origin of species, in the ordinary acceptance of this term? Darwin persuaded the world that he had done this very thing; and see what resulted. Are we to revamp his methods and his explanations, and adopt them as orthodox Adventist explanations, with only a very obscure and confusing intimation that these Darwinian factors are not the main factors?

We Adventists need to decide on very definite and settled lines of strategy on this species question. Probably we shall not be able to settle on any unified line of action without considerable discussion among ourselves. Most of us need to think far more intensively along these lines than we have been doing. We need to examine all things, and to hold fast that only which proves to be the true and the best.

The Ministry, September, 1941

Recommended Books for

LAY PREACHERS

How to Give Bible Readings

A manual of instruction prepared by the General Conference Home Missionary Department.

A most practical book that should find its way into the hands of every person interested in giving Bible readings or holding cottage meetings. The first eighty pages are given to **methods**—HOW to prepare the studies; HOW to arrange the order of subjects; HOW best to present the subject; HOW to get personal response. There are about forty pages given to a condensed denominational history—HOW the presentation of this subject will kindle a greater love for this message. There are some thirty sample readings with invaluable notes. **175 pages. Paper cover, 50c. Cloth, \$1.00.**

Fundamentals of Bible Doctrines

By **Alonzo J. Wearner**. An outstanding work crowded full of inspirational material and convincing texts for sermons, Bible studies, and cottage meetings. The subjects are well organized and outlined and arranged for ready reference for lay workers and preachers who desire to dig deeper into the wells of truth. **420 pages. Price, \$2.75.**

Living Evangelism

By **Carlyle B. Haynes**. The lay preacher will find his efforts greatly strengthened by the practical advice in this helpful book. It takes up in detail the work of the growing preacher and evangelist and sends forth all who study its pages with a zeal and inspiration so necessary to accomplish greater things for God. **414 pages. Price, \$2.50.**

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SOPHISTICATION!—If we become wise in our own wisdom and self-dependent upon our own attainments, if we drift from the simplicities of the faith and the fervor of our divinely given distinctive message into the reservations, sophistications, confusions, and uncertainties of modern scholasticism, God will be compelled to do as He has forewarned—call men of simple fidelity from the plow and other humble walks of life to do, under the impulse of the Holy Spirit, that which highly trained professional men could no longer do. Such utilization of unsophisticated laymen would be more than a mere layman awakening. It would signalize God's turning from the wisdom of this world—which has been infiltrating steadily into our ranks through subtle university attitudes adopted by an ever-increasing number of students—to those still available for simple witness.

COURTESY!—Common courtesy to our fellow preachers is an integral part of ministerial ethics. When another man is preaching, even if we do not think he is doing a very good job of it—not nearly as good as we could—let us be civil enough not to show our lack of interest by looking bored, talking to another surreptitiously (or openly), looking at our watches, etc. This is both for his sake and for the influence upon the congregation. Let's apply the golden rule to the case in point. We like to have the eyes of our congregation when we speak. Let us not, therefore, look disinterestedly down our noses, out of the window, or at some paper, while a fellow minister is preaching. We can obtain a blessing out of virtually every sermon, if we do not have a hypercritical superiority complex. Let us give the same courteous attention to others that we desire for ourselves.

AWESOME!—The infinite power and majesty of God, in contrast to the puny might of man, is borne home with irresistible force as one views the awesome grandeur of such beauty spots as Bryce and Zion National Parks, the Grand Canyon, Yosemite, and Yellowstone. The divine veracity of the Inspired Word that tells of the origin of this world, its pollution by sin, its overthrow by the flood, its course through the subsequent centuries, its testing at the bar of God, and its ultimate destiny, well-nigh overwhelms. The soul of man is subdued, and his heart goes out in responsive love and surrender and fidelity to

Him who loved man and made him His child through redemption. Aye, more! Who gave him a task and made him a partner in heralding to the world the meaning of life, of redemption, of eternal issues, of impending judgment, and of the ultimate and imminent triumph of righteousness, truth, grace, and law. In reverent surrender, we respond to the message of God's unwritten, companion word—the book of nature, that speaks the message of God to all mankind.

PICTURES!—Powerful forces in the form of pictured truth are at the disposal of the heralds of the message today. The effect upon the mind of beautiful, artistic pictures, conveyed through blended eye-and-ear channels, is tremendous. Contrariwise, some of the crude daubs sometimes employed, the loud coloring, or the smeary slides, misrepresent the sublime character of this message and dishonor the majesty of truth. We have no right to cheapen, distort, or caricature the present truth of God. Let us develop the latent possibilities of pictured truth—remembering that this is a picture age, with all mankind accustomed to professional excellence in pictures, and apathetic toward amateurish crudities that only bore or disgust. Only the best is good enough to use for God.

SNIPERS!—Apostate critics are usually those whose personal inclinations, sins, or ambitions have been countered by the counsels of the Spirit of prophecy. Instead of yielding to its admonitions, they resist its counsels, and begin to question its divine origin, place, and character. They start to fight its reproofs, and seek to vindicate their own attitude by attacking its validity, usually by carping criticisms of fancied inaccuracies of early days—allegations that collapse to their secret discomfort when the full, unbiased facts are assembled. Theirs is identically the same work—only more crudely done and usually without scholarship—that has been pursued by destructive higher critics of the Old and New Testament Scriptures. Denying the divine origin of the message, they hunt with brazen boldness for fancied faults, inconsistencies, and contradictions, in an endeavor to prove the purely human character of these writings. Such individuals catalogue themselves by their unholy work. It is less heinous to commit crimes against man than to be guilty of sacrilege against God.

L. E. F.