

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 15, No. 4

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NOTES AND NOTICES

Information and Sundry Items

REAL problems exist in the field of Biblical exegesis and prophetic interpretation. And it is imperative for one who essays to be a safe

ATTITUDE TOWARD BIBLICAL PROBLEMS

and sound Bible student to learn how to relate himself rightly to these sometimes troublesome questions. Otherwise he may make shipwreck of his own faith, as some have done, or say or do some foolish thing that causes but trouble and perplexity to others. He should learn to reserve judgment on such items until he has an adequate basis for judgment. He should be able to hold these matters in abeyance, as he keeps the mind open, ever watching and seeking for the clue or factor that will prove the key to the solving of the difficulty.

Standing with his feet planted immovably upon the fundamental certainties of the faith—which are all clear, sure, and satisfying, and which embrace all essentials of the faith necessary to salvation and service—he learns how, without fretting, to keep ever on the alert for the solution of those secondaries which lie on the periphery of things. He never forgets that God does not leave as unsolvable mysteries things which are necessary for life or service. At the same time he realizes that there are some things that doubtless never will be understood until we stand face to face with the Source of all knowledge and understanding, in the coming kingdom.

Such a one is not afraid to admit his own limitations of knowledge and wisdom as he presses with positiveness upon the great, important verities which are clearly understood. Our relation to problems oftentimes determines our own happiness, and more than that, our actual usefulness in the cause we serve. We need to exercise wisdom here.

¶ DEEP satisfaction is expressed by those who have seen, or secured, the new set of prophetic charts. At last our younger evangelists and Bible workers can have an attractive and impressive group of thirteen basic charts, artistically designed and beautifully colored, and reasonable in price withal. Fortunate are our workers, so far as mechanical equipment is concerned! Now for an even greater use of these facilities.

¶ WE must at times utter negations. We must clear the field of error, that we may present positive truth with convincing power.

¶ THE recently released two-color Baptismal Certificate pads will bring joy to our ministry and satisfaction to our new converts. Dignified and impressive, prepared and printed with care, these now obviate the discordant and sometimes crude, independent covenants and certificates formerly in use by our workers. Let us now prepare a host of honesthearted men and women for baptism, and use the new Baptismal Certificate, summary of faith, and questions for church admission.

¶ A SERVICE has been rendered the cause by the *Youth's Instructor* symposium of February 10 and 17 on "Have Standards Changed?" in regard to marrying those not of our faith. Our workers may well keep these pages for reference and for counsel. We must maintain a united front on this vital issue. There must be no compromise on this basic principle.

¶ OUR workers will rejoice over the publication of a *trade* edition of "Christ's Object Lessons," which is paged to correspond to the paging of the "Index to the Testimonies." We can now quickly locate the references in this important work. A great many will wish this edition.

¶ THE great mechanical advances that the devil has so largely captured for his own use were designed of God to be mediums for heralding His final message of warning and entreaty to men. Radio is one of the greatest instruments ever conceived for reaching mankind in their own homes and shops, on the highways, and in country or in city. We should now be making the most of this incomparable medium.

¶ DIVINE power is consequent upon a divine commission. It is never achieved when pursued for its own sake.

¶ THE attention of our evangelists is called to the excellent article in the Medical Missionary section (page 33), by Robert S. Fries, on how to present the health message in evangelism. Evangelist Fries gives us the benefit of his twenty-five years of experience.

¶ It is better to have a friend than a foe, a supporter rather than a knocker. Let us cultivate friendship where compromise of principle is not involved.

¶ HERE is a practical suggestion for users of stereopticon slides: Organize the slides for your address on a large table covered with white paper. The pictures and texts can thus be easily identified, and the desired order quickly and advantageously arranged. This affords an ideal form of review and organization. Try it.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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S. D. A. EDUCATION FOR THE WORLD TODAY*

By D. E. REBOK, *President-Elect, Southern
Junior College, Tennessee*

THE thought on which this talk is based—or as the preacher would say, the text—is simply this: Our Theological Seminary has the best prospect of all our schools to become the ideal institution of learning. That statement is not so much a compliment as a challenge. For where have Seventh-day Adventists given to their schools a more favorable setup, a more certain and secure financial plan of operation, a better-qualified staff, and a more willing and unhampered student body than we find here tonight?

Lest I be misinterpreted and my meaning be misconstrued, I hasten to explain and clarify the challenge which is here presented to faculty and students—not that we would wish you anything less, but rather for our schools everywhere the more.

The ideal teaching-learning situation consists of six essential factors: (1) *Real teachers*, qualified by training and experience which make “full men,” free from anxiety concerning the problems of food, clothing, and shelter. (2) *Real students*, whose minds and hearts are wholly devoted to the quest for truth, without the necessity of spending one half to three fourths of their waking hours in the physical drudgery of making a living. (3) An *environment* suitable for, and conducive to, the business of research and learning, such as you have here in ample, commodious, comfortable classrooms and libraries, together with the tools of learning which have been accumulated over a period of years by thoughtful and ingenious teachers and students. (4) The thing taught and learned, known to us as the course of study, or the *curriculum*. In all too many

cases this becomes the master instead of the medium in the learning process, and tends to become so much “bitter medicine” to be doled out by conservative, sometimes stereotyped, dispensers, to unwilling, often disinterested, and even at times a bit rebellious, recipients.

The fifth factor may be stated as the *aim*, or *objective*, which the teacher would attain through instruction and see manifested in the changed life, the broadened horizon, the deeper insight, the keener appreciation, and the greater skills developed in the learner. And lastly (sixth), the *method* or *process* through which all of this teaching and learning takes place.

When I look at this Seminary, it seems to me that you have these six essential factors existing to a greater degree and in a more nearly perfect balance than in any other Seventh-day Adventist educational institution. And remember that of him to whom much is given, much will be required.

MAY we not with profit at this point stop and digress a little to look at our educational work in general? Not that we can do anything about it at this time or in this place, but simply to observe by comparison, and to throw out some suggestions which may become seeds for thought. We can all agree on the principle that the denomination is responsible for the education of its own membership and the training of its future leadership. What we wish to prevail in our church must first of all prevail in our schools, and be made a part of the lives of our boys and girls. Thus the denomination can maintain and propagate itself. For such benefits the whole church is responsible, and all the church should share in the expense.

*Opening address, winter term, S. D. A. Theological Seminary, January 20, 1942, Takoma Park.

Remembering that the wish is often the father of the fact, it does no harm to wish something very big and wholly desirable. O that in some way we could find and follow a plan of "true education," or Seventh-day Adventist education, to be more exact, which would in every detail approach the mind of God for His children! I do not mean by this that He has failed to make clear His mind on such a vital matter through His mouthpiece in these last days. Rather, it is my prayer that we might have the breadth of mind and the depth of insight to appreciate it at its full value, and the courage and conviction and will to put it into operation as a system of schools, from the first grade through to graduate study here in this seminary. How much better is such a unified system than so many individual, separate, often highly complicated and extremely sensitive units, struggling along at times on a very uncertain and insecure financial basis.

O that we could find a way to make our three-phased program of education available to every Seventh-day Adventist child and youth without regard to his or her economic and social standing—a *Seventh-day Adventist education for each and every one, and as much of it as the vessel of each could profitably hold!* Would that we might make that education so rich and so vital and so wholly desirable that every child would want it above everything else in the world, and that every member of this great advent movement would feel it both a privilege and a responsibility to provide the necessary support of such a system of schools. Then, and only then, could we say with Isaiah, that great gospel prophet of the Old Testament, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

BUT here we stop to meditate and contemplate upon what has been done. We are not unmindful of the excellent work that has been accomplished by the men and women who led out in the past, with the somewhat meager resources at their command. Since we are among those who believe that our glorious history is not all in the past, that our great attainments have not all been attained, we believe that we stand upon a new and greater threshold with wider doors of opportunity and challenge, with greater and still more glorious things to be accomplished in the future.

Our work in all its branches must rise to such a prominence and power that the eyes of the world will be focused upon it and its membership. God would have us, as responsible men and women in His remnant church, to expect greater things from Him and attempt far greater things for Him.

We must begin to think and talk of these greater things, and find newer and bigger and better ways of doing them. While we should not minimize our past achievements, we should launch out with much greater plans and larger visions so that we can be the mighty instruments in God's hands to bring to fruition the greatest and final moves in His plan for the salvation of the world. Our danger lies in our remaining too far behind the demands of this mighty hour.

Sometimes we are led to wonder if the time has not come for our administrators to solve the problem of Seventh-day Adventist schools for all Seventh-day Adventist youth, and to work out a more adequate and comprehensive plan which envisions something larger than the local church as the unit of support.

My own contact with Seventh-day Adventist youth who have come through the public schools—elementary and secondary—has convinced me of several things: First, that the young people themselves are aware of the dangers and know that they are but the product of an environment with insidious and ever-present adverse stimuli. Second, that, given an opportunity, our young people would choose our own schools, especially if we were to make them all that God's plan would have them be. And third, that we have a fine group of Seventh-day Adventist youth who are with this movement heart and soul, who are possessed of one great and all-consuming desire—that of receiving a Christian training and finding their places in the cause to help finish the work.

There is a fine balance of all the essential features outlined in God's plan of education, which, if found and maintained, will produce a type of education so high that men of the world will come to us to learn and not to dictate.

This brings to mind the much-discussed question of accrediting, one which most of us hesitate to mention. Realizing that I am laying myself open to criticism, I venture the suggestion that as long as we Seventh-day Adventists operate our schools on the basis of "getting along" with the mediocre in regard to plant, equipment, and personnel, just "getting by" from year to year, being satisfied with 65 or 70 per cent as a passing grade in scholarship as well as in efficiency in management, then the accrediting associations are doing us a real favor in being willing to spend the time and effort to come to check us up.

Personally, I am in favor of the accrediting associations in so far as they act as an external goad to prod us into doing something to improve the situations in our schools which we ourselves knew should have been improved, but which we thought might somehow just get along for another year or so. If it takes

—Please turn to page 44

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

EVANGELISTIC METHODS AMONG TRIBESPEOPLE

By MILTON LEE, *Missionary, Southwest Yunnan, China Division*

EVANGELISM is, and always will be, the chief means of winning souls to the third angel's message. To get the best results, the methods used will vary according to the nature and environment of the people worked for. I trust it will be of interest to THE MINISTRY readers to hear of the program of evangelism that is in operation among the tribespeople of southern Yunnan, China.

Early in our labors among aborigines, we learned the value of making right contacts. Among these folk there is always a man who commands the respect of his neighbors. Often he is not an official, but he gradually assumes this role by his ability to make money and negotiate with petty government men. He is the general benefactor of his community, and acts as mediator in local differences. It is this "key man" with whom we endeavor to become acquainted on entering a new district. If he accepts Christianity, we can almost count on the entire region's following suit. If he is not interested, we might work in such a place for years and fail to gain a convert.

Every now and then a report comes to us that a number of families are interested in the message. The interest may have been created by one of our teachers on a summer evangelistic tour, or by an earnest layman who has not been silent while doing business in heathen villages or visiting nonbelieving relatives. When we hear of such an opening, arrangements are made for one of our more experienced workers to accompany the one who has made the contact. These families are visited, and the truth is preached in their homes.

Win the Community Key Man

It takes a little time to ascertain the individual whom these people respect, for they will soon ask if we have secured his reaction to this new religion. If he has not been seen yet, this key man should be next on the visiting list. After the worker has explained the purpose of the visit, the headman will doubtless agree to urge the villagers to come and investigate. In the evening, victrola music succeeds in bringing the people together. The message is given, together with an appeal for

all to attend each night. After the service, medicines are often dispensed. Thus friendships are formed, and the people become more friendly.

Each night after the truth is presented in Chinese, the worker's tribal companion gives a persuasive talk in the native tongue, and this has a desired effect. When the people have become well acquainted with their Christian visitors, and have assured themselves that they have not come for personal gain, small groups will form after the services, discussing this new belief pro and con.

Almost everyone agrees that the words spoken are the truth, but the people fear ridicule and threats which may come from anti-Christian elements. They are assured that dwellers in China are free to pursue any form of religion they choose, for the country proclaims freedom of conscience for all. This is a comfort to them, and gradually a few step out and make public their desire to accept. If the headman decides in favor of the message at this time, results come fast. After his false gods are removed and destroyed, the neighbors begin to invite our brethren to come to their homes and destroy their idols also. Erelong a nucleus of Christian worshippers are organized into a Sabbath school in a large heathen district.

If this district shows promise, we take one of our preachers out of a more established vicinity and send him there. He is soon busily engaged in working for those of the village who are still reluctant to accept the message. Before long the entire village has destroyed all evidences of its previous beliefs and superstitions. Even the community dragon tree is hewn to the ground. By this time enthusiastic, robust young men think of friends in neighboring villages whom they would like to interest in the truth. They lead the worker to these places, and fires are kindled in new villages. The work grows until a hundred or more families are attending services on the Sabbath at some central location.

Although everyone is enthusiastic over his new-found religion, and young and old are putting forth every effort to learn the memory texts each week, the work is by no means solid.

If the evangelist should leave at this point, the result would be disastrous, for there are always those who try to discourage new converts.

The quickest way to strengthen new work is to firmly establish one or two men from each village. This we endeavor to do by inviting the most promising and intelligent youth to join a special Bible class. After they return home from such instruction, these boys are filled with a love of the truth and are willing to stand firm even in the face of persecution. Some of them may be from a different tribe than the majority. If so, they usually wish to lead the preacher to villages among their own people. Thus we enter new tribes. Without these local men to lead, and recommend the truth, it would be impossible for outside workers to open work in any of these local districts.

Rotated Sermons to Different Villages

In new work the Sabbath school becomes our chief medium of instructing the people. A special set of quarterlies has been prepared by the Sabbath school department of the China Division for just such endeavor. Each time a new district is opened and a Sabbath school organized, the members begin to study these lessons right from the beginning. When the series is completed, they join with the other Sabbath schools in studying the regular lessons.

A district is usually comprised of about six villages. Because they are too widely separated by mountains and rivers to allow the farming inhabitants to congregate in one place for night meetings, our leader visits one village a day through the week. He gives the same talk at each place, inviting the people to attend Sabbath school, where another doctrine is studied. In this way these learners become acquainted with at least two subjects a week. Such a program continues for a year, or sometimes two, depending on the eagerness of the people to grasp the truths and make progress in the Christian way.

At the end of a year the leader announces that a Bible class will be organized to meet before Sabbath school each week. All who are interested in making more rapid progress in a knowledge of the doctrines may enroll. Then follow six months of presenting our cardinal beliefs. At the end of each presentation a call is made for those who are willing to live up to that particular teaching. A record is made of these decisions, together with the date. After the half year is over, a baptismal class is organized of those who have resolved to live up to all points of faith. The baptismal questionnaire is made out, giving the date of each resolution, and is signed by the candidate. They regard this as signing a covenant with God. Cards are given in return, en-

listing each signer as a probationary member. Whether such are baptized at the end of the year depends on the probationer's conduct during this period of trial.

When the probationers bring in their tithe, it is recorded on the back of the baptismal questionnaires. Likewise a record is made there of the candidate's loyalty to his promise. When the minister makes the rounds at the year's end, he can usually tell who are worthy of acceptance into full church fellowship by referring to the record on the back of these blanks, together with the advice of the district leader. If any probationers have failed, they are put on trial another year, or until they have demonstrated that they have overcome every weakness.

New members are welcomed into the church with the admonition to win others. They enroll in home missionary bands to do active work, and are usually the ones who recommend members for the new Bible classes to be formed. These new members are watched closely in their soul-winning endeavor. Young men who demonstrate special earnestness and ability to win souls are sent to a training school which is opened for them. This is conducted with the idea of developing local church leadership. After a half year or more of this training, they are ready to return to take church responsibilities, thus releasing our paid workers to enter other heathen areas with the gospel. In this way we hope gradually to make each new district self-supporting.

We have learned that the more these people help themselves, the more earnest they become. So after a district is opened, we encourage the converts to erect their own chapels. If they wish a school and we have a teacher, they pay enough in tuition for the instructor's board.

During the present rise of living costs in China, the Yunnan Mission has had to be most economical. Other missions have been forced to lay off more than half of their laborers. But by careful planning and earnest prayer, the director of Yunnan has managed to make ends meet without dismissing a single necessary worker. Under this program, members are being urged to pay their tithe, tuition, and offerings in kind, for staple products do not depreciate like currency at present.

Each student brings his tuition in rice at the time of harvest, when grain is the cheapest. Toward the end of the year it can often be sold at one hundred per cent profit, thus helping the mission to solve part of its financial problem. Moreover, the Yunnan Mission has been especially blessed during the last two years in a remarkable rise in tithe. Our members have learned that if they desire their leaders to continue with them, they must be willing to support them with an honest tithe.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

"PROPHECY IN THE NEWS" BROADCAST

By LEONARD C. LEE, *Radio Evangelist,
Des Moines, Iowa*

PROBABLY no other phase of our work has bounded forward so rapidly as radio broadcasting of the advent message. I have read with interest the accounts of radio evangelism printed in *THE MINISTRY*, and I venture to relate my own experience and convictions. About a year and a half ago I was asked to take over a radio program which had been operating for a number of years. It was started by others, and carried on under various names. Since taking over in 1940, I have used the name "Prophecy in the News." We find that such a title arouses interest and attracts the eye, as people generally are interested in both prophecy and news.

Our work, is similar to other radio work carried on by our ministers. We give a book a month, send out free Bible studies, offer free copies of sermons to get names, and send out form letters. We announce our church or hall meetings, and preach the message. There are some things about the Prophecy in the News program, however, that may be different from others.

First, it is an out-and-out Seventh-day Adventist broadcast. At the beginning and end of each program it is announced: "This broadcast is sponsored by the Iowa Conference of Seventh-day Adventists." People who listen know to whom and to what they are listening. When they ask for literature, they know what they will get. This adds to the prestige of the denomination and tends to break down prejudice. It is also a great help to our local work, and advertises the local church.

Second, most of our radio work is on the small stations or a chain of small stations. But our program is broadcast from one of the nation's most powerful stations, WHO of Des Moines. This station has a frequency of 1,040 kilocycles, a power of 50,000 watts, and is a clear-channel station. It can be heard direct over half of the United States. We receive mail from listeners in half of the States of the Union and half the provinces of Canada. Tests and polls would seem to show that WHO is the favorite station of more than five million listeners.

This, of course, brings up some problems which will need to be worked out. We are sending Bible studies into many different

States, directly benefiting other conferences. There needs to be a clearing-house arrangement among our conferences.

It is not only in the faraway places that an interest is aroused by the radio. I have found that this work very definitely helps my local and district work. In the larger churches there are always a number of aged and infirm who are not able to attend the regular church services as they would love to do. To these, as well as to our isolated members scattered throughout the district and the State, the radio message each week is a source of great comfort and encouragement. It keeps them in close touch with the church, and many are the letters of thanks and encouragement, and the requests for prayer, that come in, as well as dollars to keep the program on the air.

Sometimes I think that we little realize the tremendous possibilities that are ours in radio work. A short time ago one of our sisters came to me to tell me that one Sunday she was in one of the large drugstores downtown, and there, gathered around a radio, was a group which she estimated at seventy-five listening to the Prophecy in the News broadcast. We think of people gathering in such groups to listen to ball games or the news, but not to the third angel's message. God is using the radio in a strong way.

The experience of writing out a prophetic sermon each week has probably been of greater value than I anticipated. It has taught brevity, condensation, and accuracy. It is amazing how much doctrine and instruction can be put into fifteen minutes each week.

We know definitely of hundreds and thousands of dollars of tithe and mission funds that are being brought into the church as a result of radio contacts. The old saying, "The light that shines the farthest, shines the brightest nearest home," is always true of the radio. It enters the homes of high and lowly, and carries a message direct to the heart. As a result, persons are saved, barriers are broken down, and there is an increase in church attendance.

I believe we are seeing just the beginning of God's power in giving the message wings. The radio is truly one of our greatest agencies in scattering a knowledge of God's last message.

City-Wide Radio Publicity

By R. E. CRAWFORD, *Book and Bible House Secretary, Georgia-Cumberland*

THE idea of scattering 50,000 little tickets or cards, like the one featured here, was born in a council meeting held at the Atlanta Number One church. It was felt that effort should be expended at once to procure a large immediate audience for the Voice of Prophecy broadcast. To let a program of such spirituality and dignity function, without calling it to the attention of the city of Atlanta, would have been a failure to discharge known duty.

"Is This War Armageddon?" was the next subject scheduled. That is a question in millions of minds, and this was featured on the card. To attract the best possible type of listening audience, the card was made as neat and appealing as possible. We wanted to dissociate the broadcast from anything that pertained to the Jehovah's Witnesses organization, and so we used a little poem on the back, boxed in by the American eagle and liberty bells. A flag would have been the complete answer to this, but it is inappropriate to use a flag in connection with advertising. The job was printed on buff Bristol cardboard, with blue ink.

It is one thing to print 50,000 pieces of advertising, but quite another to place them where they can fulfill their mission. A carefully wrought organization, plus a proper

presentation, reduced the matter to a relatively easy project. It was discharged as follows.

The large colored church took 12,000. The sanitarium church became responsible for 1,500. Our union church school distributed 7,000. The young men from the dental home covered the office buildings in downtown Atlanta. This required 5,000 more. The matter was presented in both of the large white churches Sabbath morning, and the members took another 20,000. The remainder were scattered by the Missionary Volunteer Society in stores, hotels, and restaurants just before the close of the Sabbath.

Regarding the results, we can only conjecture. There is a real satisfaction, however, in the knowledge that an effort was made to call the attention of the city to the program.



Golden Years of Life

HOW inspiring it is to see one rounding out a long and useful life into mellowness and quiet contentment; to see old age, not "creeping into port a wreck with broken masts and rudder gone," but still steady and full-sailed, ready for the other voyage on uncharted seas.

Age is largely a mental attitude. Some men are old at forty; others young at eighty. Habits of thought are generally responsible for the bent back, the feeble voice, the slovenly dress, the jaundiced outlook on life. The finest types of elderly people are those who have cultivated through their active years the inestimable qualities of patience and adaptability. Unselfishness is the best antidote for fear of a decrepit and remorseful old age. Interest in others prevents the strain of too much introspection.

Inevitable old age should not be ignored, but bravely faced as a fact of life and intelligently planned for as prudence would dictate in any other matter of vital importance. It is a mistake for elderly people to belittle themselves by the use of such expressions as, "My day is past," "I'm too old now," "I'll welcome death," "Be sure not to bury me alive."



In old age one should listen and meditate much. Youth is characteristically expectant and energetic. Old age should bring an abiding sense of confidence and peace. An elderly woman of exquisite charm was asked by a girl to tell her the secret of her beautiful life. She answered, "It is quite true, that I have had a full share of happiness, not because of any special merit in myself, but on account of the interest I have always had in the welfare of others."

As mellowness, contentment, and repose mark the advanced years of a well-planned life, such a one may wait with assurance for the sweet benediction of God.—Grenville Kleiser, in the *Watchman-Examiner*.



? IS THIS WAR ARMAGEDDON? ?

Tune in
STATION WATL, 1400 KC.
SUNDAY, 7 P. M.
"VOICE OF PROPHECY"

Prominent Protestant Bible Commentator
on Current Events

"But right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

BIBLE WORKER OBJECTIVES AND METHODS

By MRS. V. B. CUMMINGS, *Bible Worker,*
Minneapolis, Minnesota

THE most eminent authority in Bible teaching is Jesus, the Master Teacher.

Since He commissioned human agents to continue His work in this land of the enemy, it is imperative that those who assume this responsibility become familiar with His way of teaching.

Christ's design in leaving heaven and taking up His abode on earth was "to seek and to save that which was lost." Sin, which had obscured man's spiritual vision and debased him, was accountable for the lack of spiritual knowledge which brought captivity and death to His people. (Isa. 5:13; Hosea 4:6.) Jesus began by restoring spiritual knowledge. He knew and believed the Old Testament. "It is written" was the highest authority with Him. "Then opened He their understanding, that they might understand the Scriptures." The redemption of mankind was His definite, clear-cut objective in everything that He taught, whether it was a lesson drawn from the Old Testament or a spiritual lesson drawn from nature and the casual incidents of life about Him.

It has been said that "teaching in the simplest sense is the communication of experience." This could truly be said in relation to Jesus, for He lived what He taught. The first essential step in Bible work is consecration of the worker. "The same devotion, the same consecration, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants." —*Gospel Workers*, p. 111. The Holy Spirit abides with the consecrated worker for God. It is the Spirit that gives the worker power. (Acts 1:8.) A fresh baptism of the Spirit is needed daily. We are in great need of the heavenly influence, God's Holy Spirit, to give power and efficiency to our work.

We shall now consider several objectives of the Bible worker, all of which culminate in the ultimate objective—the saving of souls. Following are some methods of obtaining these objectives.

1. Communication of Spiritual Knowledge

Let us assume that a Bible worker is beginning work with a reader or group of readers who are not attending a series of meetings.

She has privately prayed that the Holy Spirit would be present on this occasion. She has studied until she knows much more on the subject than she intends to teach. She may have decided to consider "The Word of God," or the "Second Coming of Christ," "Daniel 2," or some other subject for the first lesson.

But there may be someone in the class who wants a study on baptism, or the state of the dead. If so, she should present the subject requested, though she may not have especially prepared for this subject. Had the class desired that the first study be on "The Change of the Sabbath" or "The Mark of the Beast," the Bible teacher could not have consented. While she may have been prepared to teach on either of these points, the class was not ready for it. Teaching such a subject first would be like trying to put the shingles on a roof before the house is built.

The Holy Spirit will assist the worker by bringing to her remembrance what she has read. She should make the study so interesting that the readers will not want her to stop at the close of the first forty-five minutes. However, she should not yield to pleadings, but should withdraw while the interest is high, and promise to come back next week at the same time, or any time decided on.

If a question is injected into her study that cannot be answered, she should refer the class to Deuteronomy 29:29. If the question can be answered from the Bible, but the Bible worker cannot recall the text, she should tell them without embarrassment, "We'll look it up." Never should she assume a "know-it-all" attitude. A tract or a *Present Truth* or some literature on the subject that was presented should be left.

When the class begins to study, each should be requested to put a bookmark between the Old and the New Testament. Each should take down the texts the teacher uses. Too many texts should not be given, as this confuses and wearies. The worker should keep to her subject throughout her study. Christ should be presented in every lesson whether the subject is "Modern Babylon," "The Mark of the Beast," or "The United States in Prophecy." There is not a subject in the Bible that does not reveal Jesus when rightly

presented. He revealed the Father in all that He taught and did, and we are to reveal Him to a world that rejected Him. A reader should never be embarrassed. Criticism of other denominations should be avoided. A teacher should reveal what the Bible says. Let the Bible do the criticizing instead of the Bible worker. (Heb. 4:12.)

2. Stimulating Religious Thought

Today people in general follow the crowds. They do not think for themselves. They imitate instead of meditate. The Christian teacher must present the Bible with the object of inducing thought along religious lines, thus overcoming the apathy and indifference that prevails on all sides. Jesus provoked thinking by asking a thought-compelling question occasionally: "What think ye?" "Whose is this image and superscription?" "But whom say ye that I . . . am?" These questions started them into thinking. Bible workers can profit by following Christ's example in this.

Review is another way to set people to thinking. Every teacher should review, and review again. If the reader knows that he may be called upon to answer, he will try to remember and to think. It is also an encouragement to the reader to be able to answer questions.

3. Gaining the Final Decision

Decision in behalf of truths that have been presented is the goal for which the Bible worker has aimed since the first lesson. The momentous moment arrives when the decision that involves eternal consequences must be made. If the reader hesitates, more prayer and more study are needed. It is the Holy Spirit that convicts of sin. It is the Bible worker's duty to present the Scripture. Such texts as Matthew 5:19, Proverbs 28:9, and 1 Samuel 15:22 may be used to bring to decision. Experiences from the Bible, such as those found in Genesis 12:4; 22:1-3; 1 Kings 18:21; 2 Kings 5:14; Acts 8:28, 29; Acts 9:18, may be produced.

If the reader still procrastinates, some of the lessons that have been given may be reviewed. Sometimes the importance of what has been presented is not appreciated or comprehended with one series of lessons. We knew a woman who went through a whole series of studies with a Bible worker without showing any inclination to accept the message given. She enjoyed the studies, and did not want the worker to cease her visits, but she did. Later when a tenant moved into one of her apartments, this woman called the Bible worker to come and give studies to the new tenant. The worker complied with the request. This woman was present at every study, and at the

close of this second series of studies, she accepted the message wholeheartedly, was baptized, and cheerfully participated in church activities for years. When she moved to California, the church felt that a real pillar in the church had been lost.

A review of all the lessons induced this sister to take her stand. We have known many others who had to take time to think it through. The Bible message for today means so much. It changes every phase of living, and sometimes results in severe trials. We must not give up those who hesitate.

4. Development of Christian Character

The Bible worker's responsibility does not end when the reader decides for Christ. New converts may be compared to the newborn babe of which Peter speaks. They must continue to be nourished with spiritual food. Decision to identify oneself with God's commandment-keeping people and be baptized may bring new trials and even bitter persecution. New converts need the counsel and prayers of the faithful Bible teacher, who should visit them often, and if possible give them a Bible study at every visit. If they have access to a church, they should be encouraged to attend regularly, also to become members of the Sabbath school, and take part in as many activities of the church as possible. If they are isolated, they should join the conference church and the home department of the Sabbath school. The *Review and Herald* should become a weekly visitor in the home. If the Bible worker cannot visit them, she should write encouraging and helpful letters, and continue to pray for them. Eternity will be none too long to enjoy the friendship of the dear ones for whom we have labored here.

A Bible Reading in a Blackout

WHILE the program of civilian defense is getting under way here at the nation's capital, blackout drills, with their untimely interruptions, must receive consideration. As Bible workers we are learning to adapt ourselves to these new problems by providing ourselves with a convenient flashlight to use during a Bible reading when the lights in the homes must be turned off. By focusing the rays of a small "blackout" flashlight on the text to be read by the Bible teacher, who is seated away from the window, the reading may be continued.

During one of our recent blackout drills, this setting produced a most appealing effect while a young man and his wife were deciding for baptism. The young husband said, "With the light of God's word still penetrating earth's darkness, my wife and I feel the hour has come

to walk in the full light of prophecy. We want to be baptized." There followed earnest prayer for divine help for the future, and when the lights could be switched on, it was evident that a new experience had come to these young people.

While the enemy of light may scheme to darken the hearts of men, there is no defeat with God. Even the darkness may make more distinct the claims of God as the light of truth penetrates the soul. This is an hour when the emptiness of the world will be gladly exchanged for the fullness of our message of light. God is with the gospel worker, and apparent handicaps are merely God's agencies at work for man's salvation.

L. C. K.

The Greater Bible Work—No. IV

OUR lofty message should be expressed in the purest, loveliest, most convincing language. A Bible worker should try to develop a simple style of speech which has become her very own. The voice should naturally match the personality of the worker. Some Bible workers unconsciously adopt the expressions and mannerisms of the evangelists with whom they work. But adopting another's style of voice or speech, to the extent that it throws one's individuality out of focus, is annoying to the listener. It reveals a self-consciousness which hinders poise and destroys interest in the speaker.

Simplicity in speech is most effective, but it must not be confused with a stunted speech development, either physical or scholastic. True, much of what we wish to convey to others may be said in the simplest words, but who would deny the enjoyment that is derived from the expressions of one who has learned to use a choice vocabulary? Words should be well chosen and well thought through, whether of one syllable or more.

A Bible worker may have given much attention to the physical and psychological aspects of voice training, and yet her voice may not be at all pleasing to her listeners. Those who have determinedly taken themselves in hand to correct speech defects under their control, often develop the most charming speech. Once they have mastered their weaknesses, their attainment produces an individualistic type of speech power.

A soft, musical voice is far more effective for the Bible worker than the harsh, raucous voice which sets the listener on edge. The voice should not be weak, however. And for a Bible worker to develop a voice which is strong, yet musical, which may be heard in a larger assembly, does not suppress feminine charm. The baby-type voice will never challenge decision for obedience to this message; neither will

the harsh, commanding, self-sufficient tone appeal or compel for God. The Bible worker's voice must be under the constant control of the Holy Spirit, so that grace might be poured into her speech.

Importance of Correct, Pointed Speech

I. GOD'S MESSENGER HIS MOUTHPIECE.

1. "God . . . making entreaty through us." 2 Cor. 5:20 (Weymouth); AA 398.
2. Message banishes fear to speak. Ex. 4:10; Acts 18:9-10.

II. WORDS—THEIR SPIRIT AND IMPORT.

1. Words and thoughts God's vehicle for truth teaching. Prov. 30:5; AA 238.
2. Words may win or destroy our influence for God. AA 423.
3. Men judge spirit of our words. DA 712, 587.
4. Words may be sharp arrows. AA 237, 238, 321, 365.
5. Being natural in speech. AA 252.
6. Soul burden gives words their proper point. AA 240, 329, 349.

III. CORRECT SPEECH ENHANCES MESSAGE.

1. Simplicity of speech. AA 544-546.
2. Worker should cultivate correct speech. CT 216, 217.
3. Efficiency of speech solicits respect. AA 421; 2T 615; Prov. 18:16; 10:20, 21.

IV. QUALITY AND FORCE OF THE VOICE.

1. Music of the human voice. AA 495, 546; DA 253.
2. Soft answer's effect. Prov. 15:1; 31:26.
3. Force of the voice. AA 361.
4. Raucous voice detracts from the message. COL 335.
5. Developing the voice. 6T 380, 381, 383.

V. MUSIC IN SOUL WINNING.

- Ed 167, 168; PP 594; MYP 217; 9T 34; AA 476; CT 540.

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L. C. K.



IN this modern, effete age, when spiritual transformations are looked askance upon, when intellectualism has caused genuine conversion to be regarded as outmoded, and when the modern religious world looks with pity and aloofness upon genuine spiritual revivals as belonging to primitive folk, let us not be caught in their sophistries, or pattern after their attitudes. We must move straight forward with our allotted task.

AUTUMN COUNCIL HIGH LIGHTS

Matters of Moment to All Workers

Anti-Liquor Call to Arms

By LOUIS K. DICKSON, *President,
Pacific Union Conference*

UPON no other question has the Lord been more emphatic or revealed His will more clearly than upon the subject of temperance and prohibition. The severest and most direct pronouncements in all the writings of the Spirit of prophecy are directed against the liquor traffic. As one reads the chapter, "The Liquor Traffic and Prohibition," beginning on page 337, in "Ministry of Healing," he feels that he is reading an up-to-date description of what is occurring before our very eyes today. No one can misunderstand the meaning of those flaming words that call the church into action to destroy the liquor traffic, and thus to stop the destruction of human life for which it is responsible—a toll which far exceeds the loss of life in any war in which this nation has ever engaged.

As we face these facts, it is hard to understand our apathy. Why have we been so slow in taking seriously and following the admonitions of our great Leader? Why have we failed to capitalize God's great temperance program for His church following the smashing victory of the repeal of the Eighteenth Amendment?

The Lord has intended that we should be the head and not the tail in the efforts that are made against the liquor traffic, which is poisoning, in unprecedented measure, the younger generation of this so-called Christian nation. In this late hour we must take our position appointed of God in the battle against drunkenness and its resultant crime and death, and never cease our aggressive advance upon this enemy until it is destroyed.

It is not sufficient that through a resolution passed now and then by our church organizations we renew our protest against this evil. *The Lord has called us to arms* in a very real battle to deliver mankind from the throes of drink. Local option, which means prohibition, should be secured wherever possible until the nation is blanketed with measures looking toward national action. Let us join in with any legitimate effort to secure the desired end, which is complete destruction of this soul-destroying, body-wrecking traffic.

Because the leaders of the Seventh-day Adventist Church in America, gathered at the recent Autumn Council in Battle Creek, felt that the hour had come when our people should be rallied to give heed to God's call in this

matter, the action printed hereafter was passed. As a people we hold in our hands, under God, the possibility of spreading the flames of temperance education and propaganda, leading the present divided forces of temperance in this country into the greatest campaign against liquor the nation has ever seen. This is the hour of our greatest opportunity. Heaven is watching our every move. Let us not fail.

Autumn Council Temperance Action

WHEREAS, The liquor traffic, through every means at its command, is destroying both the bodies and the souls of men, women, and youth all about us in ever-increasing numbers, beyond anything this country has ever known; and,

WHEREAS, The following instruction given to the church years ago is even more pertinent today:

"The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic." ("Ministry of Healing," p. 346);

Resolved, 1. That we declare war anew on the liquor traffic, and sound a rallying call to arms in every church and conference, and that through the American Temperance Society, and our union and local conference committees, plans be laid immediately to carry on throughout North America a relentless struggle against the inroads of this nefarious business.

We recommend, 2. That our union and local conferences which have not already done so appoint temperance secretaries, and that wherever possible our churches be encouraged to organize temperance societies to promote the temperance work and to serve as avenues through which the American Temperance Society, and union and local secretaries, can function.

3. That our people be urged to co-operate in temperance campaigns with other temperance organizations in their local territories when opportunity offers, and that our youth, under experienced leadership, be encouraged to put on temperance programs in the public schools and in the young people's societies of other religious organizations, and that we encourage the use of temperance films on alcohol in connection with this educational program in our public work.

4. That in our church activities and in our evangelistic efforts this interest be given more prominence by—

a. Temperance-rally nights in evangelistic efforts.
b. Temperance films, printed broadsides, posters, inexpensive literature, and articles in our evangelistic periodicals and magazines.

c. One quarter of the Sabbath school lessons in 1942 on temperance.

d. Extensive circulation of the temperance pledge.
e. Initiation, wherever possible, of local-option or prohibition measures, placing the same upon the ballot.

5. That our workers be encouraged to write articles for the local newspapers, presenting in appropriate newspaper style the facts and statistics pub-

lished in the Temperance Bulletins, together with matters of local interest in connection with the liquor traffic and liquor law violations.

6. That the American Temperance Society of Seventh-day Adventists do all in its power to enlighten the American people and to arouse the public conscience regarding the imminent dangers which will sap the vitality and strength of the United States Army if the liquor traffic is permitted to carry forward its iniquitous trade adjacent to Army camps.

WHEREAS, Tobacco is an insidious narcotic poison, and a twin evil with liquor in dulling the brain, and should be banished from every home and from the hands of every youth and adult, and other forms of dope, particularly the marijuana cigarette, by which mind and body are ruined;

We recommend, 7. That a consistent and continuous educational endeavor be launched by which to persuade all to "touch not, taste not, handle not" tobacco and narcotics in any form whatsoever.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Poetry for Publication—No. 3

By JESSIE WILMORE MURTON, *Poet,
Battle Creek, Michigan*

A SINGLE letter is the first unit of any writing, next the syllable, and then the complete word. In poetry, after the word comes the line, and after the line, the stanza. A stanza may be two or more lines of any length. However, the preferable line length is from six to ten syllables, or beats. And in regard to the number of lines in the complete poem, most editors like from twelve to sixteen, sometimes twenty, with a preference for the smaller number.

The *couplet* is a stanza of two, or it may be a complete poem of two lines. The *quatrain* is a stanza of four lines, and it may also be a whole poem. These are the most popular lengths for the ordinary stanza, although any combination of these may be used.

The *sonnet* is a familiar poetry pattern, and popular with most editors. It consists of fourteen lines of five iambic feet each. The first part, or *octave*, is composed of eight lines; the second part, or *sestet*, is composed of six lines. The octave usually has but two rhyme sounds, the sestet three. This is the pattern: *a b b a a b b a, a b c a b c*. The rhyme words would go like this, every line rhyming with some other: *tree, band, sand, sea; lea, stand, hand, be*, for the octave; and *go, nest, sky, blow, west, die*, for the sestet.

The poet may make any pattern he chooses for the first stanza of his poem; that is, any line length, rhyme scheme, type of poetic feet, or number of lines to the stanza. But he should have all following stanzas conform to the pattern he has set in the first. If he makes

the first stanza of four lines, all other stanzas should have four lines each. The following lines should correspond in length to those of the first stanza, and the beats, or accent, should come in the same places.

A sculptor begins his work with a block of marble. He roughly outlines the object he has in mind. Then he cuts and chisels until he has brought out the figure, or figures, in detail. Finally he sands and polishes the whole until the once clumsy, rough piece of stone becomes a statue of grace and beauty. So also should the poet work.

When the poet first gets the idea for his poem, he may put it down in whatever form it is conceived, with, for the moment, slight attention to technique. Then, even as the sculptor, he should begin to cut and chisel, and continue to do so until the details are clear and recognizable. Finally, he should carefully polish the whole until it is as perfect as he can make it.

Too many verse writers stop when they have completed but the first step—the rough outline. The cutting and chiseling, the sanding and polishing, are what take hard, painstaking effort, and these are the things that are too frequently neglected. This polishing process is accomplished by laying our verse alongside the rules of poetic technique, and fitting them as nearly as possible to the accepted standard. This fitting and polishing means looking up the synonyms for time-worn words and expressions, trying to find new and interesting substitutes, choosing apt similes and metaphors.

PUBLICATION DETAILS.—The poet should use discretion in choosing the place or medium of publication for his verse. A careful study of the periodicals in the field for which he writes will save postage and disappointment. Individual magazines, even though classed in the same field, often differ to a considerable extent in the verse used. A journal for the home would not use a type similar to that used by a deeply religious periodical. Many religious magazines use nature verse, but some require that it have an inspirational slant and some that it make mention of the Deity. With others, the fact that it concerns nature is sufficient. These details the verse writer must learn by acquaintance with the magazine and its editorial requirements.

A record should be kept of all work sent out, and the place to which it is sent. Be sure to retain a copy of the poem for your own files. Uncle Sam is careful and so are most editors, but losses may occur in spite of this. Never send a poem to more than one editor at the same time. Should it be accepted by more than one, it would cause embarrassment to all concerned.

You should be able at any time, by consulting your records, to know how many and what poems you have submitted, and to whom;

also what has been accepted, by whom, and what amount, if any, was received for it. Most poetry must be given away, and it is sometimes hard even to do that. But there are some markets that pay, and an occasional check does much to help on the postage and stationery bill.

Do not blame the editor for rejecting your poem. There are many reasons why he may not be able to use it. He may already have many poems on hand, or he may have recently printed one on the same subject. It may not fit in with the editorial requirements of his publication, and it may not measure up to the literary standards of his journal. Since each editor receives hundreds of manuscripts in the course of a month, he cannot write a personal letter to each contributor, giving his reasons for rejection. So do not expect it.

How to Judge Your Own Poem

Here are some of the points by which you can check your own poem to determine its height and breadth and depth in comparison with what are considered good poetic standards:

1. ORIGINALITY OF SUBJECT.—Is your subject one that has not been frequently used?

2. ORIGINALITY OF TREATMENT.—Even though it is an old subject, have you treated it from a new and original angle?

3. ENGLISH AND PUNCTUATION.—Is the grammar correct, the punctuation sufficient?

4. CLARITY. Have you made your meaning clear? Is the poem well balanced and complete?

5. DISCRIMINATION IN CHOICE OF WORDS. Have you chosen words that are musical, fresh, original, unusual, significant, appropriate? Are they words that will enshrine themselves in the heart of the reader or hearer, that will sing in his mind long after he has forgotten the name of the poet who wrote them?

6. IMAGERY. Have you used original and interesting similes and metaphors? Are they aptly chosen? Are they clear and understandable?

7. TECHNIQUE. Have you followed your pattern consistently? Are your stanzas uniform, not too long, or too numerous? Have you scanned the poem to see that it reads smoothly, without halting or stumbling? Do accents fall in the proper places, naturally? A word should never have to be mispronounced in order to force the accent of rhyme.

Briefly speaking, I would list under mechanical requirements of technique, rhyme, rhythm, and grammatical construction. *Rhyme* would cover the field of actual rhyme, alliteration, assonance, and consonance.* *Rhythm* is dependent on feet and meter solely. If feet and

meter are correct, the rhythm will be. *Grammatical construction* would include good English, proper construction, and punctuation. All these mechanical requirements should be met by the writer before the editor gets a look at the poem. He is then free to concentrate on the creative technique. Of course, a "poem" could be written that would meet all these standards correctly, and still not be more than a trite bit of rhyme or a jingle.

8. BUILD UP TO CLIMAX. Have you progressively built up your poem to a climax, so as to hold the reader's interest to the last line? And have you stopped when that climax was reached? Do not ramble and repeat, and finally leave the reader wishing he had not spent his time on the poem, feeling disappointed when he comes to the end. The most enjoyable feast is that which stops short of surfeit.

9. PREPARATION OF MANUSCRIPT.—Have you written your poem, or preferably typed it, on one side of a clean sheet of paper? Have you enclosed a self-addressed, stamped envelope† with your manuscript in case it is rejected, and you wish it returned? Have you put sufficient postage on the envelope to be mailed to the editor, and checked the address to see that it is correct?

10. QUALITY.—Finally, have you really said something worthy to be printed? Something you would care to read yourself if another had written it?

If you can answer a majority of these questions in the affirmative, you may drop your contribution in the mailbox with the satisfaction of work well done, and the assurance that it will very likely find a place on some printed page. And if you can receive the inevitable acceptance or rejection slip, on the one hand humbly, on the other with good sportsmanship, then these articles will not have been printed in vain.

In conclusion, I would like to leave with you this thought of Hoyt H. Hudson, faculty member of Princeton University, and author and compiler of many works on English literature:

"I suggest that our poets and prophets have fallen down on the job. They have not aroused desire for the things that are lovely and lasting. Satirists have

—Please turn to page 43

*ALLITERATION is the use of a succession of words that have the same initial letter or sound, as *broad, bubbling brook*. ASSONANCE is a correspondence of accented vowel sounds in which the following consonant sounds are not identical, as *main, came; bliss, is*. CONSONANCE applies to words with identical consonant sounds following vowel sounds which are not alike, as *was, buzz; given, heaven*. None of these devices supply true rhyme, and should not be confused with it. They may be used to adorn or dress up one's verse, but should never be substituted for true rhyme words in patterns which require actual rhyme.

†THE MINISTRY does not require this.—EDITOR.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

SAFEGUARDS IN PROPHETIC INTERPRETATION

By J. A. McMILLAN, *Director of the Scottish Mission, British Union Conference*

IN 2 Peter 1:19 we are told that we possess a "more sure word of prophecy." This is generally understood to mean that the prophetic word is "more sure" than the senses of sight and hearing. Weymouth's translation, "more permanent," suggests the thought that the word of prophecy is contrasted with the transitory nature of the transfiguration scene. But the original Greek and the more modern translations seem to favor the thought that prophecy is made more sure by its fulfillment in actual historical event or events. The Greek word *bebaioo* means to "make steadfast." Moffatt translates the clause, "And thus we have gained fresh confirmation of the prophetic word."

This is an important principle in the interpretation of prophecy. The transfiguration was the fulfillment and confirmation of Old Testament prophecies concerning the glory of the Messiah. And the following statement of Peter strengthens this position: "No prophetic scripture allows a man to interpret it by himself." 2 Peter 1:20, Moffatt. The Greek is literally, "As belonging to oneself." The Century Bible puts it: "No prophecy is its own interpretation, but can only be understood by its fulfillment."

Another important principle is that of keeping in mind the context of the passage under consideration. See "The Great Controversy," page 521, where Mrs. White warns against violating this principle of interpretation. It has been well said that "a text wrested from its context becomes a mere pretext." For example, many people believe that the fig tree of Matthew 24:32 is a prediction of Jewish restoration. But the parallel passage in Luke 21:29 shows "all the trees" to refer to indications of the approaching spring, not of national aspirations, as some have contended.

We are sorely tempted today to assume a knowledge of the details of present-day events which we cannot possibly possess. Many predictions regarding the turn events may take have been sadly discredited. It is well to remember the words of Lord Bacon: "A lame man on the right road will come to his journey's end sooner than the fleetest runner on a wrong one."

It has been pointed out by Goode that prophecy was not intended to supply us with "the precise knowledge" of future events. Apart from time prophecies, which may be, and have been, calculated with amazing accuracy, we are not in a position to predict with certainty the details or outcome of the present involved conflict that is raging in Europe and Asia. We know the broad outline of coming events as presented in the Scriptures and in the writings of the Spirit of prophecy. But these are content with presenting the broad outline only.

If we compare Genesis 15:13-16 with the time when its fulfillment "drew nigh," we will see that the actors on the stage were not blessed with precise knowledge of the actual fulfillment. (See Ex. 2:23; 5:10-21.) Again, the Lord promised deliverance from captivity. (See Jer. 27:22.) But Daniel did not understand the details. He knew the time, but not the method. (See Dan. 9:2.) We may well ponder the words of Jesus in Luke 21:20, 21. But how could Christ's followers flee when Jerusalem was "beset with armies"? History answered that question and removed the perplexity. So it may well be again in our day. There are points which may appear perplexing, but time and the purpose of God will make these clear.

We have such a citadel of prophetic data that we do not need to strengthen our case by an appeal to the cheaply sensational. Nay, by such appeal we weaken an otherwise unassailable position. Jesus did not arm the apostles with detailed predictions of the future, but assured them that "when it is come to pass," not *before*, they would fully understand and believe. (John 14:29.)

Our exposition of Daniel 2 stands unaltered amidst the welter of conflicting armies in Europe today. It surely cannot be discredited now when it has stood the test of millenniums. But some may have been guilty of giving it too narrow an interpretation. It does not predict that no dictator would ever temporarily rule over the ten kingdoms. Rather it infers such attempts by the expression, "They shall mingle." But "they shall not cleave" is just as true today as it was one hundred years ago.

On the question of the general interpretation of Daniel's prophecies, we have the following suggestive hints: "In the Revelation all the books of the Bible meet and end. Here is the *complement* of the book of Daniel. One is a prophecy; the other a revelation."—*Acts of the Apostles*, p. 585. Again, in "Testimonies to Ministers," we read, "Revelation following Daniel, as giving fuller light on the subjects dealt with in Daniel. . . . They both relate to the same subjects."—Page 117.

In conclusion I would like to stress the point that prophecy must not be identified with fortunetelling. Yet if we descend to plotting the smallest details of coming events, that is what we are doing. We need to meditate on the clear distinction drawn in Daniel 2 between the astrologers and prognosticators of Babylon, and the simple, clear-visioned outline of the Hebrew prophet.

The grand purpose of all prophecy is to proclaim the first and second advents. (See 1 Peter 1:10.) If we would bring the people to acknowledge Christ in His "sufferings, . . . and the glory that should follow," we must ever keep prophecy away from the mere foretelling of future political turns and twists. Let us not drag prophetic interpretation from its high and noble elevation down into the mire of petty, human speculation. Our Lord curbed the idle curiosity of the apostles by saying: "It is not for you to know the times or the seasons. . . . But ye shall . . . be witnesses unto Me." Acts 1:7, 8. That remains the supreme task of the Christian ministry. May God give us grace and wisdom to follow this admonition.

(See also "Acts of the Apostles," pp. 584, 585; "Testimonies," Vol. VI, p. 17; "Education," pp. 125, 126; "The Great Controversy," p. 521.)

III. Incarnation and Ministry of Christ (Concluded)

By W. E. HOWELL, Secretary to the General Conference President

THE APPROACH TO GOD.—A wrong impression can easily prevail in regard to the restrictions laid upon approach to God in the typical sanctuary and its service. It has already been said that the purpose of such limitations as the two veils and other barriers was not to keep men away from God, but to enable them to approach nearer to Him. This was manifest in the very building of the tabernacle itself. Desiring to dwell among His people for the purpose of blessing and not destroying them, God gave direction for the construction of a tabernacle. This was so planned that the priests might have only a veil between them and the holy Shekinah, and thus come very near to God in their work of

mediation for sinners. The high priest once a year might even come so directly into the presence of God as to have only the smoke of incense between them. The Levites, not being representatives of Christ, might not enter the sanctuary at all during the service of ministration, but must remain back of the barriers between them and the priests. The common people had a court marked off for them, and the Gentiles had another court still farther removed. The limit of the people's approach was the altar of sacrifice, whither any might come with their offerings when possessed of a spirit of repentance and confession.

In all this arrangement God came as near to the sinner as possible, short of destroying him by the glory of His presence. This was the key to the whole sanctuary service—bringing the sinner back to God. Since sin and the sinner could not survive in the open presence of a holy God, there must be a Mediator to stand between—one who could stand in the presence of both God and the sinner. This provision of a medium of approach for the sinner was the outstanding factor in the whole plan of salvation, and was the guiding principle in the building of the tabernacle sanctuary and the conduct of its service. As carried out in the service, it was the greatest object lesson of Old Testament times to the people. It was the earthly counterpart in symbol of what is now going on in heaven.

There can be no doubt that the repentant sinner who brought his offering and slew the animal of his sacrifice as an expression of his faith, received atonement through the mediation of the priest, and obtained forgiveness of his sin. This could not be said to take the place of the mediation of the true High Priest in heaven, for "it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4), but forgiveness was obtained by faith in the reality to come. This service was, however, in illustration of the true, by type on the earth in the presence of the people, to draw sinners to Christ, and to serve as an example of abounding grace for the sinner.

Since Christ is the "Lamb slain from the foundation of the world," He is also High Priest from the foundation of the world, in the same sense. By faith in the historical ministration of that blood in the true sanctuary, sinners before the cross obtained salvation. There is no difference in the *plan* of salvation itself before and since the cross. There is only the difference in the *direction* of faith, in the *fact* of the sacrifice, and in the *method* of the ministry.

The *fact* of the sacrifice makes it possible to nail to the cross all the "ordinances of divine service" in the typical sanctuary. There is no further need of foreshadowing what has

become a reality. Yet the relation of the sinner to the great Sacrifice on the cross has not changed in any essential respect. He no longer has any need of expressing his faith by the slaying of an animal, for the true Lamb has been slain in fact, and is efficacious to meet the need "of the world" of sinners. But in this first step in obtaining salvation lies the only difference in the sinner's relation to the great Sacrifice.

It is just as necessary for him to *receive* the atonement, the reconciliation, through the ministry of a mediator, as it was in the type. On God's part, reconciliation was fully made available on the cross for every man. But on man's part just as truly as in the type, no sinner *received* the atonement till the priest *made* it for him through the ministry of the blood, just so surely no sinner now receives the reconciliation till it is ministered to him by the "High Priest of our profession," who is "exalted with His right hand . . . for to give repentance . . . and forgiveness of sins" through His atonement, and who ever lives for the very purpose of making intercession for every sinner that will come to Him that he might have life. (Acts 5:31; Heb. 7:25.)

This does not at all mean what the perverter of sanctuary truth declares, that in such a case it would be necessary for Christ to make millions of atonements instead of "once for all." No, not in any sense which the detractor means by atonement—dying on the cross. But it *does* mean that salvation is an individual matter, and that *receiving* the atonement in the true sense through the ministry of our "great High Priest" is a definite, individual transaction. "If any man sin, we have an advocate with the Father, Jesus Christ," who will plead the sinner's case and bring him into at-one-ment with the Father.

There could be no greater transaction than this, and none could be more individual. Someone has said most truthfully and impressively that Zechariah 3 portrays, in the case of Joshua, what Jesus our advocate goes through with every individual sinner. Therefore Jesus does make millions of individual atonements in the true Bible sense of serving as advocate to bring the sinner into oneness with God, but it is most absurd to say that Jesus would have to die millions of times instead of "once for all." The absurdity of it lies in the fact that the term "atonement" is misused to mean *only* dying on the cross—a use for which there is no Scriptural authority.

In very fact, those who attack Seventh-day Adventist teaching on the sanctuary, base their whole controversy on a misapprehension, a misconception, and a misuse of the term "atonement." In every instance of Levitical practice in the typical service, it is either directly stated or clearly implied that atone-

ment is made *after* the shedding of the blood of the sacrifice. This part of the transaction is not left to the sinner, who does his part by bringing and slaying the sacrifice in confession of his sin, but is performed by the priest, who takes of the shed blood and makes the atonement for the sinner. There can be no at-one-ment till both parties to the transaction have done their part. The sinner who brings his offering represents the sinner; the priest represents Christ. It takes the two to make the transaction. There must be two parties to the at-one-ment. Otherwise words mean nothing, and reason has abdicated her throne, as it really does sometimes seem to have done in the case of modern dissenters from the sanctuary faith.

Two Steps in the Great Transaction

The "great transaction" is just as clearly set forth in the New Testament record as in the Old. It is plainly stated twice in 2 Corinthians 5:18, 19: (1) "God, who hath reconciled us to Himself by Jesus Christ," and "hath given to us the ministry of reconciliation." There are two steps in the transaction, not one; namely, sacrifice through the incarnation, and ministry in the sanctuary. (2) "God was in Christ, reconciling the world unto Himself; . . . and hath committed unto us the word of reconciliation." Again, there are two steps in the transaction, not one; namely, sacrifice and ministry.

Consequently "we pray you in Christ's stead, be ye reconciled to God"—let the transaction be completed in you, let your great High Priest "make an atonement" for you, let Him make reconciliation effective in you.

There is no "completed atonement," no "completed reconciliation," in the transaction of the cross, such as unbelievers in the sanctuary faith so stoutly and so constantly affirm. If atonement reconciliation was wholly accomplished on the cross, where is there any possible place for the "ministry of reconciliation" and the "word of reconciliation" committed to us as ambassadors, spokesmen, for Christ? What fitness would there be in the pleading prayer, "Be ye reconciled to God"? Why does Jesus still stand at the door and knock if reconciliation at-one-ment with God was accomplished at the cross? Why have a "minister of the sanctuary, and of the true tabernacle" in heaven today, if reconciliation atonement was completed on the cross by the death of the Son of God? Why have an advocate with the Father for a case that was settled centuries ago?

Yes, dear reader, on the authority of the infallible word of God, and as the "chief point" emphasized in the book of Hebrews (8:1, 2), "we have a High Priest" in the heavens to "make an atonement" by the ministry of His

own blood "in the true tabernacle," to complete the great transaction of reconciliation for you and for me as we come to Him in repentance and confession. How wonderful it is to contemplate our advocate with the Father knocking at the door of our hearts, listening eagerly for the response, and graciously ministering the infinite remedy for sin in our own individual case! Our Intercessor does not leave us to depend alone on the unspeakable and indispensable sacrifice of the cross for the working out of our salvation, but implores us *now*, and mediates for us *now* at the mercy seat of His great grace. There He Himself, a living, interceding mediator in this our own day, completes the transaction initiated with the Father in our behalf before the world began, and made possible by the infinite price of redemption He paid on the cross. The accomplishment of this marvelous work demands all that is comprehended in the incarnation, the death, the resurrection, and the mediation of our ascended Lord and Advocate.

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Field Work at Union College

OUR ministerial students are required to do a certain amount of field work as a part of their regular ministerial course. During the first semester fourteen students have been going out to ten near-by communities. Over the week ends the students go out under the supervision of Elder J. W. Rowland and distribute literature and hold meetings. We have not been able to secure public meeting halls in all these places, but in some communities the people have opened up their homes for cottage meetings, which method we have found effective in studying with families in different sections of these towns.

Thousands of tracts have been systematically distributed, and several meetings are progressing normally. There are some who are very much interested, and we hope to have an abundance of fruit from these efforts. One student has been called to conduct the weekly meetings for a company of Jehovah's Witnesses.

Some meetings started in this way last year are still continuing, and results have already been seen. A number of students who have been working the first semester have asked to be allowed to continue their meetings the second semester also, rather than give their meetings over to other students to take up the work during the second semester. It would be well, of course, to have the same ones continue till

the end of the series, but we have to give all a chance, and our classes are so large that we have been able to allow only one semester to each student. Our prayers continue with these young men as they seek for souls as those who must "give account" of their stewardship.

I. F. BLUE. [Department of Religion,
Union College, Lincoln, Nebraska.]

Helderberg College, South Africa

CL E. W. MARTER, head of the Bible department of Helderberg College, South Africa, sends us an encouraging report of student evangelism, which we are pleased to share with our readers. The plan of service followed there has in it many helpful suggestions for our colleges in other fields. We are happy to pass it on.

"Our evangelistic endeavors sponsored by the college have been largely directed toward developing effective Bible workers. This year again we have followed the circulating-library plan in a neighboring village. In this way we gained entrance to 180 homes, in 80 of which we secured regular readers. In all, 833 of our Crisis books were distributed and collected again, usually after the person had had a book for one week. Bible studies were given as opportunity arose, and by the end of the year, 33 homes were receiving our students to explain the word of God to them.

"In this way 214 studies were given this year. From last year's work we have three people who have been attending Sabbath services regularly for more than twelve months. We believe they will be ready for full membership soon. This year's work has brought no tangible results as yet, but we believe that we shall reap the harvest next year.

"We arranged our own series of books. You may be interested in the list. We used them in this order: 'Prophecy Speaks,' 'What Next?' 'Our Paradise Home,' 'Steps to Christ,' 'Other Side of Death,' 'Alone With God,' 'The Christian Sabbath,' 'Error Exposed,' 'The Marked Bible,' 'Great Judgment Day,' 'Bible Made Plain,' 'Seventh-day Adventists, Their Work and Teaching.' Number 8, 'Error Exposed,' is a pamphlet that gives Protestant testimony, Catholic testimony, and Bible testimony on the change of the Sabbath.

"In addition to these books, we used an auxiliary list of Crisis books from which we drew according to the interests or needs of special cases, including books on Armageddon, Spiritualism, tobacco, law and grace, the truth of the Bible, etc.

"We have had an enrollment of two hundred this year, and it has been the best year spiritually that I have ever seen, either as student or as teacher in any of our schools. I believe

—Please turn to page 44



THE MESSENGER AND HIS MESSAGE

By R. ALLAN ANDERSON, *Associate Secretary
of the Ministerial Association*

SUCCESSFUL evangelism is the combination of three essential elements—the *message*, the *messenger*, and the *method*. All three are vital, and there is divinity in the order in which we place them here. Luke records: "The word of God came unto John, . . . and he came . . . preaching." Luke 3:2, 3. The Word was the *message*; John, the *messenger*; preaching, the *method*. While both the message and the method are important, it is the messenger himself that we would consider. "There was a man sent from God whose name was John." It is men, not methods, that God anoints.

As ministers, we are expected to do many things. We are administrators, charged with the care of churches or conferences. We are called upon to extend the kingdom of God. This work demands financial and organizing ability. No work on earth requires a greater versatility than the work of the gospel minister. As pastors, we are expected to know our flocks, to share their experiences of joy or grief, and to give advice suitable for each experience. Yes, we are supervisors, counselors, financiers, employers of labor, and a hundred other things. But greater than all these is our mission as preachers. We are ambassadors sent to represent the court of heaven. We are spokesmen for God.

In emphasizing the importance of preaching, there is grave possibility of being misunderstood—for these are days when values are measured largely by material standards, and preaching can be measured by no such standard. But preaching is God's method. John came preaching. The Master came preaching. He ordained twelve and sent them forth to preach. The Christian church was built by preaching. It was preachers, not politicians, that turned the world upside down. "It pleased God by the foolishness of preaching to save them that believe." And "how shall they hear without a preacher?" asks the great apostle.

The Reformation was fought and won by the power of preaching. And in the closing work of God, preaching will play its greatest part since apostolic days.

"The great work of the gospel is not to close with less manifestation of the power of God than marked

its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . .

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God."—*The Great Controversy*, pp. 611, 612.

When the Patmos prophet foresaw the rise of this message which was to carry the glad news of the soon-returning Saviour to every land, he likened it to an angel flying "in the midst of heaven, having the everlasting gospel to *preach*." Preaching will form the most vital part of the messenger's work right up to the close of time. It is the devil's plan to minimize the power of the pulpit, for he well knows that there is nothing under heaven that can equal the power of a God-inspired pulpit. And adversely there is no scandal so great as an ignorant and ineffective pulpit.

THE Christian minister is both prophet and priest in one, but it is the prophetic element that makes his work effective. He is a spokesman, called to speak for God. When he loses the sense of that high office and degenerates into a mere priest, becoming concerned with incense and offerings, the performance of ceremonies for God, then he becomes impotent. It would be well occasionally to ask oneself: "Am I a priest or a prophet? Is my service mere ceremony, or am I a voice for God?"

A truly prophetic ministry will always exert a wide influence. The size of the church building or the congregation may not be the true measure of a man's ministry. John Wycliffe ministered in a little church. The building which became the center of his work still stands in the little town of Lutterworth. It is small, but the mighty tide of evangelism that rose from that place of prayer swept over England, across Europe, and lapped even the shores of Asia. There were many larger churches in the land, but they made no special contribution to that generation. It was a prophetic preacher that became the "Morning Star of the Reformation."

But Wycliffe was more than a preacher. He was a scholar. The power of his logic and the

beauty of his language have rarely been equaled. Here is a lesson for preachers today. Are we satisfied to be mere echoes filling the role of petty priestlings, or are we studying to become authorities in our fields? Jesus spoke with authority because He was an authority.

John the Baptist was pronounced the greatest prophet of all time, not because he wrote any of the Scriptures, but because he became the greatest interpreter of the Messianic prophecies. His ministry was not mere sensationalism or emotionalism. It was a mighty unfolding of Scripture. His message was delivered in such a way that men were compelled to listen. "He was a burning and a shining light," declared the Saviour. He was no mere reflection. He shone; but he burned as he shone. And all "Jerusalem, and all Judea, and all the region round about Jordan," felt the fire of his evangel. Plain, pungent, purposeful preaching, full of heart appeal, marked the mission of the Baptist. He was a prophet on fire with a message, and the whole populace was stirred. Notice the various types to whom his message appealed, as recorded in Luke 3:

1. The "people"—the ordinary everyday crowd that makes up communities.
2. The "publicans"—those despised tax collectors who were just cogs in the Roman machine of state, whose extortions and injustices had embittered a people cringing beneath the lash of a cruel totalitarianism.
3. The "soldiers"—those harsh, brutal men, whose whole training was in the black art of violence and bloodshed, whose hardened hearts were unmoved by the splash of a widow's tears, to whom broken homes and blasted lives were the songs of success.

When the sermon can stir the hearts of such as these, that sermon is on fire. John was no make-believe, no mere reflection, no imitation. He was no gas log in the hearth. He burned as he shined. His was not merely oratory; His was Spirit-moved emotion. Oratory is only skin-deep, but emotion goes to the bone—to the marrow of the bone.

"The price of shining is burning," declares Charles L. Goodell. "If a man greatly lights the world, he will consume the oil of his life. The cross still conquers men, and he who will climb to it for the love he has, will find a crown upon its rugged bars."

John was a prophetic preacher. Not only did he preach on the prophecies, but the same Spirit that had indited the Word guided him in his study and endued him with power. He was ablaze with the truth of heaven. His was evangelism at white heat. His sermons were more than pretty platitudes or speculative prognostications. They were more than lectures about God. John was speaking for God, and the whole countryside knew it. In his hands the scrolls of the prophets flashed with a new splendor. But he did not get his message from man. Note the following on page 103 of "The Desire of Ages:"

"Alone in the silent night he read God's promise to Abraham of a seed numberless as the stars. . . . With awed yet exultant spirit he searched in the prophetic scrolls the revelations of the Messiah's coming. . . . Isaiah's rapt portrayals of the Messiah's glory were his study by day and by night. . . . He looked upon the King in His beauty, and self was forgotten. . . . He was ready to go forth as Heaven's messenger, unawed by the human, because he had looked upon the Divine. He could stand erect and fearless in the presence of earthly monarchs, because he had bowed before the King of kings."

JOHN the Baptist was the type of the second advent messenger. Are we searching the word of God with the same diligence as did the herald of the first advent? Are we putting ourselves to the stretch in study and preparation for the tremendous task committed to us?

"The men who now stand before the people as representatives of Christ have generally more ability than they have training, but they do not put their faculties to use, making the most of their time and opportunities. . . .

"They might have done tenfold more work intelligently had they cared to become *intellectual giants*. Their whole experience in their high calling is cheapened because they are content to remain where they are. Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with right motives and proper aims."—*"Testimonies to Ministers,"* p. 194.

We must be known as students. The expression "intellectual giant" is challenging. "Daniel was an *intellectual giant*; yet he was continually seeking for greater knowledge, for higher attainments."—*"Testimonies,"* Vol. IV, p. 569.

"Cultivated intellects are now needed in every part of the work of God; for novices cannot do the work acceptably in unfolding the hidden treasure to enrich souls."—*"Testimonies to Ministers,"* p. 195.

"When the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation, . . . then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted together for joy. All nature will bear testimony, as designed, for the illustration of the word of God."—*"Fundamentals of Christian Education,"* pp. 374, 375.

Someday we "shall have won in the field of investigation" and research. Here is a challenge for students of science. Perhaps the messenger of the Lord envisioned this when these words were written in "Early Writings:"

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."—Page 85.

Proclaiming the Sabbath more fully will demand all there is of us, and this calls for sanctified scholarship. Such scholarship gives authority to the message.

A sermon, however, is more than a lecture about God. The evangelist speaks for God,

and he must not simply possess the message; he must be possessed by the message. Henry Ward Beecher once said, "A preacher is in some degree a reproduction of the truth in personal form." The message possessing the man makes him dynamic. The man thus made and molded is a preacher, and his message is a sermon. Peter was possessed by a message, and the fisherman turned into the Pentecost preacher. Only as we are possessed of the Spirit of God can we speak with prophetic authority. "When a man vanishes in the virtue of the Almighty," says Breed, "then are wrought the miracles of true eloquence which mold men's minds."

A sermon, then, is more than words; it is the outflowing of a life. The real worth of a sermon depends upon the man—the spirit behind the phraseology. The language may be superb, the sermon may lack nothing in arrangement, startling facts may stare in bewildering challenge from every cornice of its temple, but unless it lives, it will be but the cold letter that killeth. The stuffed eagle in the taxidermist's store may stand with outstretched wings, but its glassy eye fails to arouse.

A sermon must be more than language and form. It must be alive, a thing aflame, a burning bush, or it will never compel shepherds of homes or businesses to leave their flocks of care and turn aside to hear the voice of God. "Preaching is not an art, but an incarnation," declares Lyman.

The word "sermon" is said to signify a "thrust." It is an action of the sword, the sword of the Spirit, which is the word of God. The clear setting forth of God's word will make conquests for Christ. This should be the purpose of every sermon. Unless, through our ministry, we are extending the kingdom of God, our preaching is in vain. Mere oratory will not suffice. We must preach the Word. Oratory and literary eloquence, minus the fire of the Spirit, will be but the floral tributes that adorn the casket of a dead sermon. "The letter killeth, but the spirit giveth life."

A study of such evangelists as Moody reveals that the messenger for God "may lack finesse, but he must not lack fire." "Passion, . . . feeling, . . . spirit, . . . emotional sincerity"—these are the qualities that make a sermon live. "With great power gave the apostles witness of the resurrection." Acts 4:33. Their message came leaping from their hearts; their words were aflame with the Spirit. Nothing could stand before them.

A study of Peter's Pentecost sermon will reveal a definite progression of thought culminating in a dramatic climax. Such sermons will always compel response. It is said that when Aeschines spoke, the people went away saying, "What a magnificent oration that

was!" But when Demosthenes spoke, they rose as one man and said, "Let us march against Philip!" As in the days of ancient Greece, the effectiveness of speech can be gauged by the reaction of the people. Our mission as ministers is to set people marching against Macedon. "Preach the Word," is Paul's admonition, and that is the secret of the sermon's power. "Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:29.

"The Word is the preacher's light, and as the golden oil flows from the heavenly olive trees into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. Those who have the privilege of sitting under such a ministry, if their hearts are susceptible to the Holy Spirit's influence, will feel an inner life. The fire of God's love will be kindled within them."—*Testimonies to Ministers*, p. 340.

But that fire must first burn on the altar of the evangelist's heart if it is to be transmitted to others. Then, his will not be a cold, formal "sermonizing," but rather a flame of living truth. "Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. . . . Christ crucified,—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ. Formal, set phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor."—*Testimonies*, Vol. VI, p. 67.

May God make us such messengers of grace!



Light That Has No Evening

By C. P. BOLLMAN

THE world is very evil,
The times are waxing late;
Be sober and keep vigil;
The Judge is at the gate;
The Judge who comes in mercy,
The Judge who comes with might,
Who comes to end the evil,
Who comes to crown the right.

Arise, arise, good Christian,
Let right to wrong succeed;
Let penitential sorrow
To heavenly gladness lead,
To light that has no evening,
That knows no moon nor sun,
The light so new and golden,
The light that is but One.

Then keep your altars burning,
Your watch fires all aglow,
Expect your Lord's returning.
The signs and portents know.
He warns us to be watchful,
To study well His word,
And ever to be ready
To welcome back our Lord.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

¶ Our churches should be a model of order, reverence, neatness, and cleanliness.

REMODEL BEFORE CHURCH EFFORTS

By M. E. MUNGER, *Pastor,
Buffalo, New York*

THE primary business of any church is to preach Christ. This, of course, is recognized by all who have taken His name. And yet many times the place of worship to which we take those we have won to Christ is not representative, and the surroundings detract from the One we are trying to uplift, and whose message we are endeavoring to teach.

When God told Israel to make Him a sanctuary, they followed His plan, and it was by far the most beautiful of all the tents of that people. The temple which Solomon built was a most magnificent structure; yet he did not feel that he had gone too far in his expenditures to make God's house attractive.

As a denomination we hold the second coming of Christ as one of our leading doctrines. Doubtless this conviction has led us to dispense with unnecessary expenditures, both in our manner of living and in our houses of worship. This, of course, is the right course to pursue when not pressed to extremes. Yet this has led to neglect of God's house to the place where, in some instances, it has been a disgrace.

Men and women are about the same wherever we find them, and they are greatly affected by their surroundings. There has come in among most of our churches a spirit of irreverence which is most distracting and distressing, especially to those who come in from other churches in which decorum is looked upon as the first essential to prayerful supplication. Has this not been brought about, or greatly increased, because of the condition of our houses of worship? They are all too often dirty and unkempt, and in some cases unfit for public assembly.

It is my conviction that if we are to attract the masses by our message, and hold their interest, we should have representative places of worship. Should the church not be repaired and made ready before we endeavor to evangelize the community? If new believers find a clean, neat, well-decorated church, are they not more apt to be impressed with their newfound faith?

In many cases we wait until the new converts become members before we get the burden to repair the house of God. We have

always been a missionary people, and the needs of the mission fields are continually held before our believers, which is as God would have it. But let us not add to the danger of leading new members to think they are being exploited, by immediately asking them for their help for something that should have been cared for before. It takes time to educate and build up systematic and generous giving. Therefore, let us have an attractive, well-kept church in which to receive these babes in Christ, and give them the impression that God makes His abode in the church of which they have become a part.

We are all aware of the fact that Seventh-day Adventists are not a wealthy people. They are in most cases poor, or have a limited supply of this world's goods. Yet it is surprising how much money we are able to secure when we talk about repairing God's house. One may find that the people are like the children of Israel in the days when Moses asked them for their gifts.

You will recall how God blessed His people after they built or repaired His house. Should we not look for the same results today? The same spirit of worship will prevail, and the world will be impressed not only by our faith, but by our works.

It would be inspiring indeed to see how those who have been long in the way, and possibly catalogued among the chief offenders of reverence, change their attitude and become reverent and prayerful participants in the worship hour, if provided with a suitable house of worship.

Let us as workers foster and keep alive in our own hearts, and in the hearts of those who attend our church services, a realization that the church of Christ is to be a model of order, reverence, neatness, and cleanliness. This cannot be done in a run-down, dilapidated, poorly equipped church building. Evangelism, to my mind, should be preceded by a systematized remodeling program to prepare a well-ordered home for those new in the way.

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BEAR in mind this important truth: You cannot possibly *impress* others, until you have learned to *express* yourself.—*Sherwin Cody.*

Technique of Getting Names

By DON HIATT SPILLMAN, *Evangelist,*
Seattle, Washington

REGARDLESS of how large our tabernacle or hall may be, unless we are able to attract people to our meetings, our work is doomed to failure. And, after we have the audience before us, however large it may be, unless we have learned how to successfully secure their names and become acquainted with them in their homes, our work is still largely doomed to failure. I once read that a certain man had been fishing for six years, and in all that time he had not caught a single fish! I'm afraid most of us would have become discouraged by that time and given up. But I am convinced that many of us as evangelists have lost a great many gospel "fish," because we have expected people to come to our meetings, sign their decision cards, and join the church without a great deal of personal work.

After twelve years of continuous evangelistic work up and down the Pacific Coast, if there is one thing above another that I am convinced of, it is that we need to do personal work in the homes of the people who attend our meetings. In order to do this, it becomes necessary for us to secure their names and addresses. In answer to a request from THE MINISTRY editor, I shall here endeavor to outline a few ways and means that I have found successful in securing names.

First, let me say that I do not make it a point to secure the names of folk in our Sunday night crowds during the first few weeks. The people who come on the week nights are the ones who are usually the most interested, and are the best ones to work with for the opening baptismal classes.

We usually give the subject, "The Monkey God of Evolution," during the first or second week of the meetings. We announce in advance that there will be a big vote taken on that night, and urge everyone to be present. Before the sermon I tell the audience that I am going to ask everyone present to vote "Yes" or "No" on the question, "Do you believe that the doctrine or teaching of evolution should be allowed in the public schools?" I also ask them to put down the denomination to which they belong, for we are interested in the way the different denominations feel about the question of evolution. I sometimes mention that we will be glad to send them some of our free literature as a reward for their vote. In this way we get their names and addresses, together with their religious belief, and this is a great aid to us in our personal work.

Literature is mailed to these names the first week, and the workers begin visiting them the next week. For a week or two after this we

call for those who desire literature to sign cards, and we usually get a fine response. For days in advance of the Sunday night that we plan to present the Sabbath question, we announce that we are going to have another big vote on that Sunday night. Here in Seattle this was on the fourth Sunday night, and we had our two big identical services as usual. The question on which we had them vote this time was, "Do You Think the Churches of America Should Unite?" We had them vote "Yes" or "No," and put down their name, address, and denomination, as before. On this particular night, we had thirty-seven different denominations and beliefs represented. Then of course when the workers visited these people, they knew that they had heard the Sabbath question, and they could be worked with accordingly. Also we were able to check through our former list of names, and mark "Sabbath" beside the names of all those who were there on that night.

On another week night I presented "The Kiss of Judas in 1941" (based upon John Wesley's statement regarding ministers who pretend to preach the gospel and yet do away with the law), and I announced that we would give away a little twenty-five-cent book to all who could guess what the sermon would be about. Naturally, in order to do this we had to pass out slips of paper and get names. On the night I presented the lecture on "Science Reveals Which Day Is the Sabbath," in pictures, I asked the audience to vote on the question of whether we had proved beyond the shadow of a doubt which day is the Sabbath, and whether we could absolutely know that the seventh day is the Sabbath. Of those who voted on that week night, 275 voted "Yes" and only 9 voted "No." We never succeed in getting everyone to vote on these different questions, but more than half of the audience will not only vote, but will give their name and address and their denomination. Of course, the evangelist must be faithful in his count of the votes, and in announcing the result the next evening.

By using this system, together with the regular calls made, and offers of literature, we have seven personal workers "snowed under" with names of interested people who have attended the tabernacle meetings, in addition to more than five hundred names turned in by our own people, of loved ones and friends about whom they are anxious. I believe the man who attempts to do most of the work from the pulpit will lose at least half of his potential results thereby. After all, our tabernacles are erected for only one purpose, and our halls are rented for only one purpose, and that purpose is to win souls. I am firmly convinced that there is no substitute for the preaching of the word of God, plus personal work under the direction of the Holy Spirit, to accomplish this purpose.



WE noted with interest the article in the October, 1941, *MINISTRY* by T. Housel Jemison, on "Ti-Pi Rubber Plates for Handbills." The accompanying article and drawings are furnished with the hope that they will add emphasis to what Evangelist Jemison said, and furnish some working models for those who wish to cut rubber plates, or the older linoleum blocks, which are in some respects easier to manipulate, and often just as satisfactory.

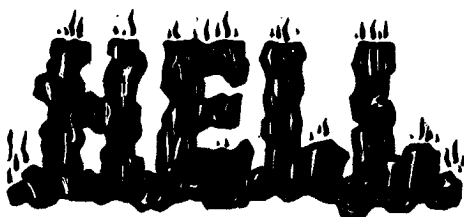
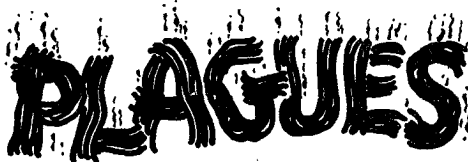
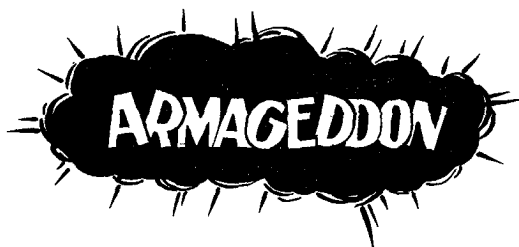
Practical advertisers in other fields tell us that there are four things which printed sales material is supposed to accomplish, and surely we can regard gospel handbills as printed sales material of the most important type, for we must "sell" men the idea of the gospel as truly as we sell soap or automobiles. These four objectives are: (1) To attract attention; (2) to arouse an interest; (3) to create a desire; (4) to move to action.

Any device that will accomplish these objectives to the best advantage is used by the commercial advertiser. And while there are some things the evangelist cannot do in adapting commercial methods, there are many methods he can employ. Among these is the well-known device of using a spot of intense color, supplied by such a device as a rubber plate—an etching similar to the specimens shown here.

This color can be either in the form of some hue other than black, such as the well-known fire reds and bright blues, or simply an intense spot of black, if the budget will not allow the expense of an extra color. In addition to attracting, these illustrations also help to interpret by their form, and thus help to arouse an interest, create a desire, and move to action. Most of these cuts have been successfully used by Adventist evangelists, and the accompanying illustrations will suggest how they can be

USE "COLOR" SPOTS IN

By WILLIAM E. STEINBACH, *Comme*



GOSPEL ADVERTISING

cial Artist, Pacific Union College Press

"GHOSTS"

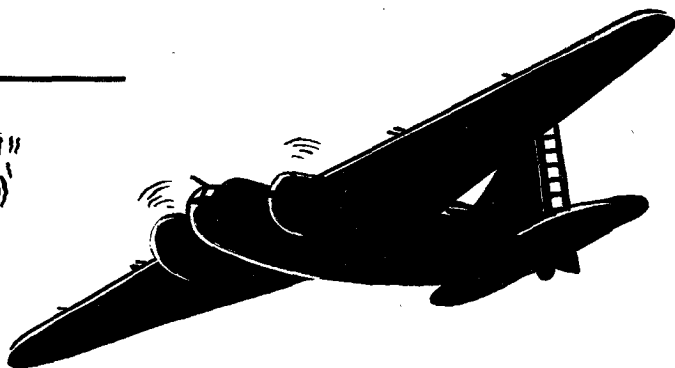
SIN

U.S. IN PROPHECY

THE SEAL OF GOD



FIRE



used in connection with the subjects they suggest.

It is important that the illustrations be of the right size, in proportion, and in the proper position on the sheet. If the idea contained in the cut is the main idea, it should be placed so that it will be in a position to lead into the rest of the copy, and be large enough to compel attention. Unless some other element in the composition compels our attention elsewhere, the most important spot on the sheet is one slightly to the left of the center horizontally, and about three eighths from the top of the sheet vertically.

To illustrate: If the word "Flash" were the spot of color, it should never be placed at the extreme right side of the bill, as it would lead out of the copy. Care should be taken not to use these color spots in such a way as to unbalance the composition. If an airplane is to be used, the idea of speed and action can be induced by placing the spot so that it naturally leads into the composition, for the eye will follow the direction of the plane's flight. If anti-aircraft guns are used, they should be at the bottom of the composition, as the eye will follow the direction of their point. A "shell-burst," such as "Armageddon," could be used with such a cut, and the two spots would establish a line flow that would practically assure readers of seeing the material in the order we wish them to see it.

None of these illustrations would be particularly hard to cut. If clipped, oiled, and put between coat glass, they can be projected and traced in proper size. Be sure to do this *in reverse* if the tracing is to be cut in linoleum.

Or, they can be obtained in the form of zinc etchings from any local engraver. Often, if properly approached, engravers will give a discount to ministers. It is sometimes possible to get electrotypes or stereotype mats from the artist who drew them.

Conducting Lay Workers' Classes

By F. O. SANDERS, *President,
Indiana Conference*

SOUND theory is essential, and we spend much time instructing our people in the principles of soul winning; nevertheless we usually desire the practical application. We must know the *how* of it. One of the questions frequently asked is, "How can a successful lay workers' class be conducted?" I shall attempt to give in detail the work of our class in South Bend, Indiana, in the hope that it may aid and encourage others.

I do not feel that the success of this class is to be attributed to any one man. It has developed through the ministry of three different pastors, and has flourished even when there was no pastor located in the city. Its success is due rather to the fact that it was an attempt to fulfill God's plan as outlined in the Spirit of prophecy.

1. PERMANENCE DESIRED.—First, a successful class should be formed on a permanent basis. Spasmodic efforts are, of course, better than none at all. But we need to realize that while lay workers have talents that may be developed for efficient workmanship, nevertheless laymen are not supermen. We feel it necessary to train the regular ministry through four years of college, and follow this period with an internship. Then, later, we urge our ministers to enlarge their education by advanced work in our Theological Seminary. But many times we have assumed that a week-end convention with a spasmodic class for a few weeks thereafter, should accomplish for some that which for others has required years of training. We have become discouraged when these short, intensive efforts have not produced phenomenal results.

One of the *first* essentials, therefore, for a successful class, is to establish it upon a permanent basis. Our lay workers' training class in South Bend is therefore a permanent fixture. With but few exceptions, it meets every Sabbath afternoon at four-thirty. During the winter months this service merges into a vesper service, and forms a fitting close to the Sabbath.

2. IT PAYS TO ADVERTISE.—Second, that it pays to advertise. As a pastor, I have found it very helpful to frequently mention the laymen's work at the morning church services. It may be a new cottage meeting, or the need of funds for special equipment, or the estimated number of families being reached at that particular moment by the laymen. Once a quarter we plan a special layman's day. During the morning church service the laymen have a symposium. Usually, three men speak on some spiritual or timely topic. The prayer is offered by a layman, and in general it is a layman's day. An offering is taken on this morning for equipment for the lay workers. Needless to say,

such a service advertises the accomplishments of this group as nothing else could.

One way to sponsor interest in lay work is to mention to the audience on the days of baptism that certain candidates are the result of lay work. This affords an opportunity to urge others to faithful service, and it also increases the financial returns for equipment. During the first nine months of 1940, the laymen in South Bend were privileged to see seventeen persons baptized as the result of their work. In addition, many more are attending services from week to week.

3. OPPORTUNITY FOR PRACTICE.—The third essential for success in a class is to provide opportunity for men unfamiliar with preaching methods to practice. This may be accomplished in two ways. First, time is allowed in the class period for practice preaching. Certain men are appointed from week to week to present certain topics in five-or-ten-minute talks. We have found short periods to be better than long, because this provides a series of changes that holds the interest of the large number who attend. After each speaker presents his topic, we allow the listeners to "throw the brickbats and roses." This frank and helpful criticism is given in such a way as not to create discouragement.

But this is not the only means of practice. The second way is to provide suitable field activity. This is done by arrangements with five other churches in the district at which these men may speak once or twice a month on Sabbaths. As the lay worker develops to the point that we feel that he is efficient, he is urged to take a circuit some week. This helps the men and also assists materially in sponsoring the general work in a district of nine churches.

4. EDUCATIONAL PROGRAM.—Fourth, an educational program helps to make a class successful. The pastor who founded the class spent much time in instructing in the art of preaching. He enlarged upon points he had learned from years in the work. More recently the class has completed two courses from the Home Study Institute. Both of these courses have been conducted as a class. Much supplementary material has been brought into the period to make it adaptable to particular needs. Various individuals were assigned topics for discussion, which not only helped in the class study, but also gave practical experience. At present, a portion of the time is used in a study of the Bible School of Evangelism material. A lesson at a time is discussed, the purpose of presenting that particular topic is made clear, and the main points are emphasized. Every new feature to be introduced into the class is announced at the Sabbath morning service, and this tends to attract others to join the class.

—Please turn to page 43

The Ministry, April, 1942



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.

INFANTILE PARALYSIS AND FOMENTATIONS

By G. K. ABBOTT, M. D., *Medical Director,
St. Helena Sanitarium, California*

THOSE who were trained and able to give hydrotherapy treatments during the great pandemic of influenza of 1918 and 1919, saw many lifesaving results from these simple methods. In 1941 hydrotherapy was again to astonish this country by saving the life of a few patients taken suddenly with infantile paralysis in its worst form, the type which attacks the nerve cells of the respiratory centers in the spinal cord.

Four persons sent into a large hospital in Minneapolis to be put into the "iron lung" (the Drinker respirator) were treated instead with "hot fomentations" by Sister Kenny, and all survived. Four others, put into this apparatus, died. Some in whom the disease attacked the nerve centers of other muscles recovered entirely under hydrotherapy treatment, with no permanent paralyses. Here is an outstanding accomplishment, for this disease has failed to yield to the united research of hundreds of men of science who have sought and are seeking a knowledge of the disease and the virus that causes it.

In 1924 I saw a little child who had been attacked by this disease, which affected the heart and respiratory centers. The doctor was first called at midnight, and by two o'clock the following day the child was dead. Thousands of crippled adults and children the world over attest to the terrible ravages of this great plague. Yet in equally severe cases the simplest kind of fomentations seem to have prevented such dire results. What does moist heat do to accomplish such astonishing results?

Arthur Locke discovered by experimentation that animals with a vigorous heat mechanism, so that they could recover from severe chilling in twenty minutes, could destroy in thirty to sixty minutes highly virulent pneumococci injected directly into the blood stream, and 92 per cent of such animals revealed no symptoms whatever of fever or infection. Here again is something far more efficient in lifesaving results than all the sulfonamide drugs that have been produced in the last five years. What is it? How does it work? How can such inter-

nal body forces be utilized? How did the hot foot baths, fomentations, and cold-mitten frictions save the lives of those attacked by influenza in such a severe form? How do "hot fomentations" save the victims of this mysterious disease, infantile paralysis, from permanent crippling? These are questions we would like to have answered, if anyone knows how such simple treatment can so efficiently save life. The basis of a vigorous physiological heat mechanism is of course oxidation. Just how it acts in destroying bacteria is a matter for investigation.

A search of experimental work reveals some interesting clues to the answers to these questions. Claus Jungeblut mixed small amounts of vitamin C with death-dealing doses of the poliomyelitis virus, and injected them into the brains of monkeys. The monkeys lived, while others, injected with the same lethal doses of the poliovirus which were not mixed with vitamin C, all died. In endeavoring to determine the mechanism by which this vitamin destroys the virus, Jungeblut found evidence that oxidation might be the secret of its action. This conclusion seems to accord with the principles of the lifesaving effects of a vigorous body heat mechanism, discovered by Arthur Locke. There are many other bacterial toxins and viruses which are inactivated or destroyed by vitamin C. Among these are vaccinia virus, herpes virus, rabies virus, tobacco mosaic virus, and even bacteriophage, also the toxins of diphtheria, tetanus, dysentery, staphylococcus, and the anaerobic toxins. Jungeblut's conclusions from a large amount of experimental work are:

"There are reasons to believe that the inactivation occurring in virus-vitamin C systems is brought about by oxidation through some peroxide. This assumption finds support in our observations that poliomyelitis virus, like tobacco mosaic virus, diphtheria toxin, and tetanus toxin, is highly vulnerable to the action of hydrogen peroxide. This exquisite susceptibility to oxidizing agents stands in marked contrast to the remarkable resistance of the same viruses and toxins to protoplasmic poisons, such as phenol (carbolic acid), for instance."

Physicians and nurses trained in hydro-

therapy will at once remember that applications of either heat or cold increase the body processes of oxidation by stimulation. They are also familiar with the reduction of internal congestions and edema by derivative heat, whether this be in the lungs or the spinal cord. Edema of the soft spinal-cord tissue inside the resistant, nonexpansile dura mater is one of the most notable conditions in acute poliomyelitis. Boyd's work on pathology states: "When the meninges [covering of the spinal cord] are opened, the cord bulges out. It is firmer than normal. When cut across, this bulging is very noticeable. It is due to marked edema."

By the derivative heat of fomentations, this edema is lessened, and the relief of pressure allows a freer circulation of blood and lymph, carrying oxygen to the nerve cells, while the stimulation of the heat increases oxidative processes. This bringing of oxygen to the motor nerve cells of the spinal cord, saving them from asphyxiation, is important, for only ten to fifteen minutes of total deprivation produces nerve-cell death. But even more important is the destruction of the virus caused by the oxygen which reaches its lodging place about and within these same nerve cells; and the stimulated oxidation kills the virus, as does vitamin C, by the same oxidation mechanism.

Effective Results of Fomentations

This research work regarding the heat mechanism of the body, the effects of heat on oxidation, relief of congestion, edema, and the oxidation effects of vitamin C, give a fuller explanation of the means by which the Kenny "foments" produce such remarkable results. This treatment, including the nonuse of splints, and its program of rehabilitation, has now received the endorsement of the National Foundation for Infantile Paralysis. An editorial in the *Journal of the American Medical Association* for December 6, 1941, also endorses the Kenny methods of re-education and the nonuse of splinting. Sanitarium-trained nurses who have read of the Kenny technique will recognize that the larger, thicker wrapped fomentations they have been taught to use retain heat much longer than the smaller, unwrapped "foments," and produce more surface derivation.

Like many such hydrotherapy methods, the technique is not difficult to learn. I personally trained and used scores of mothers, daughters, and even a few fathers, to give similar treatments during the pandemic of influenza in 1918-19. Here again is another tribute to the science of hydrotherapy and its vastly superior results over many another agency which has been used to treat diseases of an infectious nature. Dr. W. J. Mayo years ago said: "When the relationship of bacteria to infectious disease was first brought to the

attention of the scientific world, for a long time the specific germ was the chief object of study. Experience soon taught us, however, that in combating infectious disease, it is even more important that we familiarize ourselves with those conditions of the body by which nature combats disease."—*Collected Papers of the Mayo Clinic, 1910, p. 118*. And another who has given us greatly enlightened counsel states further: "Fever cases have been lost, when, had physicians . . . put their wits to work, and wisely and persistently used the Lord's own remedies, plenty of air and water, the patients would have recovered."—*Medical Ministry,* p. 228. (See also p. 229.)

In the early days of the Seventh-day Adventist denomination, hydrotherapy and diet were considered almost an essential part of their religion and faith. Here is a mysterious disease in which both of these are basic factors in treatment and prevention. Man's failure through the years to stay the ravages of this disease have served to make more prominent and decisive the success of very simple means—fomentations, fruit, and vegetables. Yet back of it all is a physical and chemical basis which reveals a little of the depth of God's own means of protection and treatment, which is far superior to any that man has or can devise.

The scientific basis of both hydrotherapy and diet is fundamental, co-ordinated, and far reaching. They protect against many different infections, viruses, and toxins and give methods of treatment of wide application. Even more notable is their superiority to man-made germicidal chemical poisons, such as the sulfonamide drugs, in that they do not damage the delicate mechanisms of human physiology. The red cells and hemoglobin are not deranged in function, nor destroyed, as they may be and often are, by the coal-tar and sulfa drugs. The multiple protective mechanisms of the white blood cells and other body cells are not damaged by fomentations and vitamin C, as they may be by such drugs. Rather, they serve to supply the body cells with the much-needed element, life-giving oxygen.

In this feature lies a marvelous co-ordination of the Creator's handiwork. Men's researches have indeed discovered some very wonderful things, and the scientists are deserving of much honor. But it is God alone who devised these mechanisms, and then revealed to man in these last days just where he might by searching find something of the greatest stores of wisdom and knowledge. Might we not, by heeding the God-given instruction given to us and studying nature's mechanism of protection, discover many more wonderful means such as was almost by chance discovered by Sister Kenny with her "hot foments"?

Hospital as a Social Institution—2

By PHILLIPINA M. NAUDE, R. N., *Surgical Supervisor, Boulder-Colorado Sanitarium*

NURSING is no longer a vocation, but a profession. Since the time of Florence Nightingale, it has formed a definite part of hospital organization. Formerly nurses were trained under an apprenticeship system. They were exploited by hospitals, but this did not seem to occur to them, because of their high ideal of consecration to service. In this early period of the history of nursing, emphasis was placed upon the practical aspect of the work.

With the development of the school of nursing, theory began to be recognized as of equal importance with practice. Attention began to be focused on better education for nurses, which meant better care for patients. To protect the nurse from further exploitation, and assure her that she was receiving the proper education in her school of nursing to fit her for the profession, nurses (through their various organizations) formed a Committee on the Grading of Nursing Schools.¹ The work of the committee covered eight years. Its final report is given in "Nursing Schools Today and Tomorrow." As a result of this work, schools were placed on a sound basis, for no hospital today is allowed to operate a nursing school which is not listed on the registry of the American Medical Association. In addition, the committee considered the better education of nurses as important. It advised specialized training for nurses, and endeavored to supply sufficient nursing service.

The work of this committee has been an outstanding achievement in the field of nursing and in hospital service. A different kind of woman now enters the profession—one who does not consider nursing as a good vocation alone, or look upon it from the viewpoint of the idealism of its service; but one who also views it in its broader perspective, thinking of its educative and social service. The nurse is an educator and a social worker whether she is conscious of it or not. Dr. Haven Emerson goes so far as to say:

"I have often felt that there is among the nursing group the largest potential power for the correction of social ills that exists within the country, because nobody else knows what is the horror, the fear, that hangs over people from unemployment, as the nurse does. Nobody sees what it means to be politically hounded the way the nurse does of the home which is subject to political catastrophe. The nurse knows well what it means for a family breadwinner to suffer a reduction of wages. The nurse is the eyes and conscience of the community in seeing and judging those matters which adversely affect the health and life, the survival of babies and children and parents in the home."²

In the hospital the nurse contacts all departments. An interrelationship exists between

her and the medical staff, the adjunct departments, and the administration. Often she is the only confidante of the patient. She must keep a correct record of her observations, of symptoms, or of any physical or mental changes of the patient. She must co-operate with the administration in reporting the seriously ill. No hospital today is considered efficient which does not have a well-qualified, well-disciplined nursing staff. Good nursing service is one of its greatest assets.

HOSPITAL FUNCTIONS.—Institutions originate because of fundamental human needs. They survive because they satisfy these needs. They are based upon a nuclei of interests, tradition, and custom. They are among the more stable forms of control.³

The hospital in its social structure compares favorably with the nature of other human institutions. It, too, has been built up around a nuclei of sentiment, tradition, custom, and interests. By the nature of its complex organization, its particular type of function, its personnel, the hospital has become one of the most firmly established social institutions.

Its chief interest is the patient. Its primary function is the care of the sick and injured for whom it must provide the type of care and service which will result in the most effective cure or improvement of the patient. All other functions are subordinate to it; but have become a part of the responsibility of the hospital, because they contribute indirectly to the care of the patient.

Nursing as a social institution is as old as the human race, but nursing as a profession is a nineteenth-century innovation. Through their national and State organizations, nurses have raised the status of nursing from a state of exploitation to a profession. Today, the nurse receives part of her formal education in other institutions of learning, and part of her theoretical and practical training in the hospital.

THE PATIENT.—The patient, who is the most important person in the hospital, is no passive observer of all that it attempted for his restoration to health and participation in normal society.

Illness is a reality through which new values may be developed and attitudes changed. The patient finds his normal course of life rudely interrupted. He has been accustomed to employment; now he must submit to enforced idleness. In his active life, he has had no time for contemplation; now he has more time than he desires. He has been accustomed to making his own decisions; now they are made for him. He is advised regarding practically every detail of his bodily affairs, which formerly he considered as his own private business.

In his illness, his understanding may be enhanced by contact with others, or his preju-

dices may be deepened, his fears strengthened. He may be overcome by discouragement, or he may defeat it. He may learn new values by making modifications and finding satisfactions and new strength through direction and growth within himself. He must learn to accept his limitations and improve his capacities. He must get adjusted to his diagnosis and treatment and his hospitalization. Through his contact with the hospital personnel, he is taught daily adaptation and adjustment to his condition and to his environment.

Every member of the hospital personnel contributes directly or indirectly to the education of the patient. While he is in the hospital, he can be taught certain health concepts and the prevention of a possible recurrence of his present illness. For example, if his illness has been due to a dietary problem, he may be instructed in certain facts of nutrition. If he has a special diet, he may be guided in his adaptation of his diet to a normal routine of life. He may be taught the benefits of creative recreation, and the principles of healthful living.

To help the patient more effectively, in his education and rehabilitation, medicosocial service has been introduced into hospitals and is becoming an accepted part of clinical medicine. Medicosocial service is not a twentieth-century innovation, but dates from the monastic almoner of the Middle Ages. The present hospital social service, as a new profession, is but thirty years old. Dr. Richard Cabot is credited with being the first to integrate medical-social service into the plan for satisfactory medical care. It is now a recognized fact that effective medical care must contribute to the total personality. Between disease and poverty there exists an intimate relationship, as also between a satisfactory income and adequate medical care, and between social maladjustment and social integration. What hospital social service is has been adequately defined by Lewis: "Hospital social service is an attempt to interpret and adjust the terms of one to the other, the patient's medical liabilities to his social assets." Its objective is to "save human life for some purpose, safeguard human relationships precious to the person."

The purpose of medical-social service is defined by MacEachern:

"The purpose of medical-social work in the hospital is to obtain and apply such understanding of the patient as will enable the institution, the physicians, and other agencies to comprehend and treat his illness more effectively."

Disease has always been recognized as a potent social factor. It disrupts family life, frustrates cherished ambitions, demands physical and mental adjustments, focuses the mind on body functions which have, heretofore, not

entered into one's consciousness. There are emotional instability and character manifestations which in health were more or less under control. The patient's religious resources are often severely drained, his confidences enhanced or severely shaken. Pain, fear, worry, the feeling of insecurity, inadequacy, and helplessness not infrequently form the mental environment in which the patient lives.

The services of the medical-social worker are varied, but the major activities are:

1. "Inquiry into the social situation of the hospital patients, and the reporting of the findings to the responsible physician.
2. "Determining, in collaboration with the physician, the factors in the social situation pertinent to the patient's health, and stating these as medical-social problems or diagnosis.
3. "Setting up, in collaboration with the physician, a possible goal or best estate for the patient to aim for, given the medical problems and the social situation of the patient, and distinguishing the role the social worker is to play in the plan for helping the patient achieve his goal.
4. "Executing the social worker's part in the plan for helping the patient achieve his best estate."

The medical-social worker, by finding out the patient's general health problems, his economic, domestic, and industrial status, establishes an understanding of him, and in turn helps him to understand the things he needs to know for his personal welfare, sees that he is properly cared for, and, if possible, restored to health. If he needs help during his period of convalescence or chronic care, she assists him, by making contacts with other social agencies. She helps him to become adjusted to his environment, especially where there is a home environment or emotional disturbances that affect his health.

AN understanding of the patient as he usually lives, thinks, feels, and acts, as well as knowledge of his usual place of abode or physical environment, is essential in order to give medical care that will embrace the whole health problem of the individual. This information the medical-social worker is able to furnish.

Medical-social service has not yet become an established department of the hospital in the same sense as the clinical laboratory or other departments. Emerson believes that it should become an integral part of hospital organization, however. Such a department is to be provided for in the hospital budget, in order that a study may be made of the patient's social and economic conditions, as well as his physical and psychic states. Thus the treatment may be more accurate and effective. The editors of *Modern Hospital*, in a beautiful tribute to medical-social service, state:

"The social service is the conscience of the hospital. Without it, rules and regulations would be far more rigid and the policies of the hospital far more inflexible. . . .

"Social service, in its most typical form, warms

the heart of the scientist and prevents him from becoming reconciled to suffering. If the patient does not get the full benefit of its ministrations, the fault, as a rule, lies elsewhere. When the physician or surgeon has done his best and has not succeeded, it is the social worker who is left holding the bag."⁷

(To be continued in May)

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Oriental Village Health Work

By JOSEPHINE HOLMES, *Former Missionary to China*

NO one will question the fact that the medical work is the right hand of the gospel. Generally speaking, we think of the medical work as being carried on in well-equipped sanitariums, hospitals, and clinics by those who have spent years training for that particular line of work. But there is another phase of medical work that can be carried on effectively among Oriental village women.

The vast majority of village people have not the vaguest idea of sanitation as it is known in large cities and Western countries. Filth and disease are inseparable companions, and are ever present in the interior villages of the Orient. The missionary woman who has proved her sisterhood finds almost endless opportunities to relieve physical suffering, thereby strengthening the bonds of sympathy and understanding, and opening the way to apply healing balm to the soul.

One very common cause of suffering occurs when a small break in the skin becomes infected. Frequently ugly sores will develop and will not heal for months. A good disinfectant, a healing ointment, and some bandaging are all that are needed to effect a cure. Sore eyes are another very common cause of suffering. A few drops of argyrol may not effect a permanent cure, but do relieve a great deal of pain.

Teaching the mother habits of cleanliness for herself and her family is another wide

field of service for the woman who is willing to meet the challenge. Any immediate results may not be in evidence, but the one who has sufficient faith and perseverance to meet the obstacles will be rewarded. This work takes a great deal of sympathy and tact. Nevertheless it is a fact that the gospel does clean people up. Therefore, those who carry the message should not hesitate to include the counsel, "Be clean, and change your garments." Those who learn the better way of living will never cease to be grateful for the help they have received.

Often the woman missionary who is in a village far removed from a medical center will be asked to go to a home to welcome a tiny new member. With thoughtful sympathy and self-sacrifice she can be a real blessing. The arrival of a little son is always heralded with joy, but sometimes this is not so when the child is a little girl. Then the love of the great Father of us all for every member of His family may be dwelt upon. Many cruel customs are gladly cast aside when the true value of a human soul is recognized. It is such a comfort to know that "God hath spoken once; twice have I heard this; that power belongeth unto God"—power to change human hearts.

Countless numbers of other infants who would be gladly welcomed into the home lose their lives because of superstitious beliefs handed down from generation to generation. Any irregularity that in itself might not be physically serious excites fear, often with tragic results. If these fears can be overcome, the life will be saved. Infection also takes a terrible toll of lives both of mothers and of children. In some localities the number of newborn babes who die of infection is so much larger than the number who live that the mother will not go to the expense or trouble of making clothes for her little one until the baby is a month old. What a challenge to the medical missionary who knows the cause of infection, and is willing to patiently teach her less fortunate sisters!

Keeping the food and dishes free from disease germs seems to be obviously necessary and quite simple to us, but not so to the uneducated woman of the Orient. It takes months of patient training for her to come to a realization of the dangers of germs which she cannot see. The missionary who is willing to explain again and again the actual results of eating contaminated food, and how food may be prepared and kept clean, will be of real service.

All these methods of caring for physical needs are more a means to an end rather than an end in themselves. The one great objective should never be lost sight of—making known the One "who forgiveth all thine iniquities; who healeth all thy diseases."

Are the Meat Producers Right?*

By A. N. DONALDSON, M. D., *Clinical Professor of Medicine, C.M.E.*

III. Meat Eating Decreases Efficiency

PROFESSOR IRVING FISHER, famous Yale economist, is responsible for experiments carried out at the Battle Creek Sanitarium years ago, which produced facts incontroverted to this day. He pitted meat-eating Yale athletes against sanitarium employees—rank and file and vegetarians—with the following interesting and astounding figures. In the physical test of holding the arms out from the body on the horizontal, only two meat eaters could stand the strain more than fifteen minutes, and no Yale man's endurance exceeded thirty minutes. However, the meat abstainers produced this record: fifteen held out 30 minutes; nine, 1 hour; four, 2 hours; and one, 3 hours.

This, with other strenuous tests, provided data that proved that flesh users possessed but from one fourth to one half the efficiency of abstainers. Flesh eaters were good starters, but their endurance qualities were decidedly lacking.

IV. Condemned by Comparative Anatomy

Here we observe that the carnivorous animal has a very short colon. The human being has several feet of it. A putrefactive type of diet should be moved rapidly, as in the dog, which may have three evacuations a day. For this type of diet to linger in a long colon would mean the incubation of overwhelming quantities of putrefactive germs, which might conceivably get the best of our so-called friendly germs, and cause trouble. The fact is, that is what happened to Stefansson when he was on his all-meat diet. The long human colon was built for a vegetarian type of diet, and is not suited for the raw-meat programs so widespread today.

V. Unnecessary for a Balanced Diet

That meat is essential to a balanced diet is the big point in the arguments of the American Meat Institute. An advertisement in a recent number of a journal, paid for by this organization, states:

"Your physician, who has at his disposal modern scientific facts, knows that meat is a valuable source of complete proteins, and of important vitamins, B₁, B₂, and pellagra-preventive factors. He also knows that meat is easily digested, that it furnishes the essential minerals, iron, copper, and phosphorus."

Now, any physician will agree that meat does furnish a complete and easily digested protein, but if he is well informed, he will brand the rest of this claim as false. Scientific evidence from the nutritional laboratories of Johns

Hopkins reveals that the high phosphorous content of flesh food is bad, because excessive phosphorus injures the kidneys. The amount of vitamin B is negligible. For example, in comparable amounts of Lima beans and beef, the beans contain more than five times the thiamin chloride (B₁) and B complex as the beef. And in the matter of minerals, the good old bean will give you 116 milligrams of iron per kilogram, against a poor 30 milligrams in the beef. There are 8 milligrams of copper in beans, and 1 milligram in meat. So, contrary to the implication that meat contains everything essential to a balanced diet, it is pointed out that a diet of muscle meat is wholly inadequate for maintaining a nutritional balance, particularly in regard to minerals and vitamins.

Against the argument that at least some meat is absolutely advisable, if not necessary, we have statements from the best nutritional experts and physiologists in the country. Let us check a few.

R. H. CHITTENDEN (Yale).—"With vegetables of all kinds, eggs, milk, bread, and butter, you have at your command all the necessary resources of a nutritious diet."

GRAHAM LUSK (Cornell).—"I believe that a lacto-vegetarian diet could be established in any hospital without detriment to the health of the patient."

E. V. MCCOLLUM (Johns Hopkins).—"I have not the slightest hesitation in saying that a vegetarian diet, supplemented with fairly liberal quantities of milk, is the most satisfactory diet that man can take. All the evidence from both animal experimentations and human experience supports, in a manner which can never be broken down, the viewpoint that *meat is not necessary in the human diet.*"

IRVING FISHER (Yale).—"In seeking the best form of diet, meat as a source of protein may be excluded, and the requisite protein secured from milk, nuts, cereals, and vegetables, especially the legumes. If in the average diet a pint of milk is substituted for whatever meat proteins have heretofore been taken, there will be no danger of protein lack."

E. P. CATHCART (Glasgow Univ.).—"A diet of brown bread, milk, butter, cheese, fresh fruit, and salad could provide all the essentials. Meat is not an essential."

And from the January, 1941, issue of "Food Industries" comes this very illuminating comment: "To the lowly soybean, the German high command attributes a great deal of the success of the army ration. The basic components of canned meat and sausage, which featured the World War No. 1 ration, have been replaced by a product known as 'Edelsoja.' This is a soybean flour, with a high protein content of 40 to 50 per cent, and fats and carbohydrates. This flour is added to soups, bread, pastry, and macaroni. The soldier is thus supposed to get his balanced needs of protein, fat, and mineral salts, without the use of meat, eggs, or milk. The high command confidently feels that with supplies of soybean rations, the army can march anywhere without great concern about its subsistence." As you would surmise, the soybean contains all the amino-acid elements essential to growth and body maintenance.

*In two parts—Part II.

Well, what is there to add? We have merely high-pointed the facts which add up to one basic conclusion: 'Flesh foods are not only unnecessary to adequate and perfect nutrition, but they may be justifiably condemned as a factor in the production of chronic degenerative diseases of the heart, kidneys, and blood vessels, a direct cause of acute gastrointestinal disorders, and a carrier of parasitic disease.



Health Message in Evangelism

By ROBERT S. FRIES, *Evangelist,*
Pleasantville, New Jersey

HEALTH REFORM has a very definite part in God's message of salvation from sin. We are told that it is the "right arm of the message." How, then, can it be presented in a series of evangelistic meetings? Can it be done where there is no Adventist physician? I believe that every evangelist should be able to give a series of health talks that will prepare the way for the acceptance of the testing truths of this message.

As a rule we give a health talk every Tuesday night from the beginning of our series, and in announcing our program for the week we stress the importance of these lectures. We promise the people that if they will attend the eight lectures of the series, and put in practice what they learn, they will have better health and will thank God for what they have learned. Many people are afflicted with poor health, and are interested to learn how they may have better health.

Our first health lecture is advertised thus: "How to Postpone Your Funeral. If You Value Your Health, COME." We teach the importance of a proper diet in relation to longevity, quoting from world authorities. The text, 3 John 2, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth," is always read as the foundation text in every health talk. If God is interested in our having good health, then He must have some instruction for us in His Word.

We read that God made man out of the "dust of the ground." A chart of a man in outline, with the names of the sixteen elements which every man possesses in his body, is of value. We stress the fact that modern science proves that man is actually made from the "dust of the ground." We quote from authorities to prove that these sixteen elements must be supplied by food that contains them, and not from a bottle of medicine. Then the original diet of man, as given in the first chapter of Genesis, is shown to be the ideal diet, because it contains these sixteen elements. Such a talk impresses people that the Bible is

scientific, and establishes their faith in the infallible Word.

Our next talk takes up "Foodless Food, or Stuffed Yet Starving," and we explain that the average diet is insufficient in the sixteen essential elements, that our Government is awake to this truth, and is demanding that bakers "enrich" the flour with what has been taken from it in the process of milling, etc. We show how necessary it is that all these elements be found in what we eat, and that if they are not there, sickness results. In this talk we take up the different elements and tell in what foods they are found, their importance to proper nutrition, and what conditions we may expect to find if they are lacking.

Our third talk is accompanied by a practical demonstration on how to treat simple colds without the use of drugs. This is given by a nurse in uniform, with a child as a patient. She explains why the treatment is given and what results may be expected. If a physician can be secured, it will greatly assist in the question service that follows. Our health books are easily sold at the close of such a meeting.

The fourth lecture is on "Should Women Smoke Cigarettes?" with a demonstration of "Miss Annabelle Nicotine," a dummy head, smoking cigarettes. Books on the harm of using tobacco are readily sold after such a lecture.

The fifth lecture takes up "God's Menu for a Longer Life." Three "menus" are put on a blackboard, item by item, as the talk progresses. The danger of eating swine's flesh is shown by quoting from the U. S. Government report on "Trichinosis." After such a lecture, practically all who have heard the facts stop eating pork. Many will say as they leave, "No more hog's meat for me."

The sixth subject, "The Great American Fraud," takes up the danger of using "drugs" indiscriminately, such as the many advertised headache and pain killers. We also stress the harmfulness of using liquor, coffee, tea, and cola drinks.

As our seventh lecture, we take up the importance of "Foods Containing Life," and vitamins are shown to be necessary for good health.

We make an announcement far in advance of our eighth health demonstration. A "real health dinner" is promised, from "soup to dessert." Of course we say that "samples only" will be served, but a crowd will always be present at this session. We have had as many as six hundred. It takes some planning and preparation to give such a dinner, but it is a great help in breaking down prejudice. People seem to be more friendly after a "dinner." Small portions are served in paper plates and cups. While being served, those present are

told what vitamins and minerals are contained in the various foods; that the beans are cooked without pork; that the cakes are made without baking powder; that the mayonnaise contains no mustard or vinegar; and how they may make their own "Vegex." At this time names are secured for mimeographed recipes. Cookbooks are sold, and a large offering usually follows.

During our twenty-five years of experience in putting on a program of weekly health talks, we have found the following results: (1) People are more readily impressed with the Sabbath truth after hearing the talks. (2) Our health message—with a vegetarian diet and no tobacco, liquor, tea, or coffee—has been accepted long before the Sabbath truth. (3) Prejudice is broken down, and names of interested people are secured. After each subject is presented, we ask for the names of those who would be interested in receiving a mimeographed copy of a health talk. People readily give their names in order to get this valuable information.

When we first began to give health talks, we thought they could be given only by a doctor, but when we were located where no doctor was available, we decided to try giving these lectures ourselves. We were a bit apprehensive, but after a trial we found that we could present the message of hygienic living, and while we would not dare to say it was done as well as a doctor might do it, we found that the people heard it gladly. We have followed this program ever since. Any evangelist can, with study and help from our health literature, follow the same program. Those doing it will find it a real blessing in winning people to the third angel's message.

CURRENT SCIENTIFIC COMMENT

DR. VERNON FISK of the University of Toronto told the American Association of Orthodontists at their recent convention that "diet is important if

strong teeth resist the decay that leads to growth irregularities." He recommended milk and the protective foods for building good teeth. Calcium is of prime importance in tooth development, and milk is the safety factor with respect to calcium, says Dr. Percy R. Howe in the *Journal of the American Dental Association*. Deficiency of vitamin A during the formation of human teeth is believed to outrank all other vitamin deficiencies in importance. The vitamin A reserves of children and adults are maintained by the regular inclusion in the diet of liberal amounts of dairy products, eggs, and leafy green and yellow

vegetables. Milk and its products and vegetables and fruits are the basis of the school child's diet, says Doctor Howe, and eggs, meat, or fish, and whole-grain products make valuable contributions.—*Journal of the American Dietetic Association*, November, 1941, pp. 934, 936.

THE contrast between the life tables relative to the implied effect upon longevity of moderate smoking on the one hand and the moderate use of alcoholic beverages on the other hand, is very striking. The moderate smokers in this material are definitely shorter lived than the total abstainers from tobacco; the moderate drinkers are not significantly worse or better off in respect of longevity than the total abstainers from alcohol. Heavy indulgence in either tobacco or alcohol is associated with a very poor life table, but the life table for heavy smokers is definitely worse than that for heavy drinkers.—*"Tobacco Shortens Life," in the Davis' Nursing Survey*, October, 1941, p. 313. (Abstracted from *In Fact*, Vol. II, No. 5, Jan. 13, 1941.)

NUMEROUS data on the iron content of diets taken by Americans and Europeans show that the total iron intake is frequently inadequate. It appears to be established that approximately 50 per cent of the iron of cereal grains and certain other common foods is in the so-called "hematin" form (a term that probably does not represent an entity), which is not available for assimilation by man or animals. It further appears that iron in the ferric state cannot be absorbed from the alimentary tract. When ferric compounds are introduced by way of the alimentary tract, only such of the iron as becomes reduced within the intestines is available for absorption. . . .

There is interesting clinical literature which indicates that iron utilization is impaired when the supply of ascorbic acid in the diet is inadequate. It is reported that anemic persons on a low iron diet show marked response both in red-cell count and in hemoglobin formation, upon the administration of ascorbic acid; also that the administration of iron tonics, in certain cases, leads to no blood improvement until fresh fruits or raw vegetables are included in the diet. Preventable or curative anemia is so widespread and so common that these newer observations on the methods of dealing with the iron problem are of great practical significance.—*Elvehjem, Long, and McCollum, "Nutrition," University of Pennsylvania Press, Philadelphia*. (Abstracted from *Journal of the American Dietetic Association*, November, 1941, p. 910.)

HALF the spiritual difficulties that men and women suffer arise from a morbid state of health.—*Beecher*.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

¶ We have been following the world's trend in music.
Let us change our course, and differentiate between—

CHURCH MUSIC AND EVANGELISTIC MUSIC

By IRVING A. STEINEL, *Music Teacher,
Glendale, California*

OVER a considerable period of years, it has been my privilege to be associated with some of America's greatest leaders in both church and evangelistic music. While still quite young, I had close personal contact with Ira D. Sankey, one of the world's outstanding gospel singers. I heard him sing frequently, and had a number of visits with him. His was not a great voice, when judged by generally accepted musical standards, and yet there was something thrilling and soul stirring about his singing.

Later on I was associated with the Chapman-Alexander evangelistic party as accompanist. These two men gathered about them one of the greatest arrays of strong evangelists that have ever worked together in evangelistic campaigns. It was my good fortune to work with this group for one year. Charles Alexander was not a great soloist. In fact, his voice was rather mediocre. But he was a good song leader. And, more important than that, he had a close, vital connection with God, which enabled him to win many souls to Christ through the ministry of song. With the company at that time, was Robert Harkness, the consecrated song writer who has composed several thousand gospel songs.

In other years I have been associated with Homer Rodeheaver and other evangelists of world fame, and also with a number of evangelists of our own denomination. In addition to this experience, I have had training and education under some of the best-known choral conductors and leaders in the development of church music, studying many of the great classics and much of the modern church music, and have observed the work of numerous choral conductors in many churches. For many years I have been conducting choirs in our own churches and in those of other denominations.

I have given this résumé of experience and background, not for any purpose of boasting, but to show that what I shall say does not spring from a one-sided, biased experience and outlook. This experience has brought me to some very definite convictions in regard to church music. For a number of years I have

had a great burden to say or write something on this subject. But a fear of being misunderstood has kept me from doing so. Now that we hear sounds of a going in the tops of the mulberry trees, indicating a call for a reformation in musical standards, I feel more free to express my sentiments and convictions.

Unwholesome Trends in Popular Churches

As I have sung in and conducted choirs, and visited other choirs in some of the largest popular churches in Southern California, I have been distressed by the emphasis placed on the revived music of the Roman Catholic Church, the Orthodox Greek Church of Russia, and French Catholic music. Frequently this music is sung in foreign languages. I fail to see how music of this kind can minister to tired, unhappy, often heartbroken, people who come to church for help. I have talked with a number of prominent choir leaders, and they have agreed with me that this is *exhibition* music, and does not minister to the spiritual needs of the people. Can it be that this is in part responsible for the decline of spirituality in these churches?

A neighbor of mine, who was born and brought up in Russia, told me that she once visited some of the large cities of Russia, and attended services in a number of the large Catholic cathedrals. She was greatly impressed by the spectacular music. Since coming to this country, she has become an Adventist. In recent years when the choirs from some of our colleges have come to give concerts, she has attended, and every time certain types of music have been sung, she has said to her husband, "That is the music I heard in the cathedrals of Russia." Then she added, "I don't think it belongs in Adventist churches."

That is the point I have been coming to. There has been a marked trend in public schools, colleges, and universities toward a *cappella* choirs and music. Our own schools have followed this trend, until this concept has become so greatly magnified that many of the students in our colleges consider it the height of musical achievement to belong to the a *cappella* choir. As a result, students in our

colleges come out with an erroneous impression of what is really appropriate in our own local church and evangelistic work. Some, who have gone into evangelistic work, have even tried to introduce this type of music into evangelistic meetings. But are souls converted by this type of music?

The Place of Gospel Songs

Last year I attended the sessions of the Music Educators National Conference, held in Los Angeles. The leading music educators from the schools of all parts of this country were in attendance. Excellent talks were given, and demonstration of various school music activities were made by various groups. Only one resolution was brought to the assembly from the committee on resolutions, and that was that it was the sense of the committee that there had been too strong a trend toward the use of a *cappella* music in the schools, so that the young people were not becoming acquainted with much of the beautiful accompanied music available. I felt like uttering a hearty "amen" when this resolution was read.

The Lord has said that He would make His people the head, and not the tail. But for years we have been following the lead of the world's schools in the matter of music, and now even the public schools are pointing in the other direction.

In 1936, during the General Conference held in San Francisco, I was invited to sit with a considerable group of music teachers connected with our schools. Most of the remarks made were in criticism of the musical standards of our churches, and a wholesale condemnation of the type of songs used. One went so far as to say that there were not a hundred hymns in our church hymnal of that time that were fit to be sung in church. They spoke of having worshipful music, and music that was dignified and of high musical standard. Finally I mustered enough courage to say that I agreed with them that music must be worshipful, but that if people were to worship in music, it must be music that the people could understand. It was said of Jesus that the "common people heard Him gladly."

He must have spoken in the language of the common people. Our churches are made up largely of "common people." And somehow I feel that it is not the mission of the church to educate the people to appreciate the type of music being used in many of our churches and colleges, but rather to minister to their spiritual needs. Let us have dignified, stately hymns of worship, adoration, and praise. But let us also have the beautiful gospel songs, and songs of the message, which are designed to comfort, cheer, stir to action, and build up spirituality.

That is where many highly trained musicians

fail. That is, they fail to realize that in condemning gospel songs per se they would eliminate many beautiful songs that have been the means of bringing thousands of souls to Christ. There is a place for gospel songs as well as for church hymns. It is not necessary or desirable to use cheap, sensational, poorly written songs. There are hundreds of beautiful, well-written songs of appeal, admonition, encouragement, and invitation that can be used.

But it makes a great difference *how* these songs are sung. I referred to the singing of Sankey, Alexander, and others. A music critic could have found much fault with their singing, but nevertheless they reached hearts and brought about conversions. One of the wisest singing teachers I ever had used to say that a well-placed tone was one that was placed in the hearts of the hearers, but that it never reached the hearts of others unless it came from the heart. Then he would proceed to show that a well-produced tone must come from the region of the diaphragm, where are located the great centers of life and energy. There, too, is located the seat of our emotions. In my years of teaching singing I have stressed this point. Not only does this eliminate strain on the throat, but it produces a warm, rich tone, full of real feeling, and this is the tone that reaches hearts.

The church and the evangelistic tabernacle are not the places for the display of vocal technique. But sometimes we hear evangelistic singers and song leaders attempt this, by showing how long they can hold a tone, or how loud the tone can be made. Tricks and attempts at humor are at times resorted to in this most sacred work. O that we might all gain a stronger vision of the possibilities of music! It is truly as sacred as the ministry of the spoken word.

The training of evangelistic pianists and organists is also of great importance. A poor accompanist can ruin the best-sung solo, and greatly hamper a song leader in directing congregational singing. An accompaniment can be enriched and beautified without resorting to jazz, swing, or undue embellishment. The latter detracts from the singing, whereas a firm, enriched accompaniment lends support to the singer. I believe special training in this kind of piano work should be given in our schools. Good accompanists are rare, but very important. Here, too, consecration and humility are important factors of success.

It has been said of John and Charles Wesley that they made more converts with their hymns than with their preaching. Before the Reformation, congregational singing had been suppressed. Luther and others revived it, and as a result of this, a Jesuit priest said, "Luther is damning more souls with his music than with his preaching. The whole people is

Hand in Hand With Jesus

-G-

Harold A. Miller

Joyously

Hand in hand with Je-sus As I walk a-long the way, Hand in hand with Je-sus As He leads me ev-'ry day.

Keep my feet from falling, An-swer to Thy call-ing; Then I'll be vic-to-rious Walking hand in hand with Thee.

Keep Me

-H-

Harold A. Miller

Prayerfully

Keep me close to Thy heart; Let me nev-er de-part, Saviour divine. Always be mine. Thy grace impart.

Till Jesus Comes

-P-

Harold A. Miller

Moderato

I want to be read-y when Je - sus comes, I want to be read-y when Je - sus

comes. Earth's pleasures grow dim While I'm waiting for Him; Lord, keep me till Je - sus comes.

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singing, itself into Luther's doctrine." Why shouldn't people sing themselves into the advent doctrine?

In conclusion, I should like to offer some practical, constructive suggestions. First, let there be a reformation in the teaching of music in our schools. Young people should not be given the idea that all gospel songs are cheap and unworthy. They should be taught to discern between good and bad. Frequently they come out of our schools with a very critical attitude. We need more tolerance of the likes and desires and ideas of others. Students should be taught to play hymns properly. Many graduates of college music courses cannot play a hymn well.

There is also room for improvement in the teaching of singing. Choral training should be broadened to include a greater variety of good music, and should not be confined so much to a *cappella* music as it has been in the past. It would be well to have a course in hymnology. Effective evangelistic song leading should be taught, especially to prospective ministers, evangelists, and gospel song leaders. Then, too, there are many young men who will not become professional musicians, but who will be called upon to lead singing and direct choirs in their own churches and young people's societies. These should have proper training and direction.

In the churches much can be accomplished to build up a higher regard and appreciation of good music. In our own church, here in Glendale, we have started vesper services, beginning an hour before sunset on Sabbath afternoon, and one of the main purposes of these meetings is to learn the new songs contained in the new Church Hymnal. The program also contains good organ music, occasional solos by good singers, brief talks appropriate for occasions of this kind, interesting stories about the origin of some of the well-known hymns, and stories of what they have accomplished in the lives of human beings. We anticipate good results from these efforts.

I appeal to our musicians for more tolerance and earnest efforts for better understanding, not only of one another, but of the needs, tastes, and previous education of our own dear church members, and of the many thousands who are yet to hear the message of the soon-coming Saviour. Replace the critical attitude with an earnest desire to help. Then the music department of the church will no longer be called the "war department," and the true spirit of devotion and co-operation will be in evidence in our churches.

✱ ✱ ✱

EAGERLY AWAITED.—"Thank you for your wonderful paper which we so eagerly await from month to month."—*G. A. Coon, Evangelist, Syracuse, New York.*

THE BOOK SHELF

Books, Reviews, and Discussions

Love's Way,* by Arthur W. Spalding, Review and Herald, Takoma Park, D. C., 1941. 128 pages. Price, \$1.

This is a book much needed by parents. It gives wise and sane counsel regarding teaching little ones the facts of love and life and true happiness. Out of the storehouse of his experience, Professor Spalding has brought a wealth of most helpful suggestions and counsel to parents. If you are concerned that the children in your care or those whom you influence shall learn life's vital lessons from pure rather than from corrupt sources, then do not fail to obtain this book. C. B. HAYNES.

[Secretary, National Service Commission.]

God on the Bowery,* by Charles J. St. John, Revell, New York City, 1940. 155 pages. Price, \$1.50.

While the title of this book might suggest that the message of the author is limited to a field of work for the down-and-outers, or relief cases, it is bristling full of ideas and methods of personal evangelism. The vocabulary is just slightly adapted to the class of people for whom St. John, Superintendent of the Bowery Mission in New York City, labors. The value of the book lies in its emphatic challenge for a present-hour program of adaptability in soul-winning methods.

The author makes a strong appeal to step down from the tendency of professional stilt to the realities of the evangelist's problems, especially in our larger cities. Here are practical suggestions on dealing with relief needs. The need for temperance rallies by the evangelist and the church still invites our effort. In dealing with conversions, the writer appeals to us to face honest facts, emphasizing that the gospel net still drags in the bad as well as the good, and that the evangelist at times must face a hopeless task.

"God on the Bowery" encourages the worker to face the future of evangelism with courage and broad vision. There are ever-increasing difficulties to meet, which require an indomitable faith in God and in humanity. The soul worker must concentrate on youth because of their possibilities to team up with the task demanding youthful ardor and energy. The author capitalizes on the unique services of the layman. His appeal for the broken homes of our land must grip the minister to give his message a new and more powerful setting.

LOUISE C. KLEUSER.

*Elective, 1942 Ministerial Reading Course.

This new work, published by the Cambridge Press of England and E. P. Dutton of New York, is an attempt of a group of scholars to translate the New Testament with a vocabulary of only 1,000 simple, basic words in English. It abandons the solemn for the common style of speech. The avowed purpose is to provide a popular edition of easy reading for children and foreign learners of English. This purpose has been fairly well met, though not without fault, because of so restricted a vocabulary. Of necessity, under its limitations, it lacks the rich, flowing style of the Authorized Version and the accuracy of the Revised.

Many unfortunate changes not required by the vocabulary impair its acceptance for the Bible student, in addition to some lack of fidelity to the original. For example, the substitution of "have knowledge of" for the expressive "know" in John 17:3 and many other places; "has faith in" instead of "believeth" in John 3:16; "giving them baptism" instead of "baptizing" in the great commission; "with the sound of a horn" instead of "with the trump of God" in 1 Thessalonians 4:16; "before the hour of the cock's cry" instead of "before the cock crow;" "happy are the sad" instead of "blessed are they that mourn;" "TO THE GOD OF WHOM THERE IS NO KNOWLEDGE," instead of "TO THE UNKNOWN GOD;" "Unhappy are you, Chorazin," instead of "Woe unto thee, Chorazin." Thus the attempt to simplify is much overdone.

Nevertheless, there are parts of the translation that are better done both in the diction and in fidelity to the original. Hebrews 9 and 10 is a notable instance, where the language is simple and the sanctuary terms are usually translated correctly, though for the student it has little if any merit over the Revised Version.

The rather difficult language in 2 Thessalonians 2:1-11 is simplified and quite true to the original, especially verses 8 and 9; but 2 Peter 1:19 does not convey the true sense on prophecy. Colossians 2:14-17 is very loosely done, while Romans 8 is fairly readable.

In short, the book may serve its purpose as easy and popular reading for the young and for learners of the language and those without educational advantages, but it is of little value to the student, the reader with literary taste, and those who love to contemplate the deep things of God. The book is in readable good type, has good paragraphing, and is well divided by subheads. W. E. HOWELL.

* Prepared by S. H. Hooke and others. E. P. Dutton, New York City, 1941, \$2.

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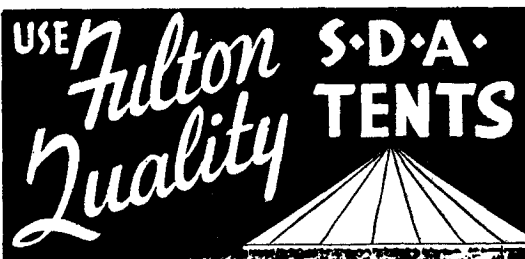
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NEW ORDER?—Expectation of a new order of some kind is now a commonplace with most people. Whether it is to be Hitler's, the Pope's, England's, or America's seems to be the only question to be determined. It is taken for granted that all things can be made new by the application of some set of political principles invented by men. Formulas, eloquently enunciated and neatly numbered, have been drawn up, as if the earth could be renewed by political or papal proclamation.—*The Converted Catholic*, November, 1941.

REMARKABLE CHANGE.—It cannot be denied that during recent years a remarkable change has come over Christian preaching and teaching in respect to this emphasis [concerning Christ's redemptive blood], and where liberal theology has not won decisive victory it has succeeded, to a large degree, in producing a singular timidity and restraint. This revolutionary change has come about in a way so subtle and unrealized as to constitute a theological phenomenon. Looking back a single generation, we find the doctrine of Christ's substitutionary atonement strongly emphasized in preaching and teaching as the central article of the Christian creed. In pulpit, Bible school and Y. M. C. A. classes, in tracts and evangelical literature, this was the leading theme. In widespread, soul-winning effort, individual and organized, the atoning work of Christ was universally the line of approach. Those of us who received our early religious instruction and had



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our earliest contact with organized Christian effort in those days came under the strong impress of this great truth. The entire interpretation of the Bible was from the standpoint of Christ's death on behalf of sinners, and the basis of Christian effort was His sacrifice upon the cross. It was in similar terms that the great evangelistic and missionary enterprises at home and abroad conveyed their message.—*The Presbyterian*, January 8.

JEHOVAH'S WITNESSES.—Death has closed the career of Judge Joseph F. Rutherford, head of Jehovah's Witnesses. The former Missouri jurist died on the estate which he had prepared, near San Diego, California, to welcome the return to earth of King David. Several days passed before his followers allowed the public to know of the death. No pope ever enjoyed more autocratic power than Judge Rutherford wielded over his followers.

Several times in recent years, persons who have been expelled from the Witnesses have furnished this paper with accounts of the high-handed manner in which they had been treated by the sect's leader, but we have never believed that good would be served by printing any of them. Under the iron rule of Judge Rutherford, however, the millennial body founded by "Pastor" Charles Taze Russell grew into a sect with branches in thirty-six countries and claimed to have more than two million members. Jehovah's Witnesses—the name with which Judge Rutherford rechristened his followers—have had a flair for getting into trouble with their aggressive evangelistic methods. . . .

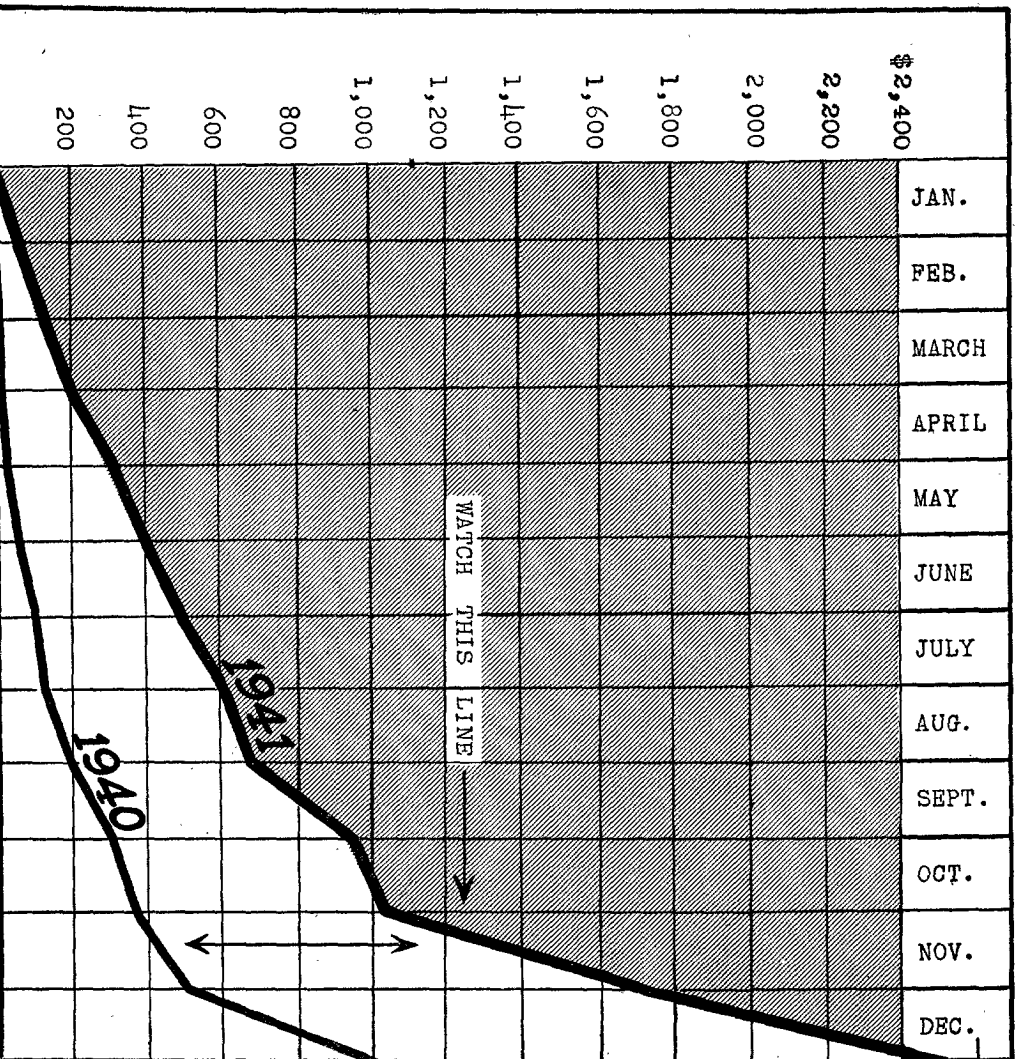
It is frequently said that the most striking feature of recent American Protestant history has been the growth of the "churches of the dispossessed." If that is true, then it is also probably true that the growth of the Witnesses has been the most remarkable among all these churches. The long-established denominations may find cause for self-examination in the fact that such a literalistic, eschatological, catastrophic creed should make such an appeal in these days. It also argues something about the nature of American life when millions flock to sects which place their main emphasis on future compensations for present distress.—*Christian Century*, January 28.

CATHOLIC PROBLEM.—Nationally read secular magazines, such as *Liberty*, *Saturday Evening Post*, *Mercury*, *Time*, *Nation*, *New Republic*, etc., feature the Catholic Church question as one of the most vital to be tackled and understood if the American way of life is to be properly safeguarded.—*The Converted Catholic*, November, 1941.

BABYLON'S PROCLIVITIES.—Here's today's trend—from a Bronx, New York, newspaper: "The Christian Endeavor Society of Fordham Manor Reformed Church will sponsor a fashion show tonight in the Howard Hall of the church, 2705 Reservoir Ave. Entertainment will be presented. Dancing will follow. The Men's Club of the church will present a show 'Darktown Radio Varieties,' on Friday night, October 7."—*Prophecy*, December, 1941.

RELIGIOUS CULTS.—The field of religion is wide open to every amateur, no matter how silly and erroneous his views may be. Given a little aptitude for leadership and a fair understanding of the motives that move men, the religious quack can soon get a following and build up a cult based upon the rawest kind of dogmatism and intolerance. We have not only some two hundred different denominations in the United States, but probably another two hundred religious movements or organizations based upon some Biblical literalism or distorted interpretation of Christian truth.—*Zions Herald*, February 11.

CATHOLIC ATTITUDE.—Pronouncements by the Holy See concerning the situation of the Catholic Church in Germany and the discussion of Christian



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doctrines in Italy become more and more frequent. The English broadcast over Vatican Radio on January 27 warned Catholics against the Nazi manual for youth by W. G. Schmidt. . . . The *Observatore Romano*, Vatican City organ, wrote, according to the New York Times of January 22: "Certain newspapers have published reassuring news as regards the status of the Catholic Church in Germany. We regret to be compelled to declare that unfortunately we can neither share nor confirm these appreciations."—*America* (R. C.), February 7.

NOT SURPRISED.—One thing is certain, the castles of the premillennialists have not come down as have those of the postmillennial brethren and others who have seen their dreams completely shattered. We are heartsick, but not taken by surprise. Our hearts are filled with peace and hope even in such an hour, for we remember how Jesus said: "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—*Prophecy*, January.

LIQUOR INDUSTRY RESTRICTED.—Will the exigencies of war affect the liquor industry as was the case in the first World War? Already there are signs that opposition is developing from various quarters. For example, molasses is needed in the manufacture of alcohol, which in turn is an essential ingredient in the making of many explosives. But molasses is also a component part of rum manufacture. Hence no more molasses for thirst alleviation after January 15. . . . Another bill that is receiving considerable support would make price advertising of liquor illegal. Should this bill pass, it would be a serious restraint to the industry's activities. War-time prohibition is even being talked of.—*Christian Century*, February 4.

AUTHORITATIVE VOICE.—Is there a possibility that the one man [the Pope] in the whole world whose voice rings with authority, who has children equally dear to his paternal heart in every land under the sun, in whose breast beats the love of the Master he visibly represents, whose only norms of action are justice and charity—is there a possibility, I say, that this man will have a part in making the peace and in establishing the new order for which the suffering masses of men groan? God grant that it may be so!

Yes, Rome has spoken, has spoken to Christendom in perhaps the darkest hour of its history. On the response of men of good will depends not only the peace that will follow victory, . . . but the whole future of our civilization.—*America* (R. C.), January 10.

PASTORAL BICYCLES.—The rubber and automobile shortage is not going to catch all our city pastors unprepared. Several have purchased bicycles and others have indicated their intention of doing so. Many of the pastors feel that it is ridiculous for ministers to make their parish rounds without a shiny car. Not so Wallace Robbins of Unity Church, St. Paul. "I've always wanted a bicycle," says he, "and that is my chief reason for getting one."—*Christian Century*, February 11.

"FEDERAL COUNCIL" DEFINED.—*Question:* Can you give me some information about the Federal Council of Churches?

Answer: Organized in Philadelphia in 1908; merely advisory, not authoritative. It is strongly unionistic, and stresses the social gospel. It lacks emphasis upon agreement in doctrine as a basis for union. It may be summed up as the practical application of Christian principles to social well-being. It is said to be largely controlled by Modernists. Because of this, a new council has been formed called the American Council of Christian Churches, with the Rev. Carl McIntire, of Collingswood, New Jersey, as president.—*Moody Monthly*, February.

Poetry for Publication

(Continued from page 14)

shown us wherein we are uncivilized and uncultured, but they have given us no dream of a desirable life and society. . . . 'Where there is no vision the people perish!' That remark is not my own, but it seems sound nevertheless; the present history of the world proves it. Where are the poets who will give the people a vision that will arouse irresistible hungers? 'As the hart panteth after the water brooks, so panteth my soul for Thee, O God.' . . . What might life be—for the individual, for the commonwealth? We ask, and are not answered. Somewhere, let us hope, there broods and dreams the poet who can furnish an answer, who can make his vision of life's possible loveliness the vision of us all, and who can paint that vision in such colors that our souls will pant for it."

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Conducting Lay Workers' Classes

(Continued from page 26)

5. AVOID MONOTONY.—Fifth, wholesome changes foster success in any endeavor, and this is also true in a lay workers' class. Our general program is to begin with a song, followed by prayer, then practice preaching and discussion of certain topics; yet this is never allowed to become monotonous. Changes are introduced. The song may be any good missionary hymn, or "Win Them One by One," which was chosen as our theme song. The prayer, usually offered by a layman, may be preceded by a Scripture, a short inspirational

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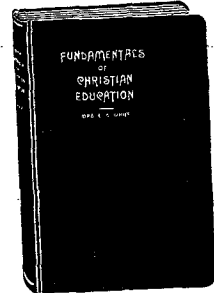
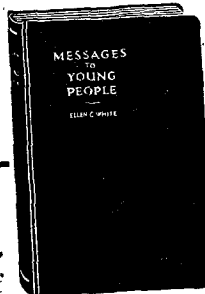
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✱ ✱ ✱

Helderberg College, South Africa

(Continued from page 18)

that one of the greatest factors in effecting this has been the presence in the school of a number of students who have done personal work for their classmates on their own initiative. We thank God for such consecrated young men and young women. We are happy to see them go forth into the fields as workers, as some of them will do in a few weeks' time.

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R. A. ANDERSON.

✱ ✱ ✱

Education for the World Today

(Continued from page 4)

them to compel us to do our job better, and force us to more nearly approach the high standards which God has outlined in His instruction for the conduct of our educational work, then I am in favor of them to that extent.

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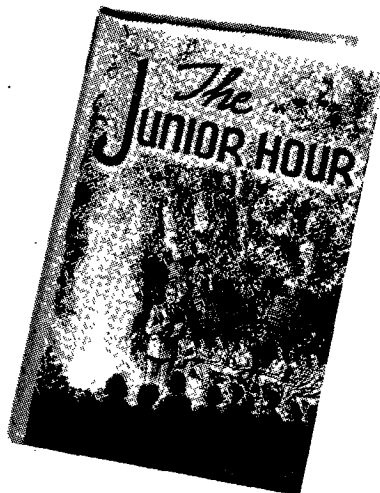
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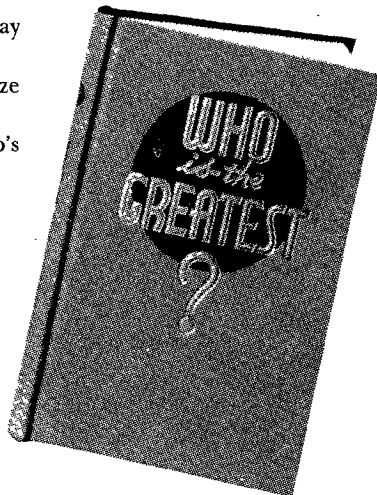
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The Ministry, April, 1942

Page 45

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TOUCHSTONE!—Ours is the full, everlasting gospel, with particular emphasis upon the stipulations of God's great last-day reform message. He who so conducts his services and preaches his sermons that they are indistinguishable from those of the Protestant churches around us or acceptable to their ministers and members about us, has failed in ministry in the advent movement. Similarly, he whose writings would be accepted in these popular churches about us has failed as a writer, an author, or an editor. We have a distinct mission and commission that should gleam through all our literature. Unfaithfulness here is most serious. And likewise he whose music is equally acceptable to, and indistinguishable from that of the Baptist, Methodist, and Congregational churches, has failed as a Seventh-day Adventist musician. Our only excuse for separate existence as a people is to give a message of salvation, reform, and separation. Our evangelistic sermons and literature, and our evangelistic songs, should be surcharged with the spirit, the phrasing, and the emphasis of our distinctive message. Here is a touchstone whereby we can tell wherein we are drifting, compromising, or obscuring our message to the world.

WASTEFULNESS!—The wasteful, extravagant practices of the world, accentuated during the last decade of peace and prosperity before the war, made a greater impress on the church than perhaps we are aware. Carelessness of expenditure of the Lord's money in the conduct of the Lord's work, and needless wastage of time and materials, grew to a point beyond our consciousness. Now all of us, in the church as well as in the world, are brought up sharply to realize the need of a radical readjustment as concerns those little carelessnesses and wastages into which we have drifted. The good old virtues of economy and carefulness need to be stressed and practiced by us all—including duplication of effort, use of lights, stationery, and in a hundred other ways.

SEEK!—We are to seek out the honest in heart, give them God's last message, and lead them to accept it. We are to pluck men and women as brands from the burning, even though the vast majority may not heed and be saved. We have no time to expend needlessly upon those matters that have little or nought to do with the saving of the soul.

COMPETENCY!—We may well take a lesson page from the book of the nations in these crisis hours in international affairs. They have found it imperative to weed out incompetents who, in the calm peacetime, could muddle along without serious results. The exacting stress and strain of war conditions calls for conspicuous ability, strength, courage, initiative, and daring. And the nations have acted accordingly. The church, too, has entered upon her great last conflict in times that test the mettle of men and call for conspicuous, consecrated ability all along the line. We must put ourselves to the stretch. We must rise to the demands of the emergency, or we should give way to others who can and will.

FAIRNESS!—Evangelists can rightfully expect the most complete and efficient co-operation from their associates only as they bring them frequently before the audience by name, specific public presentation, and periodic reference. It is only fair to participating Bible workers, for example, for them to be kept constantly before the audience by appearance on the platform, by being provided with a badge that reads "Bible Teacher," or by some special dress or uniform (perhaps with a cape) that identifies them as they mingle with the people, and greet or bid them good-by at the door. And only as due credit is given these faithful associates for their full part in the results of the campaign can their hardest effort be reasonably expected. Let us share the spotlight of public prominence with our associates whose efforts make the joint results of the effort possible.

EVALUATION!—It's a good thing, periodically, to find out how one's associates or superiors feel about one's work, how comparatively valueless it actually is, and how easily it could be dispensed with and scarcely be missed, and the cause be no worse off. None of us are indispensable. *Let us never forget that!* There is always someone who could do our work better and more acceptably. That we should constantly remember, in order to keep humble. For just when a worker comes to think that he is invaluable in a certain place, he has come under the spell of an illusion. Let us sink ourselves out of sight, exalt the work of God, and above all, exalt our wonderful Saviour. Then will our labors have real value. God resisteth the proud.

L. E. F.