

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

January, 1943

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NOTES AND NOTICES

Information and Sundry Items

For years the church has been driving forward in high gear, matching the high tempo of activity in the world about. Pressure, ever-in-

ACTIVITY SUPPLANTS

WAITING ON GOD

creasing pressure, describes it well. An intensive schedule must be carried through. Meditation has therefore become an art lost to many, and waiting on God is a forgotten principle. Productive thinking, springing from quiet contemplation of God's ideals and expectations, is becoming increasingly rare. We mistakenly assume that hurry and bustle are the indicators of successful life and achievement. We think we must bristle with action to be performing properly. But Paul admonished Timothy, "Give attendance to reading. . . . Neglect not the gift that is in thee. . . . Meditate upon these things; give thyself wholly to them." Strange words, coming out of the distant past, curiously out of step with our present pace. To do this we must periodically go apart from the stress of service for effective thought, communion, and spiritual preparation. Even Christ found it necessary, at times, to withdraw from the pressing crowd. Be it never forgotten that the Christian church had its birth in communion, not in intensive, complicated activity, despite the great task before it. We can often save time by taking time. It was while the disciples were engaged in waiting upon God in concentrated thought and united prayer that the gift of the Spirit was bestowed. It was after Wesley and his associates gave days to meditation and nights to prayer that all England was shaken, and the spiritual power of the church renewed. The success attending the mighty work of Moody was in large measure due to that group of men whom he associated with himself in "waiting upon God" for the manifestation of His power. And it will be through the same provision that the loud cry of the final work of God will be accomplished. God's spiritual laws have not changed. This we must never forget.

❑ EXTRAORDINARY circumstances beyond our control have delayed the publication of certain 1943 Ministerial Reading Course books. This is understandable in the light of publishing house wartime pressure. As a consequence, the transmission of three of the books to the field was several weeks behind schedule. However, they are now off the presses and are on their way to the field—with but one exception, that of the revised "American State Papers," which will have to be mailed separately a little later. The initial packet therefore contains "Typical

Evangelistic Sermons," Vol. II, "Principles of Church Organization and Administration," and "The Shadow of the Broad Brim." The Spirit of prophecy book, "Education," is already in print, of course, and it is presumed that our workers own their own volumes. The price of this book is not included in the set. An excellent enrollment response is coming into the Association office. If you have not signed up, will you not do so at once?

❑ To those occasional workers not following the yearly Ministerial Reading Course, the Ministerial Association cordially and very earnestly invites you to turn over a new leaf—in fact, the *four* new leaves of the four highly pertinent and profitable new volumes of the new reading set described on page 24. Join the considerably more than a thousand who annually follow this denominational workers' united study program.

❑ If the criticisms of some of our scholarly men were followed, practically nothing would be presented unless they themselves gave it, or unless it was cast in their mold. And incidentally, there is much divergence of opinion among specialists. Therefore the general practitioner in the ministry is inclined not to worry too much about some of these finer points, but to drive away at his task and do his best.

❑ LISTENING in on a traffic-court broadcast yields certain valuable lessons. Again and again, men and women who try to evade the driver's license requirement are fined \$15—five times the original required fee. We cannot beat the law, and it is much more costly in the end to try it. As one notes the continual procession of cases before the bar of the court, and the inevitability of the law with its penalties for infraction, these texts come to mind: "Be sure your sin will find you out" and "We shall all stand before the judgment seat of God." But before that great assize all human bias, false charges, perversions, and errors will be eliminated. Truth, justice, and the beneficent provisions of mercy all meet before the bar of God.

❑ REMEMBER, young men in the ministry: You cannot give what you do not have. People will come out to hear you the first time on the basis of your advertised promises. But you must make good those promises to bring them back, and to keep them coming. Therefore, study; read; pray and pray. Master your theme. Map out your method of approach. Organize your work. Be prompt. Teach the Word. Make it live. Feed the souls of men, and give assurance in this dark time. Cause men to realize you are God's messenger. Claim the Holy Spirit's helping power. Then will men recognize you as the mouthpiece of God, and sinners will be converted to Him.

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

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THE MINISTER AND HISTORICAL MATERIALS

By G. T. ANDERSON, *Professor of History,
Atlantic Union College, Massachusetts*

HISTORY has long since won its place in the curriculum as an indispensable study in a liberal education. It has won its place, also, in the ministerial course, and in other specialized courses of study. As a field for study, its utilitarian, as well as its cultural value, is beyond serious challenge. All who would fully utilize the present and all who hope to make their future profitable, dare not neglect giving attention to the past. Although history, because of its complexity, may never repeat itself exactly, the great lessons which it contains for men and nations are recorded for all posterity to read, and having read, to become at least a little wiser.

The study of history yields to the learner not only factual data, but also what is commonly called a historical or objective attitude. This is of incalculable worth to the student of contemporary history. The study of human affairs cannot, strictly speaking, be considered a science, in the same sense as can the physical sciences; yet within limits the approach can and should be similar. In either case the objectives are basically the same; namely, the tracing of truth to its ultimate source.

The gospel minister has frequent occasion to use historical materials in his public work. He develops unbelievers' confidence in Bible prophecies by a review of those prophecies which have been fulfilled, for fulfilled prophecy is the substance of history. How important it then becomes that the evangelist or the minister very carefully sift fact from fiction as he delves into the record of the past. This procedure requires time and effort. It is not the quickest or the easiest way, but it is the sound way, and the only way suited to the high calling of the gospel worker.

This careful method of sermon preparation holds promise of dividends in the form of substantial believers who will prove a real asset to the cause of present truth. The worker for

God will be "rightly dividing the word of truth" when the corroboration of prophecy comes from a careful reading and a sound interpretation of the record of history. The zeal of the minister for truth must be projected beyond his Bible research and into his study of secular history.

The selection and evaluation of historical materials is a matter of prime importance. From the standpoint of historical research, obviously, the ideal is that, as far as possible, source materials be studied and used. The farther removed from the original the greater the possibility of error. Some secondary works are entirely dependable and respectable; others must be used with caution; still others are of no value and would reflect on the scholarship of the one citing them as authoritative.

Newspaper citations may be appropriate on occasion, but they should be used with extreme caution. Much will depend upon the general policy of the newspaper in question. The minister's sense of values will lead him to select for regular reading a newspaper that follows a conservative, not a sensational, policy, and one which has established itself as moderately interested, to say the least, in reporting the truth. It hardly need be suggested that the Sunday feature supplement of most newspapers is rarely, if ever, an entirely reliable source for sermon helps.

Stern Test of Historical Accuracy

The great temptation ever remains of casting about indiscriminately for striking statements which will materially assist in establishing a particular point of interpretation. This may be proper, but let such findings be used only after they have met the stern tests of historical accuracy. Our confidence in the correctness of Bible prophecy leads us to believe that dependable history will meet our purposes to the fullest extent.

There are other ways in which the minister

draws upon materials from the field of history. Many illustrative narratives have occurred, or purport to have occurred, sometime in the past. These will not receive endorsement from the careful student as having actually taken place unless there is reasonable certainty that this is the case. The effort to embellish a drab, prosaic incident may be justified, provided the imagination is held within certain reasonable limits. More is lost than is gained, however, if glaring and inexcusable misstatements of historical fact are included. It is fairly obvious, even to the least historical-minded, that there were no Lutherans, as such, before Luther; no proletariat, in the modern sense, before the industrial revolution, and no steam-driven machines in the age of Louis XIV.

Unfortunately for the public speaker, many illustrative anecdotes touching history are either pure fiction or else are seriously diluted with imaginary details. Later chroniclers have often attributed ingenious and stirring epigrams to individuals, epigrams which were never really uttered. The words attributed to them, as having spontaneously come forth on the inspiration of the moment, should have been said, perhaps; but alas, nothing in the record offers confirmation. Great leaders of men have, on soul-stirring occasions, made classic statements which still survive. However, there is no confirmation of many stories which are repeated as though they were as unimpeachable as the gospel itself. The legends which have grown up with the years, legends touching great figures and events, are legion; nevertheless, numbers do not always make for truth any more than they always make for political wisdom in a democratic society.

At the same time, these time-honored illustrations, although apocryphal, need not be entirely discarded. It might be conceded that they have value purely as illustrations, if at the same time their historical soundness is discounted. The objective method of approach leads one to adopt a cautious and not a dogmatic attitude in his public utterances touching upon materials of history. This attitude appears as a spirit of humility, which actually it is, and all will concede it to be an asset in public, as well as in private life.

Frequently the public speaker untrained in historical methods and materials yields to the temptation to oversimplify basic causes for major events and movements in history. This has been termed the fallacy of the exaggerated and isolated cause. The recognition of this fallacy will do no violence to our fundamental assumption of divine direction in human affairs.

No reasonable person will hold the minister accountable for all the latest findings in historical research, but surely he should be informed of major changes in historical interpretation springing from studies of specialists in history. An acquaintanceship with the current publica-

tions, by means of book reviews, and a brief perusal of learned journals in the field, will deliver him from much historical misinformation and misinterpretation.

Likewise, the development of a historical attitude will lead him to realize the folly and positive danger in venturing upon baseless predictions as to the details of future events. The prophetic word provides an outline of that which lies ahead. When man attempts to fill in this outline with elaborate and unwarranted details, he ignores a great lesson which history teaches, and he ventures upon ground where "angels fear to tread."

The minister of the gospel must possess qualities that are many and varied. He must be highly versatile and perform a variety of duties. These range from personal work with a single soul in need, to the presentation of truth to a large audience. He must be "all things to all men." Little time remains, after he has performed only a portion of his duties, for careful study and research. He serves the cause of truth best, however, when his words bear the ring of unimpeachable fact. Earnestness and good intentions cannot take the place of careful study and preparation. "Piety can never take the place of knowledge."

The minister must study not only the word of God, but also the branches of knowledge which bear upon the interpretation and presentation of the word. The challenge to this careful preparation may not always be found in the average audience of hearers, but when truth is involved, this in itself should present sufficient challenge. "The truth shall make you free," said Christ. We might, without violence to the teachings of the Master, give this practical application: The truth shall make you free from common errors of a historical nature.

The standard which God holds before His workers is a lofty one, leading them to aspire to perfection in character, in ministry, and in methods used in that ministry. As children of the light, we can consider no other standard acceptable. The careful use of historical material by the minister, and the cultivation of a historical attitude by him, can contribute materially to his effectiveness as a worker for God.



◀ THERE is a distinct tendency on the part of some, when working under high pressure, to take any happy statement that is accessible without inquiring to see whether the one quoted is really an authority worthy of quotation, or whether the position cited has been later repudiated by that individual or by others. Here our scholars and specialists are in a position to help our ministry at large by pointing out those current citations or arguments that are unsound or undependable, and by furnishing unimpeachable authorities. Here is a constructive service that needs to be rendered.

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

THE ROMAN PONTIFEX MAXIMUS

I. Pontifical History in Brief

By ROBERT LEO ODOM, *Editor, El Centinela, Mountain View, California*

The intrinsic value of this series of six fully documented articles is apparent from the titles of the remaining five articles: (2) The Pontifical Power, (3) The Regulation of Holy Days, (4) The Controller of the Calendar, (5) The Head of National Sun-Worship, and (6) His Prerogatives Transferred. Every worker and theological student should preserve this series for dependable reference. It provides what we have long needed.—EDITOR.

ONE of the official titles of the bishop of Rome is that of *Pontifex Maximus*, for which reason he is often spoken of as the "Roman Pontiff." The apologists for the Roman Catholic Church do not presume to claim that the apostle Peter handed down this designation and office to the head of the papal hierarchy. It is a legacy which has come down to the pope from the pagan priesthood of ancient Rome. Its story furnishes many important legal precedents, both civil and religious, for the work of him who would "think to change times and laws."

In the remote period of the Roman monarchy, which ended in 509 B. C., the religious as well as the civil affairs of the Roman people were regulated by absolute monarchs who were priest-kings. The unanimous opinion of the classical authorities is that Numa Pompilius,¹ who reigned from 715 to 672 B. C., was the one who established the pontifical office for the administration of the religious life of the Roman people. He appointed four special priests² to help him in the regulation of the religious activities of the nation, and these ministers were as much officers of the state as were those persons who shared with the king the overseeing of strictly civil affairs.

Thus Numa and his four special priest-ministers constituted the original Pontifical College of Rome,³ and the king himself was its head or Supreme Pontiff.⁴

For more than a thousand years the pontiffs wielded a powerful influence over the political, social, and religious life of the Romans. It was so great that some of their learned men affirmed that "they have the name of Pontifices from *potens*, powerful, because they attend the service of the gods, who have power to command over all."⁵ The scholarly Varro remarked:

"The *pontifices*, 'high priests,' Quintus Scaevola the Pontifex Maximus said, were named from *posse*, 'to be able,' and *facere*, 'to do,' as though *potentifices*.

For my part I think that the name comes from *pons*, 'bridge,' for by them the Bridge-on-Piles⁶ was made in the first place, and it was likewise repeatedly repaired by them, since in that connection rites are performed on both sides of the Tiber with no small ceremony."⁷

The majority of authorities agree with Varro in deriving the name from *pons* [bridge] and *facere* [to make], and that it literally means "bridge-builder."⁸

During the period of the Roman Republic, from 509 to 27 B. C., when the supreme control of civil affairs was in the hands of more than one man, the head of the Pontifical College continued supreme in religious matters, the Pontifex Maximus being regarded as the spiritual successor of the kings. Although the requisites for, and the mode of election to, the pontifical office varied from time to time,⁹ the dignity was conferred for life.¹⁰ The Supreme Pontiff was often the most powerful political figure in the republican regime, for at times he held high civil and military offices¹¹ in addition to that of chief priest. Too, he often shared in the political intrigues, wars, and crimes¹² of that age, and sometimes his conduct was characterized by indulgence in the worst kind of vice and the most extravagant sort of luxury.¹³

In the days of the collapse of the Roman Republic, Julius Caesar, who was already a member of the Pontifical College, was elected Pontifex Maximus in 63 B. C.¹⁴ During the political dissension that followed Caesar's death, which occurred in 44 B. C., Lepidus was Supreme Pontiff.¹⁵ He died in 12 B. C., and Octavius Augustus, who had been made emperor in 27 B. C., was elected Pontifex Maximus, and the election was confirmed by a plebiscite vote.¹⁶ From that time forward through the period of the Roman Empire, the emperors assumed the office of Supreme Pontiff along with the civil power.¹⁷ Thus the absolute control of both civil and religious affairs was again vested in the person of one man. In cases where the civil power was shared with another, the regime was still despotic. The Historian Dio Cassius said:

"By virtue of being consecrated in all the priest-hoods and of the right to bestow most of these positions upon others, as well as the fact that, even if two or three persons hold the imperial office at the same time, one of them is high priest,¹⁸ they hold in their own hands supreme authority over all matters both sacred and profane."¹⁹

In several instances the emperor-pontiffs were declared to be divine, and the worship of them was placed under the direction of a special priesthood. The peoples of the empire were ordered to worship the imperial Pontifex Maximus as a god, and his images were set up for that purpose throughout the nations. This resulted in great suffering to the Jews and Christians, who were consequently persecuted²⁰ by the pagan civil and religious authorities. The historical and biographical sketches of those emperor-pontiffs, as compiled by such pagan writers as Tacitus, Suetonius, Plutarch, and others, often present them as monsters of cruelty and vice to a degree that sickens the imagination. The fact that the Roman emperor was at the same time the Pontifex Maximus, the supreme legal supervisor of the religious activities of the people, explains to a large extent the attitude of the pagan state toward Christianity in the early centuries.

FOOTNOTES AND BIBLIOGRAPHY

¹ Plutarch, "Lives of the Noble Grecians and Romans" (Numa); Cicero, "The Republic," bk. 2, ch. 14; "On Oratory," bk. 3, ch. 19; Livy, "History of Rome," bk. 1, ch. 20; Dionysius of Halicarnassus, "Roman Antiquities," bk. 2, ch. 73; Florus, "Epitome of Roman History," bk. 1, ch. 2; Tacitus, "Annals," bk. 3, ch. 26.

² In 300 B. C., the Ogulni brothers secured the passage of a law authorizing that four additional pontiffs, to be selected from among the plebeians, should be added to the Pontifical College, which made a total of eight ordinary members. Sulla, Julius Caesar, and Augustus increased the number still more. See Livy, "History of Rome," bk. 10, chs. 6 and 9; "Epitome of Roman History," ch. 89; Dio Cassius, "Roman History," bk. 42, ch. 51; bk. 43, ch. 51; Suetonius, "The Lives of the Twelve Cæsars" (Octavianus Augustus).

³ Cicero affirms that in the days of Numa there were "five pontiffs in charge of the religious rites." ("The Republic," bk. 2, ch. 14.) Since Livy mentions that there were four pontiffs in the Pontifical College until the enactment of the Lex Ogulnia of 300 B. C., it is believed that he referred only to the ordinary members, and that Cicero, in speaking of them as five, included Numa himself. See "The Cambridge Ancient History," Vol. VII, p. 427.

⁴ Not only did Numa exercise the powers and office of Pontifex Maximus in instituting and directing the work of the pontiffs, but "he himself was, it is said, the first of them."—Plutarch, "Lives" (Numa). Livy states that "he [Numa] performed very many priestly duties himself, especially those which now belong to the Flamen Dialis."—"History of Rome," bk. 1, ch. 20.

⁵ Plutarch, "Lives" (Numa), revised Dryden translation, p. 81. (The Modern Library, New York City.)

⁶ The celebrated Roman bridge known as the Pons Sublicius, which, spanning the Tiber, connected the city of Rome with Mount Janiculum.

⁷ Varro, "On the Latin Language," bk. 5, ch. 83 (in the Loeb Classical Library).

⁸ Some authors attribute the building of the Pons Sublicius to Ancus Marcius (grandson of Numa), who reigned from 640 to 616 B. C. See Livy, "History of Rome," bk. 1, ch. 33; and Dionysius of Halicarnassus, "Roman Antiquities," bk. 2, ch. 45. Others, however, declared that it "was finished by Ancus Marcius."—Plutarch, "Lives" (Numa).

⁹ See Livy, "History of Rome," bk. 10, chs. 6 and 9; bk. 25, ch. 5; bk. 40, ch. 42; bk. 43, ch. 12; Plutarch, "Lives" (Cæsar, 7, 42; Anthony, 33); Appian, "The Civil Wars," bk. 2, ch. 10; Dionysius of Halicarnassus, "Roman Antiquities," bk. 2, ch. 73; Dio Cassius, "Roman History," bk. 42, ch. 51; bk. 43, ch. 51; Suetonius, "The Lives of the Twelve Cæsars" (Octavianus Augustus); Plutarch, "Lives" (Julius Cæsar); Dio Cassius, "Roman History," bk. 37, ch. 37.

¹⁰ See Appian, "The Civil Wars," bk. 5, ch. 13; Dio Cassius, "Roman History," bk. 49, ch. 15; bk. 54, ch. 15; Suetonius, "The Lives of the Twelve Cæsars" (Octavianus Augustus); Cæsar Augustus, "Autobiography."

¹¹ See Livy, "Epitome of Roman History," ch. 89; Plutarch, "Lives" (Caius Maximus, 24); Cicero, "On Oratory," bk. 3, ch. 33; "Philippics," bk. 12, ch. 4; Livy, "History of Rome," bk. 28, ch. 38. Julius Cæsar's political career had hardly begun when he was elected Pontifex Maximus in 63 B. C.

¹² See Livy, "History of Rome," bk. 3, ch. 54; bk. 9, ch. 46; bk. 28, ch. 38; bk. 37, ch. 51; bk. 40, ch. 42; Plutarch, "Lives" (Tiberius and Caius Gracchus, 9, 21); Appian, "The Civil Wars," bk. 1, chs. 2 and 10; Aulus Gellius, "Attic Nights," bk. 7, ch. 9. Julius Cæsar is a notorious example in this respect.

¹³ See Macrobius, "Saturnalia," bk. 2, ch. 9; Horace, "Odes," bk. 2, no. 14. The cruelty and vice of the Pontifex Maximus in the period of the empire ran to great excesses.

¹⁴ See Velleius Paterculus, "Compendium of Roman History," bk. 2, ch. 43; Suetonius, "The Lives of the Twelve Cæsars" (Anthony, 33; Julius Cæsar); Plutarch, "Lives" (Julius Cæsar); Dio Cassius, "Roman History," bk. 37, ch. 37.

¹⁵ See Dio Cassius, "Roman History," bk. 44, ch. 53; Appian, "The Civil Wars," bk. 2, ch. 18; Cicero, "Philippics," bk. 12, ch. 4.

¹⁶ See Appian, "The Civil Wars," bk. 5, ch. 13; Dio Cassius, "Roman History," bk. 49, ch. 15; bk. 54, chs. 15 and 27; Suetonius, "The Lives of the Twelve Cæsars" (Octavianus Augustus); Velleius Paterculus, "Compendium of Roman History," bk. 2, ch. 49; Cæsar Augustus, "Autobiography."

¹⁷ See Suetonius, "The Lives of the Twelve Cæsars" (Claudius); Valerius Maximus, "On Memorable Sayings and Deeds," ch. 1 ("On Religion"), par. 12; Aelius Lampridius (in *Scriptores Historiæ Augustæ*), "Severus Alexander," ch. 8; Julius Capitolinus (in *Scrip. Hist. Aug.*), "Maximus and Balbinus," ch. 8. Inscriptions and coins referring to emperors as Supreme Pontiff are too numerous to list here.

¹⁸ Not long after Dio Cassius wrote this, there occurred the interesting case of joint emperors, Maximinus and Balbinus (in 238 A. D.), holding in common the office of Pontifex Maximus. See Julius Capitolinus in ref. No. 17, above.

¹⁹ Dio Cassius, "Roman History," bk. 53, ch. 17. (Putnams, New York, 1916.)

²⁰ A good example in the case of the Jews is seen in Josephus, "Antiquities," bk. 18, ch. 8, sec. 1-9; bk. 10, ch. 1, sec. 1; ch. 5, sec. 2 and 3; ch. 6, sec. 3; Philo, "On the Legation to Caius," and "On Flaccus;" Suetonius, "The Lives of the Twelve Cæsars" (Caius Caligula).

In the "Epistles" (bk. 10, epist. No. 96) of Pliny the Younger, the governor of Bithynia twice states that at the trial of those accused of being Christians, the worship of Trajan's image, with incense and wine, was a test applied to them.



❖ PREACHERS, generally, must exercise care in the training of their voices. . . . It is not necessary to shout or to rant in order to make oneself heard, for it is as hard for a congregation to endure an unrefined, booming voice all the time as it is to put up with faint mumblings.—*Zions Herald*.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

¶ A dozen commonly asked questions answered on—

RADIO TECHNIQUE AND PROCEDURE

By J. L. TUCKER, *Radio Evangelist,*
Portland, Oregon

1. WHAT IS THE BEST TIME TO HAVE THE BROADCAST?

That would all depend on where you are located and the type of program you are going to put on. And, of course, the question that governs this problem is, What time can I secure? We usually have to take what we can get. I have had and still do have an early Sunday morning broadcast, a late evening broadcast on Saturday and Sunday nights, and an early afternoon broadcast. I believe I get more response from the early afternoon broadcast. It may be due to the type of program we have tried to put on. We call it "The Quiet Hour," and we try to make our program conform to that idea.

I have not had much experience broadcasting during the early evening hour, because it comes at a much higher rate in a large city over an extensive station. We did have a broadcast for about six months at an early evening hour, but I do not know that we received any more mail from that broadcast than we did from the other broadcasts. It was a different kind of program—we put it on after the pattern of the Seth Parker plan, except with an Adventist background. A group of eight or ten of us would theoretically meet at a home, and we would study the Bible together and sing. It was popular, but we ran into a bit of criticism from certain ones of our people because we assumed fictitious names. I was "Uncle Jim," and the group usually met at my home. We went over the various points of doctrine with the neighbors. It was a neighborhood gathering once a week. We thought best to discontinue it, although there is great possibility in a well-conducted program of that kind.

2. DO YOU ASK FOR CONTRIBUTIONS OVER THE AIR? IF NOT, HOW DO YOU GET AN OFFERING?

The stations do not wish to have a religious broadcaster stress finances. We have never done so in an outstanding way. However, we do refer to our broadcast as being made possible by the liberalities of our appreciative friends in Radioland. We seldom go farther than that. Occasionally in our prayer we ask God to bless the people who by their gifts are making the broadcast possible. We pray that it will be able

to continue and that liberality will be shown by those who are blessed with this world's goods.

I presume our chief method of discussing finances is through the four-page monthly paper that we publish, called *The Quiet Hour Echoes*. Although at first we mimeographed it and sent it to our entire mailing list, now we print it. In this little paper we have a section in which we tell of our needs, hopes, and aspirations.

3. HOW DO YOU GET PEOPLE TO WRITE IN?

This is important, of course. You must get them to write, or you will never get an offering and you will never know whom you are helping; hence we watch this closely. Most frequently, of course, we offer our correspondents the lecture of the day. By this I do not mean that we offer it every time, because we are on the air eight times a week over the Portland station. But if we have an outstanding subject, we do offer it to them.

Another method we use in getting names is to have a book review once in a while and advertise some of our twenty-five-cent books and some of our bound volumes of sermons. True-and-false Bible quizzes which we run once a week for three or four months, bring in a great many names. People are interested in quizzes of all kinds. Ours are simple Bible questions, answered by T or F (true or false).

Also we have had Bible contests. Some of the contests have drawn large numbers of people, with as many as 1,800 taking part in them. This plan brings us a large number of names, but it takes much work to prepare a questionnaire that really makes people study, and study the things we want them to study. Although it requires a great deal of work to grade all the papers, we believe it is worth while.

In order to get names we have offered certain inducements such as copies of poems, pictures of Christ, and charts for reading the Bible through. Occasionally we offer a book as a special feature on some special occasion. Perhaps our outstanding offer is to put those on our mailing list who care to receive our little paper, which contains the choice poems and other interesting features which we stress on our broadcast.

We have never launched a correspondence Bible course, but we have given a Bible study in each issue of our little publication, *Quiet Hour Echoes*, and it has covered the message back and forth systematically. Of course, we have emphasized this as we have made our announcements over the air.

4. DO YOU USE LOCAL MUSICAL TALENT, OR TRANSCRIPTIONS?

We have usually had a gospel singer with us. Once in a great while, however, we have used some local talent.

5. HOW MANY TIMES A WEEK SHOULD ONE BE ON THE AIR, AND FOR HOW LONG?

That all depends on how much money you have, and how much you can get in. I have been broadcasting every day for four years over a local station. Our idea is to keep sowing the seed and constantly reaping it through our Bible instructors, through the Sunday night meetings, and at the regular church service. We have large numbers of visitors every Sabbath at our services. It seems to me that if one is able to carry the burden of the work and can afford a daily broadcast, it is a fine thing. Of course, it is a real task now in wartime, because we have to write every word we say and submit it twenty-four hours ahead of time.

6. WHAT IS YOUR ORDER OF SUBJECT PRESENTATION?

I usually introduce the doctrines about as I would in an evangelistic meeting. I have taken one series through and called it "The Great Doctrines of the Bible." And again I have gone through and called it "The Faith of Jesus"—what Jesus taught. I have also given a verse-by-verse study of the book of Revelation, and of course that gave opportunity to restate practically every fundamental of Bible teaching. Broadcasting every day, I was six months in covering the book.

Then, of course, in daily broadcasting one has opportunity to give more of the practical and spiritual phases of Christian life. I have gone through most of "Steps to Christ," "The Desire of Ages," "Mount of Blessing," and "Prophets and Kings," and now I am going through "Acts of the Apostles." I have given special chapters of the Psalms as a series. Then for months at a time we run a series on questions that the people send in, and endeavor to answer them. I do not know of anything that we have done that has been more fruitful, or has been received more favorably, than the answering of questions.

7. DO YOU WRITE OUT YOUR PRAYERS AND ANNOUNCEMENTS?

When I began broadcasting, I wrote out the prayers and announcements till I became more accustomed to broadcasting, and then I did not find it necessary. But it is well to stay with the

written copy. Now, of course, according to wartime regulations every word of prayer and every announcement has to be written out.

8. HOW MUCH HELP DO YOU REQUIRE FROM THE CONFERENCE TO OPERATE A RADIO PROGRAM?

For the last four and one-half years we have not needed any help from the conference. By that I mean that we have been able to pay for all our radio time, for printing our paper, and for all our supplies; in fact, for all our expenses. But, of course, we have not taken care of all the salaries, because our singer in the past has been in charge of a church or two, and I have been pastor of a church, and the radio has just been an extra responsibility. We also support the Quiet Hour Reading Room,* a fine feature which is giving a good deal of publicity to Seventh-day Adventists and their work. It has been a means of many contacts, and we are reaping fruitage from it.

9. DO OUR OWN PEOPLE IN THE DISTRICT OR LOCAL CHURCH MAKE PLEDGES FOR THIS WORK?

As we go from place to place in rally meetings, we ask them to co-operate in making the broadcasts possible. It is real work, of course. No one can make radio pay who does not work at it. We have to hold rally meetings and keep on the job constantly getting the people to pledge. We do not ask for big pledges. We ask for only fifty cents to a dollar a month. Some, of course, give more.

10. DO YOU ANSWER QUESTIONS BY LETTER OR OVER THE AIR?

We answer questions in both ways.

11. DO YOU EVER MENTION ANY OF YOUR LISTENERS BY NAME OVER THE AIR?

We used to sometimes, but we do not care for the plan. Now, of course, with wartime measures on, we are forbidden to do that.

12. WHAT FILES DO YOU KEEP OF INTERESTS, CONTRIBUTORS, ETC.?

We keep a complete file of all who write in. First we put them in a file for sending them our publication, *Quiet Hour Echoes*. We make notation in this file of any question or manifest interest, or of any offering sent in.

We use different colored cards. If they have merely written in, we put the name on a white card with a notation of what they have requested. If their correspondence reveals interest in our message, we finally put them on a green card. When their questions reveal an interest in the distinctive points of our faith, we put them on an orange card. It is interesting to look back over the cards we have kept on certain names through the years, and see how much they have contributed, and how much literature we have sent them on various phases of the message.

* See January, 1942, MINISTRY, page 2.

Quiet Hour Prayer League

Perhaps I should mention another factor that has proved helpful. We have organized a Quiet Hour Prayer League. Every now and then we make announcements about this prayer league, asking those who believe in prayer and who will give themselves to prayer to join us in praying for definite things. Once a month we send out to the prayer league members the requests that have come in through the mail for special prayer. It is remarkable to observe the blessing that has come and the striking answers to prayers. We report this to the members through league letters.

We make many contacts with the people of the city through our radio ministry. I recently preached the funeral sermon of a Catholic man who rejected the overtures of his priest, and insisted that "The Quiet Hour" minister preach his funeral. It was rather unusual, but it shows that the constant sowing of the seed is reaching all types of people. Eternity alone will reveal the results of the seed sown in this broadcast method.

Relation of Radio to the Message

By KENNETH J. WOOLLER, *Broadcaster, Advent Radio Church,* Sydney, Australia*

THE radio has been rightly styled the "air arm of the message." It seeks to co-operate in the execution of a God-given commission which requires the message of Revelation 14 to be heard in every corner of this old world. "Then I saw another angel flying in mid-air with eternal good news to announce to the inhabitants of the earth"—thus commences the third angel's message as given in Goodspeed's translation.

To Job of old the question was put, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" We have today reached a time when indeed the lightnings can speak, for it is now known that lightning and electricity are one and the same, and this mighty force has been utilized in speeding the human voice through telegraph, telephone, and radio to millions of listeners daily. God saw fit to reveal some of the secrets of His mighty power to earth's last generation in order that these powerful forces might be harnessed for the quick finishing of His work. He promised this revelation, telling through Daniel that in the time of the end "many shall run to and fro, and knowledge shall be increased."

Since God has been so gracious in granting us ways and means unknown to our forefathers for the fulfillment of our task, we do well to consider the possibilities of a greater use of these facilities. Of all people the advent be-

lievers must be abreast of the times. Through the Spirit of prophecy has come message after message plainly declaring the church's responsibility in this matter. Consider these statements:

"It is the positive duty of God's people to go into the regions beyond."—*Testimonies*, Vol. IX, p. 118. "A great work must be done in a very short time."—*Id.*, p. 125. "*We must take every justifiable means of bringing the light before the people.*"—*Id.*, Vol. VI, p. 36.

Surely the radio is one of those means! Now the messenger of God carries the thought further. These facilities are not only all to be used, but are all to be utilized to the fullest extent possible, because "the end is near, and for this reason, *we are to make the most of every entrusted ability, and every agency that shall offer help to the work.*"—*Id.*, page 440.

The fact that we are not yet making the most of every legitimate agency for spreading the message is borne out in the following striking statements applicable to the days just prior to the close of probation.

"As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false Sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power, with the facilities within their reach, to extend the message of warning. . . . The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—*Id.*, pp. 18, 19.

Truly "the night is far spent, the day is at hand." "Knowing the time, that now it is high time to awake," let us capitalize every means for the finishing of the work. May the people of God indeed covenant with God "to do all in their power, with the facilities within their reach, to extend the message of warning." The radio is one of those modern means which is to be used—used to a far greater extent than we have as yet dreamed, to "*sound from one end of the earth to the other*" the message of Christ's righteousness.

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Be Thou Clean

By C. P. BOLLMAN

To those who minister for Him, God says,
"Be clean, all ye who vessels bear for Me.
He who would safely, surely lead the blind,
The path of safety he himself must see."

"Be clean." There's cleansing in the Master's word
To all who fully will His will to do.
There's freedom from transgression in the One
Whose gracious promises are ever true.

So he who'd truly water other souls
Must drink himself of that life-giving spring—
The smitten Rock from which our fathers drank,
And which alone can true refreshment bring.

Drink, deeply drink, ye messengers of God;
Then say to other souls, "Come ye to Christ,
The fountainhead of life's pure, living stream;
Come, drink of Him alone who truly quenches
thirst."

*The Advent Radio Church in Australia corresponds to the Voice of Prophecy in America.

BIBLE INSTRUCTOR INTERCHANGE

Plans and Methods, Experiences and Problems

The Greater Bible Work—No. IX

IN the field of personal work we find no better example than the Master's. Bible teachers do well to make the study of His life and methods paramount. Young Bible instructors unconsciously adopt many of the ways and expressions of those for whom they work. Youth looks around for heroes to emulate, and the ability to adopt their style and ways is pronounced at this stage of development. At times the traits of the positive personalities of their associated workers leave a very definite impression on them. The young worker must spend much time with the Master, with the objective in mind of learning from Him.

As we enter this field of study, we marvel at the various types of approaches Jesus used. We observe His skill in building up truth as He spoke to the woman of Samaria. We marvel at His method of clinching that interest as He guided it into a decision of eternal value. We note how His appeals varied with the different types He had to meet, and how He developed the burden for winning others in each soul He drew to Him. They beheld Him at His work and caught the burden to be fishers of men.

One outstanding trait of Jesus was His deep love for sinners. He completely forgot Himself in the fullness of the soul-winning task, but He never once forgot the purpose of His Father's mission for Him. With a deep appreciation of the sinfulness of sin, He longed to win each soul He contacted for His kingdom. The sincerity of His purpose made His appeals genuine and effective. Because of the seriousness of the hour in prophecy, time and again He urged home an appeal to help the soul to make the right decision. He knew the human heart and judged not from outward appearance, but from motive. He could discern between the searcher confused by skeptical suggestions and the stony heart of skepticism.

We continue to study Christ's discernment by noting His understanding of Nicodemus's problem. Humbly ignoring the flattery of His admirer, He straightway came to the point: "Ye must be born again." The point was not lost, even though it required the timely illustration of the wind to explain the mysterious work of the Holy Spirit. Well-known Scripture found a new application as He revealed His vicarious sacrifice to one who should have been well versed in the types and ceremonies of Israel. Tactfully and delicately, yet definitely, the Master told this great teacher that his fear of

man must be overcome. It may have taken months to bring this truth to real fruitage, but it was this same Nicodemus who came forth boldly in the hour of Calvary's crisis.

The faint cry of faith by Bartimaeus was not missed. Jesus stimulated that faith and won an ardent disciple. Zacchaeus had a number of wrongs to make right, but Jesus went to his home and helped him to carry out all his purposes. Nathanael's honest inquiry was not judged by his apparently skeptical assertions. The Master judged his motive, and it was pure. True, his faith needed deepening, but the Great Teacher knew that this would follow his acceptance of the Messiah.

In Christ's midnight hour of grief and pain, He could still win a soul to God. In the faith of that thief on the cross beside Him, He saw the souls you and I must contact—those who have wasted their lives, but in the hour of death reach out for the assurance of a place in God's kingdom. The remaining few moments were freighted with the destiny of a soul. That was no occasion for intricate prophetic revelations. All that mattered then was a place with Him! What wonderful discernment and what delicate skill! May every Bible instructor spend more time in learning the ways of the Master Teacher.

Christ, the Soul Winner, and His Methods

I. WINNING THE WOMAN OF SAMARIA. (John 4; DA ch. 19.)

1. Christ's soul-winning purpose.
 - a. Aimed to win confidence. MH 143.
 - b. Met people on their own ground. DA 253.
 - c. Used personal-interview method. 6T 115.
 - d. Earnestness for audience of one. DA 194.
2. Manifested friendly manner. DA 183, 184.
 - a. Natural request made point of contact. John 4:7.
 - b. Interest laid in immediate surroundings. Vs. 6, 7.
 - c. Used "tact born of divine love."
 - d. Trust awakened trust in others.
 - e. Aroused curiosity to awaken interest. V. 10.
 - f. Prejudice met by creating curiosity, not by dispute. V. 10.
 - g. Point of interest—common need, but *living* water. V. 10.

3. His bid for interest. DA 184-187.
 - a. Curiosity provoked thinking. Vs. 10-12.
 - b. Met prejudice with suspense, not explanation. Vs. 12-14.
 - c. Familiar truth built confidence. Vs. 13, 14.
 - d. New truth proved He had message. V. 14.
 - e. Captured interest by creating desire for water to satisfy personal need. V. 15.
4. Deepened interest. DA 187, 188.
 - a. Awakened conviction of a lack. V. 15.
 - b. Relieved embarrassment by commendation. Vs. 17, 18.
 - c. Discernment by teacher won confidence. V. 19.
 - d. When sidetracked, He retracked. Vs. 19, 22.
5. Intensified interest. DA 189.
 - a. Question-provoking methods used. V. 20.
 - b. Guided questions toward truth. V. 20.
 - c. Built up truth to destroy error. V. 21.
 - d. Clinched truth in face of preconceived ideas. V. 23.
6. Gained decision. DA 190.
 - a. Appealed for truth while imparting information. Vs. 23, 24.
 - b. Opened mind for present truth (Messiah). V. 25.
 - c. Used psychological moment for decision. V. 25.
 - d. Revealed truth in clear, brief, pointed manner. V. 26.
7. Christ's methods successful. DA 191-195.
 - a. Woman's pleasure at finding living water. Vs. 28, 29; DA 187.
 - b. Interest in truth eclipsed all else. V. 28.
 - c. Truth has compelling power. Vs. 28-30, 39.
 - d. Advertising method: "Come, and see!" V. 29.
 - e. Magnetic power of truth. Vs. 40-42.
 - f. Truth triumphed in all Samaria. V. 39; Acts 8:5, 14.
- II. NICODEMUS, A GREAT TEACHER IN ISRAEL. (John 3:1-21.)
 1. Jesus ignored flattery of inquirer.
 2. Came right to point—"Ye must be born again."
 3. Began with known truth; added points of interest.
 4. Illustrated from nature—wind.
 5. Explained well-known scriptures.
 6. Tactfully rebuked fear of man.
- III. BARTIMAEUS, THE SICK BEGGAR. (Mark 10:46-52.)
 1. Cry of faith detected.

2. Jesus made interview possible.
3. Sent message to stimulate faith.
4. Inquired into need and met it directly.
5. Won new disciples.

IV. ZACCHAEUS, RICH PUBLICAN. (Luke 19:1-10.)

1. Seeker handicapped by stature.
2. Teacher detected sincere desire.
3. Singled out in crowd; personally appealed to him.
4. Called at home despite public prejudice.
5. Home interview for best results.
6. Willing listener became believer.
7. New supporter for God's cause.

V. NATHANAE, SKEPTIC TOWARD NEW TRUTH. (John 1.)

1. Invited by Philip to investigate.
2. Seeker sincere in quest.
3. Teacher commended effort.
4. Spontaneous decision resulted.
5. Won confidence in His Messiahship.
6. Taught proper basis of faith.
7. Greater demonstrations assured.

VI. MALEFACTOR ON CROSS. (Luke 23:39-43.)

1. Last opportunity to save.
2. Conversation brief because of circumstances.
3. Forgiveness promised in face of death.
4. Promised place in kingdom.

Unique Openings for Bible Work

By HELEN ZEELAU, Bible Instructor,
St. Paul, Minnesota

Present-day conditions have brought a new emphasis to the whole question of religious education for children in public schools. As revealed in this article Miss Zeelau has seized an opportunity which fitted into a Lutheran community. Bible instructors with a Normal training could here excel in conducting midweek instruction classes in religion. These Bible classes make a real appeal to Christian parents who are concerned about the Bible's being taught to their children. A Bible instructor might make these instruction groups, if handled tactfully, an opportunity to break down prejudice in a community. At the same time, in places where Seventh-day Adventist children do not enjoy the privileges of a church school, such instruction would surely receive hearty commendation by the church.

L. C. K.

A WOMAN I have been studying with, formerly a Catholic, became very much interested in our doctrines and teachings. She bought nearly all our larger books and has been studying diligently. I believe that she will accept our truth in the near future, but she is very thorough in her studying and apparently is not rushing herself to a decision. With patience and the proper appeal I hope to see her take her stand with God's people shortly. She has a daughter whom she has taken out of the Catholic school and enrolled in public school.

In the public schools of South St. Paul an hour is given every Wednesday morning for

the children to be excused from their classes to attend religious instruction in their own churches. Instead of attending a local church for her religious instruction, her daughter has received permission from the principal to come to her own home and study with me. They have opened their home for any of the other children who would like to come for religious study.

In this way we have started a little class, and it is growing. These children seem very much interested. We are using the church school Bible textbooks for our basic study. There is no Adventist church or school in South St. Paul; therefore we are very grateful to this woman for opening her home to us, although as yet she is not a member. She is continuing with her studies also, after the children's class is over.

I thought I would pass this information on, as it might well be worked out in other localities where time is given for church school instruction once a week. Perhaps other Bible instructors and church school teachers could arrange such classes for children of non-Adventist families. The plan may later lead to greater interest on the part of the parents of these children, for I plan soon to visit the parents of each child and try to bring them some of the truths that have been given to their children. According to the interest shown by the parents, I shall try to find opportunity to study with them also. I find many people are anxious that their children be taught the truths and doctrines contained in the Bible.

Another interesting venture that we are going to try soon in South St. Paul is a Sunday school. As we do not have a church to hold these services in, we were made happy when the director of a very beautiful funeral home told a colporteur that he would be glad to let us use his chapel for any service we wished. We are planning to try holding this Sunday school in his chapel, and also to have a Sunday evening meeting for adults. We are grateful for this possibility. This feature could be worked out in other places, as a funeral parlor offers a very suitable place to hold studies. It is also a help to the funeral director, who finds that in this way people become acquainted with him and his services.

Ways of Securing Readers

By ADDIE MAE KALAR, *Bible Instructor,
Nebraska Conference*

SINCE my experience in securing readers has usually been in connection with evangelistic meetings, I will discuss this phase. Our evangelists have found that name-and-address cards accomplish the largest results in the quickest way; so they usually begin to secure names by the first week end, or second Sunday night, of the effort. Then the Bible instructor, after

greeting the people each evening during that first week, usually starts delivering literature to the addresses turned in.

These papers, on the subjects given the previous week, are neatly folded together and delivered personally once a week. This gives the Bible instructor the very best opportunity to become really acquainted with the interested. After the second week of delivering papers, a tactful worker will begin to find opportunities for Bible lessons.

Having formerly been a teacher, I find that the old-fashioned question-and-answer method still works. As the evangelist is always one week ahead of the subjects delivered, it is safe to discuss any topic of the previous week. The subject "Signs of His Coming," or the "Second Coming of Christ," is very timely, and offers a ready opening for studies.

I begin by asking, "Did you hear the lecture on —?" Regardless of the answer, I always continue with a short series of questions on that particular subject. For example, I ask, "Is it plain to you that all the angels of heaven come with Jesus at His second advent?" Or, "Do you understand that there are two resurrections?" The truth is very new and wonderful to most listeners. I find that many times even when people say they understand, a few questions will prove their uncertainty and confusion. And so, without their realizing it, we often begin what turns out to be regular weekly lessons.

A Bible instructor should be able to discover frequent visitors to the meetings who seem unwilling to take an address card. After a friendly greeting, my usual question to such people is, "Do you live near the auditorium?" Or, "Wouldn't you like to have the little papers on the subjects the minister is giving each week?" And then with a smile I say, "They are free, and we should be glad for you to have them." Then I proceed as with the address cards.

Now where there are no meetings, some of our older pastors and Bible instructors distribute literature from house to house in search of readers. But I believe that method is God's program for the *lay members* in this last generation. In view of the scarcity of experienced Bible instructors, I feel that every one of us will have a heavy program wherever a conference may place us; and where the preparing of the ground with literature has been attended to, it expedites the development of interest for the message.

Last, but not least in importance, I must mention the colporteurs. Next to an evangelistic campaign, the faithful colporteur, I believe, has the greatest opportunity for searching out interested people.

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☛ "THEY that be wise shall shine as the brightness of the firmament."

Outlines for Bible Studies

What Is Bible Sanctification?

By MRS G. C. PHILLIPPI, *Bible Instructor,
Georgia-Cumberland Conference*

Because of the various teachings regarding sanctification, Bible instructors must be prepared to show by strong Scriptural proofs just what sanctification involves. This study may be used as a Bible reading, and is also of value when one is called upon to give a study in prayer meeting without previous arrangement.

L. C. K.

- I. Definitions.
 1. *Sanctification*: The act of God's grace by which men are purified from sin.
 2. *Sin*: "Sin is the transgression of the law." 1 John 3:4.
- II. Place of the Word in Sanctification. Bible the active agent. John 17:17; Ps. 119:142.
- III. Steps in Sanctification.
 1. Know the truth. 1 Tim. 2:4.
 2. Believe the truth. 2 Thess. 2:13.
 3. Obey the truth. 1 Peter 1:2, 22.
- IV. Process of Sanctification.
 1. A progressive work—"walking in the light." 1 John 1:7; Phil. 3:13-15; Prov. 4:18.
 2. God's high standard of Christian living is perfection, or holiness. James 2:10; Eph. 5:25-27; Heb. 12:14.
 3. Not self, but Christ, is our only hope of sanctification. Gal. 2:20; John 15:5; Jude 24.
 4. Sanctification is enduring unto the end by constantly overcoming sin. Matt. 24:13; Rev. 3:5.
- V. Supreme Test of a Sanctified Life—obedience to all God's commandments. 1 John 2:3, 4; Eze. 20:12; Rev. 22:14.

Reading Course for Bible Instructors

BIBLE instructors are assistants to our ministers and evangelists and need the same broad background of education and training. They must be informed on the great issues of our work as well as the details of its organization. Therefore we wish to call the attention of our Bible instructors to the 1943 Reading Course.

The book, "Typical Evangelistic Sermons," No. 2, in the new course, will be of decided interest to Bible instructors in the light of their observation and participation in evangelistic meetings. "Under the Shadow of the Broad Brim" is a biography of Spurgeon that brings inspiration and stimulus. Concern over American principles of liberty that are under threat as presented in "American State Papers" will be of special interest right now. The book, "Principles of Church Organization and Administration," constitutes a guidebook for every worker, including the Bible instructor who often takes a very active part in church organization. The fifth book in the 1943 set is, as usual, a Spirit of prophecy volume, and this year it is that excellent book, "Education."

In addition to these five *required* volumes, please scan the very fine list of *elective* books in the November number of THE MINISTRY, and find your special interest under the various topical selectives.

We trust that every Bible instructor will improve in knowledge and efficiency for a larger ministry during the year 1943. No worker must be indifferent to such a challenge or too busy to organize the daily program to include the necessary time for reading and study. Attention to this means greater knowledge and power, while neglect will soon mark our work with stagnation and superficiality.

L. C. K.

Seminary Course for Bible Instructors

Another course in Advanced Bible Instructors' Methods will be given at the Theological Seminary, January 31 to March 31. This course will give special attention to the various types of contact methods employed in present-day evangelism. Help will be given in the field of Bible reading construction, to aid the student in analyzing his own material as to doctrinal value and appeal. Patterns from the notebooks of our most successful Bible instructors will make this course of practical value to the busy worker who desires to bring her methods and material up to date. Instruction will be given in meeting the ever-new arguments of the various denominations and cults that pervert the truth of the Bible, and guest instructors who are specialists in this field will open up to the class larger fields of information. The Bible instructor's leadership in using our lay forces in connection with our public work will be a special feature. The syllabus includes copious instruction from the Spirit of prophecy, which is used as the basic source of all methods. Young Bible instructors would be greatly helped by this course, and we also urge those who are experienced to enjoy the stimulus of this class, and to broaden the horizons of their thinking and technique. Young ministers and their wives will also value this course for its help in personal work methods.

MINISTERIAL ASSOCIATION.

RELIGIOUS WORLD TRENDS

Biblical Exposition and Homiletic Helps

Signs in Realm of Scholasticism

By LINDSAY A. SEMMENS, Pastor,
Atlanta, Georgia

IN these days of confusion, stress, and trial, we are constantly being reminded of the fulfillment of Bible prophecy. This is true not only in the physical world, but also in the realm of scholastics and education. Few men have courage to express their convictions, and few will acknowledge the authenticity of the living word of the living God, either in the Bible or in the Spirit of prophecy.

For years, we as a people have been warned against becoming entangled with worldly educational institutions and worldly policies in education. God has pointed out the dangers of these elements' neutralizing the positive effects of obedience to Him and adherence to His standard of education. Men of the world are acknowledging this also. This fact is forcefully brought to us by an article which appeared in the *Moody Monthly* of September, 1942, under the caption, "Starvation by Philosophy," by James E. Bennett:

"Failure to teach and accept God's truth is the reason for the collapse of our civilization. . . . It isn't always the openly disbelieving, profane universities and colleges that are the grave danger to young people, particularly young people from Christian homes. So-called Christian colleges with their eyes on accreditation and endowment and standards of the world rather than on the living Word—dull colleges not on fire for God, where scriptures are repeated with fingers crossed, are perhaps the more vicious. They represent fissures in the dykes not detected until the whole wall crumbles and the enemy comes in like a flood. 'There is a way which seemeth right unto a man, but the end thereof are the ways of death.'"

With men of the world making such statements as this, one is reminded that the Lord said in one place that "the children of the world are wiser in their generation than the children of the light."

Christ's Coming Important News

WE are occasionally surprised and impressed with the emphasis given by ministers of other denominations to the doctrine of the second coming of Christ. We sometimes think Seventh-day Adventists are almost alone in their belief regarding Christ's second advent. But listen to this extract from the September, 1942, *Pulpit Digest*.

Of the 7,959 verses in the New Testament scriptures, 318 of them mention the second coming of the Lord. That is one verse in every 25. More is said about His second coming than is said in Scrip-

ture about the Lord's supper, about baptism, about hell, or heaven; or even regarding the deity of our Lord. How important then that we ministers proclaim this wonderful truth, which rates so largely in Scripture, and is such a comfort and incentive to the church of God on earth! If we "search the Scriptures" as our Lord commanded, we shall see that more is said about His second coming than upon almost any other subject.

The second coming of Christ, furthermore, is the most important and up-to-date news in the world today. It is more important than the war news, than the presidential election, than unemployment; for all of these events merely herald the gradual setting of the stage for His appearing.

In the same article the writer, Charles P. Taylor, gives a sermon outline entitled, "The Hope of His Appearing." Seven points with Scriptural references are presented. Notice how accurately he lists the first six points:

1. WAR. Matt. 24:7.
2. APOSTASY in the professing church. Luke 18:8; 1 Tim. 4:12; 2 Tim. 3:1-8; read also Jude 1-19.
3. MORAL DEGENERACY. Matt. 24:12; 2 Tim. 3:1-5, 13; 2 Peter 2:12-14; Rom. 1:28-32.
4. FALSE CHRISTS. Matt. 24:5, 23, 24; John 5:43; 1 John 2:18, 19; Rev. 11:13-17.
5. SECULAR EDUCATION. Dan. 12:4; 1 Cor. 3:18-20; 2 Tim. 3:7; 1 Cor. 1:21.
6. SPEEDY TRANSPORTATION. Dan. 12:4; Isa. 60:8; Nahum 2:3, 4.
7. THE JEW. Eze. 37:7-14; 34:11-14; Deut. 30:1-5; Matt. 24:32-34.

Although the climax of this sermon outline—the conversion and return of the Jews to Palestine as a nation—is a gross fallacy, we must recognize that the doctrine of Christ's return, as well as the associated signs connected with the event, are now far more generally preached than was the case only a few years ago. The fulfillment of prophecy has won great favor for this doctrine, now considered the most important news of the times. Is this not a tremendous challenge to our evangelists to capitalize on the subject in their advertising?

Babel Voices on Evangelism

SCANNING the September, 1942, issue of *Pulpit Digest*, we were greatly impressed with the general uncertainty of the evangelistic program of the popular churches. This journal declares that it features the "outstanding religious thought of the month," and it has been published for a number of years as a digest of homiletics. Catching the messages of the various ministers who contribute to this journal, one must conclude that there is a question in the minds of many as to the true mission of the church. Moreover, there seems to be a definite shifting of emphasis in this critical hour, which is worthy of our attention.

Quoting first from the article entitled, "You: Problem or Solution?" by Russell M. Blythwood, minister of the Tabernacle Christian Church, Lincoln, Nebraska, we note: "Some Christian leaders seem to feel that the major task of the church is to be constantly winning

—Please turn to page 41

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

EFFECTIVE CONTACTS AMONG NON-ADVENTISTS

By MRS. DALLAS S. KIME, *Former Missionary, Netherlands East Indies*

UPON entering our new field in Ambon (Moluccas, Netherlands Indies) in 1931, we thought one good method of contact would be to open a women's gymnasium class. It was the first of its kind in the island, and those of our friends and non-Adventist acquaintances who attended it were very enthusiastic about it. It proved instrumental in bringing a large group of young people into contact with our people. Although the class was never used for religious propaganda, yet it did give us ready acquaintance among the people and broke down much prejudice.

A leader of another church in our city had become very much annoyed with us. The group in his catechism class had been attending the classes of various religious groups, with the idea of investigating the doctrines of various religious bodies. Seven of his class, after studying the Seventh-day Adventist doctrines, accepted our faith and were baptized. For some reason he confused their connection with my gymnasium class as having drawn them from his group to our group, and this roused his ire.

Several years later, on going to our new field in Minahassa, we found that this same president was at the head of the other religious group in our new field. Some months after arriving in Minahassa, I decided to open another gymnasium class for women. While attending a birthday party, we asked some of the ladies in the community if they would care to have a ladies' gymnasium class. There was much enthusiasm, and we were offered the use of the auditorium in the village high school without cost. Our classes were conducted without any charge, except that we paid the janitor to keep the building clean.

Fifty-six women, European and native teachers and mothers, attended the opening meeting of the gymnasium class, and there was great enthusiasm. The class continued with much success. Everyone seemed to enjoy it thoroughly, and it was a contributing factor to health. We saw some women whose health had been impaired by lack of proper exercise restored to normal health, happiness, and improved appearance as a result of their participation in this class.

In the midst of our first term, the non-Adventist religious leader previously mentioned, took it upon himself to announce that a

Bible school would be opened in our community for Protestant youth. Since this had never been done before, outside of the regularly organized catechism classes, it was received with great enthusiasm by the Protestant teachers and intelligent young people of the community. There were many who took part in this new venture by this Protestant body.

The class was large, and it was with great interest that everyone listened to the opening remarks of the dominie. Instead of beginning with the study of the Bible, he immediately began with a systematic vituperation of our work and of this gymnasium class I had been conducting. He remarked that this was used purely as a class for religious propaganda, and he forbade his church members' taking part in a class conducted by a member of our group. His remarks were so scathing that instead of arousing the sympathy of all in his pseudo Bible class, many of his friends who were members of our gymnasium class felt called upon to defend it. One of the women said:

"It is very strange, Dominie, that the preacher who preceded you here was on very friendly terms with the Adventist minister. In fact, he went horseback riding with him. But now you are teaching us not to love our enemies, as Christ taught, but to hate sincere people of another religious group. This family has never used the gymnasium for religious propaganda as long as we have met there. And as long as it is not used for religious propaganda, we intend to attend it. We are not children. If at any time the class is used for religious propaganda, then and only then, shall we feel obliged to cease attending it."

AS a result of this, no one left the class. In fact a few more began to attend. A few weeks after this, the president of the local church board of this Protestant group called at our home one evening, and his request ran something like this:

"Mrs. Kime, the only hospital in the community is a mission project of the Protestant church. Its expenses, which are not met by income from the patients, must be met by the church. In order to get the money we need for our project for this year, the church has decided to put on a musical program. We have a violin sextet. We have been studying

together and playing together for years, but we do not have anyone who can accompany us. We would like very much to have you accompany us at the forthcoming program, and also to sing a solo."

Our reply was that we would be glad to render any assistance possible, but that we felt it would be best to get permission from the local dominie before asking those of our religious faith to take part in the program. I declined to sing the solo, feeling it would be very much better to remain in the background as much as possible under these conditions. He went to the dominie, who grudgingly gave his permission. We started in with a rehearsal each night, which continued for two weeks, or until the night of the program. On that night the lady who was to have sung the solos with the sextet found herself indisposed with a cold, and so the singing fell upon my shoulders after all. The musical numbers were well received. The sextet did well, and there were other numbers, in which we did not participate. Although the whole program was three hours long, the people received it with great enthusiasm, and a large sum of money was raised. To say we enjoyed this contact would be putting it mildly, and we formed many friendships.

The result of all this was that our co-operation with other religious groups broke down a great deal of prejudice. A new feeling of camaraderie came in. Colporteurs found entrance to homes with literature, where before they had been turned away. We heard favorable repercussions from this simple act of co-operation as far as two hundred miles distant.

We feel that this friendly act was responsible for an entirely new phase of our work, for a few months later when a leading native worker opened a public effort under my husband's direction, there was great enthusiasm and a record attendance. Much of the criticism and misunderstanding which had been in the minds and hearts of many in that part of the world, creating prejudice and hatred and persecution, cleared away. We have never forced our discussions upon any, but we have prayed most sincerely that God would open the minds and hearts of others that they might be disposed to ask questions. We thank God for this opportunity and pray that the work may not have been in vain.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

SEEKING THE LOST.—Recently I was a member of a group of men and boys searching for a lost girl of fifteen years, the daughter of a rich woman in South Lancaster. At five

in the afternoon she left the mansion to go horseback riding. When Priscilla did not return by seven, her parents became anxious and began searching for her. Their fears grew when one of the two dogs accompanying her returned and refused to leave the house.

A call was made for men to form a searching party, and more than two hundred soon responded. No thought was given to personal discomfort, even though everyone was soon cold and drenched to the skin by the rain, and bruised from searching through the woods and underbrush. No thought was given to the money each one lost by not reporting to work, even though some who worked in defense factories were making as much as \$12 a night. We searched for six hours in the cold and rain before we found her. She was lost and knew it, but could not do anything about it. She had to wait until we located her and brought her home.

The thought came to me, if all those men were willing to sacrifice in this way with never the slightest murmur or complaint, why are we not willing to go out seeking the "lost" in the same manner? Surely God would bless our efforts as He did in our search for this girl.

ERNEST N. WENDTH. [Theological Student, Atlantic Union College.]

WHEN SELF GETS IN THE WAY.—"Some of us are so full of ourselves and our busy servings, that we cannot see Christ in all His beauty," says a writer in the *Canadian Baptist*. "Some years ago, when I was away on a preaching appointment, my wife and little daughter stayed at the home of a friend. On the bedroom wall, just over the head of the bed in which they slept, there was a picture of the Lord Jesus which was reflected in a large mirror of the dressing table standing in the bay of the bedroom window.

"When my little girl woke on her first morning there, she saw the picture reflected in the mirror while she still lay in bed, and exclaimed, 'O, Mummy, I can see Jesus through the mirror.' Then she quickly scrambled up to take a better look, but in so doing brought her own body between the picture and the mirror. Thus instead of seeing the picture of Jesus reflected, she saw only herself. So she lay down again, and again she saw the picture of Jesus. She was up and down several times after that with her eyes fixed on the mirror. Then she said, 'Mummy, when I can't see myself, I can see Jesus; but every time I see myself, I don't see Him.' How true it is that when self fills the vision, we do not see Jesus." Contributed by K. M. McCOMAS,* Camden, New Jersey.

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

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

THE PLACE OF PUBLIC EVANGELISM—NO. 1

By JOHN L. SHULER, *Instructor in Evangelism,
S. D. A. Theological Seminary*

EVANGELISM includes every kind of effort that brings men to a saving knowledge of the Lord Jesus Christ. There are various lines of evangelism. Some of these aspects of evangelism may be designated by such descriptive terms as public, personal or individual, radio, medical, literature, pastoral, correspondence, educational, singing, Sabbath school, Bible reading or Bible school, and even prayer and godly life evangelism. We list public evangelism, or preaching, at the head of these various forms of evangelism, because God has appointed public evangelism, or preaching, to hold *first* place in this highest, noblest, holiest, and most important work committed to man—that of leading souls to the Lamb of God.

It has "pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. The New Testament teaches most emphatically that man's salvation depends upon knowing and accepting the gospel of Jesus Christ. It also shows most clearly that preaching is the *chief* means by which men are to learn the gospel. In fact, it indicates that without preaching men may not learn the gospel. Thus it is written, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10:14.

Public evangelism has been appointed by the Head of the church as His primary method of carrying out the great commission. He said, "Go ye into all the world, and *preach* the gospel to every creature." He instructed also "that repentance and remission of sins should be *preached* in His name among all nations." According to His pronouncement in Matthew 24:14, it is the preaching of the gospel of the kingdom unto all nations, that will bring the finishing of the work, the end of this age, and the consummation of the Christian's hope.

Evangelism may be likened to a great tree, with Jesus Christ, the root; public evangelism, or preaching, the trunk; and the various lines of evangelism, such as personal work, distribution of literature, medical missionary endeavor, Christian education, Sabbath school work, missionary correspondence, Bible readings, and Bible schools, etc., as the branches of the tree. As every branch contributes its part to the making of the tree, so each of these lines of

evangelism has its place in God's plan for saving the lost. In their zeal to promote one certain line of evangelism some have made the mistake of attempting to displace the trunk of the tree with one of its several branches. But no single branch, or all of them put together, can take the place of the trunk. Public evangelism holds the same relative place in the work of God's church as the trunk does to the form and existence of the tree.

All ministers are called of God to be soul winners, but not all ministers are called to do public evangelism. God has given some to be pastors and teachers, and He has given others to be evangelists. Some ministers may not be qualified for the conducting of public efforts, but every minister ought to make the winning of souls his first and supreme objective. Some ministers will win more souls by pursuing personal work, conducting Bible schools, or by training workers, than by conducting public efforts. This we should recognize. But the church of God must never lose sight of the fact that public evangelism is the spearhead for her advance in the achievement of her appointed mission.

AS the church multiplies its departments, institutions, committees, bureaus, and machinery, there is increasing danger that ministers will leave the word of God to serve tables. Too often the church increases her activities in certain lines at the expense of decreasing her evangelism. Any church activity that is minus the evangelistic objective is a hindrance and not a help in the divinely appointed work of the church.

Conference or mission committees, with all their activities, plans, and financial expenditures, ought never to relegate public evangelism to some second or third place when God has put it in the primary place. It is not according to God's plan to take men who ought to be proclaiming the truth to the perishing multitudes, and fill their hands so full of church business that they have no time to preach God's message to those in darkness. Every minister who shows an aptitude for public evangelism ought to be given the best possible opportunities for developing into a strong evangelist who can reach the largest possible number of persons in public evangelism.

The book of Acts furnishes ample proof of what may be accomplished by public evangelism, and the place it should occupy in the program of the church. It tells the story of what was accomplished by the preaching of the gospel. If you will trace the word "preach" in its various derivatives in the book of Acts, you will see that preaching was the chief and foremost activity in all the work of the apostles.

It was *preaching* on the day of Pentecost that converted the three thousand. The conversion of the Samaritans to the gospel was brought about by a public evangelistic effort conducted in the city of Samaria, when Philip "*preached* Christ unto them." It was by *preaching* that the gospel was extended from Jerusalem. It was by *preaching* that churches were raised up in such great cities as Corinth, Ephesus, Rome, Antioch, etc. It was an intensive and extensive public evangelism that made it possible for Paul to declare in 64 A. D. that the gospel had been *preached* to every creature on earth. (Col. 1:23.)

When we follow down the stream of church history, we see that preaching has had a prominent place in all the great Christian movements. It was the preaching of the Reformers that started the Reformation. It was the preaching of George Fox that started the Quaker movement. It was the preaching of John Wesley, Whitefield, and their associates that turned England back to God. In later days the revival produced by Charles Finney was the result of his *preaching*. Moody's great revivals were the result of preaching. Even though there were auxiliary things that greatly helped in these revivals, yet these attending helpful things sprang from preaching. Had Moody done nothing but write, he would never have stirred the people as he did. His writing was inspired by his own preaching.

Without a single exception, so far as I am aware, in every country in the world where the work of our message has made the best and swiftest progress public evangelism has been utilized as God's primary method. Just to the extent that other methods, good and necessary as they are in their place, have been pushed to the forefront, ahead of public evangelism, or have been allowed to eclipse it, just to that extent has the real advancement of the message been slowed down. It is significant that at a recent conference of missionary leaders from Moslem countries, after spending many years in evangelism along educational and medical lines with hardly any fruitage, they decided to center their efforts henceforth on preaching the gospel.

Public evangelism is a divinely ordained way whereby a knowledge of God's message may be imparted to hundreds and thousands at one time by one man, and where the interested can be taken into after-meetings and led over the line by the score. The evangelist with a regular

nightly audience of five hundred non-Adventists may thus teach five hundred the truth in almost the same length of time in which a personal worker would need to teach the truth to one individual if he gave him one Bible study daily. This comparison does not depreciate in the least the high value and basic importance of personal work in all evangelistic endeavor. But we cite this comparison to emphasize the tremendous opportunities wrapped up in public evangelism.

Some of our experienced evangelists are finding that the total number baptized from the nightly public effort is equal to about one third of the average nightly attendance. On this basis the effort with the average nightly attendance of five hundred non-Adventists may yield around one hundred sixty additions to the advent movement in a space of three or four months. The opportunities which a five-or-six-nights-a-week public effort affords for bringing scores and hundreds into the faith in a space of a few months make this method of superior value in our work, particularly in the moderate-sized city.

One of our evangelists recently held two efforts in a large public auditorium in a metropolitan center of more than half a million people. Meetings were conducted for five nights a week for about twenty weeks in each effort. More than 500 were won to the truth by these two efforts. It is safe to say that no other evangelistic method, aside from public evangelism and its follow-up work, could have produced such excellent results in that city in the space of one year. *This is what has made a nightly public evangelism of supreme importance in the work of Seventh-day Adventists, who have such a great work to do for earth's teeming millions in such a short time.*

—To be concluded in February

Evangelism on a Small Scale

By W. M. LENNOX, *Evangelist,*
North England Conference

IN the smaller campaign, the limited quantity of advertising must be even more carefully thought out than in the larger campaign. The hall must be clean and neat. The music must be bright and interesting. In fact, we must be careful to make doubly sure of every item. Too much depends on a little for us to lose any of its value.

In the intimate gathering of a small effort there is no room for mistakes. The messages must be to the point, with intimate appeals and deep Bible study. There must be emphasis on quality. The quality of every item of every program must be of the highest. Then God will bless the man who has been "faithful in that which is least" with sheaves for the kingdom.

PASTORAL AND PARENTAL RESPONSIBILITY

By MRS. JOHN F. WRIGHT, *Former Home Commission Secretary, Southern African Division*

MUCH counsel, admonition, and instruction regarding the home and the family have been given to this people through the Spirit of prophecy, which other churches do not have. We profess to believe the statement in "Ministry of Healing," that "the well-being of society, the success of the church, the prosperity of the nation, depend upon home influences," but unless we do more than give assent with the mind, we cannot hope to be "the head and not the tail" in promoting the work of the home.

OTHER DENOMINATIONS AROUSED.—There are many today, not of our faith, who are sensing the fact that the home has been recreant to its trust. Many serious-minded people of other denominations are concerned about the condition of the home and its influence upon world conditions.

A great "United Christian Advance for 1942-45" is now being launched throughout this land by many denominations through the "International Council of Religious Education." Sensing the fact that "parents need more definite help in fulfilling their teaching responsibilities," they are going ahead with plans for instructing parents and for improving the spiritual and moral conditions of the home. It is their endeavor to reach every person in this country with Christian teaching.

During April and May of this year they held 135 one-day conventions throughout the United States, where the matter of Christian advance was studied, and definite plans were laid for its promotion—first, by emphasizing religion in the home, and then in the church and the community. It was my privilege to attend one of these conventions, the theme of which was, "Speak to My people that they go forward." It sounds just like a Seventh-day Adventist theme, does it not? This convention was held in one of the popular churches on the West Coast, and the building was simply packed.

The work of the home and of the church were closely linked together in the discussions which took place. Many anxious parents were present, wondering what to do for their children. One mother (not an Adventist) said with anguish in her voice, "What are they teaching in the public schools these days? Why, my boy has learned to disbelieve the Bible!" Another told of a preschool child who, when his mother suggested teaching him the Lord's Prayer, replied, "Aw, don't teach me that. Teach me something nice and jazzy!"

Two important phases of home religion were suggested: one, regular Bible reading and prayer; two, living as Christians in the family.

Surely both of these principles of Christian life should be prominent in every Seventh-day Adventist home. But are they? Do we not also need admonition?

EVANGELISM FOR CHILDREN.—The "International Child Evangelism Fellowship, Incorporated" is one organization which has recently undertaken a great program of evangelism for children. Considerable material has been prepared, and many people are giving their services in an effort to enlist in classes for religious and moral training all children who are not attending Sunday schools and who do not receive religious instruction at home. It is estimated that only about one third of the children in the United States and Canada are attending the Sunday schools, and a large percentage of this one third are as yet unconverted.

I was forcibly struck by a statement I read some time ago in the *Sabbath School Worker* regarding our own Sabbath schools. It was this: "In a recent year more than a thousand schools in North America alone did not add one soul to the church membership by baptism or by profession of faith. And yet in those thousand schools there were hundreds of potential candidates for church membership."—*May, 1940.*

This is appalling when we come to analyze it. A thousand Sabbath schools would be an average of twenty-one for each State in the Union. These Sabbath schools are made up of loyal Sabbathkeepers, whose greatest desire for their children, if you should ask them, would be to see them saved in the kingdom of God. And yet, not one in any of these Sabbath schools was received into the church membership during an entire year. Is this situation to be charged against the Sabbath school? I am sure that we cannot place the blame there altogether. No indeed! The home has its share of responsibility in the conversion of its children and youth, whether it assumes its responsibility or not. We read this timely admonition in an early work by Mrs. E. G. White:

"If parents would feel it a solemn duty that God enjoins upon them to educate their children for usefulness in this life, if they would adorn the inner temple of the souls of their sons and daughters for the immortal life, we should see a great change in society for the better. And then there would not be manifest so great indifference to practical godliness, and it would not be as difficult to arouse the moral sensibilities of children to understand the claims that God has upon them."

"We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the training and education of children from their cradle is superficial. Their characters are built upon sliding sand."—*"Christian Education."* (Battle Creek, 1893.)

SLIDING SAND FOUNDATIONS.—What are

some of the causes for such an unstable foundation? Many things might be mentioned, such as worldly amusements, improper association, wrong reading, etc., all of which might be said to be the outgrowth of failure to make first things first. Or, in the words of another, "In the wild rush of modern living, parents have abdicated their responsibility." They expect the institutions of the church to do what they have neglected to do.

Parents are the foundation workers, but they require training so as not to do "superficial" work, built upon "sliding sand." "Those who bear the last message of mercy to the world should feel it their duty to instruct parents in regard to home religion."—*Testimonies*, Vol. VI, p. 119.

WORKER'S RESPONSIBILITY GREATER THAN LAITY'S.—Every household is responsible to heaven for its influence; but it would seem that the responsibility is greater in some however than in others: "Great as are the evils of parental unfaithfulness under any circumstances, they are tenfold greater when they exist in the families of those appointed as teachers of the people. When these fail to control their households, they are, by their wrong example, misleading many. Their guilt is as much greater than that of others as their position is more responsible."—*Christian Education*, pp. 219, 220.

It is said of Eli that "thousands of homes . . . were molded by his example" because of the "baleful results of his negligent . . . ways" in training his children. He overlooked their faults in childhood and tried to believe that they would outgrow their evil tendencies as they got older. The messenger of God says that "many are now making a similar mistake."—*Id.*, pp. 218, 219.

Many fathers and mothers in Israel today carry a great burden for the salvation of their own children, as well as for the children of the church. They often ask our workers where they can receive help for their home problems. Just recently I heard a sister at a camp meeting ask, "Why don't we have more parents' meetings?" Then she went on to say: "I came to camp meeting last year expecting to get help from the parents' meetings, and there was not one such meeting held. I came again this year with the same longing in my heart, but there does not seem to be any time for these meetings. I wish we could have them every day."

Now this is not an isolated case by any means. I have attended a good many camp meetings since returning from Africa, where the parents' meetings were not included in the camp meeting program, and many of the sisters came and spoke to me as did this one. In behalf of these sisters, and also of others whose need is equally great, but who perhaps are not aware if it, may I appeal to our leaders wherever pos-

sible, to carry out the program suggestions of those in charge of this work.

By presenting to fathers and mothers the requirements of God in regard to their families, by organizing study groups to study God's word and the Testimonies pertaining to the home, and by forming mothers' prayer bands, we can help to solve some of the problems and answer some of the questions which parents are asking today. We cannot expect to get our children into the kingdom by proxy. We shall have to pray them in.

"The want of home religion is felt in every branch of God's work, and the necessity of cultivating personal piety in the home should be continually kept before the people."—*Id.*, p. 231.

We read in Volume VI of the "Testimonies:—"

"Let ministers urge this matter upon their congregations. Press home upon the consciences of parents the conviction of their solemn duties, so long neglected. This will break up the spirit of Pharisaism and resistance to the truth as nothing else can. Religion in the home is our great hope, and makes the prospect bright for the conversion of the whole family to the truth of God."—Page 119.

Surely Seventh-day Adventists, with all the light which has been given them upon the subject of the home, should be far in advance of any other organization in promoting this most important work of turning "the heart of the fathers to the children," and in working for the salvation of our boys and girls by building Christian characters in the workshop of God—the home.

Successful Advertising Today

HANDBILLS must be clean, refined, well printed, neatly set out, positively worded.

Avoid the negative, and do not attack other religions.

Newspapers and boardings (billboards) have a diminished value in wartime. Concentrate on handbills, but vary the size and color. See that they are delivered to the homes.

E. E. CRAVEN.

[Superintendent, Irish Mission.]

1. MAKE the advertising bold or discreet, according to circumstances.
2. Do not predict the end of the war.
3. Posters give more tone to the campaign.
4. Avoid news advertisements in a local campaign, but use them in a central one.
5. Window cards, invitation cards, and sandwichman advertising are still effective.
6. All advertising must be vigorous.
7. Use all the means open to you within the limits of your budget, and put your all into it.

"He who whispers down the well,
About the goods he has to sell,
Will not make as many dollars
As he who from the housetop hollers!"

WALTER MAUDSLEY. [Pastor-Evangelist, North England Conference.]



BIBLE WORKERS RENAMED "BIBLE INSTRUCTORS"

FOR years increasing requests have come from Bible workers, singly and in groups, asking for a new permanent name for this class of workers, especially for use when laboring for those not of our faith. This reached its logical culmination at the 1941 General Conference in San Francisco, where one hundred and twenty-five Bible workers, assembled in council from all over North America, with some from other divisions, urged a new name. Assurance was there given that this would be undertaken through the established organization channels.

As a step toward this objective, arrangements were made to have the Bible workers for each conference listed annually as a separate group in the denominational Year Book. This is now an established policy. Then, at the succeeding Autumn Council of 1941, the following action was passed authorizing separate credentials for Bible workers, instead of including them with other groups under the general missionary license as heretofore. The action stated:

"We recommend, 1. That the former plan of distinctive Bible Worker Credentials be revived, and that these credentials be issued to all regular, full-time Bible workers in lieu of the present general Missionary License issued to various groups of workers."

But this could not be made effective until an acceptable permanent name could be agreed upon. The Advisory Council of the Ministerial Association was next authorized to conduct a poll of the five principal groups most directly involved—Bible workers, evangelists, pastors, conference presidents, and college Bible teachers—the latter group chiefly because of their long use of one of the frequently mentioned names. The returns from this poll were illuminating, and afforded clear direction. The results were then tabulated and presented to the Plans Committee of the 1942 Autumn Council, just held in Cincinnati, Ohio.

Various individual titles, such as Minister's Assistant, Bible Counsellor, Bible Reader, Bible Lector, Bible Tutor, Missionary Teacher, Bible Woman, Deaconess, Lady Evangelist, Lady Visitor, and Clergywoman had been submitted. Because of the local or sectional character, such could not, of course, receive serious consideration. But the Plans Committee, on the basis of the almost equal poll preference for "Bible Teacher" and "Bible Instructor," regis-

tered a straw vote of preference of four to one for Bible Instructor, thus avoiding conflict in name with college and academy Bible teachers. Therefore, upon unanimous formal vote of the Plans Committee, the following recommendation was transmitted to the Council and passed unanimously by that body:

"WHEREAS, The 1941 Autumn Council authorized separate credentials for Bible workers, to supersede the former plan of including them with other groups receiving the general missionary license, but with issuance of such credentials contingent upon the selection of a new name for those heretofore known as 'Bible Workers;' and,

"WHEREAS, The Ministerial Association was authorized to take a representative poll of the groups most vitally concerned in the name to be chosen—evangelists, pastors, Bible workers, conference presidents, and institutional Bible teachers; and,

"In response to the request of the Bible worker group, and in view of the various factors involved, and the results of the poll recently taken;

"We recommend, 1. That the name *Bible Instructor* be placed on the new credential card for those heretofore called 'Bible Workers;' and,

"2. That our conferences and institutions be invited to employ this name for this group, especially when they are laboring for those not of our faith."

So, Bible Instructors, you now have your new name. Numerous conferences, and many evangelistic efforts have employed this title in the past. So it is not untried. It is dignified, accurate, and representative. A uniformity of practice should now result. Your credential card for 1943 will bear the name Bible Instructor. And it will be well for those who hold these credentials to foster the change from the old name to the new, which transition may not be easy for some of our older workers. We should doubtless never have made the change had the term been confined just to our own ranks. But the public did not always understand.

THE growing recognition and the increasing call for more and yet more competent evangelistic Bible instructors is most encouraging. The ever greater use of Bible instructors in the various conferences, and the call for recruits, both experienced and inexperienced, is most auspicious. And the growing concern of the theological departments of our colleges over more adequate Bible instructor courses that will challenge the finest young womanhood of the denomination, augurs well for the future. Truly, the work of the Bible instructor holds forth the greatest single opportunity of direct service for God open to women today.

Two other aspects of Bible instructor recognition and advance should be noted. One is the course in Advanced Bible Instructor Methods, which is now offered twice a year at the Theological Seminary. The other is a Home Study Institute course in Bible instructor methods, which has been duly arranged for, and will be ultimately produced, together with a comprehensive Bible Instructor's Manual. But that will take time. These are some of the tangible efforts being made in behalf of the Bible instructor work by the secretaries of the Ministerial Association, especially by Miss Louise Kleuser, who is charged with fostering this important feature.

L. E. F.

THE ASSOCIATION FORUM

Discussion on Methods and Problems

Is a Time of Peace Coming?

EDITOR, THE MINISTRY:

It is natural to expect a time of peace in the near future. Will it come? In answering that question it is prudent to be as undogmatic as possible. Several fundamental facts must be borne in mind in giving consideration to a future time of peace. There is first of all the basic question: What is meant by peace? Does peace mean complete world disarmament? Does it mean that all nations alike will yet enjoy a period when no thought or effort will be given to war, or does peace mean a seeming laying down of weapons and a period of time when nations talk peace, but at the same time prepare for war? There are so many angles to this question that one hardly finds a suitable definition that applies in all cases concerned.

Perhaps the following statement from the Testimonies will help to give clarity to the issue. Mrs. White wrote this testimony in 1862. This date must be kept in mind as the statement is studied. She said:

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together and to cast aside their little difficulties. . . .

"My attention was then called from the scene. There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, 'and for looking after those things which are coming on the earth.'"—*Volume I, p. 268.*

Reference is made twice to the fact that the nations were seen in "utmost confusion." Between the times of this confusion "there seemed

to be a little time of peace." There is nothing in this statement to show that actual, universal peace existed. Only a *seeming* peace is spoken of. It is to be observed further in this statement that when "utmost confusion" existed the second time, "then men's hearts failed them for fear, 'and for looking after those things which are coming on the earth.'" Surely at a time when men's hearts are failing them, the nations will hardly be in a position to bring about a condition of peace and safety upon the earth.

One would therefore have to conclude from the above passage that sometime after 1862 the inhabitants of the earth were once in utmost confusion: "War, bloodshed, privation, want, famine, and pestilence were abroad in the land." Since this "confusion" was sometime after the Civil War, it would only be logical to conclude that World War I was the time when the inhabitants of the earth were in that first state of confusion. If that were true, then the seeming time of peace came after World War I.

It is sometimes argued that a period of peace must yet come, that the peace-and-safety cry might be given, and that certain scriptures such as Isaiah 2, Revelation 12 and 17 might be more accurately fulfilled. Here again it must be asked, What is meant by a peace-and-safety cry? A casual glance into the history of our world since 1918 surely reveals enough examples of the peace-and-safety cry. The organization of the League of Nations, the Covenant of the League, the International Court of Justice, the Locarno Pact, the Kellogg Pact, and countless other efforts by the best statesmanship in the world are certainly sufficient evidence of a peace-and-safety cry. Added to that were the many disarmament projects carried out willingly and by military force. The United States actually sent her Navy out to sea and sank it. In many countries military fortresses, army tanks, cannons, rifles, etc., were ground into filings and melted into implements of peace. The great victor nations of World War I sent their armies home and hardly gave war a serious thought for more than twenty years. That surely was *seeming* peace.

As for Isaiah 2 and Revelation 12 and 17, there surely was great activity in the Christian world during this period, which can well be considered at least as partial fulfillment. In fact, these scriptures can hardly be completely fulfilled and the economy of this world still be in peaceful progression. Furthermore, it is not promised that there will be peace on earth in order to give time for the fulfillment of these prophecies. It is more natural for them to meet their fulfillment in times of trouble and great emergency. The last five years have certainly demonstrated that emergencies must first be created before liberties and privileges can be taken from the nations. It is during these emergencies that persecution receives license. In 1904 Mrs. E. G. White wrote plainly regarding

conditions in the world just before Christ comes. Among other specific things she said:

"Soon grievous troubles will arise among the nations,—trouble that will not cease until Jesus comes. . . . The judgments of God are in the land. The wars and rumors of war, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment."—*Review and Herald*, Nov. 24, 1904.

Surely these are solemn words. They were written almost forty years ago. The world hardly knew what trouble was at that time. Today the whole world is engulfed in a degree of distress and trouble so much greater than any known before that the student of prophecy can hardly expect a period of world peace and tranquillity. The trouble referred to in these words of Mrs. White, will "not cease until Jesus comes." More than that, this trouble, we are told, will "increase until the end."

In view of these statements, then, it is hardly wise for ministers of the gospel to present the view before the church and the world that a time of unqualified peace is still future. It is hoped that such might be the case. Every minister must work toward peace by all means. But there is grave danger of building upon a hope that has every chance of failing. Even the so-called period of peace between World War I and World War II can hardly be considered a time of peace in the full sense of the word. At best it was only a seeming peace. The world as a whole has now been at war in some form or another for nearly thirty years. Amidst all these wars and troubles, prophecy has hastened on in its fulfillment, and it will continue to do so during the present war.

Let us not build on a peace-and-safety illusion. Sudden destruction has already come to the greatest instruments of peace which human genius has been able to devise. There will surely be other peace plans, and other powerful agencies will join world powers in an endeavor to create eternal peace on earth. But that is no evidence that a world peace will be attained.

H. L. RUDY. [President of the South Dakota Conference.]

"Evangelism in Type"

EDITOR, THE MINISTRY:

At last the man in the street has begun to think seriously. According to authorities on the subject, the publication and sale of fiction has fallen off tremendously. It is an indication that men and women are willing to face stern realities, and are really wanting to know, What do these things mean?

This dark hour is really a golden hour for evangelism, all types of evangelism. Belshazzar, and all his lords, listened to a prophet

in a similar situation. Can it be that men are less interested today as to the meaning of the strange, eventful history that is unfolding before them? May God help us to present His message with power in this crucial hour. A ministry of power should be backed by a literature of power. The *Christian Advocate*, a Methodist publication, recently called for an "Evangelism in Type." We quote in part:

"Even though the radio enjoys the center of the stage as a means of disseminating ideas, we must not lose sight of the fact that any movement which is to have a permanent influence on contemporary American life must lay its foundations in a literature that is carefully edited and skillfully printed. John Wesley sowed England down with books, tracts, and pamphlets, and the early American circuit riders packed their saddlebags with religious literature which they sold and distributed clear back into the most isolated frontier communities. . . .

"The Roman Catholic Church proposes to publish a series of devotional classics, in reprint forms, which can be sold to the people at extremely low prices. These are to be used both for the purpose of winning converts and for the purpose of strengthening their own people in their faith. . . .

"Within Protestantism there is needed a body of religious literature which can be distributed widely at little expense. Great books of faith, which have served for years as standard devotional classics, should be made available in twenty-five cent editions.

"If 5,000 Methodist pastors would undertake to sell ten copies each month, of tried and proved books and pamphlets, the venture could be made to pay its way. Who can estimate what the distribution of 50,000 religious books would mean, if it were done every month the year round?"—*October 16, 1941.*

In the case of the foregoing quotation we can say to our Methodist brethren that we have been doing this very thing for years. The World Crisis Series or the Busy Man's Library, made up of twenty-five-cent books, have been sold by the millions. Who can estimate the good accomplished by such books as "Steps to Christ," "The Marked Bible," "Prophecy Speaks," and many others that have sold into the hundreds of thousands each! Booksellers though we be, there is still room for a revival even in this work. Concerning James White we read the following, which he gave as a report of his own work:

"I never worked harder. Since the first of September (a period of less than four months) I have sold and given not far from five tons of books. I have preached from one to ten discourses each week, have traveled more than three thousand miles, and during this time have gained fifteen pounds in weight. Let God be praised for His sustaining grace and power."—*Review and Herald*, January 12, 1869.

What an hour to combine the air force of radio and the land force of literature, to prepare the way effectually for our evangelistic forces to take possession of the land for Christ!

R. E. CRAWFORD. [Book and Bible House Secretary, Georgia-Cumberland Conference.]



☛ THERE is a considerable amount of dynamic in our work that is not necessarily spiritual dynamic.

The 1943 MINISTERIAL Reading Course

TYPICAL EVANGELISTIC SERMONS VOLUME II

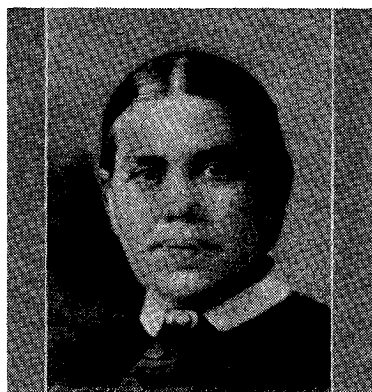
Volume I of Typical Sermons brought forth so many expressions of appreciation, and so many requests for another book, that a second volume seemed imperative. The sermons in this second volume are designed to make a definite appeal to bring men to decision. Thus they bring the kind of help most desired by fellow ministers. The work of the soul winner requires tact, talent, and technique, and the method of fellow evangelists is always a fruitful field for study. R. ALLAN ANDERSON.

TYPICAL
EVANGELISTIC
SERMONS
VOL. II

EDUCATION

By Ellen Gould White

For the spiritual refreshing it will bring to your own heart, and for the inspiration it will bring to your soul, you, as a Seventh-day Adventist worker, should reread the book "Education" during 1943. Because you must deal constantly with minds and souls sometimes worn and twisted by sin and waywardness, you are a teacher in the highest sense, and should frequently restudy the inspired blueprint. Because the tragic failure of many Seventh-day Adventist parents to comprehend the vital need of Christian education is costing the souls of thousands of our youth, every worker must be stirred to lead out in a revival of the spirit of Christian education. For such a task no better equipment can be found than the divinely indited Spirit of prophecy counsels. In



this critical hour when the glare of present-day events may blind us to lasting principles, we may chart a safe course with the aid of the book "Education."

ARTHUR L. WHITE.

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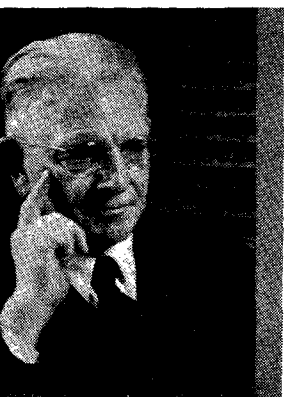


Left to Right: A. O. Sage, P. O. Campbell, D. H. Spier, C. T. Everson, M. L. Venden, H. G. Stoehr, R. A. Anderson, B. R. Spear, F. F. Schwindt, S. G. Joyce, D. E. Veatch, C. B. Haynes, C. A. Reeves, F. D. Nichol, J. H. ...

CHURCH ORGANIZATION AND ADMINISTRATION

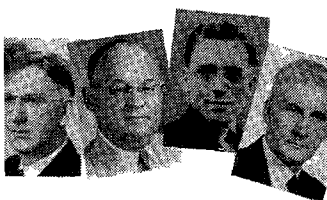
by Oliver Montgomery

comprehensive" is the one which best describes this new church organization and administration. There has never been a book which attempted to cover the entire field of church conference operation in any such detail or breadth of treatment found in this work. The first few chapters deal with the fundamentals of organization and leadership as shown in the example of the Hebrews in the Old Testament and the early Christians of Paul's day. Upon this



the author builds a lucid presentation of our church from the individual member in the local congregation to the local and union conference, the divisions, and the General Conference. The duties of members and conference executives and the authority of committees and sessions, are discussed. The principles of leadership are made clear. The policies of the denomination are revealed and explained. This book is invaluable to every worker, and a must to every church member.

ROGER ALTMAN.

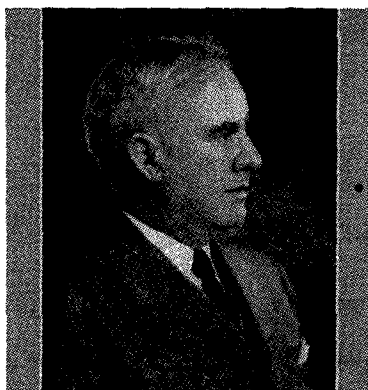


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Henderson, J. G. Mitchell,
J. L. Shuler.

THE SHADOW OF THE BROAD BRIM

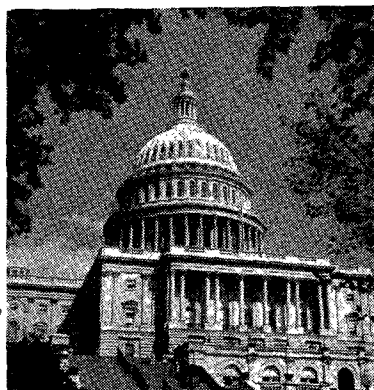
By Richard Ellsworth Day

Since the days of the Reformation no man has been quoted more among Christian leaders than



Charles H. Spurgeon. For many years he was pastor of the largest tabernacle in London, and has long been recognized as "The Prince of Preachers." We marvel at the richness and quality of his sermons. He had but one purpose and passion in life—to preach Christ in all His glory. He was a master of the spoken and written word. He powerfully influenced the great American evangelist, Dwight L. Moody, who frankly confessed that his fires came from the Bible and Spurgeon. In this admirable biography Doctor Day has given us a wealth of intimate glimpses into the life of one of God's spiritual giants. It will provide incentive for deeper consecration, more efficient labor, and more self-sacrificing service.

CARLYLE B. HAYNES.



AMERICAN STATE PAPERS

(Revised Edition)

Fifty years ago a Chicago lawyer, W. A. Blakely, compiled "American State Papers." It had a large sale in two editions, but for a number of years has been out of print. Many dangers now confront the United States, and the younger generation needs to know the reasons for the safeguards that the founders of the nation established. The new edition of "American State Papers" will have a different arrangement, enabling the reader to find what he wants more readily. Some obsolete material has been eliminated. There will be included significant actions of State legislatures and city councils, and some vital decisions of courts. This book contains enough material to enable anyone to present a reasonable statement of the basic principles that underlie our form of government, and support his views with quotations from the writings of the founders of the United States.

HEBER H. VOTAW.

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"Principles of Church Organization and Administration"	- - -	2.25
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"The Shadow of the Broad Brim"	- - -	1.50
"Education"	- - -	\$1.75

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

M. A. HOLLISTER, D. LOIS BURNETT, R. N.
LILLIAN J. BRAGAN, 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.

MEDICAL WORK IN COLOMBIA AND VENEZUELA

By W. H. BERGHERM, *Superintendent,
Colombia-Venezuela Union Mission*

THREE years ago Missionary Sherman sat in his office thinking out a plan for medical work, a plan which he realized would have to be built on faith alone. There was no money, but he had a plan plus a firm faith. Today this plan, conceived in faith and operated by prayer, has developed even beyond his fondest hopes. In the brief span of these few years there has been built up the largest dental clinic in Caracas, a city of nearly 140,000 persons. As a result, our work has become favorably known throughout the Republic of Venezuela, precious converts have been won to the kingdom, and a nucleus has been created which bids fair soon to grow into a well-established denominational sanitarium.

Speaking of those days of humble beginning, Brother Sherman says, "About three years ago I invited some of our brethren who were suffering from tooth infection to come to the office. I thought I might help them. I had no equipment except an office chair and some simple dental tools, donated by kind friends in America. When these brethren learned I could do simple extractions, they passed the word to others, until I was frequently called upon by our brethren and others to extract infected, decayed teeth. Then I saw how this work opened the hearts of the people for the reception of our truth, and it occurred to me that we ought to establish a small clinic. About this time the Lord sent us kind friends who helped us financially, and so the work was begun."

Once when Brother Sherman was in need of a dental chair a brother came to him with an offer of five hundred bolivars. Other friends added to this fund until he soon found he was able to buy the chair. Practically all the rest of his equipment has come in the same way. He needed a helper, and a young man in the church named Nataniel Rodriguez offered his services, and has given faithful assistance from that day to this. Brother Rodriguez, a senior medical student in the local government medical college, hopes to give full time to building up this medical unit in his city as soon as he graduates and receives a license to practice medicine. Thus every need has been provi-

dentially supplied, and our brethren have seen the hand of God at work for them at every turn.

The Caracas clinic is now visited by fifty to seventy-five persons daily. People once treated tell others, and so the word goes on. Somehow the story was started that "those Adventist 'doctors' in the Dispensario Adventista have 'divine hands,'" and so an increasing flow of Venezuelans seek our help daily. Today it is quite impossible to attend all who come to the clinic. When the people enter the room they are presented with a number which indicates when their turn comes. This has been found necessary, because the brethren are unable to attend to all who come in on any one day. Those whose numbers are not called are asked to come the following day for another number. Some come as early as four o'clock in the morning to be sure of getting treated.

ONE day the secretary to the President of Venezuela drove up in his car and came in for treatment. He stated that he had heard that "the dentists here have divine hands."

Recently one of the physicians of the city, hearing of our work, offered his services free on Sunday mornings for those needing general medical attention. Although this doctor is not an Adventist, he was found to be so much in harmony with our principles of medical work that his offer was gratefully accepted. It has now become necessary to enlarge this phase of the work. Brother Sherman writes, "We are now equipping our hydrotherapy. Already the word has gone out, and people are coming before we are ready for them. A few days ago the United States vice-consul of Venezuela came to receive treatments for pain in the arm and wrist, which seemed to be the beginning of arthritis. With the blessing of God, this gentleman received such relief that he does not cease talking about us in the consulate. Yesterday he returned for treatment, and he told me he is sending a friend who is suffering from pains in the knee."

So clients are coming even before the room is finished. We are soon going to have an electric cabinet installed, and if our money continues to

come in as it has, we hope to install hot and cold running water in the room. Meanwhile, Dr. Dias Vargas is rendering most excellent assistance with the equipment and space available.

It is our plan that this medical work shall spread to other cities as well. A second clinic has already been opened in Colombia by one of our Colombian brethren, whose name is Juan Meijia. This brother was associated with Brother Sherman for a while and is well prepared to do extractions and general dental work. It is hoped to have others of our workers join Brother Sherman from time to time so that the influence of this clinic may be felt throughout the field.

Our instruction from the Lord is that the medical work and the preaching of the gospel should go hand in hand. We believe in this instruction. We need help, however. We should have a married couple of trained nurses at once who could come to the aid of Brother Sherman. This brother is also superintendent of a large mission field, and he should be relieved of much of the burden of the clinic so as to give more time to the needs of the field. We need dental tools for our old clinic, and a dental chair for the new clinic. We are grateful that the first quarter's thirteenth Sabbath overflow for 1943 goes for medical work in the Inter-American Division. We trust we shall have a large overflow.

Pray for this important work. Already a number of persons have been baptized in Caracas as a result of the clinic. We believe this is the way God would have it. We long to see the "right arm" of the message accomplishing a greater work among the fourteen million people of this union field.

The Pathology of Alcoholism

By C. S. SMALL, M. D., *Assistant Professor of Pathology, C. M. E., Loma Linda*

THIS presentation is restricted to a discussion of the visible effects of alcohol on human tissues as seen at post-mortem examinations. A summary of evidence is given, with a few specific references. This writer, not a physiologist or psychologist, but a pathologist, feels incompetent to discuss adequately the *functional* results of alcohol, but from some experience in autopsy work, can speak about its visible naked-eye and microscopic effects.

Two types of death from alcohol must be distinguished. First, so-called acute alcoholism, the results of an excessive dose taken within a few hours or days; and second, chronic alcoholism, signifying the slower cumulative effects of persistently repeated sub-lethal indulgences.

The effects of alcohol are dependent largely on the amount consumed, regardless of mixture with, or dilution by, other substances, but it

must be recognized that the more dilute the beverage, the less marked the effect, within certain limits. We must also realize that alcohol, like work, heat, or cold, is better tolerated by some people than by others.

I remember as a child having seen drawings of the extremely bloodshot or congested brain of the drunkard, bearing the obvious implication that everyone addicted to alcohol died from the effects of some such circulatory derangement of the brain. However, in the course of several hundred of my post-mortem examinations, I have seen no certain invariable or even conspicuously frequent pathology which would set a given brain apart from others as coming from an alcoholic devotee. True, there are certain progressive deteriorations of mentality due to alcohol, but these are not accompanied by diagnostic naked-eye or microscopic evidences. The most common visible damage to the brain from alcoholic indulgence is that caused by accidental injury to the incoordinate victim of its influence.

There is, however, a quite characteristic finding in those who die during extreme alcoholic excess, and that is the "wet" brain, known as cerebral edema. Occasionally caused by other factors, it is nevertheless very frequently found after death from acute alcoholism. It does not accompany chronic indulgence unless this is terminated by an acute episode.

It is sometimes said that the heart and blood vessels are affected by alcohol, but there is little evidence to support such an idea. High blood pressure, or hypertension, and alcohol have no definite relationship. Likewise, arteriosclerosis or hardening of the arteries, contrary to common belief, is not occasioned by alcohol.

Damage to the lungs is very meager, and no criteria exist for distinguishing the lungs of chronic alcoholics from those of abstainers. However, as with the brain, if the victim succumbs from a single debauch, there is pulmonary edema or "wet" lungs, a condition brought about by several other and much more frequent causes.

Drinkers have frequently been warned of the relationship between ulcer of the stomach and alcohol. While it is quite true that a single excess may cause shallow destruction of patches of the gastric lining, it is also true that these usually heal uneventfully, and seldom result in the more chronic and dangerous ulcer, which has causes distinctly apart, in many cases, from excesses in drink or in food. Therefore we may not say that alcohol bears any definite relationship to typical chronic ulcer of the stomach or duodenum. A much debated question is whether alcohol can cause a slow shriveling of the stomach lining (atrophic gastritis), accompanied by burning pain and faulty gastric digestion. A certain fraction of sufferers from this disease can justifiably blame alcohol, but few drinkers contract the disease, and some

abstainers have it. Nevertheless it is agreed that alcohol does cause a significant number of such cases. The vast majority of chronic drinkers show no visible effect on the stomach or intestine.

A furious battle raged for many years over the so-called "gin-drinker's liver" or alcoholic cirrhosis of the liver, and the debate is not yet closed. It is to be noted that this fatal but prolonged malady afflicts many total abstainers, and that many alcoholics escape. In fact, about forty per cent of all such cases have not tasted intoxicants, and only eight per cent of chronic steady drinkers *die* of cirrhosis of the liver. But looking at the figures in a little different way, we see that death from cirrhosis is much more common among alcoholics than among those not so addicted.

In a series of about 20,000 post-mortems at a large Western hospital, a very striking fact was noted. Before alcohol was outlawed by the Volstead Act, eighteen out of every one thousand autopsies revealed the disease cirrhosis. During the years when alcoholic consumption was really diminished, this figure declined to six out of every thousand, and upon the resumption of the widespread use of alcohol in the early '30's, it promptly returned to eighteen and is now above that!

Beer (alcohol 2-8%) has no definite visible effect upon the liver. Wine (alcohol 8-20%) in large quantities certainly has. So-called hard liquor (alcohol up to 60%) is the worst and most consistent offender.

The clinching proof of this alcohol-cirrhosis relationship was elicited experimentally only four years ago. It was found in certain animals who were fed enough fats to cause so-called fatty degeneration of the liver, that the addition to their feedings of amounts of alcohol comparable to those taken by human drinkers of "hard liquor" caused the shrinkage of the liver known as cirrhosis, but only in animals deprived of sufficient food, and particularly vitamin B. They also found that, in an animal with a fatty liver, deficiency of vitamin B would produce the disease without the intervention of alcohol at all! So cirrhosis in non-alcoholic people can be logically explained. These results also explain cirrhosis in the alcoholic, for he frequently lives on almost nothing but alcohol for days at a time, thus depriving himself of necessary foods, including vitamins, and setting the stage for cirrhosis.

The time was when nephritis or Bright's disease was blamed on alcohol, but no scientific evidence is forthcoming to support the claim. The kidney may be functionally damaged to a slight degree, but not visibly so.

Alcohol and some diseases, such as pneumonia, syphilis, gonorrhea, have a definite relationship, but only because the inebriate fails to protect himself against them.

This summary of the effects of alcohol on

human organs is not very impressive as temperance promotion material, but a knowledge of some things alcohol does *not* do is as valuable as information on the more obvious things that it *does* do.

In conclusion, alcohol does cause edema of the brain, edema of the lungs, atrophic gastritis, and cirrhosis of the liver. It is not the sole cause of any of them, and certain conditions must be met before it will cause any one of them. Alcohol does not cause hardening of the arteries, high blood pressure, heart disease, or kidney disease. It does not cause chronic ulcers of the stomach or duodenum. The propaganda against alcohol is best directed at its effects on the mind and character, which are consistent, and appallingly dangerous.

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Demonstration Health Talk

By LEAH M. GRIFFEE, *Instructor, Washington Sanitarium School of Nursing*

SUBJECT: "HEALTH PROTECTION AGAINST COMMUNICABLE DISEASES."

AIM: *To Promote Health and Ensure Protection Against Disease.*

INTRODUCTION: "Communicable diseases have played a dominant role in the destiny of the human race."—*Lynch*.

After the first World War practically every continent was swept with the great pestilence influenza. Many lives were lost because of a lack of knowledge and care. After wars come pestilences. Every family should have knowledge to preserve the health and to care for its own members during the ravages of epidemics.

BODY OF TALK:

I. Hebrew Example.

1. Moses was in charge of a camp of more than a million people.
2. Health rules were a part of the legal code and were enforced.
3. Principles and methods of sanitation were in accord with modern health science.
 - a. Inspection and selection of food.
 - b. Disposal of excreta.
 - c. Notification of communicable disease to authorities.
 - d. Quarantine.

e. Disinfection.

f. Isolation.

II. Protective Measures for the Family Today.

1. Immunization.

a. Active immunity—acquired by having had the disease or by vaccination.

b. Passive immunity—for use when in immediate danger of contracting the disease.

c. Protection by immunization against

(1) Smallpox.

(2) Diphtheria.

(3) Typhoid fever.

d. Susceptibility tests.

(1) Schick (diphtheria).

(2) Dick (scarlet fever).

e. Age at which immunization is recommended.

(1) Smallpox—from six to nine months of age.

(2) Diphtheria—from six to nine months of age.

(3) Typhoid fever—upon advice of physician.

(4) Scarlet fever—upon advice of physician.

f. Immunization should be repeated:

(1) Smallpox—every seven years or oftener if there is an epidemic.

(2) Diphtheria—Schick test should be made at the end of two years to determine susceptibility.

(3) Typhoid fever—at the end of three years or upon advice of a physician.

2. Physical examination to determine state of health, and to become aware of measures to improve health.

3. Personal care.

a. Daily bath and meticulous care of mouth.

b. Eight hours of sleep for adults, more for children.

c. Nutritious food, fruits in abundance.

d. Six to eight glasses of water.

e. Good ventilation and controlled room temperature.

f. Good elimination, daily.

g. Clothing adapted to season.

h. Cleanliness of hands.

III. Transmission of Contagious Diseases.

1. Fingers.

2. Food.

3. Flies.

4. Feces.

5. Fomites.

6. Flying respiratory droplets.

IV. Community Protection.

1. United States Public Health Service.

2. State, county, municipal, and unofficial agencies.

3. Regulations for control of infected individual—contacts and environment.

a. Recognition of disease and reporting same.

b. Isolation.

c. Concurrent disinfection.

d. Terminal disinfection.

e. Quarantine.

f. Immunization.

g. Investigation of sources of infection.

V. Care of the Sick.

1. Preferable to send to hospital.

2. Care in the home.

a. Principles of isolation.

b. Protection of caretaker.

VI. Prevention: Care of Well Members in Infected Home.

CONCLUSION: It is better to prevent disease than to cure it. The well-being of society and the prosperity of the nation during epidemics depend upon the influences of the home as to prevention and nursing measures.

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Medical Missionary Course Values

By ALGER FRANCIS JOHNS, Pastor,
Nevada-Utah Conference

THE enemy of our souls is seeking in every possible way to lead men away from God. One of his most successful ways of accomplishing his task is to drag men down physically. Few in the world realize the close connection between the physical and the moral powers, for when the physical and mental powers are lessened, the moral and spiritual faculties are deadened. Thus we find that in God's last great message for this hour, He seeks to free men from Satan's bondage, physically as well as spiritually. Health reform is an integral part of the gospel which prepares men to meet a soon-coming Saviour.

"The gospel and the medical missionary work are to advance together. The gospel is to be bound up

with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough reformatory work is to be done. True Bible religion is an outflowing of the love of God for fallen man. God's people are to advance in straightforward lines to impress the hearts of those who are seeking for truth, who desire to act their part aright in this intensely earnest age. We are to present the principles of health reform before the people, doing all in our power to lead men and women to see the necessity of these principles, and to practice them."—*Testimonies*, Vol. VI, p. 379.

As a worker in the Lord's vineyard, I found that the recent medical missionary course at Loma Linda was of great value in supplying needed training in the presentation of our health work as a part of the third angel's message. The health work has aptly been compared to the "right arm" of the message. It is an entering wedge in presenting the truths of the Bible. Modern medical science confirms health truths and methods which have long been known to us as a people. In such a line of study as the medical missionary course at Loma Linda provides, we learn how best to fit our health message to modern needs. If we can present a practical health program to the public, we may be able to break down existing prejudice, and thus increase our chance to gain a hearing in the doctrinal truths of the Bible. We all realize that a health worker can gain entrance to many homes where the ordinary preacher would not be permitted to enter.

The medical missionary course gave us a many-sided view of what could be done. We had courses in physiology, nutrition, home nursing, first aid, hydrotherapy, etc., and instruction and discussion concerning the practical use of these subjects in public efforts and church work. The course is of value in giving our workers some things that are seldom taught in other schools or in actual field work. It is helpful not only in working for the public, but also in the personal life of the worker himself.

The present value of such a course is great, but even though a worker might not have an immediate opportunity to use anything gained from the course, it would still be of inestimable value to him in the future. We are living in a time of crisis. A war, unprecedented in its scope, is devastating the world of today. Even worse, in many respects than the war itself, are the famine and hunger which will inevitably follow the conflict, and the pestilence and plague which trail alone in the wake of war and famine. In times of such crisis, every worker—yes, and every church member—will be kept busy using all the knowledge he has to help humanity.

In the closing scenes of this world's history our medical missionary work will carry on where all other lines of work are closed. Those who are able to minister from house to house to the physical needs of humanity will be able to preach the gospel when all others will be unable to do so.

Six Audience Enemies

DOCTOR DUBOIS in *Science*, March 30, 1942, enumerates some features for the public speaker which are highly profitable to consider, and the *American Journal of Public Health*, commenting on this, states in the May, 1942, issue, page 543:

"Doctor DuBois lists six audience enemies whose minor and major defects are best calculated to torture a scientific assemblage. Heading the list of audience enemies is the MUMBLER, who drops his voice to emphasize important points or else talks to the lantern screen instead of the audience. He is apparently more interested in excreting words than in conveying information.

"The SLIDE CROWDER comes next. He packs his slides with typewritten data and shows too many slides, as if to demonstrate his industry. He also wields a pointer or employs a flashlight that projects an arrow that swoops and darts all over the screen and ceiling like a hornet. A good slide—carefully drawn in India ink and

Objectives of the M. M. A.

1. To revive an interest in genuine medical missionary work, which we are told is "the gospel of practice," and which "when connected with other lines of gospel effort . . . is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped."

2. To "lead the people to study the manifestation of God's love and wisdom in the words of nature," to "lead them to study that marvelous organism, the human system, and the laws by which it is governed," so that "those who perceive the evidence of God's love, who understand something of the wisdom and beneficence of His laws and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon the observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing."

3. To cultivate and maintain a strong bond of brotherly fellowship between the gospel ministry and the medical ministry, and to foster the unification and strengthening of their combined efforts.

4. To unite with the gospel ministry in presenting the subject of healthful living in a practical, sound, well-balanced, comprehensive manner.

stripped of all nonessential words and figures—needs no pointer-wielder.

"Then there is the TIME IGNORER who talks beyond the limit specified in the program or justified by common courtesy. He is evidently overimpressed with the idea that his paper is much more important than the program committee had imagined.

"Occupying fourth place is the SLOPPY ARRANGER who jumbles his material in a way best calculated to confuse his audience. He may have in the back of his head the idea that he can lead up to a climax and hold the audience in breathless suspense until in the very last sentence he can prove that the venous blood of the wimpus contains only 3 milligrams of gadgetyl chloride instead of 4 milligrams. Would it not be kinder to the audience if he followed newspaper technique and gave in a headline, early in the talk, some idea as to what and wherefore?

"Audience enemy number five is the LEAN PRODUCER whose paper consists of trivia, errata, omissia, et cetera; mostly et cetera."

Doctor DuBois enumerated a sixth one, though I have named only five. The sixth one he called the GRASPING DISCUSSER. But as

that is hardly pertinent to a health lecturer I am paraphrasing by saying the GRASPING ANNOUNCER OR INTRODUCER. But apart from that, I have another that I have noted in the same magazine which I think is worth considering and would fit into this very definitely, and that is the USER OF PONDEROUS PHRASES.

President Roosevelt is fond of demonstrating his ability as a simplifier of ponderous phrases. The following letter was from a Federal official, relating to the blackout of government buildings:

"Such preparation shall be made as will completely obscure all buildings occupied by the Federal Government during an air raid for any period of time from visibility by reason of internal or external illumination. Such obscuration may be obtained either by blackout construction or by termination of the illumination."

Upon reading this, the Chief Executive ordered a rewrite job. "Tell them," he said, "that in buildings where they have to keep the work going, to put something across the windows. In buildings where they can afford to let work stop for a while, turn out the lights." Here is a lesson in simplification which is well worth the study of every health educator. M. A. H.

Suggested Activities to Be Promoted by Medical Missionary Association Members

1. LECTURES and series of lessons in our churches and schools, planned to cover in a practical way the major principles of hygienic living.
2. Cooking demonstrations and classes in healthful cookery.
3. Home Nursing and Health Preservation classes.
4. Health-study circles, using "Ministry of Healing" as the text.
5. Demonstrations and instruction in simple treatments and in home care of the sick.
6. Lessons in first aid.
7. Health lectures before service and other clubs, fraternal organizations, parent-teacher associations, etc., using films or slides whenever possible.
8. Health education during camp meeting sessions, colporteur institutes, educational conventions, etc.
9. Health education in co-operation with evangelists in efforts.
10. School inspections as a basis for teaching health principles.
11. Specific practical lessons covering phases of healthful dietary, especially proper selection and preparation of adequate, balanced, economical meals.
12. Radio health lectures.
13. Temperance and anti-tobacco lectures.
14. Distribution of health literature.
15. Establishment and operation of dispensaries for the indigent sick.
16. Practical help and medical assistance for unfortunate members in the community not otherwise cared for.
17. Introduction of the sick or discouraged to the Great Physician and the blessings of communion with Him through prayer.
18. Co-operation in field medical missionary enterprises fostered by our conferences, sanitariums, schools, and our college of medicine.
19. Preparation of outlines for health lectures and the writing of timely articles on various phases of healthful living for our periodicals.
20. In overseas divisions, the fostering of the teaching of health principles wherever possible.

Sanitarium Contacts and Influences

By W. M. ANDRESS, *Chaplain, New England Sanitarium*

MANY of our people, and especially our medical folk, are familiar with such statements as the following. Sometimes it seems that we are so familiar with them that "familiarity breeds contempt," or perhaps we should say, indifference.

"Our sanitariums are to be established for one object,—the proclamation of the truth for this time."—*"Testimonies," Vol. VIII, p. 200.*

"If the spiritual work is left undone, there is no necessity of calling upon our people to build these institutions. Those who have no burning desire to save souls are not the ones who should connect with our sanitariums."—*"Medical Ministry," p. 191.*

If every worker connected in any capacity with our sanitariums were thoroughly aroused to his responsibilities in such a connection, what might be accomplished! Thousands of men and women are seeking out these medical institutions who might be helped not only physically, but also spiritually.

A chain of helpful influences should be set into motion as soon as the patient sets foot in our sanitariums. The cheery, helpful assistance of the call boys; the congenial contact at the desk; the sympathetic, kindly attention of the nurses; the warm, yet professional, air of the physician—these should all lead the patient to feel that he has come among real Christian friends. He should be inspired with confidence to believe that no mistake has been made in the choice of his hospital, and that here he will dwell for a time on the very threshold of heaven.

Though we look to all our sanitarium workers to co-operate fully in the spiritual interests of the institution, yet upon the chaplain devolves the heaviest responsibility along these lines. He must be a good student of human nature as well as of the Bible. He must be quick to discern the unspoken cry of the soul for spiritual help.

An influential businessman recently came into the chaplain's office and poured out his soul in an earnest plea for spiritual help and guidance. Economic changes threatening the conduct of his wholesale business, coupled with domestic difficulties, made life seem very unsatisfactory. He longed to lay hold on something that offered abiding peace and satisfaction. After a season of counsel and prayer, this man arose from his knees, dried his tear-stained cheeks, and left with new hope and courage filling his heart.

A woman actively engaged in social life and church activities, yet devoid of that peace which brings satisfaction to the soul, came as a patient. Her physical and mental resources had been greatly taxed by unnatural living. After doctors and nurses had brought help to her physically and mentally, she turned to the chaplain for spiritual encouragement and help. It was a pleasure to study with her the precious word,

and to see her place her feet firmly in the path of God's commandments.

A Catholic woman found just the help she needed within the covers of "The Great Controversy." A Jewish patient, through the untiring ministry of a Bible instructor, found Christ to be the true Messiah.

Many come within the realm of influence of our sanitariums whose reactions will be known only as the books of heaven are opened. These, like Nicodemus of old, or Joseph of Arimathea, will in time take their stand with God's people. Doubtless much will be done in the closing work of our message by those whose interest was first aroused while they were patients in our sanitariums. We would urge every worker, every nurse, and every physician connected with these medical institutions to watch for souls as those who must give an account.

Book Review

Miracles in a Doctor's Life,* by Walter Lewis Wilson, M. D., Bible Institute Colportage Association, Chicago, Illinois, 1935. 121 pages. 20 cents each.

A fascinating book of personal soul-winning experiences in the life of a busy doctor who makes the saving of the lost his first work. Doctor Wilson believes that the Holy Spirit makes appointments for the ambassador for Christ, and illustrates his belief with many and varied experiences.

V. J. JOHNS. [Pastor, College Church, Loma Linda, California.]

* Elective, 1943 Ministerial Reading Course.

CURRENT SCIENTIFIC COMMENT

WHEAT PROTEINS.—The reason for the superiority of whole meal is apparent from the well-known facts concerning the protein content of the various

portions of the wheat grain. Although the endosperm or white part of the wheat comprises 83 per cent of the grain, its protein content (gluten) is but 11 per cent, whereas the bran, which constitutes 15 per cent of the grain, contains 18 per cent protein, and the germ, though but 1.5 per cent of the grain, contains 40 per cent protein. The gluten of white flour is known as a poor protein undoubtedly because of its inadequate content of certain essential amino acids which act as limiting factors in its utilization. The point to be emphasized is that the proteins of the germ are composed of amino acids which are able to supplement those of the gluten and thus raise the biologic value of the mixture out of proportion to the amount added. The same is true of the proteins of the bran, although it is probable that much of its

protein may be unavailable for human digestion.

If we are to utilize as efficiently as possible the protein contained in wheat grain, it would seem most advisable to retain as much as possible of the protein constituents. In this sense, therefore, any milling which leads to a loss of some of the important proteins of wheat is distinctly to be deplored.—*Digest in Journal of the American Dietetic Association, November, 1942.*

EFFECT OF VARIOUS COOKING METHODS UPON VEGETABLES.—In general it may be concluded that so far as subjective qualities are concerned, the small pressure saucepan is as satisfactory as the open kettle for the cooking of all green vegetables except asparagus, as well as for the cooking of carrots and white turnips. However, the pressure saucepan seems less desirable for other brassicaceous vegetables; namely, cabbage, broccoli, and cauliflower. On the other hand, the waterless cookers produce a completely satisfactory product only with carrots and green beans cut in narrow strips. From the standpoint of nutritive values, no one of the cooking methods shows definite superiority over another, so far as calcium is concerned, when the cooking water contains calcium, nor is the loss great in any case. With phosphorus and vitamin C, on the other hand, the variation in retention is greater on the whole; and the pressure saucepan has, on the average, a slight advantage over the other methods.—*Id.*

MODIFYING FOOD HABITS OF LARGE GROUPS.—The modification of habits of food consumption of large groups of people carries us over into the field of social psychology. It is indeed a pressing problem and one of far-reaching importance. Many peoples throughout the world are faced not only with limited quantities of food but also with the need to substitute certain less well-liked foods for staples that have been an integral part of their diets for years. . . . More and more emphasis is placed on diet in maintaining morale among actual combatants and the civilian population. We need only to turn to recent experimentation to see why this is true. Rats suffering from calcium deficiency are irritable and tend toward convulsions. Similarly, rats maintained on a diet low in vitamins of the B complex also develop epileptic and neuroticlike symptoms which tend to disappear when these vitamins are restored. Nervousness in human beings can sometimes be traced to the same deficiency.

Almost any essential chemical or vitamin deficiency will cause some loss in mental efficiency, and there is some evidence that if parents are deprived of certain essentials the offspring are affected and never entirely recover from the results of such deprivation.

The situation, then, that confronts those in control of the food supplies of nations is complicated. They have the threefold problem of (1)

supplying adequate amounts of food, (2) supplying properly assorted foods, and (3) propagandizing the population so that the varieties and substitutes provided will be utilized. The agencies of social control that have played a part in the modification of diet habits of people are religion, public opinion, and law. . . . Public opinion, today, is probably the most potent force of control.—*Journal of the American Dietetic Association, November, 1942, p. 740.*

A Time of Opportunity

THE call of the nation is to action. Not one of the least of the calls upon the citizenry is the call to physical fitness and healthful living. It is interesting to analyze the nature of the appeal being made relative to national health. Scrutiny reveals the burden of the public health effort to be a call to observe the simple rules of personal hygiene and temperate living.

The call is not to any new or revolutionary concepts, but rather to the well-known principles which we as a people have known from our earliest history. The present appeal from those responsible for the health of the nation centers largely around habits of eating and drinking. Essentially the call is to eat and drink only those things that make for health.

Major attention is given to these two factors in personal hygiene because of their far-reaching effect upon physical fitness. In respect to food, the emphasis concerns the more liberal use of fruits, vegetables, whole-grain cereals and dairy products, and includes particular attention to ways and means of preparing foodstuffs so as to preserve as fully as possible all the vitamin and mineral salt values.

Insufficient attention is being given to the matter of healthful beverages. The rationing of coffee will doubtless curtail its use, but it is regrettable that the deleterious effects of caffeine beverages are not more fully and more widely taught. The use of intoxicating liquors is markedly on the increase, and the devastating results demand the active counteracting effort of all temperance proponents.

In this health-conscious, vitamin-conscious, temperate living, educational effort we can heartily join. The fact is, we as health educators should have borne a more positive testimony all through the years. We should have played a more prominent role in promoting these very principles which are now meeting with such popular favor. It is lamentable that the emphasis upon physical fitness imposed by war found us generally so complacent on the subject, and not out in the forefront. Shall we not now embrace the present opportunity to make our influence felt and our voice heard in extending a knowledge of how to live to promote happiness and well-being in this life, and that which will also be an "important aid in preparation for the life to come."

H. M. W.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

THE SOUL-SAVING CHURCH CHOIR

By ISABEL RUSSELL CHESTER, *Choir Director, Milwaukee, Wisconsin*

Mrs. Chester has been asked to write her conviction about the soul-saving choir because both she and her choir exemplify the principles here set forth. Would that all pastors were so fortunate as to have such understanding and co-operative choirs and choir leaders! The Lord is sure to bless, and the church congregation and evangelistic audience is sure to be edified by such ministry of music. Mrs. Chester has been a Bible instructor and a teacher of voice and piano.—EDITOR.

WHAT should be the purpose of the church choir? There is only one reason for its function, and that is to *save souls*. How should we go about organizing a choir that God can use to bring souls to Him?

First, there must be a director who is trained and skilled in musical knowledge, who understands the principles of choir directing, who has ability in organization and in "getting along" with people, and who above all this, is a consecrated, praying, God-fearing person. No matter how great one's musical ability may be, if he does not have a close walk with God, do not ask him to act as your choir director. The church board or nominating committee should give prayerful study to the qualifications of those who might be invited to act as choir director to be sure that the right choice is made.

Next, membership in the choir should not be hit and miss, but very definite study should be given to it. The choir director making the choice of members alone might make a serious mistake and do so innocently. I have learned from painful experience that I can make mistakes in this respect; hence I am glad to consult with my music committee as to the wisdom of inviting various ones into the choir. A music committee of three or five (according to the size of the church), composed of consecrated individuals with good musical judgment, is the best of help for a choir director. Together they should consider who ought to sing in the choir. The choir director may present the names of those he feels would be qualified to sing. They need not all be soloists, but they should have musical ability, be able to read notes (or willing to learn), possess voices that blend pleasantly with other voices, and above this, be consecrated members of the church, living up to all the standards that we as a people uphold. Endeavor to choose a balanced group of soprano, alto, tenor, and bass.

Choir members should be examples to the church. Any who attend the theater, dance

hall, or other places of questionable amusement, who dress immodestly or in extreme, or whose deportment is in any way unchristian, should not be asked into the choir, no matter how fine their voices may be. Remember we are talking about a soul-saving choir, and a choir with unrepresentative members cannot be used to save souls. I would rather have a choir of ten earnest, consecrated, praying singers, than forty with half of them unconverted, or "on the fence." The choice of a skilled accompanist is also very important, and she (or he) too, should meet the test of consecration to God.

Definite Plans for Choir Rehearsal

Have a definite plan in mind for the rehearsal before your rehearsal begins. Jotted down notes will help you. Know the numbers well yourself, before you present them to the choir to learn. Choose numbers that have a definite message and appeal. Ask God to help you in your choices. Be sure that the words of the anthems have a real message, and that they will be such as can be used to touch the hearts of those who listen. The simple, melodious type are usually the best.

Do not be afraid to have your choir sing a hymn occasionally. I often use a hymn, and how the listeners love it! If you use a hymn, have a definite pattern of expression in your mind to teach to your choir. Humming a stanza, with a soloist singing the words, is a pleasant variation. In some hymns, the tenors and sopranos may exchange parts on a stanza or two with good effect. "Christ or Barabbas?" is an example of a number that goes well this way. If your tenors are not strong enough to carry the melody alone, have the basses sing it with them, omitting the regular bass. The sopranos and altos sing very softly while the men sing the melody. Many other interesting effects can be worked out in hymns. As you study them through, ideas will occur to you.

Now we are ready for the rehearsal itself. Set a time for rehearsal to begin and *begin on time!* No matter if only you, the accompanist, and one singer are present, begin. The others will soon learn that when you say, "Choir rehearsal begins at 7:45 P. M.," you mean 7:45, and they will respect you for it.

Begin every rehearsal with earnest prayer! Every time I look into the faces of my choir

members and know that they are looking to me for guidance, a sense of my need of God overwhelms me, and I am so glad that I can raise my heart to Him for wisdom, and that He will not fail me. Invite God's presence to attend the rehearsal, and guide in the singing of songs that will save souls for His kingdom. If you are not in the habit of doing this, begin at once, for how can you hope to have a soul-saving choir unless you take God into partnership? Urge your singers to remember the work of the choir in their daily worship, and to pray for you, their director. They will respect you for your earnestness, and their prayers will ascend with yours.

Do not permit your choir to be noisy or inattentive during rehearsal. Demand attention. There must be order in the successful choir rehearsal. Say what you have to say with a smile, but say it earnestly. They will know whether you mean it or not. Never lose your temper, but do be firm. They will respect you for it. If any refuse to co-operate, you are better off without them.

I begin the choir year with a serious talk. I ask them to listen closely, for I do not want to repeat what I have to say. I then lay down some very definite rules. First, I remind them that the supreme purpose of our work is to save souls, and in order to do this, our rehearsals must be carried out in a way that will honor God. I tell them that I will not permit whispering, giggling, or gum chewing, either in rehearsal or when we sing publicly, and then I stick to what I say! Choir rehearsals should be happy occasions, but when two or three here and there are permitted to whisper and giggle—and they will if you permit it—the rehearsal becomes a social gathering, and its true purpose is entirely lost. Do not be afraid to take a firm stand for right conduct.

Teach your choir to pronounce their words distinctly. When a word is held for two or three beats, teach them that it is the *vowel* sound in the word that is sustained. For instance, if they are singing the word "change," it is the "a" that is sustained. However teach them to add the "ng" clearly, just as they leave the word. Always sustain the vowel of the word, adding the final consonant clearly at the proper time. Sound the "m's" and "n's" in words plainly. Constantly remind your choir to pronounce their words so all can understand them. Let it never be said that the singing of your choir sounds like a "foreign language"! Ask reliable friends in the audience if they understood the words, and if they did not, do something about it.

Remind your choir to sing words distinctly until it becomes a part of their nature. You will find that their singing will mean immeasurably more to the listeners when they understand the words clearly. Call the attention of the choir over and over to the meaning of the

words in the numbers they sing. Tell them what the words mean to you. The words we sing must come with clear understanding from our hearts if they are to bless the hearts of our hearers. This is why it is so important that the director choose numbers with a definite message. Help the choir sing them with feeling and expression. How can God bless the songs we sing if our minds are wandering far away on other subjects?

Teach your choir to "start" and "stop" exactly together. They will have to watch you closely to do this. The meaning of the words is best emphasized with expression. Do not simply have "soft" and "loud." There are many degrees of "soft" and "loud," and much beauty will be brought into your numbers by careful shading. Especially is it hard for the average choir to sing "softly." But they can be taught to do so, and certain passages will thus be made much more beautiful and effective.

Music in Harmony With Message

Some ministers and others have a fear of the word "anthem," because to them it means only a display of musical talent, without much message or meaning. Repetition of the same phrases or words, over and over again, is not appreciated or understood by the majority of the common people, to whom we sing for the most part. There are many beautiful anthems that express sincere messages, but they must be chosen carefully. They are not in the majority. I have at times looked over as many as fifty anthems and found only a half dozen that I felt I could use. We as a people have a definite message to bring to a lost world. Let our music be in strict harmony with our message.

Occasional social gatherings for the choir, conducted in a wholesome way, are permissible and encouraging, but depending on social functions to "hold the choir together" is far from ideal. Vision and purpose have thus been lost.

Choir directors, pray much. I am convinced that we have been lax in this. It is so easy to depend on our own judgment, education, and talents. Not long ago, this simple statement of five words from Volume I of the "Testimonies" struck me with force: "Pray more than you sing!"—Page 513. Being a teacher of voice, I sing much, and I felt that this statement was meant for me. I asked myself, "Do I pray more than I sing?" I resolved with God's help to pray much more, that my musical talents might be wholly consecrated to Him.

Music was ordained in heaven. A "special" being was created to lead the heavenly choir. This being fell into sin, and is now endeavoring with success to make music, both in the world and in the church, a stumbling block and a curse. He has been all too successful. Let us do nothing to help him!

Of course we like to have our listeners tell

us how beautifully we sing, but this is not enough. Many choirs sing beautifully, but never win a soul to God. Never become satisfied with being told that you "sing beautifully." This is short of our goal. In my experience as a director of music, a few experiences stand out and encourage me in the knowledge that God answered my prayers to win souls to Him through song. Some time ago a man came to me and said, "I want to tell you that it was a song you sang that helped me to decide to be a Christian." How happy his words made me feel! The song that touched him was not a difficult solo by some great composer, but the simple gospel song, "I Want to See Jesus, Don't You?" by Bottorf.

Another time a woman came to me with tears in her eyes, saying, "Your song today made me want to live a better Christian life." These experiences may not come to us as commonly as being told that our song was beautifully sung, but be assured that if our music is consecrated to God, the results are sure, and the kingdom of heaven will reveal the full results. Many whom we help spiritually never tell us so personally, but the records are all kept in heaven.

Co-operation With Church Pastor

Happy is the choir director who can be associated with a minister who loves and understands good music. Co-operate with your pastor in every way. Consult him often concerning your plans for the choir. Whenever possible, sing numbers that harmonize with his sermons, whether evangelistic or in the church services. You will not have to burden him with the difficulties, if you follow the policy of prayer and consecration. However, there may be times when you will need his counsel, and do not hesitate to ask him. The difficulties will be overcome if you work together. Fortunate is the minister who is associated with a consecrated, co-operative choir director. When the two work together harmoniously for the salvation of souls, God will abundantly bless.

The minister with whom I am now associated is intensely interested in the ministry of the choir. He is a very successful soul winner and he is particular on every point that we as a people uphold. He stands firmly with me on the principles of consecrated membership. When I took the choir a year and a half ago, he met with us and impressed us with the importance of measuring up to the standards set for us by God. We must be firm on these principles or forfeit our place in the choir, he said. There is no middle ground. He talked to us kindly but firmly. He has often expressed his appreciation for our co-operation and loyalty since that time. It is a joy to work with such ministers.

Here in Milwaukee I have had more fine solo singers than I have ever had in any one group before. This could afford grounds for

plenty of friction, jealousy, and temperament; but never have I had so little of it to deal with. After all, these things are but the result of pride and selfishness, and if God be given His rightful place in our music, no one will be jealous of others, but all will work together for one common goal—the winning of souls to God's kingdom.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

Why a Zionist Movement Must Fail (Sermon Outline)

By CHRISTIAN EDWARDSON, Minister,
Hutchinson, Minnesota

I. "THE ISRAEL OF GOD."

1. Not nationality, but faith in Christ, makes one an "Israelite." Gal. 3:28, 29.
2. Jewish nation not the "Israel of God." Rom. 2:28, 29; Rev. 2:9; 3:9.
3. There is an "Israel of God." Gal. 6:16; Eph. 1:5; Rom. 9:4.
4. Abraham had eight sons, but only one of them was an "Israelite." Gen. 16:15; 21:3; 25:1, 2; Rom. 9:6, 7.
5. The same principle is revealed in the twins of Isaac. Rom. 9:10.
 - a. Esau, by ignoring the birthright, became an Edomite. Gen. 25:30, 34.
 - b. Jacob, the "supplanter" (Gen. 27:36), became an "Israelite," an overcomer, through conquering prayer. Gen. 32:9, 24-28; Hosea 12:2-4.

NOTE.—Thus an "Israelite" is one who overcomes his sins through faith in Christ—not guile. John 1:47. (Compare Rev. 14:1-5; 7:1-4; 12:11; 1 John 5:3, 4.)

6. As Abraham is "the father of all them that believed," without regard to nationality, he becomes "a father of many nations." Rom. 4:11, 16-18; Gal. 3:7. (Unbelieving Jews, therefore, cannot be "Israel.")
7. Christ and His true followers are Abraham's seed. Gal. 3:16, 29.

II. JEWISH NATION CEASED TO BE "GOD'S ISRAEL."

1. Christ's parable of the husbandmen illustrated how God tried to make the Jewish nation His true "Israel." But when they rejected Christ, the kingdom was taken from them. Matt. 21:33-43.
2. That this rejection of the Jews as a nation was final, is seen in Jeremiah 19:1-11. This people cannot be gathered again, as the broken vessel "cannot be

made whole again." V. 11. (See Illustration I.)

3. But God did "not cast away His people which He foreknew" would accept Christ. They became "a remnant," as the 7,000 in the days of Elijah. Rom. 11:1-5.
4. God called "Israel" "a green olive tree." Jer. 11:16. Those Jews who rejected Christ were cut off as dry branches, and Gentile believers were grafted in among those remaining, thus becoming part of the stock of Israel. Rom. 11:17-22. (See Illustration II.)
5. Unbelieving Jews cannot become a part of "Israel" except as they are "grafted into their own olive tree." Rom. 11:22-24.
6. "Grafting" implies individual work, not a mass movement!

—To be continued in February

The Minister at Study

IT has "pleased God by the foolishness of preaching to save them that believe." Ours is truly a most sacred work, calling for a deep spiritual experience based on a profound conviction of duty, and with a background of thorough preparation. We read in "Testimonies," Volume V: "When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason."—Page 707.

We have come to the time of trial. This is a crisis hour, not only in the world, but in the personal experience of every man who is called to the sacred work of the ministry. Every minister in this cause today needs to be powerfully

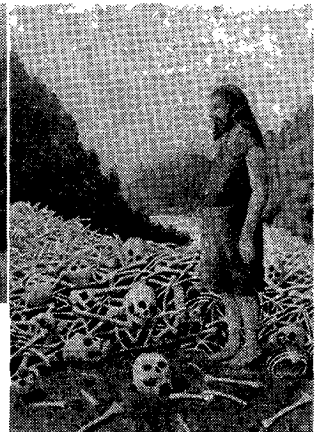
equipped to preach the message with a challenging conviction. Men are needed who are mighty in the Scriptures.

"In this age of the world, when Satan is seeking, through manifold agencies, to blind the eyes of men and women to the binding claims of the law of God, there is need of men who can cause many to 'tremble at the command of our God.' . . . There is need of men mighty in the Scriptures."—"Prophets and Kings," pp. 623, 624.

No preacher can hope to become mighty in the Scriptures unless he continually digs deep into the mine of truth given of God. In other lines of endeavor men toil steadily, long, and earnestly in order to qualify themselves for their chosen professions. How much more should a man who is called to stand between the living and the dead, strive earnestly to qualify himself for the work laid upon him by divine commission. We should never rest satisfied with our attainments.

"Let none think that there is no more knowledge for them to gain. . . . We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure."—"Christ's Object Lessons," p. 113.

In order to present the great fundamental principles of this message every minister ought to have a wide grasp of Biblical knowledge. Intensive Bible study based on wide reading and deep personal thinking is the need of this hour. The *Watchman-Examiner*, one of the leading organs of the Baptist Church, announced some time ago that "pastors who yearn for a return to their old school days will again have opportunity to sit under competent Bible instructors at the postgraduate school for preachers conducted by the Moody Bible Institute." But our preachers cannot attend the Moody Bible Institute or other theological institutions and universities



I. (Center) Jeremiah breaking the earthen bottle, prophesying the rejection of the Jewish nation, which was never to be restored.

II. (Left) Christ grafting the Gentiles into the Israelitish tree after most of its natural branches (the Jews) had been broken off and were lying as dry branches, mostly in the background.

III. (Right) The valley of dry bones of Ezekiel 37. When the Jews saw that the promises of world dominion, promised to Abraham, did not materialize in their day, but that the bones of their ancestors were bleaching in their graves, God revealed to Ezekiel that His promise would come true at the resurrection. Then all Israel, with Abraham, their father, would inherit the Promised Land.

for advanced study in the fundamentals of the advent message. The reasons for this are so obvious that no argument whatever is needed to establish this fact.

It was to meet the needs of our preachers, editors, Bible and history teachers, and other workers, that the Seventh-day Adventist Theological Seminary was established. I feel profoundly thankful to God that we have a graduate school of our own. Often I have had reason to be deeply grateful for the work that it is doing. It is a school where our ministers can come aside for a period of study, meditation, and prayer, where they can gather new material for their work, do intensive research in the great truths that have made us a people, and go back to their fields refreshed and strengthened for their work.

The courses of instruction listed in the Seminary bulletin for 1943 present material of great value to all our preachers. For the winter term there are listed in theology: "Modern Religious Problems and Perils," "Principles of Prophetic Interpretation," "The Sanctuary," and "Doctrinal Teachings of Jesus." Under archaeology and history of antiquity are listed courses which bring to light the history of the nations that existed contemporaneously with ancient Israel—records that have been buried thousands of years, and have now been brought forth to confirm the word of God. In this age of skepticism these throw new light on the messages of the Old Testament. Under church history the winter term provides courses in "The Early Church, the State, and the Papacy," "The Medieval Church, the Papacy, and the Pre-Reformation Sects," and "American Church History." Our ministers will greatly profit by advanced study in these vital subjects. Under Biblical languages are listed courses in "Beginning Hebrew," "Hebrew Translation," "Hebrew Exegesis," "New Testament Greek Exegesis," and "Ecclesiastical Latin."

In the homiletics and Christian leadership section there have been added to the course in "Methods of Evangelism" two new courses, "Securing Decisions" and "Evangelistic and Pastoral Preaching," to be taught during the new spring term. Then there is the course in "Advanced Bible Instructors' Methods" to be given in both the winter and spring terms. This course will be of special value in adding to the efficiency of our Bible instructors.

For the spring term there is listed a very valuable course in "Conference Administration." Every minister should have a thorough understanding of the principles of our church organization, and the proper methods of administering the work in all its parts.

A few lectures on radio work have been planned for the winter term.

The dates for the winter term are January 31 to March 31; for the spring term, April 4 to June 2. We earnestly hope that arrangements

can be made for a large number of our ministers to attend the Seminary during one or both of these terms. I am sure that the time thus spent will so add to the efficiency of those who enroll for these courses that they will be stronger and better workers in the future.

J. L. McELHANY.

THE BOOK SHELF

Books, Reviews, and Discussions

Book Reviews

The True Spirit of Worship,* by George Evans, Moody Press, Chicago, 1941. 160 pages, \$1.

Every pastor and elder in charge of church services would be helped by reading this book. It points out that even though today we may have the desire for improvement of divine worship predominating in many churches, nevertheless the Bible and preaching of the gospel are placed in a subordinate position, while prominence is given to furnishings and ornaments which tend to belittle the great redemption accomplished by Jesus Christ.

The book emphasizes the fact that while outward details and forms of worship are receiving much attention, the result is that the true spirit of worship has become a secondary matter. It raises a note of warning against an increase in ritualistic formalism. "Formalism and ritualistic ceremonies constitute an opiate of religious life. . . . It becomes a substitute for the witness of the Holy Spirit to the soul, while presuming, 'I am good enough.'"

The author points out that external embellishments are substituted, and internal reality is overshadowed, and raises the question as to what part formalism and ritualistic ceremony play in your church. He inquires whether the outward details and forms of worship have caused the true spirit of worship to become secondary, and emphasizes that as church forms and ritual develop, spirituality declines. He appeals for Jesus Christ to be made the center of all divine worship, and presents His power and glory as the only advocate before the throne of His Father, warning against the substitution of other objects of worship.

The book is divided into two parts, the first dealing generally with the principles of divine worship as revealed, illustrated, and enforced in the Old and New Testaments; the second part offering a challenging review of the application or neglect of those principles in the history of the Christian church.

CARLYLE B. HAYNES. [Secretary,
of the War Service Commission.]

* Elective, 1943 Ministerial Reading Course.

I Love Books, by J. D. Snider, *Review and Herald*, Takoma Park, D. C., 1942, 544 pages, \$2.50.

This book, by the manager of the Review and Herald Book Department, is an attractively printed volume, filled to overflowing with timely information and wise counsel relating to a subject of vast importance to everyone. The author, already widely known for his thought-stimulating addresses on literary topics, has here given us a book which for its downright interestingness is bound to be read and re-read by the young people to whom it is especially addressed, and also by older heads. It begins with a challenge, and ends with a promise. Most of the people in our favored land, we are told, are not illiterate. They have learned to read; but they fail to practice the art, and their homes are but meagerly furnished with good literature, because the average American spends \$27 for chewing gum for every \$1 he spends on books. As a natural consequence the average American adult is said to be under fourteen years of age mentally.

Time is the stuff that life is made of, yet the large majority of men and women are throwing it away by handfuls. Men of intellectual achievement very generally devote their leisure time to books. Edison frequently continued reading till two o'clock in the morning, even when he had to be up and dressed by seven the next day. Gladstone always carried a book in his pocket so as to be profitably employed while waiting for a train or for dinner. William Lyon Phelps expressed the feeling of many men of intellectual tastes when he said: "I have always wished—and now that I am old, I wish it with tenfold intensity—that sleep were not necessary. If it were physically possible, and my eyes would permit, I should like to spend all the daylight in work and play, and read all night."

The book goes on to discuss why, what, how, and when we should read. The treatment is at once challenging and gently persuasive. The author writes *con amore*; he has been enjoying books and talking about them, often to large and appreciative audiences, for many years, and in this volume he discourses in a friendly and very informal way upon the unique value of books, not only as steppingstones to success, but even more as a means of delight, as chief nourishers at life's feast, and powerful aids to more abundant living. As a matter of course he gives information concerning a large variety of worthwhile authors, and there is a valuable appendix containing classified lists of carefully selected books to the number of nearly two thousand.

Imaginative literature receives thoughtful treatment. Serious-minded young people stay away from movies and dance halls and pool rooms as a matter of principle. The author believes that if they once became acquainted with the best imaginative literature, and came to

know the joys of adventurous reading of the great poets, they would prefer an evening at home surrounded with interesting books to anything else in the way of entertainment.

Because reading is such a fascinating pursuit, the author warns against the grave danger in books that are morally unsound, and the egregious folly of spending precious time on books and magazines of little worth. In his opinion newspaper reading should be kept strictly within bounds in order that there may be ample time for thoughtful perusal of the best authors, and especially for serious study for that grand library of inspired books which we call the Bible.

M. E. OLSEN. [President
of the Home Study Institute.]

The Conflict Within Myself, Earle V. Pierce, Revell, New York and London, 1942. 192 pages, \$1.50.

I have found genuine profit in reading this book on interpretative addresses by Doctor Pierce. The author is a leading member of the Baptist Church, and at one time was president of the Northern Baptist Convention. The chapter titles are as follows: Was Peter a Coward? Mary and Martha; A Kiss That Did Not Count; How Old Are You? Quarreling With God; The Thirsts of Life and Their Cure; Finding a Lost God; The Problem and Profit of Pain; Have You Got Your Goliath? I can highly recommend the reading of this volume for the spiritual edification of our ministers.

F. M. WILCOX. [Editor,
Review and Herald.]

Trails for Climbing Youth,* Louis C. Wright, Abingdon-Cokesbury Press, Nashville, 1939. 125 pages, \$1.

This volume is written not only for young people who are determined to make living a great adventure, but also for youth leaders who would lead youth along the paths that lead to lofty goals. Every page contains something that will enable the gospel minister to be more successful in his work for and with boys and girls and young people. The book is alive with youthful ambition, yet it speaks from tested experience. Our workers will profit by a careful reading of its pages, and will desire to quote many of its inspirational passages.

C. LESTER BOND [Associate Secretary,
Missionary Volunteer Department.]

✱ ✱ ✱

URGENCY IN EVANGELISM.—If ever I preach again, I will leave out every bit of flourish, and preach nothing but present truth, hurl it at the people with all my might, live at high pressure, and direct all my energies to the salvation of souls.—*Spurgeon*.

* Elective, 1943 Ministerial Reading Course.

Spirit of Prophecy Reading Program for 1943

By LOUIS HALSWICK, *Secretary of the Bureau of Home Missions*

AS we view the work of the Spirit of prophecy in the remnant church, we see what a wonderful blessing it has brought to the cause. To the people of God, this gift has been a guiding star and a priceless counselor in the development of the great advent movement. The Spirit of prophecy writings have a definite place in the work of God. They deal with the things the people of the remnant church should know at this time. Next to the Bible they should be given primary place in our study and meditation. No one can read them prayerfully without being drawn closer to God.

To Ellen G. White, as to the prophets of Bible times, God revealed Himself in visions and dreams. She was told to communicate to His people the light and truth thus unfolded to her. For nearly seventy years Heaven-sent messages for the people of the remnant church kept flowing in a steady stream from her divinely inspired pen. We believe that the writings of the Spirit of prophecy constitute God's blueprints for the conduct of every

branch of His work. We also believe that we ought to acquaint ourselves with the messages of God to this people, so that we shall know what we ought to do in these times of trouble and crisis.

"We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy."—*"Testimonies," Vol. VIII, p. 298.*

Sensing the great spiritual blessing a revived interest in the reading of these books would bring to our people, the General Conference Committee, at the Autumn Council three years ago, inaugurated the Spirit of Prophecy Reading Program. This plan calls for the reading of approximately twenty pages a week from the two Ellen G. White books designated for the year. It was felt that because of the seriousness of our times, it is imperative that Seventh-day Adventists have a better knowledge of the information, instruction, and counsel which God has been pleased to give through the Spirit of prophecy.

Thus far the books chosen and read have been "The Great Controversy," "Ministry of Healing," "Messages to Young People," "Patriarchs and Prophets," "The Desire of Ages," and "Early Writings." These books, during the last three years, have been carefully studied by thousands of our workers and lay members at home and abroad. What a tremendous spiritual uplift these inspirational volumes have proved to be to the remnant church in a day of darkness and peril!

The book "Education," referred to by a president of a Normal college in America as "the best book on education in the English language," has been chosen as one of the two books for the 1943 Spirit of Prophecy Reading Program. It is also one of the required volumes in the 1943 Ministerial Reading Course. The second book will be Volume I of the "Testimonies." It has been the conviction of the Committee, who had the responsibility of recommending the books for this reading program for the coming year, that it would be well for all of us to study again the leadings of God in the early days of the advent movement. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

Many a worker will not wish to forgo the blessing which will be his by personally joining in this reading program. Nor will he rest until the members of his flock have been encouraged to unite in this systematic reading plan. The spiritual uplift and direct aid in practical Christian living which will come to the rank and file of our people, should they wholeheartedly study the guiding counsel found in the

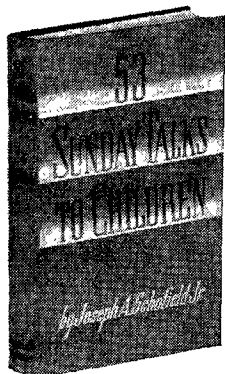


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volumes selected, would be hard to estimate.

We appeal to our workers to join in this program, and faithfully act their part in urging our people everywhere to follow the Spirit of Prophecy Reading Program for 1943.

Babel Voices on Evangelism

(Continued from page 14)

new converts, and while I would not minimize this important phase of its work, there is the responsibility of the church to the members it already has."

"Our church membership is large enough so that if all would attend regularly we would have to double our seating capacity. Our attendance is under 200 on an average. We don't need more members—though we certainly do want more—to fill our pews. We need those we have to attend more regularly."

Significant is the fact that in the same issue of the journal another writer, James T. Browning, of the Grace Methodist Church, Bluefield, West Virginia, presents a different challenge. His theme is "The Strategy of the Church."

"The church in this world is supposed to be 'the church militant.' . . . The church will never win over the forces of evil by 'going in hiding.' The church must carry the battle into the enemy's territory. We have taken a recent slogan, 'Let the Church be the Christ,' to mean that it must not raise its voice concerning anything that goes on in the state, or in politics, or in the field of economics; that it must be satisfied with generalities, outworn platitudes, reciting creeds, and reading scriptures. It must give full signs of anemia, and impress the world as being a good, but harmless sort of creature. . . .

"The church must do more than wage an offensive against the enemy in his own territory, it must at the same time take itself and the gospel of Christ to the people. . . . More people will go to church when the church goes to more people!"

We sense another note as C. H. Witt, of Long Branch, New Jersey, writes on the "Five Modern Needs of the Church." He stresses as the last of her five needs: "The necessity for laymen and laywomen to witness for God daily in a conferential way rather than in an artificial atmosphere conjured up by special exigencies and occasions."

It might be profitable to cull from a book review in this same number of the *Pulpit Digest*. The book is on, "The Romance of Evangelism," by Roland Q. Leavell, who points the way to the growing of "evangelistic churches." Speaking of the author's personal experience, the reviewer states:

"He has given himself assiduously to the task of developing a program of evangelism that was rooted in the churches, an evangelism that was a real part of the normal life of the churches. He had led in the development of a pastoral evangelism designed to rescue evangelism from the disfavor into which it had fallen and to place it on a safe and sane gospel basis."

Confusion of thought characterizes the times. Our own evangelistic workers are sometimes

prone to attempt to solve the world's ills with new ideas. While we are not here merely to build churches, we are called to build up the church of Christ. It is possible, however, to increase materially the membership of a church without adding to its spiritual force. In fact, some evangelistic campaigns have so weakened the church that its members have lost all interest in a series of evangelistic meetings. Let us reflect our true mission, especially in an hour when the everlasting gospel message is destined to triumph. While we must recognize that the "conferential way" suggested by one minister in this article is not the vigorous witnessing by the laymen that this hour calls for, we can weigh well the caution of an "artificial atmosphere conjured up by special exigencies and occasions." Our evangelism must be marked with a power that has been promised the church at the time of the end. Every addition to the church must be added strength in these closing hours of a militant evangelism.

L. C. K.

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THE RELIGIOUS PRESS

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LUTHER THE TRANSLATOR.—The world—including the venomous hatred that for four long centuries has scrutinized every word and action of the great Reformer under its malignant gaze—accepts Martin Luther as one of the most pre-eminent translators and linguists of history. His translation of the Holy Bible, completed after thirteen years of arduous toil, was so fundamentally different from the harsh, clumsy attempts that had sporadically appeared before his day, and so inestimably superior to all others, that it created a new language and ushered in a new day of Bible study. Before Luther died, 377 different editions of the Bible appeared; and in spite of the illiteracy of that day and the exorbitant cost (the price of a Bible was about ten dollars), more than 1,000,000 copies were sold.—*Waltham League Messenger*, October, 1942.

CATHOLIC ACTION GROWTH.—The Youth Association of Catholic Action, . . . has grown since 1934 from 20,000 members to 100,041, scattered through 2,000 local sections and 51 diocesan federations. At the time of the Civil War, membership

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M.R.C. ELECTIVE SUGGESTIONS

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"THERE ARE SERMONS IN STORIES," by William L. Stidger (\$2), contains excellent illustrative material. Also "Evangelism in the Home Church," by Andrew W. Blackwood (\$1), on an effective evangelistic program. Abingdon-Cokesbury Press, 810 Broadway, Nashville, Tenn.

CHOOSE THESE ELECTIVES

"KEEPING YOUR CHURCH IN THE NEWS," by W. Austin Brodie, a church publicity handbook, \$1. Also "The Conflict Within Myself," interpretative addresses by Earl V. Pierce, \$1.50. You may order either or both of these ELECTIVES from Fleming H. Revell Company, 158 Fifth Ave., New York City.

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stood about 50,000, and it was then that the weekly paper *Signo* was founded. Its circulation is now over 100,000.—*America*, October 3, 1942.

TRADITION OVERRIDDEN.—In order to assist the war effort in Palestine and step up production, it is reported that the Chief Rabbi is reviving a 2,000-year-old Talmudic decree transforming the Sabbath into a working day. The step is an acknowledgment that the national danger overrides tradition.

The rabbinic action coincides with the order of the War Supply Board which has called upon industries and labor unions working on military orders to work a seven-day week, of a minimum of 60 hours.—*New Palestine*. Reprinted in *Biblical Research Monthly*, November, 1942.

INACTIVE MEMBERS.—A study of actual church conditions reveals that 39 per cent of the membership of the average church regularly worship, serve, or give. Fourteen per cent of the membership occasionally worship, serve, or give. The rest, or 40 per cent of the membership, are members in name only.—*Prophecy Monthly*, September, 1942.

OCCUPY YOURSELVES!—If the Lord tarries, it is because more souls are to be saved to complete the body of Christ. It is up to the Christian people to win these. Now as never before all saved souls should be so stirred and get lost souls upon their soul, then go into action and use their shoe-soles until the number required to make up the body of Christ will be completed. May we not expect a harvest of souls to follow as a result of the martyrdom, the persecutions, the tortures of the Christians, the heart-rendings of separations, isolations, and deprivations; the sorrows, tears, and prayers of missionaries and native Christians, as will the sorrows and prayers of Christians the world over?

It will be Scriptural and blessed to be faithfully at the task, evangelizing, when Christ returns. He has commanded us to occupy until He comes. This will be better than to be idly waiting for His coming while millions are perishing and we are not doing anything about it.—*J. Stauffer, in the Gospel Minister*, September 14, 1942.

INCREASING DENOMINATIONS.—We are face to face with ever-increasing divisions within the church. Over two hundred different denominations now divide Christendom. Indiana leads with 107; New York is a close second, with 92; Michigan has 87; Iowa, 85; Pennsylvania, 79.—*Watchman-Examiner*, September 10, 1942.

ROME'S HOPES.—Our country [U. S. A.] today has a total population of roughly some one hundred and thirty millions of persons, of whom, so the *Catholic Directory* says, no fewer than 22,556,242 are Catholics. Bishop Noll gives good and convincing reasons for computing our Catholic population as more like thirty-five millions. However, the *Catholic Directory*, which is an instrument of facts and information and not of propaganda, leans toward the conservative side, and estimates that something like one-fifth of the United States population is Catholic. And that is not at all a bad showing, even if it is not comparable to the time when the whole of Christendom was at least 75 per cent Catholic—a united states of Catholic believers. Still we have nothing of which to be ashamed: every single person in five you meet is a Catholic.

We have a hierarchy which includes two cardinals, 22 archbishops, and 126 bishops both territorial and titular. Subject to these territorial bishops there are 23,818 clergy, commonly called secular clergy to distinguish those priests subject to religious Superiors. And the church is growing with us; for there were 82,089 converts to the faith, as compared with 76,705 for the preceding year.—*America* (R. C.), September 26, 1942.

RELIGIOUS EDUCATION.—Our country suffered an unprecedented defeat at the close of the

first World War simply because seven out of every ten young people of school and college age were not reached in any way by the religious educational program of any church. If the statistics for today were available, we should see that our condition now is even worse. We are only dwelling in a fool's paradise if we imagine that either the state or the church can long endure when the vast majority of our young people receive no systematic instruction in the religious and moral sanctions upon which our institutions rest.—*Zions Herald, September 9, 1942.*

WAVE OF WEDDINGS.—The number of marriages in the United States is reaching an all-time high. In 1940 1,547,500 weddings were solemnized, a record up to that time; but in 1941, according to the Census Bureau, the figure rose to 1,679,000 weddings. This is an increase of 7.3 per cent over 1940 and 22.1 per cent over 1939. But the present year apparently will surpass all records. Some cities report almost twice as many marriage licenses as for the proportionate period in the past twelve months, and authorities are agreed that the previous peak of 12.6 marriages for every 1,000 population will be broken by the end of 1942.—*Walther League Messenger, September, 1942.*

PANTHEISTIC CHRISTIAN SCIENCE.—Mrs. Eddy's teaching is pantheistic. The peculiar thing is that she denies it and rebukes pantheism. But when we turn to her definition of pantheism, we understand her denial. She tells us it is "a belief in the intelligence of matter." The word has no such meaning. Even Spinoza himself was not a pantheist, according to her definition of the word. But inasmuch as in Eddyism "there is no matter" and "mind is everything" and "there is no mind but God," only one conclusion can be reached. Christian Science is pantheism—the notion that everything is God and God is everything. Try to fit the Biblical word "prayer" into such a scheme!

The teachings of Mrs. Eddy preclude all need of prayer, and make it impossible in the Biblical sense of the word. One may as well pray to the Constitution of the United States. Christian Science prayer is simply soliloquy, or an attempt at autosuggestion.—*Prophecy Monthly, September, 1942.*

REST RESTORED.—The Ford Company, after experimenting with a seven-day week for war manufacture, has discovered that eliminating the day of rest has not increased production, and has therefore restored it.—*Sunday School Times, Sept. 26, 1942.*

UNSAFE GUIDE.—Many years ago, at one of the early student conferences at Northfield, Dr. Henry Clay Trumbull preached a striking sermon on "Moral Color Blindness," in which he said: "Has not God given to every man in what we call the conscience a sure test of moral light and moral darkness? No! most decidedly No! Man does not by nature know what is right and what is wrong. 'Conscience' is not in and of itself a safe guide in morals. It is not enough for a man to do 'as well as he knows how,' and in so doing 'to have a conscience void of offense toward God and man always.' He may do all this and yet be sadly wrong."—*Moslem World, October, 1942.*

JEWISH EXPENDITURE.—Over a half billion dollars of Jewish capital has been invested in Palestine in the past two decades, including \$125,000,000 contributed for land purchases by the Jews of the world.—*Prophecy Monthly, September, 1942.*

SILLY PROCEDURES.—We must confess that it looks humorous to us to see in the newspapers pictures of robed, canopied, and bejeweled ecclesiastics standing in all their pomp while religious sycophants genuflect before them and kiss the ring on the religious nabob's finger. If we did not laugh, we would have to weep. It is such a caricature of true religion that it has all the characteristics of a cartoon.—*Watchman-Examiner, September 17, 1942.*

EXEMPTIONS FOR PRIESTS.—The Roman Catholic Church teaches that a priest must always be treated as a priest, never as a mere man or ordinary citizen. It teaches that a priest is alter Christus, "a second Christ," who is not subject to civil law like ordinary mortals. It prescribes that priests must not be tried for any crime whatsoever, except within the secrecy of its own ecclesiastical "courts." Anyone who even attempts to bring a priest before a civil court commits a heinous sacrilege by violating his "sacred person."—*Converted Catholic Magazine, October, 1942.*

AMERICA'S PAYROLL.—Uncle Sam's civil payroll is 1,075,000 above September, 1939, and 1,100,000 above the November, 1918, peak of World War I. At the outbreak of World War II in September, 1939, the total stood at 925,000, and during the next 34 months the increase was at the average rate of



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THE ENTERING WEDGE

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

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

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

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

MADISON FOODS
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37,500 each month. But in February this year the increase for the month was 102,000 persons.—*Prophecy Monthly*, October, 1942.

ILLITERACY LOSSES.—According to Dr. John W. Studebaker, director of the United States Office of Education, 250,000 men have been rejected from Army service because of illiteracy. This is enough manpower to have made 15 divisions. These men could neither read nor write, nor had they the simplest rudiments of arithmetic.—*Watchman-Examiner*, September 17, 1942.

RETURN TO STRICTNESS.—In my judgment, we might well in this day return to ways of strictness instead of our boasted "breadth." If we try always to be "broad," we may only end in being shallow, and it would be better to be deep even if it meant being narrow. I feel that in face of the laxities of our day we might well call for a certain rigidity. At least we might make more demands on our own church people. We should be right in accord with our tradition, for example, if we insisted that public worship is not a matter of inclination for church members, but an obligation. We need not condemn people who play tennis on Sundays if we say that for Christians there are far more important things to do on the sabbath day. In the long run, we shall not be the less respected if we stand by our own distinctive way of life whatever may be the views of the majority.—*S. Maurice Watts*, in the *Christian World*, reprinted in *Zions Herald*, September 16, 1942.

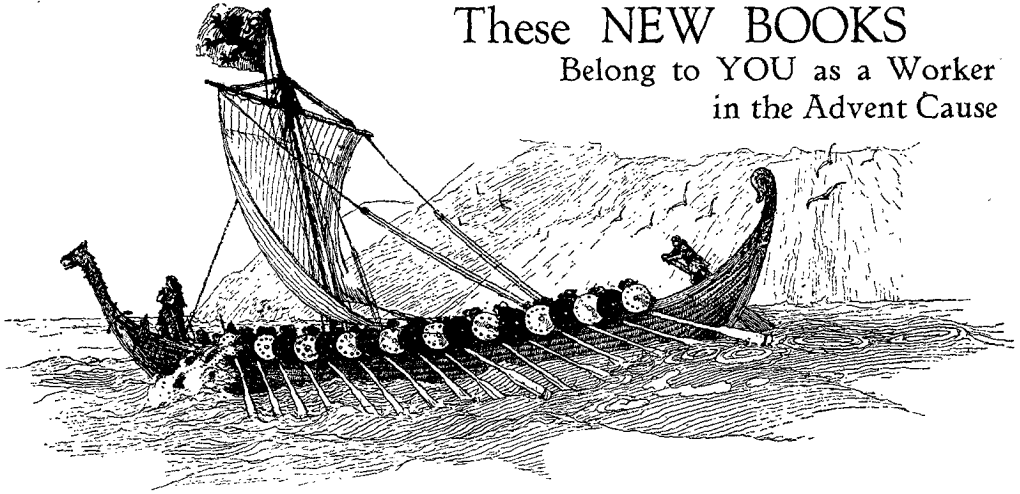
PALESTINE'S DILEMMA.—Palestine is today caught between the horns of a dilemma. It is no longer purely Arab; on the other hand, it is certainly not Zionist. What makes the problem so terrible is the fact that Zionist pressure for migration to Palestine, which increased greatly during the last decade, will increase even more after the end of this war. The spread of fascism and of fascist ideologies throughout Europe after the middle of the last decade made it necessary for an increasing number of Jews to seek a land of refuge where they would be able to begin life anew. Bitter necessity, not merely idealistic and emotional attachment to the Holy Land, emerged as the compelling force in the Zionist movement.—*Christian Century*, September 30, 1942.

BIKE EVANGELIST.—The *Moody Church News* carries an account of the work of "The Bicycle Evangelist," by Mark J. Goodger. In 30 months he has traveled 27,000 miles by bicycle through 45 States of the Union. He has held meetings in churches, missions, prisons, hospitals, road camps, juvenile homes, boys' clubs, and country schools, and talked to many a person along the highways of our land. If automobile tires become scarcer why not dedicate bicycles to the salvation of souls? . . . It is still a lot easier for us to get around with the gospel than it was for the early Christians who covered the Roman Empire.—*Prophecy Monthly*, October, 1942.

CONFUSION IN INTERPRETATIONS.—Many Bible students are revamping their prophetic interpretations these days, and the result is confusion. Most of this is caused by departing from the time-tried interpretations and trying to reshape interpretations to try to fit them into current events. A turn in the affairs of battle causes one interpreter to say one thing, and another turn leads another to make another change in his views. It is well to stay with the interpretation that has been held by conservative students of prophecy for some time. Current events change overnight many times, and what seems likely to happen today is unlikely tomorrow. A study of the fulfilled prophecies of the Bible (those given in the Old Testament that are recorded as fulfilled in the New Testament) will show that in many cases these prophecies seemed very unlikely of fulfillment just before they were fulfilled, when suddenly a turn in events brought out the exact fulfillment of them to the letter.—*Gospel Minister*, September 10, 1942.

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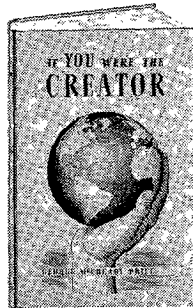
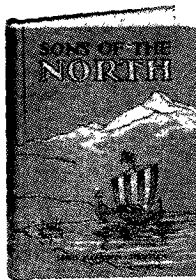


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CHRISTIANITY IN EGYPT.—Christians in Egypt are a minority in a dominant Moslem culture. The handbook which is published by the largest American missionary group in Egypt for its new missionaries gives these graphic comparisons: "There are fifteen Moslems for each Copt, and nineteen Copts for every Protestant, and one Protestant Christian for every 278 Moslems. The Protestants are a despised minority of a despised minority."

Such is the realistic statement of the United Presbyterian Church, which has been carrying on educational, medical, and evangelistic work in Egypt since the year 1854. After nearly a century of Christian effort there are "about 150" converts to Christianity from Islam in all of Egypt. "The poorest Moslem feels himself superior to the best Christian."

Due largely to the influence of American missionaries, a new life movement has started in the old Coptic church, chiefly under the guidance of educated Coptic laymen. As a result of this movement, preaching services in Arabic, the common language of Egypt, are now conducted in some Coptic churches, and there is a genuine interest in Bible study and a modern social program. It is from the ranks of the Coptic church, also, that the missionaries have recruited the 20,000 members of the Evangelical Church. But all of this is still the first stage of any Christian renaissance.—*Walter Mueller, in Religious Digest, October, 1942.*

PRAYER MEETING PREPARATION.—A dead or dying prayer meeting may be due to insufficient planning for the service. Most of us will agree that the worth-whileness of a prayer meeting is not determined by the number in attendance. A few consecrated Christians have many times received blessings from God. It is true that in the spiritual life, quality is always preferable to quantity, but we may

not use this truth to excuse our poor attendances. . . . The prayer meeting must be planned to produce a spirit of expectant awareness. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The people must see that the prayer service is important to their pastor, and this becomes obvious only as he spends time in preparing it.—*Watchman-Examiner, September 24, 1942.*

CHANGING CREEDS.—With few exceptions, the narrow creedal divisions have little to do with the real state of religion today. We need to go back a hundred years to know what it really was for one denomination to isolate itself from another. . . . [but] a process of proselyting out of zeal for doctrine is chiefly a thing of the past. Most people do not know what the original differences between the denominations were. There is free communication between nearly all Protestant bodies. Action on national issues is vested in a Federal Council, which in turn is part of the World Council of Churches. The admission requirements of the Methodist Church, for one, are as broad as may be conceivable without surrendering the basic Christian convictions.—*J. R. Shepler, in Zions Herald, September 16, 1942.*

MISSIONS IN THAILAND.—At the present time only four Protestant missionaries remain in Thailand. Two of these are planning to stay to the end of the war even if they have the opportunity of being evacuated. The work of the church goes on about as before, but institutions have suffered severe setbacks in many places, chiefly because all American and British property was confiscated by the Thai government. Most hospitals and schools were taken over and used by the government, but a few of the latter have been able to continue under Christian leadership.—*Christian Century, September 23, 1942.*



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- Diplomatic relations between the government of the United States and the Vatican.
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ACCOUNTABLE!—We compass land and sea to make converts. We press upon getting decisions, decisions, decisions! But having gained decisions, and having effected union with the church, we all too often leave these men and women to sink or swim, without that fostering care that is imperative to permanency. Many—and it is altogether too high a percentage—sink beneath the heaving surf or are carried by treacherous currents onto the rocks of spiritual disaster. The evangelist says, That is the pastor's responsibility. And the pastor says, They were not my converts. Thus many are lost between the two irresponsibilities. Many in our evangelistic efforts are brought into the church solely through group instruction. No worker has ever visited their homes, helped them solve their individual problems, or answered those inevitable special questions, which, if not cared for, often rise up to plague and perhaps to wreck. Our converts are not rooted and grounded in the fundamental principles of the faith as they should be. This is one of the chief causes of the high mortality among our evangelistic converts. It is more than regrettable; it is tragic and needs radical adjustment. God holds us accountable for the souls which we interest and carry so far, but who through hurried, insufficient, or defective instruction soon drop out by the wayside. It is not the number baptized, but the number which remain, that is the criterion of successful evangelism.

CRITERIA!—Success in public evangelism does not consist in getting our own people out to comprise the bulk of the audience, but in gathering together those not of our faith to hear and accept the message. That is the test. All honor to those who, working in localities without an Adventist church or choir, without musicians, ushers, or distributors of announcements, gather together honest-hearted people to hear a message not yet established in the community, and without a local church home into which to induct these new believers. It is hard work, but it constitutes the highest form of evangelism. This is not in depreciation of the work in established centers. It is only to emphasize the one point that an assemblage of hundreds of Adventists and a handful of non-Adventists is not an evangelistic audience. Rather, it is a revival group out of which some evangelistic results may accrue. Preaching the message to those not of our faith is the criterion of successful public evangelism.

ILLUSION!—Did you ever see two trains headed in opposite directions standing on parallel tracks in a railway station? Have you seen the train on which you are seated apparently begin to move and pull away from the other, then suddenly become conscious of the fact that it is the other train that is moving, not yours, and yours is standing still? We may think we are moving along satisfactorily in our work and achievements, when it is our associates who are progressing, pulling away from us. Appearances are sometimes deceptive. We need to make sure that we ourselves are progressing.

CAPITALIZE!—The notable wave of religious emphasis making its impress over the air is unquestionably a reflection of deepening religious concern, induced by distraught world conditions. An increasing number of commercial radio programs—band, orchestra, and vocal—now include a special hymn on each broadcast. And, too, there are hymn sings, and even the plain but impressive reading of favorite passages of Scripture, sponsored directly by the broadcasting companies, as well as the denominational and independent religious broadcasts. Men and women are eager for spiritual comfort and help, and are seeking light on the dark world conditions of the day. Mankind today is more God-conscious than in any recent time. This is our golden hour for aggressive, all-encompassing evangelism. We should capitalize upon this receptive attitude, and press our public and personal evangelism, our radio work, and our literature distribution. This is the evangelist's golden hour. We are come to the kingdom for this supreme time of opportunity.

ADVERTISING!—Honesty in advertising is recognized as the best policy in the commercial world. This principle is even more imperative in evangelistic advertising. What we promise, we should fulfill. If we cannot make good our promises, we disappoint the people and create doubt as to the integrity of our word. If we avoid the issue and sidestep the promised answers to the questions we have raised, we shall justly be considered tricky and looked upon as guilty of securing an audience under false pretenses. We lay ourselves liable to the charge of actual dishonesty in advertising. Never should such charges be justly leveled at us. Meticulous honesty and confidence in the integrity of our word are indispensable to the herald of truth.

L. E. F