

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

November, 1943

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NOTES AND NOTICES

Information and Sundry Items

¶ WE would request our contributors to state clearly their specific position and location, together with their *full name*, at the time they

send in articles for **THE MINISTRY**. Often it is desirable to use the full name rather

than the initials in connection with an article, and we also follow the practice of giving the location and position of the writer, believing this to be a matter of helpful information and interest to our readers. Many of these locations and positions are stated in the Year Book, of course; but many are not, and in these days of repeated changes and moves, the Year Book is frequently and quickly out of date. Unless you are a conference president, a departmental secretary, a sanitarium manager, or hold some such office as stated in the Year Book, please list your position along with your name—whether pastor, evangelist, teacher, district leader, intern, Bible instructor, or whatever you are. If you are a pastor in a city or a community in which there are several churches, please give the name of the specific church, as Lincoln Park Church, North Shore Church, Ephesus Church, Danish-Norwegian Church, etc. All this information may not be used in connection with the article, but nevertheless it is helpful.

Some of our contributors may wonder at times why their articles and poems do not appear more speedily in **THE MINISTRY**. We regret that in some types of material we are so well supplied that our contributors have to wait months, and in some instances a year or more, to see their offerings in print. A number of deciding factors control these columns—the length of the article and the space we can spare to a given department each month; whether the article is a time feature and must appear at once, or general and can wait; the number of other articles in hand on the same subject, or classified under the same department heading; how recently we have used a contribution from the same author; etc. In some cases the article must be passed along to one or more experts in their fields for technical checking, and these readers may live in distant States. Thus considerable time may elapse before an article is ready to appear.

This is the S. D. A. workers' own journal of intercommunication for three professional groups—ministerial, medical, and educational. These workers are all invited to contribute to its columns. We especially invite our overseas laborers to contribute articles on their evangelistic methods. Such articles are difficult to obtain at this time because of the international situation.

¶ WHAT are you watching for and emphasizing—the sunshine or the shadows, the triumphs or the failures, the advances or the retrogressions of the cause with which we are identified? In other words, are you a spiritual pessimist or an optimist? Two persons looking at identically the same scene receive opposite impressions, all dependent upon the inner attitude. Realism does not involve pessimism.

¶ WHEN the way goes hard and perplexities increase, when apostasy appears, or funds are cut off, instead of humbling our hearts before God and seeking His divine guidance out of the difficulty, our tendency is to appoint a committee to study the situation, and then to bring forth plans and commendatory actions. In the approaching crisis, with its breakdown of collective effort, each will have to stand alone and draw his wisdom and strength directly from God. It would be well to familiarize ourselves with the way of access now.

¶ BENEATH the callous externalism of the men and women of the world, there is often an anxious, bleeding heart that longs for rest, assurance, and understanding of life. Let us capitalize heavily upon this and boldly declare the everlasting gospel message that is the answer to every human need.

¶ WE must learn to work together with our brethren. There must be give and take, with due allowance for personal idiosyncrasies which need to be overlooked, and points of strength that need to be recognized and appreciated. Each must live his personal life without undue criticism as long as there is loyalty to the fundamentals of the message.

READING COURSE ANNOUNCEMENT

DELAYS beyond our control, with consequent printing problems, have slowed the completion of two fine books for our 1944 Ministerial Reading Course. This has forced a month's delay in announcing the course to the field—from the November to the December **MINISTRY**. This we deeply regret. But it is unavoidable, and will have to be taken as part of the war's upset. The time element this year, however, is not so vital as formerly, as the circulation for the duration is virtually restricted to the Western Hemisphere. These books in the course are well worth waiting and planning for, and you will greatly enjoy and profit by them. Here is a hint: One deals completely and competently with the technique of broadcasting our message; another, in an authoritative way, with Sunday in Pagan Rome; a third gives a fascinating history of the development of our health message, that we have greatly needed; and the fourth is on the temperance issue. Is not that a set worth waiting for? Plan now to enroll. Watch for the full announcement in the December **MINISTRY**.

The Ministry

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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The Shepherd's Responsibility to the Flock

By WESLEY AMUNDSEN, *Departmental
Secretary, Inter-American Division*

AS we near the end of time and approach the second coming of the Lord Jesus Christ, the dangers which face the church will increase. It is not the dangers from without, such as wars, persecutions, disrupting of territorial boundaries, lack of finance, that will constitute our greatest peril. The condition within the church is that which we need to guard against most of all. God has a "little flock" scattered over the earth, made up of people from every land and almost every language. This flock constitutes His remnant church in the earth, and as such it is to be pure and holy, without spot or wrinkle. In it are to be found peace, love, joy, light, and power, such as no other body of people enjoy.

Just as God gave Adam charge over the earth, to keep the garden and to dress it, to multiply and fill the earth with fruit, so He has given His pastors charge over His flock, to keep it always, to love it, to protect it, to build it up so that the world may be filled with precious fruit when the husbandman shall come for the harvest. We face the danger of "having a form of godliness, but denying the power thereof." While it is true that this danger may come from the carelessness of the people themselves, yet I wonder if the ministers of the Lord, the pastors of the sheep, may not also be responsible for some of the worldliness and lukewarmness which exist among us as a people.

It was the task of Jeremiah to call attention to the condition of the church in his day. With weeping and groanings he went about among the churches and called for a reformation. His words were not addressed to the people alone. They were directed to the leaders and to the pastors, as well as to the people. Read his words:

"The priests said not, Where is the Lord? and they that handle the law knew Me not: the pastors also transgressed against Me, and the prophets prophesied by Baal, and walked after things that do not profit." Jer. 2:8.

"Woe be unto the pastors that destroy and scatter the sheep of My pasture! saith the Lord. Therefore

thus saith the Lord God of Israel against the pastors that feed My people: Ye have scattered My flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord." Jer. 23:1, 2.

Strong language to use against those that "handle the law" and that "feed My people," as the Lord states through the prophet. Do we accept the counsel given to Israel by the Lord as applicable to Israel today? Are we much different from them or better than they were back there? Is not the root of apostasy strong among us today, also? Is there not too much backsliding? Are there not too many leaving the church by the back door while new ones are coming in through the front door? Wherein lies the answer to these questions? Are we not prone to take for granted that a certain percentage of persons who come into the church will fall out and leave the truth? And yet we continually talk about bringing back those who have apostatized. Why do they go out the back door? Will resolutions stop the leak? I am afraid not. What then shall we do?

Flock to Be Fed, Not Driven

It is my firm belief that the place to start is not so much with the people as with the pastors, the ministers to whom has been given the charge, "Feed the flock of God." The ministers are not necessarily to preach to the people constantly, for we have been told that too much preaching is one of the causes for the coldness and apathy which is seen in some of our churches. They must be led into green pastures, not driven. The prophet Ezekiel joins Jeremiah in calling upon the pastors to have a care for the flock. He records the following words which were given him from the Lord God:

"Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and

ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them." Eze. 34:2-6.

Then follows a terrible denunciation against the shepherds that "feed themselves" and "feed not the flock." While we may seek to apply these verses to the apostate priests of ancient Israel, or to the apostate ministers of Christendom today, at the same time we must face the question of their application to "Israel." The messenger of the Lord has placed some of the responsibility upon us as ministers. You and I must be willing to share the responsibility, even though that responsibility may not be pleasant.

"Be ye clean that bear the vessels of the Lord." The church will rarely take a higher stand than is taken by her ministers. We need a converted ministry and a converted people. Shepherds who watch for souls as they that must give account will lead the flock on in paths of peace and holiness. Their success in this work will be in proportion to their own growth in grace and knowledge of the truth. When the teachers are sanctified, soul, body, and spirit, they can impress upon the people the importance of such sanctification."—*Testimonies*, Vol. V, p. 227. "The watchmen are responsible for the condition of the people.—Id., p. 235.

Yes, "we need a converted ministry and a converted people." This is a paramount need in this testing time. We who are to teach others what is meant by true conversion surely must taste the sweetness and the joy of this conversion ourselves. Specific sins are mentioned here that are in keeping with the words of the prophets of old: "While you open the door to *pride, envy, doubt, and other sins*, there will be *strife, hatred, and every evil work*." What a terrible condemnation is to be found in the statement that, while Jesus seeks entrance into our hearts, yet we "are afraid to bid Him enter."

Is it not time that we, as pastors of the flock of God, should turn to Him with all our hearts, with weeping and with strong crying? Is it not time that we permitted the lowly Jesus to fill our hearts and do for us that which we cannot now do for ourselves? Surely the time demands a clean, pure, and holy ministry. We need intellectual men, yes, but we need spiritual men more. When the two are combined, then God will be glorified through His ministers and He will clothe them with righteousness. The lame will not be turned out of the way and the wounded will not be left to die. Instead of a stream of people going out the back door of the church, we will see that volume lessened to a great degree. The people want to be led by

spiritual leaders, and they will follow this type of leadership. The condition of the church is largely what the condition of the ministry is.

Let us remove the blame for the worldly condition of our churches from others and take the guilt upon ourselves. Then let us seek the remedy, the only sure remedy—full and complete conversion of our own hearts. Note one more quotation that has to do with the type of ministers which God does not need in His work. It is a daring statement, but a vital one, and the pattern for us to follow:

"The self-sufficient, the envious and jealous, the critical and faultfinding, can well be spared from His sacred work. They should not be tolerated in the ministry, even though they may, apparently, have accomplished some good. God is not straitened for men or means. He calls for workers who are true and faithful, pure and holy; for those who have felt their need of the atoning blood of Christ and the sanctifying grace of His Spirit."—Id., p. 224.

"Jesus took upon Himself man's nature, that He might leave a pattern for humanity, complete, perfect. He proposes to make us like Himself, true in every purpose, feeling, and thought—true in heart, soul, and life. This is Christianity. Our fallen nature must be purified, ennobled, consecrated by obedience to the truth. Christian faith will never harmonize with worldly principles; Christian integrity is opposed to all deception and pretense. The man who cherishes the most of Christ's love in the soul, who reflects the Saviour's image most perfectly, is in the sight of God the truest, most noble, most honorable man upon the earth."—Id., p. 235.

May the Lord make us true ministers of His, so that we may lead the flock day by day in such a way that when He asks of us the question, "Where is the flock that was given thee, thy beautiful flock?" we may say with Jesus, "I kept them in Thy name: those that Thou gavest me I have kept, and none of them is lost." Then on that day soon to come, when He shall give rewards unto His servants, we shall lay all our sheaves at His feet and give unto Him the praise for that which He has so wondrously worked out through us in the saving of the lost.



Question Service for Church

By ELMER L. PINGENOT, *Pastor, Battle Creek Tabernacle, Michigan*

THE question service has long been recognized by our evangelists as a valuable aid in bringing people into the truth. At the Battle Creek Tabernacle we have also found that it has become one of the most helpful services of the weekly program in keeping people in the truth, and progressively growing in their understanding of its worth and beauty. As a result of our series of prayer meeting studies on the closing events of earth, many questions were raised which could not be dealt with at that time. For some time we conducted an aftermeeting for questions, but this was not satisfactory because of the lateness of the hour. One Sabbath morning I announced an experimental question service for the afternoon. We began it an hour and

fifteen minutes before the weekly vesper service, which is always just one hour before sundown. From the beginning the results were most encouraging. Now, after two years, the attendance at this service is second only to the eleven o'clock service on Sabbath morning.

The procedure is informal. When I arrive, I go at once to the desk, where I find from six to a dozen written questions. These are carefully scanned, and arranged in the order of their intelligence, timeliness, and significance. Someone is asked to offer a word of prayer, but no hymn is sung. The first question is read, followed by the question, "What do you think?" Invariably there are two opinions expressed, which give us the opportunity to discuss both sides of the question. Each person who wishes to contribute to the discussion is asked to stand so that all may see and hear who is speaking. After a reasonable time is allowed for discussion, the chairman then summarizes the answers, and gives the congregation opportunity to vote on the conclusions. No dogmatism or arbitrary statements are permitted. The Bible is the final authority. One who attempts, to conduct such a service will soon learn the wisdom of letting the people make the final conclusion.

The questions cover every field of religious experience and doctrine—discussions on the Wednesday or Friday crucifixion, Armageddon, the king of the north, Revelation 17, the sanctuary, diet, dress, tithing, labor unions, War Bonds, work in defense factories.

This service permits the pastor to meet new problems as they arise. A recent question will illustrate: "Since the Victory Tax [5% in U. S. A.] is deducted by the employer, should tithe be paid on the full amount of the salary, or on the amount received after the tax has been deducted?"

When a question is introduced concerning which more than one view is held by recognized authorities, both views are presented and compared as to their value in the light of the Spirit of prophecy and the Bible. It is generally discovered that a careful knowledge of the Spirit of prophecy will lead to the support of one position and will point out the weakness of the other.

The need of a personal knowledge of God's word and the Spirit of prophecy is constantly emphasized. Individual study is encouraged. Several worth-while contributions have been made by laymen. A paper on the half hour of silence at the opening of the seventh seal and another paper on the four beasts and the four and twenty elders were handed to me. These papers were mentioned in public and the contribution evaluated. This encouraged the one who prepared the paper and stimulated others to action. The value of such efforts on the part of the laymen is readily recognized.

Is there not a tendency, even in our own denomination, to develop a theological hierarchy?

The Ministry, November, 1943

Our people are not the Bible students they once were. The development of an institution like the Seminary, where questions of theology can be discussed and studied in a prayerful attitude, reveals wisdom on the part of the leadership of this movement. This same principle must be carried by an informed ministry into the churches. The seminar principle in the church is the only safeguard against creeds, dogmatism, and cold formality. It is the business of the pastor to keep his members so mentally alert that he can safely submit any problem for their consideration which may arise. While there are always a few who are narrow and who tend to radicalism and shallowness of thought, there are plenty of well-balanced, intelligent minds to support the logical, reasonable approach to every problem. The future of this denomination is in the hands of an informed laity.

I personally find this service most stimulating and challenging to my own thinking. It helps me to keep my finger on the pulse of the congregation. From the questions received, I discover undercurrent trends of thought or disaffection. These are carefully brought out in the open, and the majority sentiment expressed relieves me of a possible personal reaction. Thus the individual discovers what the church thinks, not what the pastor dictates.

Profitable, Spirit-Born Men

By H. S. PRENIER, Chaplain, Florida Sanitarium and Hospital

"Onesimus, whom I have begotten . . . in time past was to thee unprofitable, but now profitable." —Paul to Philemon.

A CERTAIN conference president once said, "Today I did one of the hardest things I've ever been called to do. The General Conference sent me blanks and asked me to list all *unprofitable* and *profitable* workers in my conference. After much prayer for guidance and honest judgment, it wrung my heart to go over the long roster of those on full pay and make a separation."

Some were *failures in soul winning*. Some of those men and Bible instructors had failed to bring people to decision and surrender and had had a record of ten and eight years of inadequacy, with no souls won.

Some were *mere timeservers*, well-educated, refined, well-dressed, fine speakers, good mixers, and orthodox in their thinking, but they lacked forcefulness, initiative, and self-surrender to God.

Some were *balmy-weather evangelists*. Paul once said, "The south wind blew softly." Although he spoke of nature, he might have referred to the ease and pleasure loving shipload who wanted carnal security and to be let alone.

Some of those unprofitable evangelists were *fair entertainers*. They were skillful movie operators, stentorian-voiced lecturers, but they be-

longed to a fruitless clan. Their messages and personal work brought no conviction nor conversion to hearts.

Suppose you had been that conference president. Suppose you had been paying those men salaries with your own money, what would you have done? In due time such gospel laborers were edged out as nonproducers. Some were given three months to readjust their lives or find employment to their liking elsewhere.

A Baltimore businessman asked me a question at the beginning of my ministry that constitutes a perpetual challenge. He had heard the same Daniel and Revelation lecture series twice, and bought the book. He said, "Don't you men know anything else? You're in a rut. You are intellectually anemic." It takes more than newspaper and magazine trivia, and nights spent listening to radio comedy and Hollywood air dramatics to feed the lambs, and valuable time should be jealously guarded by pastor-evangelists and Bible instructors for soul winning.

Not long ago another businessman caused me to think and ruminate. We were at a certain conference workers' meeting, where a year's labor for souls was reported on a huge blackboard. After a number of evangelists had reported but three, five, seven souls won, and two had won only one soul, a real-estate man alongside me inquired in a whisper: "Do they mean that that is a whole year's work for each man?"

There may be genuine reasons why the employment of women Bible instructors has dropped to low levels. What we need, besides more of them, is determination among them to sell people something they do not want. The spirit of the old-time colporteur-evangelist, accelerated and heightened, is essential today.

Beauty of form or face, glamour or giddiness, is not enough to bring in hesitant souls. Prayer, Bible study, the power of the resurrection and the new birth are most important.

"Unprofitable, but now profitable," said Paul of Onesimus. A new birth made over Onesimus, a former ne'er-do-well servant, into a profitable worker. And another extreme case on record is the transformation of a high churchman in Jesus' day—Nicodemus, prince of the Pharisees.

Nicodemus was very religious, very intellectual, very busy and absorbed with church affairs. He came to Jesus, to hear ringing words, words he never could shake off: "Ye must be born again!" The fine sensibilities of the good man were stirred. He was a good man as the world and the church counted goodness, but *he was not good enough.*

The words, "You must be born again, or you cannot enter," mystified Nicodemus. He evidently betrayed his amazement, because Jesus said, "Marvel not that I said unto thee, Ye must be born again." But he did marvel. Were not his parents saintly? He belonged to the Levit-

ical blue blood. He was a Hebrew of the Hebrews and a Pharisee of the Pharisees and came behind few scholars in the Sanhedrin.

Were he to heed the words of this obscure Teacher, the structure that he had reared through the years, so minutely and meticulously, would be shattered and leveled in a moment. Had he not sacrificed time, money, and education to reach position! Had he not gained honors in rabbinical studies and reached his doctorate thrice over? Had he not maintained scrupulous standards in diet, days, and worship, and been marked as a liberal giver to the poor, to the temple, and to the cause in every crisis! Back came the echoing words, "Ye must be born again." "Art thou a master of Israel, and knowest not these things?"

How many of us have traveled the way of Nicodemus only to find an unsatisfied longing, an incompetence of soul development, a sense of unprofitableness and fruitlessness? Among you, I feel as the chief of sinners. Personally, I can enter into sympathetic fellowship with Onesimus, Philemon's unprofitable slave, and with Nicodemus, who had to be miraculously changed to be of use to Christ, and with men who today struggle against mighty odds in our large cities to win souls, but fail.

Upon leaving college, in the space of three years I was called to be pastor of the Baltimore church, ordained, sent to Brazil as a missionary, and then made Bible instructor in our Argentine training school. The rise and change was too rapid; my Christian experience was immature; I lacked depth and dynamics. While outwardly giving satisfactory service, I had a revolt inwardly. Verities were not certainties, and I lacked a deep experience in Christ. I had been a firm believer in the doctrine of the church; but my motions, gestures, and words were those of a hireling. My heart was clean gone, but not clean. It is possible for preachers to preach "You must be born again" who themselves are not twice-born. So in desperation I cast off everything.

In three months I found my Lord again, but what a long three months! I know how a preacher suffers when he slips his moorings and launches on the seas without rudder and compass. I know the struggles of a soul in outer darkness without hope.

When I went forth a twice-born minister I saw a change. Old things had become new, and a life-giving overflow surged through my soul to others. A surcharge of the Spirit had made me a new creation. From the depths of my soul I can commend this to lifeless, fruitless men everywhere. The Holy Spirit can build into you an integrated character and personality and create you a spiritual, towering strength, and withal you will be humble.

With Paul, let us die daily. Let us make it a funeral every night and a fresh resurrection every morning.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

Cultivate the Art of Oral Reading

By J. I. ROBISON, *Acting Dean, School of Theology, Walla Walla College*

FROM the standpoint of the minister, I think we can discuss the art of reading from two angles. First, there is the oral reading that every minister is called upon to do in the pulpit, either in Scripture readings, prepared readings for special days, or the reading of his own sermons at times. And second, there is a minister's private or individual reading which he does for his own self-improvement or pleasure.*

READING IN PUBLIC.—There are many preachers who are good preachers but very poor readers. They have never mastered the art of grasping the thought and experience of the writer and conveying this same thought and experience to their listeners through the medium of reading. A good reader must be able to understand and enter into the emotional feelings of the writer and to reproduce them through the tone and modulation of his voice to such a degree that those same feelings will be experienced by his listeners. A writer may weep or laugh as he writes. The reader, though he may get the idea, may entirely miss the intensity of feeling and convey to his listeners neither sorrow nor joy.

Nehemiah gives us the three requisites of good oral reading: "So they read in the book of the law of God *distinctly*, and *gave the sense*, and caused them to *understand* the reading."

They Read Distinctly. It is most essential to read distinctly. We read in "Counsels to Teachers."

"In reading . . . the pronunciation should be clear. A nasal tone or an ungainly attitude should be at once corrected. Any lack of distinctness should be marked as defective. Many have allowed themselves to form the habit of speaking in a thick, indistinct way, as if their tongue were too large for their mouth. This habit has greatly hindered their usefulness."—Page 239. (See also page 241.)

Gave the Sense. The reader must first of all grasp the meaning of the author and then express this meaning through the words chosen by the writer for the conveying of his thought. This will require on his part an appreciation of the emotional experience of the author, a sympathetic understanding of his message, and an ability to convey to his hearers the thoughts and emotions that he now has grasped and made his own. To accomplish this, the reader must

first be sure that he himself comprehends the thought of the writer, and then he will choose first an appropriate rate of reading that will best serve the thought expressed. He will also use the pitch and quality of voice and the force of expression that will be best suited to convey the idea. These will have to be modulated from time to time in harmony with the changing thought of the writer.

Caused Them to Understand. Reading may be said to be perfect when it causes the listeners to understand or when it reproduces in the audience the experience and emotions of the writer. This can be accomplished only as the reader not only understands the thought the author wishes to convey, but believes it and enters into the author's feelings and puts into his voice the conviction and emotion of the author.

I believe that many articles, such as *Week of Prayer* readings and other matter read in our churches, fail of their purpose because we as ministers often do not put the necessary preparation and thought into the reading so that we can read distinctly and give the sense and cause the audience to understand the message.

TECHNIQUE OF PUBLIC READING.—Effective reading is indeed an art, the mastery of which demands the same earnest thought, the same persistent practice, the same careful technique as the mastery of painting or music. It is a common error to think that that which is to be read may be given without any preparation. It may be so given, but it will accomplish little. An article that is to be read should have almost as much careful preparation and earnest study as a sermon to be preached. In fact, a reading well prepared may be more effective than a sermon poorly prepared.

A few words should be added on the technique of public reading. If the reader has familiarized himself with the subject matter sufficiently, so that his eyes and attention need not be glued to the written page in order to get the author's thought, he will then be able to keep in mind his audience and see their reaction and determine whether he is getting the message across. A good reader will keep his eyes on the congregation from one third to one half the time and still be able to read the author's words without interruption. This will enable him to make the

*Elder Robison covers only the art of oral reading here. The minister's silent reading, for self-improvement, will be considered in a future article.—EDITOR.

message more personal and keep the attention of his listeners, who sometimes find a written sermon or message rather uninteresting.

A reader should speak in a conversational tone, but loudly enough that those on the back row may hear distinctly. Care should be exercised that the voice be modulated to suit the thought, with necessary inflections as may be indicated by the punctuation or grammatical construction.

The practice among us of handing our Week of Prayer readings to all church members, who studiously follow the article line by line, is, I believe, most unfortunate. It does not develop either good reading or attentive listeners. There is no inspiration to a reader who, glancing from his paper, sees the whole congregation intently following the copy to see whether he is reading correctly. He can never catch their eyes nor see the reaction of the audience, and thus interest lags. Then, because his reading is being watched so attentively, he may become over-anxious that every word be read correctly and thus be unable to enter into the real spirit of the message. Better by far for the reader to prepare the message so that he can read it as though speaking and have the congregation fold up their papers and give their undivided attention.

God's Marching Orders

(Sermon Outline)

By L. C. EVANS, *President of the Florida Conference*

TEXT—Exodus 14:15, 16

- I. INTRODUCTION—"GO FORWARD"
 1. Why should we study these experiences? 1 Cor. 10:11.
 2. "The king . . . will not let you go." Ex. 3:19.
 3. "I know not the Lord," and will not let Israel go. Ex. 5:2.
 4. Egypt is a type of the world, the king a type of those in authority. Both the world and those in authority make same claims on God's people today.
- II. GOD'S CALL AND INVITATION
 1. Must now gather own straw, make same amount. Ex. 5:6-19.
 2. People complained—sorry God called them. Ex. 5:20-23.
 3. Same tactics used by devil today with same result.
- III. THE TEN PLAGUES FALL ON EGYPT.
 1. Blood—rivers turned to blood. Ex. 7:17, 18, 25.
 2. Frogs—in houses, beds, even on people. Ex. 8:2-4.
 3. Lice—dust of the land became lice. Ex. 8:16.
 4. Flies—swarms of flies on Egyptians only. Ex. 8:21.
 5. Murrain—all the cattle were afflicted. Ex. 9:2, 3.
 6. Boils—both man and beast afflicted. Ex. 9:8, 9.
 7. Hail—great destruction visited thereby. Ex. 9:18.
 8. Locusts—remainder of crops destroyed. Ex. 10:4-6.
 9. Darkness—dense, could be felt. Ex. 10:21.
 10. First-born slain—of both man and beast. Ex. 11:4, 5.
 11. Blood of Passover lamb delivered the faithful. Ex. 12:21-23.
- IV. PHARAOH'S ATTITUDE AFTER EIGHTH PLAGUE
 1. Pharaoh inquires who is to go. Ex. 10:9, 10.
 2. Declares only men can go. Ex. 10:11.
 3. Moses said, "There shall not a hoof be left." Ex. 10:26.
 4. After tenth plague, Israel urged to go. Ex. 12:31-33.
- V. PHARAOH'S PURSUIT AND COMMAND
 1. Pharaoh pursued with 600 chosen chariots. Ex. 14:5-7.
 2. Children of Israel complained to Moses. Ex. 14:10-12.
 3. Moses counseled children of Israel. Ex. 14:13, 14.
 4. Now our text, "God's marching orders." Ex. 14:15, 16.
 5. Cloud—darkness to Egyptians, light to Israel. Ex. 14:19, 20.
 6. Carnal mind never sees God's way. Rom. 8:6-9.
 7. Only in obeying God can we expect to go forward under His blessing.
 8. What was later written of Israel? Jer. 7:23, 24.
- VI. CONCLUSION—APPEAL
 1. For whose admonition were these things written? 1 Cor. 10:11.
 2. Not hearers but doers are justified. Rom. 2:13.
 3. What marching orders did Jesus give later? Matt. 28:18-20.
 4. What shows these orders finally completed? Rev. 14:6-12.
 5. Whole earth finally lightened by message. Rev. 18:1-4.
 6. Blessed are they that do His commandments. Rev. 22:14.
 7. The conclusion of the whole matter. Eccl. 12:13, 14.

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"In the spirit of meekness and love for God and one another, let brethren come together, and after earnest prayer, with sincere desire to know God's will, study the Bible with the spirit of a little child, to see how closely they can draw together, and not sacrifice anything but their selfish dignity."—*Mrs. E. G. White, General Conference Bulletin, Feb. 6, 1893, p. 168.*

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Effectively Presenting the 2300 Days

By EDITH DAVIS, *Bible Instructor,*
Northern New England Conference

THE proclaiming of the message, "The hour of His judgment is come," makes of Seventh-day Adventists a distinctive people. For this reason the 2300-day prophecy must be carefully set forth. It usually presents two difficulties. In the first place it is something entirely new to nearly everyone, and second, there is danger of our becoming so involved in the mathematical side of the prophecy that we lose sight of the spiritual.

This is a prophecy that is almost impossible to give without the use of charts. However, even the most simple chart has too much on it. The average mind has not been trained to concentrate, and with all the dates before one, the mind is likely to wander. To avoid this difficulty, I decided to have each individual make his own chart.

The materials needed are few and easily obtainable. I usually have a piece of paper and a pencil for each reader and one for myself. I explain that the prophecy which we are studying is partly of a mathematical nature. I suggest that each one make a chart, as that will help all to see the prophecy more clearly. In the preceding studies I have been building up for this by having the readers take a very definite part in each study. Thus they are accustomed to doing things with me, and the making of a chart presents little difficulty.

I first explain the year-day principle, using texts. We are now ready to make the chart. We start with a horizontal line nearly all the way across the paper. Above the line an arc is drawn connecting the two ends of the line. Around the inside of that arc we write "Unto 2300 days [years]; then shall the sanctuary be cleansed." Dan. 8:14. (See Eze. 4:6.)

After reading Daniel 9:24, we make a bracket below the line. Under this is written "70 weeks, 490 years, for the Jews." Next, that partition is divided into the 7 weeks (49 years); 62 weeks (434 years); and 1 week (7 years). By subtracting 490 from 2300 we have 1810 years to put under the bracket dividing the rest of the period.

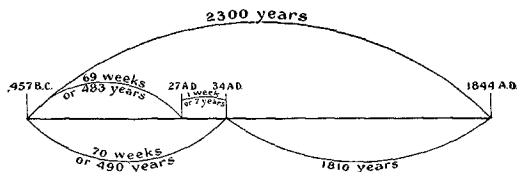
At this point the B.C.-A. D. reckoning of time may need to be explained. Explain that it was adopted many years after the Christian Era started, as a convenient means of reckoning time. A thermometer will help illustrate the method of computing such time. B. C. time

corresponds to below zero, and A. D. time to above zero.

We are now ready to establish our dates. By the use of Daniel 7:25 and Ezra 6:14; 7:7-9 we find the starting point and place the date 457 B. C. at the beginning of our chart. Securing and placing the date 408 is then very simple. The next date is the only hard one to arrive at. As the difference between 434 and 408 is 26, we must now explain that 26 full years would bring us to the last day of the year 26 A. D. In order to have 26 full years we must start at the first day of the year 457 B. C. But we did not do this. Ezra says the Jews arrived in Jerusalem in the fifth month of the seventh year of Artaxerxes. This would be in the fifth month of the Jewish year, or the fall of our year. Thus we are carried over to the fall of 27 A. D. It may also be necessary to explain the mistake that was made when our present calendar was adopted; otherwise some will wish to know how Christ could be thirty years old in 27 A. D.

This part of the study must be given slowly and may need to be repeated. The all-important thing is to be certain that you understand it yourself. The dates 31, 34, and 1844 can be quickly arrived at and placed. We can now turn to the texts and fill in the events that match the dates. On the chart a word or two for each event is usually enough, but the reader should be given a list of events and texts to help with the chart.

This is only a general method. It must be varied according to the individual. However, I find that by using this method I have reached the two aims I had in mind. First I have convinced the reader that Jesus started the work of judgment in 1844; second, I have shown him his own personal relationship to this work of judgment. Once this has been done the prophecy becomes real and vital to him. He sees it as a part of the great advent movement and is well on his way toward being a Seventh-day Adventist.



A Method of Biblical Research

By LILLIAN A. WOODYARD, *Bible Instructor,
New York Conference*

OBJECTIVE: To compile the Biblical evidence bearing on one subject, letting the weight of the evidence determine the conclusion.

"Search the Scriptures . . . until link after link is searched out, and united in a perfect chain."—*Testimonies*, Vol. II, p. 692.

METHOD: Preconceived ideas are not to be followed. The Bible is the only source, and the Holy Spirit the sole teacher.

"The Bible is its own expositor. Scripture is to be compared with scripture."—*Education*, p. 190.

KEY WORDS: To secure key words, prepare a list of all words having any connection with the subject. Example: Some key words for the second coming of Christ are *appear, come, clouds, angels, descend, reveal*, etc. Then with the aid of a complete concordance, each text containing a key word which bears on the subject should be carefully analyzed.

"One passage of Scripture will prove a key to unlock other passages."—*Counsels to Teachers*, p. 437.

CARDS: Each text should be carefully analyzed as to how it relates itself to the subject. From this analysis there are four essential features to be placed on the card: *Subject, Key Thought, Brief Quotation, and Reference*. Example:

* * * * *		* * * * *
*		*
*	SECOND COMING	VISIBLE
*		*
*	"He cometh . . . and every eye	*
*	shall see Him." Rev. 1:7.	*
* * * * *		* * * * *

A separate card should be made for each thought in the text. The importance of being extremely careful in heading the cards cannot be overemphasized, as this facilitates matters in the final compilation.

"Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him."—*Education*, p. 189.

COMPILATION: After all the key words have been looked up, and all the cards have been made out, the next step is to separate the cards into groups bearing the same heading. Each group of cards should then be placed in its logical sequence in the study. The study is then

ready to be copied from the cards, which have now completed their purpose.

APPLICATION: It should be understood that this final form is primarily for reference. From this material a detailed study may be derived, or if so desired, just the outstanding points may be taken. This type of study teaches the student to draw from the primary source of divine truth, rather than being satisfied with secondary material.

"The study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently must we seek for the treasure of God's word."—*Ibid*.

Greater Bible Work—No. XVII

WHEN a Bible instructor is transferred to another field of labor, the transfer of her church membership should be promptly attended to. Church membership is the privilege of a conference worker, as well as of the layman. The Bible instructor's work, however, is directed by the conference and not by the church, and her services cannot be monopolized merely to build up the interests of the one church of which she may be a member. It may happen occasionally that, for a limited time at least, a Bible instructor is directed to center her labors upon a church, but usually her services are for those who are not yet of the faith. She is an evangelistic type of worker as truly as the evangelist himself. She is his assistant, directed by him.

Rarely in our work is a minister free to carry on evangelism without having other duties, such as pastoring a church or several churches. He may have an intern to assist him in his many responsibilities, but he is usually the recognized director of the church or district in which he labors, as well as the leader of the series of evangelistic meetings. At times the evangelist and his Bible instructors are called to labor for a church whose departmental machinery is greatly in need of upbuilding. One must then face the question of whether it is wise to use the Bible instructor to lead the young people or ask the minister's wife to direct the Sabbath school. It may even be necessary to educate a church to carry its responsibility in leading out in these departments, for some may be prone to criticize, feeling that conference-employed workers are being paid to fill these church offices.

Just what is the place of the Bible instructor, and what is her true relationship to the church where she holds membership? Aside from her actual evangelistic duties, such as visitation, the giving of Bible studies, and her duties connected with the public meetings, she, with other workers, is recognized as a leader of our church members. Leadership, however, does not necessarily mean that these workers who are set apart to win others to the message must take

church offices. They can serve far more effectively when they train and direct those in the church who should be developing for these offices. Experience has taught us that churches always maintain a better spiritual tone when lay members are developed to fill these positions. Conference workers are needed in many places, and it is best for churches to realize that they do not have long-time claims to these workers. A Bible instructor makes the best contribution when she teaches others in the church to become soul winners, teachers, young people's leaders, deacons, or deaconesses.

While we recognize the fact that evangelism taxes a Bible instructor's strength to the limit, we still believe that a worker should not spend all her energy transporting people to church. She belongs in the Sabbath school and church services on the Sabbath day, as well as all other Seventh-day Adventists. When a worker fails to add strength to the church program, when our evangelism is divorced from the efforts of the church and its worship, our attitude defeats the very plan we should build up. We may then expect just what we are experiencing in some places—a decided lack of interest in our evangelistic efforts on the part of the church.

Our laymen occasionally express their keen disappointment in the "modern trends" of evangelism, which seem to leave the workers pulling the gospel net by themselves, while the church members wonder what it is all about and fail to get enthusiastic over their new converts. We advise our believers, no matter how weary from their week's work, to come to church, because this is an act of devotion and a part of the Sabbath's blessing. That same blessing must be claimed by us personally, else our service to develop new Sabbathkeepers deteriorates into mere professionalism on our part. Our example counts in this respect, and our believers have a right to interpret our sincerity by our actions.

Occasionally we observe that workers have toiled so hard all week that the Sabbath is an added burden to them instead of a blessing. Surely, this should not be, for we who are definitely responsible for organizing our own labors can change this picture. And we should!

A word regarding church campaigns is also timely. Bible instructors contribute more to the cause of missions by leading others into service than by merely raising large sums themselves. We are leaders of the people in our mission projects, and the worker who trains others, while perhaps raising a smaller goal herself, is making a better contribution to the work than the one who leaves the people behind, while reaching a high financial goal for herself.

This same principle holds true in every church enterprise. The work to which we have been set apart is Bible work, and not campaigning. It includes Christian leadership of every worthy church project that falls to our hands to do.

Let us keep our eyes on the task of our particular profession and not get sidetracked in our zeal. Each must know God's program for her work. No organized project should drive us to disregard our mission as leaders of men and women, whether it be that we lead them into Sabbathkeeping, soliciting for missions, or something else.

Church Duties and Responsibilities

I. THE BIBLE INSTRUCTOR AN EVANGELISTIC WORKER.

1. Her primary work to win souls by God's last saving message.
2. Should not be tied down to church offices.
3. She may conduct lay evangelism and teacher-training groups.

II. HER EXAMPLE AS AN EVANGELISTIC WORKER.

1. Must live what she teaches.
2. Her program must allow for Sabbath observance on her part.
3. Her influence must be felt in our Sabbath services.

III. HER LEADERSHIP IN CHURCH CAMPAIGNS.

1. Bible instructor called to leadership in church projects.
2. Leadership is her objective in church campaigns.
3. Proper leadership produces continuous returns to the cause.
4. Danger of confusing our true objectives of leadership.

L. C. K.

Outlines for Bible Studies

The Law and the Gospel

By RUBY M. CREELMAN, *Bible Instructor, Victorian Conference, Australia*

THE gospel consists of two parts—*faith* and *obedience*. The law of God and the gospel should be studied together. Sin—the transgression of the law—made the gospel necessary. The gospel is the good news of salvation from sin through Jesus Christ.

I. THE PLACE OF THE LAW OF GOD.

1. Spoken by God and written by Him on two tables of stone. Ex. 20:1-17; Deut. 4:12, 13.
2. Jesus the author. Eph. 3:9; Col. 1:14-16; John 1:3 (Neh. 9:12-14; 1 Cor. 10:1-4).
3. God does not change; His law is unchangeable. Mal. 3:6; Ps. 89:34.
4. All God's commandments stand fast forever. Eccl. 3:14; Ps. 111:7, 8.
5. Keeping His commandments sums up our duty to God. Eccl. 12:13.

II. CHRISTIANS TODAY MUST KEEP THE LAW.

1. Jesus did not change God's law. Matt. 5:17-19; Heb. 13:8.
2. Jesus Himself kept God's commandments. John 15:10.
3. He magnified the law and made it honorable. Isa. 42:21.
4. Obedience to the law marks our love for God. John 14:15; 1 John 5:3.
5. Disobedience to God's law, a denial of our faith. 1 John 2:4.
6. Obedience an act of faith. "Faith without works is dead." James 2:26, 24.

III. RELATIONSHIP OF THE LAW AND THE GOSPEL.

1. Jesus had to die to meet the claims of the law. John 3:16 (Rom. 6:23).
2. "Sin is the transgression of the law." 1 John 3:4.
3. Jesus came to save us *from* sin, not *in* sin. Matt. 1:21.
4. He had the law in His heart. Ps. 40:8.
5. He writes the law in our hearts. Heb. 8:10.
6. Entrance into Christ's kingdom requires obedience to God's commandments. Isa. 1:19; Rev. 14:12; 22:14.

MESSAGES FROM OUR LEADERS

Matter of Moment to Workers

Religious Liberty Work Evangelistic

By HEBER H. VOTAW, *Secretary of the
Religious Liberty Department*

IN the 1943 Ministerial Reading Course volume entitled "Principles of Church Organization and Administration," by Oliver Montgomery, the work of the Religious Liberty Department is recognized as a part of the "evangelistic" branch of denominational endeavor. In giving his reason for this, Elder Montgomery says:

"We believe that religious liberty is fundamental to the religious life and experience and conduct of the people of God. It has to do with the protection of the right of every individual in the exercise of his God-given liberties and rights to worship God, or not to worship, according to the dictates of his own conscience.

"The work of the evangelist is to win souls. The work of the Religious Liberty Department, as it relates to the church, is to encourage and safeguard the child of God in the exercise of his religious faith and practice."

It is gratifying to those who are connected with the Religious Liberty Department to have this branch of the church's efforts thus defined. There is frequent need for contacts to be made with men in public life—municipal, state, and national—both to set forth general Christian principles with respect to the inherent rights

of men and to seek to adjust difficulties that arise in the application of these rights in particular cases.

In seeking to keep church and state separate, it seems imperative that representatives of the church meet and confer with representatives of the government. This does not mean that workers from the Religious Liberty Department study politics or political methods. Everyone knows that God's ways are not man's ways, and there is no more pitiable spectacle than that of a minister of the gospel resorting to the methods employed by the professional politician to gain his end, even if it be a worthy one.

Religious liberty work is a part of the third angel's message and belongs to the purely evangelistic branch of our work. By its nature it gives an opportunity to visit many who might not be seen otherwise, and it treats of matters that frequently arouse an interest when other points of our message might not. These striking words from "Gospel Workers" should thrill every soul:

"The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word."—Page 389.

Seventh-day Adventists often speak of "the truth." It is significant indeed that the messenger of the Lord linked religious liberty and truth together. It must have been to call particular attention to the necessity, in the closing days of the work of God, for us to have a clear understanding of the principles of religious liberty and put forth earnest endeavor to save our heritage of liberty.

It may be fittingly said that no finer standard could be carried at the head of the marching hosts of God's people than truth and religious liberty.

The enemy of souls always attempts to assault inherent, fundamental rights. Wherever he works, the flag of rebellion is raised and force is attempted. Where God's message goes, men are invited to accept its glorious truths and live in the hope of experiencing its final triumph. Glorious freedom comes to the believer. He not only may choose the course he desires to follow, but he must do so. He learns that no priest, no prelate, has been commissioned by Heaven to decide life's questions for him or to give him either indulgence to commit sin or absolution for having committed it. He becomes a free man in God, unafraid of what men may say, determined to obey God at any and all costs. As St. Paul says, he is "delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:21.

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☛ ARE our new members set out as trees or as posts? Trees begin to grow. Posts begin to rot.

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

The Law of No Upper Limit*

By PHILIP S. CHEN, *Professor of Chemistry,
Atlantic Union College, Massachusetts*

THE Law of No Upper Limit is an expression I have given to the uniform results that were reached after examining the various important entities in God's created universe and trying to answer the question of whether or not God has placed any limit upon them. While an omnipotent God can do anything He pleases with the things He has created or ordained, it was surprising to find that upon each of the various entities examined—physical, biological, mental, and spiritual—He has placed a lower limit, but no upper limit. As we shall see from the discussion to follow, He did this for the purpose of magnifying His omnipotence and love and for the blessing of His children.

Let us first of all consider the physical world. The smallest thing known in size, and mass is the electron. The electron is so small that it takes 1,840 of them to make a mass equal to that of a hydrogen atom, the lightest of all chemical elements; and hydrogen atoms are so small that it takes six hundred and six thousand billion billions of them to weigh one gram, which is roughly one twenty-eighth of an ounce. These figures are given, not so much to show the minuteness of the electron, as to show the definite knowledge available concerning the lower limit of our physical world in mass or size.

Now let us consider the upper limit. Of course the biggest thing is the universe itself. Most people are not sure whether the universe has any limit. There are two schools of thought on this point. Some astronomers and relativists believe that the universe is finite and have even given numerical values for it. For example, Charlier believes the universe is one thousand million light-years in diameter.¹ But certain other equally prominent scientists do not think the universe has any limit. Dr. F. R. Moulton, permanent secretary of the American Association for the Advancement of Science, said in a letter to me, dated July 30, 1942: "No one knows the size of the universe. My own opinion is that it is infinite in mass, space occupied, and duration."² And to show how the opposing view is fading away, he says:

"Although I think the universe is infinite, certain scientists, basing their conclusion on certain assumptions regarding the theory of relativity, believe that the universe is finite and, in fact, that it was created a few billion years ago. I feel quite sure that this is a passing theory; in fact, there are distinct signs that it has about run its course."

When one reads similar discussions on this point in the *Encyclopedia Britannica* and the *Encyclopedia Americana*, one is convinced that the theory that the universe is finite is indeed a passing theory.

HAVING considered mass, we now note several forms of energy; namely, heat, light, and the energy of motion, to see if they have any upper limit. We shall consider heat in terms of temperature. According to Charles' law the lowest temperature possible is 273° C. below zero, known scientifically as the absolute zero. Many attempts have been made in the laboratory to attain this low temperature. Actually a temperature within two tenths of a degree of absolute zero has been reached.

Although the lower limit of temperature is definitely known, the limit in the direction of high temperature is beyond the imaginary mind. We usually think of the sun as the hottest object we know, its surface temperature ranging in the neighborhood of 10,000° F. Yet Doctor Suits, assistant director of the General Electric laboratory, experimenting with an electric arc under 2,700 atmospheres pressure, produced a temperature nearly twice that of the sun, namely, 18,000° F.³ However, as we study the heavenly bodies we find that there are many stars which are estimated to have temperatures far above the surface temperature of the sun. For instance, the surface temperature of the white stars in the Orion belt is calculated to be 23,000° C. or 40,000° F. While the surface temperature of these stars is tremendously high, it is in no comparison with their internal temperature. The internal temperature of the sun is perhaps 40,000,000° C. (72,000,000° F.). What the internal temperature of the brightest star is, is indeed beyond human comprehension.

What is true of temperature is also true of intensity of light. "Pitch dark" is our common expression for total darkness, which is, of course, the lower limit. To an uninitiated individual

*Address before S. D. A. Science and Mathematics Teachers' Council, Washington, D. C.

the brightest object in the universe is the sun. But astronomers tell us that Rigel, the brightest star in Orion, is at least 2,000 times as luminous as the sun; Canopus in the constellation of Carina is more than 10,000 times as luminous, and the variable star S Doradus in the Large Magellanic Cloud has a luminosity 600,000 times that of our sun. Since the number of known stars is infinitesimally small in comparison with the number of those yet undiscovered, it would be foolish indeed to say that there are no stars in the infinite universe which do have a luminosity greater than that of S Doradus.

Just as temperature and intensity of light have lower limits but no upper limits, so it is with motion. The lower limit of motion is, of course, lack of motion, which we ordinarily call "standstill." In the direction of fast motion, one invariably thinks of light and electricity.

But are light and electricity, traveling at the velocity of 186,000 miles per second, the fastest-moving things in the universe? When one realizes the tremendous distance between God's dwelling place in the open space in Orion⁴ and the earth, and the little time it takes prayer and angels of God to traverse this great distance, one will readily see that light and electricity do not have the greatest velocity after all.

To make more vivid the comparison between the velocity of prayer and angels' flight on the one hand and that of light and electricity on the other hand, let us analyze Daniel 9:4-21. Daniel began his prayer for his people in verse 4. By the time he reached verse 21, the angel Gabriel had come back with God's message. The fact that the angel came from God's dwelling place is somewhat indicated by the phrase in verse 21, "being caused to fly swiftly." Now it has been estimated that the distance of the great Orion Nebula containing the "open space" is 2,400,000,000 times the distance between the earth and the sun.⁵ If we allow one minute for each verse and sixteen minutes for the total sixteen verses covered in Daniel's prayer, we may speculate that it took not more than eight minutes for Daniel's prayer to reach the throne of God and another eight minutes for Gabriel to bring back God's message, provided Daniel's prayer and the angel's flight had the same velocity.

Since it takes light eight minutes to traverse the 93,000,000-mile distance between the earth and the sun, and it took the same amount of time for Daniel's prayer and also for the angel's flight to cover a distance 2,400,000,000 times that of the sun, it is seen that the velocity of Daniel's prayer and of the angel's flight was 2,400,000,000 times the velocity of light.

As it is entirely possible for an omnipotent God to give a speedier answer to a more urgent prayer, it is beyond human comprehension what speed or velocity God might use to execute His will. All we can say is that there is no limit!

WE have noted how the Law of No Upper Limit applies to the physical world, as to both mass and various forms of energy. We shall now show how this great law of God applies to the biological, mental, and spiritual realms.

We all know that life has a beginning, but whether life has an upper limit, or is eternal, depends on the individual. It is true that in the case of the wicked, the Law of No Upper Limit does not apply, but that is the result of sin. In the case of the righteous, God still promises everlasting life as He originally intended.

Those who have seen persons who have completely lost their minds recognize the lower limit of human mentality, but that human mentality may have no upper limit is a fact that is not generally recognized. There is no upper limit to mental development in the life hereafter.

"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."⁶

In the spiritual realm we have evil on one end and good on the other end. Evil originated with Satan and is soon to end. But good, or God's love, is immeasurable, inexhaustible, and incomprehensible. This is the picture portrayed by the messenger of God, who says:

"All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it."⁷

Thus we see the universal application of the Law of No Upper Limit in the various realms of God's created universe and in God's love. When one realizes how small he is in size and mass, in this grand scheme of God's omnipotence, how low a temperature and intensity of light he is able to produce, how slow are the fastest airplanes and rockets he is able to build, how little he is able to lengthen his span of life, how limited an improvement he is able to make in his intellectual powers, and how little good there is in him, he feels how infinitesimally insignificant he is in this infinite universe of God.

In the light of all this, is there any wonder the prophet of old wrote, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance;"¹ and that the psalmist cried out, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"²

¹ O. Thomas, "Heaven and Earth," p. 189 (Norton).

² For a discussion of Doctor Moulton's hypothesis of an infinite universe, see his "Astronomy," pp. 529-533 (Macmillan).

³ *Popular Science*, December, 1941, p. 96.

⁴ "Early Writings," p. 41.

⁵ *Scientific Monthly*, January, 1942, p. 97.

⁶ "The Great Controversy," p. 677.

⁷ "Testimonies," Vol. V, p. 740.

⁸ Isa. 40:15.

⁹ Ps. 8:4.

THE LARGER OUTLOOK

Principles, Perils, and Developments

Harmony and Design in Dress

By MRS. DANIEL A. OCHS, *Former Instructor in Home Economics*

THE selection of proper clothes is a challenge to any woman's artistic ability—a challenge to her sense of what is appropriate under her immediate environment. This is particularly true of the Bible instructor and the minister's wife. Simplicity and good taste are synonymous terms to be used in the selection of any wardrobe. They are the very nucleus of all that it takes to be well dressed.

There are scores of simply styled garments on the market. But it is not so much what is on the market as what one chooses to buy from the market. For instance, one finds a simple, unobtrusive hat. Very good. It is bought! Down the street is a lovely, modest dress. It is bought! Shoes are purchased at another place. A coat is still good from last year's buying. The new selections are put together—and they just do not harmonize! The modest hat becomes conspicuous because of poor color or material. The dress seems out of harmony with the hat. The style chosen, though a simple one, has the wrong lines for the wearer. Instead of a simple, harmonious unit, the result is an overdone, conspicuous combination.

How can one know just what goes with which, and vice versa? There are many factors to be considered. Some of these factors are individual age, size, and complexion, as well as the color, design, and texture of the material, the design of the dress, the hat, the shoes, etc. All details of a costume should be related in idea as well as in color and texture.

For example, let us consider *texture*. Stiff fabrics should be worn with tailored accessories.

Soft fabrics should be worn with the dressier type of hat and shoes. A stout woman would find a hard, shiny surface unbecoming, as it catches light and makes the figure appear larger. This type of material also accentuates hard lines, sharp angles, and irregular features of the body and face. Therefore a softer fabric would give the opposite effect, and is more becoming to the older woman. It is true that textures can be combined, such as using a wool, sergelike material with taffeta or satin as a trim. There are no special rules for such combinations. An understanding of harmony is the best guide.

Materials with conspicuous patterns soon become tiresome to look at. It is more desirable to select designs in which the figures are not so noticeable. All colors should be becoming to the wearer. The choice depends on the person's age, size, coloring, personality, etc. Any good authority on color will give color scales and harmony charts for various types of individuals. (See "Art in Every Day Life," by Harriett and Vetta Goldstein, pp. 289-308, Macmillan, New York City, 1940.)

The matter of the selection of a *design* for a dress seems to be a difficult thing for most people. Older women prefer something simple and dignified, and yet because of cheap trimmings or perhaps exaggerated trimmings, the dignity and the simplicity of material or design are lost. Self trimmings (tucks, cording, bands of the same material) usually add more dignity to a garment than a quantity of cheap lace or much beading.

Again, one must consider her age, size, and build when selecting any design. A dress should bear resemblance to the figure, as shape harmony is very important in considering a beautiful design. If some part of the figure is exaggerated by the style of the dress, then a comical or even slovenly appearance may be the result. The waist length should be so proportioned as to make a harmonious unit. Such a length should not cut the figure in two. Too short dresses are likely to throw the spacing of length of skirt and waist out of harmony. The figure should appear to be balanced whether standing, sitting, or walking. The authors of the aforesaid "Art in Every Day Life," summarize these thoughts, as follows:

"The well-dressed woman wears simple clothes, having an individual note which expresses her personality, and distinguishes her from all those around her; her shoes, hose, gloves, bag, are fitting accessories, and while not calling undue attention to themselves, they serve to make the wearer and the costume a perfect unit."—Page 275.

Relation of Dress to Influence

Some say it is wrong to spend much time talking about clothes. That is true! It is a waste of time to spend too much time on clothes—but since custom, modesty, and climate demand clothes, and since they play such an important part in how we look, and our in-

fluence upon others, then surely *enough* time should be used to choose that which is correct. "A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire."—*"Messages to Young People,"* p. 353. Does it not take forethought to get this result? Ideals and standards underlying all true modesty and godliness are revealed in the choice of what we wear, as well as in our conduct. Should not enough study and thought be applied to clothes to bring about the right revelation of what we really are?

The Scriptures tell us we are spectacles to the "world, and to angels, and to men." 1 Cor. 4:9. If our clothes, because of being ill-chosen, attract so much attention that the world cannot see Christian character in the individual, then we help to defeat a purpose God has for us. It is the Christian's duty to avoid extremes and to keep balanced in judgment and thinking. Christian ideals should shine forth in every costume that is worn. If at any time the fashions of the world so swing to the extreme that the Christian woman cannot find clothes in keeping with such ideals and standards as she may have, then, regardless of how she may appear to others, she "should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits."—*Id.*, p. 350.

CHALLENGE OF A WORLD TASK

Mission Problems and Methods

Shall We Neglect Missions Now?

IN the *Presbyterian* for August 12, 1943, Mrs. Charles H. Crooks gives a convincing answer to the oft-repeated claim, "It's hopeless to give to foreign missions now." Although written particularly of Presbyterian missions, the principles are also applicable to our own mission program. She says in part:

"Mission work is God's work. We give to missions because God has commanded us to do so. God's commands are not suspended because of war. God's work that is mission work does not stop during war. In truth, the need doubles and trebles. Devoted Christians know this and endeavor to meet the needs.

"Never has our Foreign Board [Presbyterian] had such demand on it as now, and never have such marvelous opportunities confronted it for service. Some fields, it is true, are closed to its missionaries, and this seems to impress some people more than the great work that is actually going on. Many of these missionaries of the closed fields have gone into other countries where the demand is great, such as the Colombia Mission, where the educational work is developing so wonderfully; also in Mexico, where

new welcome is awakened. Some of the missionaries of Thailand are now doing excellent work in India and China.

"The Foreign Board needs our offerings more than ever. The expense of travel is greatly increased; the exchange is an expense needing to be met in many countries. Then our board has a responsibility for other work temporarily without support. This is God's work, too, and our board has to assume its share along with the boards of other denominations. These are only a very few of the increased expenses that will just have to be met.

"Mission work has not stopped, and those who allow stories inferring that it has to keep them from giving, are being deceived and are disobeying one of the great commandments of their Lord. . . . One of the last commissions that Jesus gave His disciples was, 'Go ye into all the world, and preach the gospel to every creature.' It was strikingly important that Jesus made this one of His last words. He knew if we failed in our mission work we, too, would perish. We can see this in every group, in every church, if we really want to open our eyes and take a look. They only live and thrive who hold high their mission work.

"All over the Orient today hundreds of Christian churches, hospitals, and schools are opened and carrying on even where there are no missionaries. These institutions are the only contact we have with some countries. The large business firms have all disappeared, but these Christian institutions stand and carry on, some with entire Christian control, some with part, and each with enough to maintain the ideals of the institution. . . . Keep the Oriental Christian is another way of saying, Keep up your mission work. . . .

"We were all thrilled by the soldier who wrote, 'Dear Mom,' saying that because of missions he was feasted and not feasted on when he fell from the sky into a former cannibal village. If we were to write all these marvelous stories that are appearing today to prove the work of foreign missions, we would have a very large second book of the Acts. It will be written someday, but for this time we shall roll it into one sentence. The accomplishments of foreign missions in the Orient have been wonderful (only now coming into their own), but marvelous as they are, this is but a mere gesture to what we must do in the future. 'Lord, what may I do in this great work of missions?' should be our constant prayer and thought, and never, 'It's no use to give to foreign missions now.'"

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Are You Moving?

You should notify the Review and Herald Publishing Association, Takoma Park, Washington, D. C., in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

Three-Hour Sermon on Sabbath Question

EDITOR, THE MINISTRY:

Some time ago I began to wonder if a three-hour sermon on the Sabbath question could be preached with profit. I had read the three-hour sermon by the great Japanese preacher, Kagawa, in which he covers the whole Christian religion in an endeavor to convert pagans to Christ. He would deliver this sermon, talking steadily for three hours. Then the audience would be dismissed, he would bring in another audience, and repeat the same thing. He felt that his pagan audiences needed to get the whole setting of Christianity at one time, rather than disjointed parts of it, and he had wonderful success in his preaching.

This idea made a deep impression on me. I knew that people often hear us preach a sermon on the Sabbath question, and then they go away and think of many other things which seem to counteract the influence of the sermon on their minds. They think of the first-day texts, they think of the new covenant versus the old covenant, they think that probably the law has been done away with, and so forth. My idea was that if I could give the whole Sabbath truth, including the first-day texts, the change of the Sabbath, the law and the gospel, the two covenants, the seal of God, and the mark of the beast, at one time, along toward the end of a campaign, it might be a very good plan.

So I tried it, and with good success. I was warned by many that it was a foolhardy thing to do, that no one would stay that long, and so forth. I openly advertised the sermon as of three hours' length and told the people they could come and go as they pleased. We began at seven-fifteen and closed at ten-fifteen. I had material enough to run on until midnight, making a five-hour sermon, and when I told the people this, they urged me to go ahead. But I stopped at ten-fifteen. I am sorry now that I did not complete the sermon.

I used the public-address system for the first hour until my voice was warmed up. Then I turned off the microphone and preached two hours without it. At the end of the first hour we sang a congregational hymn, which enabled the people to stand and relax a little. I do not remember now whether we had a second song

at the end of the second hour or not, but I believe we did.

There were one thousand people present when I began, and there were exactly one thousand people present when I closed. One man got up and went out for about an hour, but came back, and after the meeting he begged my pardon for leaving.

It was unusual, and, like anything unusual, it drew attention. I believe it helped to confirm people who had heard just a little of the subject. I understand it has been tried a number of times since by our workers in different places, with good results.

H. M. S. RICHARDS. [Director,
Voice of Prophecy, Los Angeles.]

Work for the Lambs

EDITOR, THE MINISTRY:

Many of the children in our churches have parents whose religion is secondary to "the cares of this world." Someone else then must turn the hearts of these children to their parents and to God. (Mal. 4:5, 6.) Next to the parents, who has the responsibility of working for these lambs of the flock? Obviously, the pastor has a responsibility, but because of his manifold duties his time for the children is limited.

Having brought up four children myself, and recalling the experiences of my own childhood and youth, I must conclude that our pastors and church elders pay too little attention to the children, which results in the loss of many of them to this cause. As our children are ushered into the trying experiences of the last days, when Satan comes down with great power, only a strong connection with a greater power will save them.

I have frequently wished that we might make the Week of Prayer a children's week in our denomination. During this week the pastor should, wherever possible, call on all the homes where there are children from eight to eighteen years of age. He should have an understanding with the parents that after a very short period they will withdraw, leaving the pastor alone with the child or children. The children, too,

should clearly understand that their pastor has come to see them, making them a special call. It would give them a sense of importance to the church. This need not be broadcast to the church as a whole, lest the really personal aspect be lost.

I believe it would also be of help to encourage the older members of the church to make a special effort to greet the youth of the church with a friendly handshake, and occasionally to invite them home to dinner. A child will not soon forget that someone noticed him enough to make some special effort in his behalf. Unless we tie our children to the church, the overwhelming flood of worldly pleasure and temptation will sweep them away.

As we see what our youth must face for conscience' sake, it devolves upon the church to make every effort to hold them. Let them feel that the church really cares about each one individually, about his interests and his trials. Although parents and the pastor have the greatest responsibility, every adult member of the church must also share in it. In many of our churches, it is surely possible for the pastor to call on the children in each home once a year. This might be very effectively done at the time of the fall Week of Prayer or at the spring Week of Prayer for young people. He might also write letters to those away from home— at school, in army camps, or elsewhere.

Were I a child again I should find it hard to forget that my pastor was concerned enough about *me* to visit me, and kneel in prayer for and with me.

BESSIE M. HOLM.

[St. Paul, Minnesota.]

Effective, Essential Equipment

EDITOR, THE MINISTRY:

No doubt the largest result ever obtained from a single evangelistic effort was the one which had its climax on the day of Pentecost. This was the most fruitful campaign ever recorded. What was the equipment? By what means was success achieved? While we recognize that this effort had an unusual combination of circumstances for its setting, that could not be paralleled in every evangelistic undertaking, yet certain fundamental essentials of success should be thoughtfully pondered.

Nearly all will be able to see that the fruitage at that time was directly an answer to the last prayer of the Master Evangelist, as recorded in John 17. His prayer was in behalf of those who were to carry on in His stead. One major factor of success was the unity the campaign company was able to achieve. They were evidently possessed of a singleness of heart and purpose that eliminated every selfish consideration. They seemed to be more concerned about what was written in their hearts and the hearts of their converts than about the publicity that might result in recognition of accomplishment.

Another large and related factor of success in the equipment employed for that effort was the use of the Word. It was not necessarily a chalk talk, a moving picture, or a health demonstration, though they all may be properly employed, but straight preaching, drawn from the recesses of the soul, that brought repentance and conversion. Jesus prayed, "Sanctify them through Thy truth: Thy word is truth." John 17:17. Three times in this chapter (verses 6, 8, 14) Jesus vouched for the fact that all (save "the son of perdition") had been kept by the very effective means of giving them the Word. He pleaded that when He would be gone, they would be kept (sanctified) by this very simple means.

"As Thou hast sent Me." It is wholesome to reflect upon the way He was sent into the world. The commercial firms of this world, with a far less costly product than ours, furnish their representatives with a budget which will provide for every possible advantage in entertainment and equipment. But not so with Jesus.

"The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power."—*Gospel Workers*, p. 259.

"It is not by the might or power of the human agent that truth is to be impressed upon minds, 'but by My Spirit, saith the Lord of hosts.' It is not the temperament or the eloquence of the one who preaches the Word that makes his work successful. . . . It is a minister's familiarity with God's word and his submission to the divine will, that give success to his efforts."—*Id.*, pp. 251, 252. (Italics mine.)

In this last expression about submission to the divine will, we are pointed again to the prayer: "For their sakes I sanctify Myself, that they also might be sanctified through the truth." John 17:19.

What a weapon is the Word in the hands of one who has been sanctified by it! On the mount of temptation in His battle with Satan, the Saviour found it sufficient to turn the tide in perhaps the most decisive battle ever fought in this world. Not only was it sufficient in defensive warfare, but "He spake and it was done." Creation and re-creation symbolize the power of the Word in offensive measures against the enemy kingdom.

"The Lord has often made manifest in His providence that nothing less than revealed truth, the word of God, can reclaim man from sin or keep him from transgression. That Word which reveals the guilt of sin, has power upon the human heart to make man right and keep him so. The Lord has said that His word is to be studied and obeyed; it is to be brought into the practical life."—*Testimonies to Ministers*, p. 80.

Jesus, under the direct supervision of His all-wise and all-powerful Father, was evidently sent forth with the most effective and essential evangelistic equipment. He did not have the backing of a great organization. He had not attended the University of Jerusalem, nor did

He have influence with the heads of the state or the church. He was purposely sent forth dependent, empty-handed, if you please. But He had the Word. It was spirit and life. "As thou hast sent Me into the world, even so have I also sent them into the world."

"The minister who makes the word of God his constant companion will continually bring forth truth of new beauty. The Spirit of Christ will come upon him, and God will work through him to help others. The Holy Spirit will fill his mind and heart with hope and courage and Bible imagery."—*"Gospel Workers,"* p. 253.

J. L. NEIL. [Home Missionary Secretary,
Arkansas-Louisiana Conference.]

RELIGIOUS WORLD TRENDS

Biblical Exposition and Homiletic Helps

The Church Should Stand for Something

WE were much interested in a profitable article by Hugh Thomson Kerr, a professor at Princeton Theological Seminary, printed in the August 12, 1943, number of the *Presbyterian*. The article begins with these significant words, "We thank God that the Presbyterian Church does stand for something." This sentence struck a responsive chord in our hearts, as we thanked God that the Seventh-day Adventist Church also stands for something. Our church has a high standard indeed, and as we continue to raise the standard of the ministry of this church, we rejoice that we are building on a solid foundation. However, we can well afford to learn from the experiences of other Christian bodies, and this article has some excellent points we wish to quote for emphasis. The writer states:

"The Presbyterian Church is a disciplined church, and down through the centuries it has stood up to the world, the flesh, and the devil and championed the truth as it is revealed in the gospel. Holding the whole body of Christian doctrine in proper balance, the Presbyterian Church, however, has given its own doctrinal emphasis."

Here follows a discussion of the Westminster Creed in the light of rationalism. Next, the authority of the Scriptures over the creed is presented. But most of all we note a significant emphasis on the Holy Spirit's power to witness to the truths of the presented word of God. We agree with the writer that the Bible must be the infallible rule of faith and practice. We wish, however, that this church might take a firm stand on some of its doctrinal positions which cannot stand the scrutiny of Scriptural truth.

"The Presbyterian Church has stood for the supremacy of grace. The Calvinistic hymns sing of grace. The theme of Presbyterian song is 'nothing in my hands I bring.' The doctrine of humanism, or secularism, leaves the doctrine of Calvinism unchal-

lenged, and the modern return to an understanding of the tragic sense of sin is a return to the doctrine of Calvinism, which proclaims the unworthiness of the human heart and rests the hope of redemption upon the grace of God alone. We get no further than Plato if we forget that Christ and He alone is the world's Saviour.

"Men are constantly making the same mistake. They expect rationalism to discover God. They hold conversations about God that deal with metaphysics but leave out Christ. The Presbyterian Church is Christ-centered and is therefore evangelistic, missionary-minded, and ecumenical.

"It would be difficult to place in order the emphases here suggested, and it may be well said that instead of being placed last, the emphasis of the Presbyterian Church upon the authority of Scripture should be placed first. The Presbyterian Church submits its creed and its conscience to the judgment bar of Scripture. It is there truth is tested and also life, and yet it is no formal or autocratic authority to which the Presbyterian system appeals, for according to the Westminster Creed the authority of Scripture consists in 'the inward work of the Holy Spirit bearing witness by and with the word in our hearts.' Too often the witness of the Spirit has been forgotten. 'God alone,' says Calvin, 'is a sufficient witness of Himself in His own Word, so also the Word will never gain credit in the hearts of men, till it be confirmed by the internal testimony of the Spirit.'"

The writer of this article, in quoting Calvin, states an impressive truth which is good Seventh-day Adventism as well as Calvinism. There must always be the witness of the Spirit to inflame the heart to obedience, as well as the mind. He alone will unlock "the meaning of sealed things." Men may declare God's commandments, but God's power must provide the strength to walk in them. May we as the messengers of God's last warning message realize the significance of this truth. We must preach the immutability of God's holy law, but we must also have the unction from on high to impress men to fulfill it.

"They indeed may utter words, but they cannot give the Spirit. Most beautifully do they speak, but if Thou be silent, they inflame not the heart. They teach the letter, but Thou openest the sense: they bring forth mysteries, but Thou unlockest the meaning of sealed things. They declare Thy commandments, but Thou helpest us to fulfill them. They point out the way, but Thou givest strength to walk in it. They work only outwardly, but Thou instructest and enlightenest the heart. They water, but Thou givest the increase. They cry aloud in words, but Thou impartest understanding to the hearing. Let not Moses therefore speak unto me, but Thou, O Lord my God, the everlasting truth."

Again it is of value for us to note the stress being placed by the Presbyterian Church founders on an educated ministry and an intelligent laity. It is evident that the work of the minister is to keep abreast of knowledge. "The pastor's office is to convince, . . . to feed the flock," and "to keep off the wolves." He should be a reader. Skill in logic is not to be despised, but character and conduct especially must enter into the examination of candidates for this holy office.

"The examination of ministers took up a great deal of the time of the [Westminster] assembly, and the question concerning the educational qualifications of the clergy was thoroughly examined. Here are some conclusions: 'A man must be able to read his

Greek Testament.' 'All our learning lies in Latin books.' 'I am of the opinion that the pastor's office is to convince. He must be able not only to feed the flock, but to keep off the wolves.' 'The times are learned and demand a learned ministry.' 'We may think the place obscure, yet it may have knowing people therein.' In the discussion of the assembly these problems are frequently referred to in connection with the education of the minister: 'What authors he hath been versed in.' 'What skill he hath in the tongues and logic.' 'Trial of his knowledge in the chief grounds of religion.' 'Trial to be taken how he can work upon consciences.'

"Not only did they inquire into the educational qualifications of the clergy, but also into their character and conduct. This was their position, 'It hath ever been our course in the examination of ministers to consider first of their lives and to be fully satisfied touching their conversation.' The Presbyterian Church has always stood for a qualified ministry and made provision for it."

Yes, the church "stands for something"! Fellow workers, let us exalt the high standards of Adventism and aim to make our ministry a calling of the Bible and a mission of the Holy Spirit.

L. C. K.

War and Reconstruction

AN interesting little bulletin, by the British Information Service, New York, entitled, "The Spiritual Issues of the War," came to our desk. It is published for readers at home and abroad by the Religion Division of the Ministry of Information concerning the British churches in wartime, and elucidates the spiritual issues at stake in the war. In an article, "A Christian Basis for Reconstruction," which is a statement by the Churches' Peace Aims Group, and is signed by the archbishops of Canterbury and York, the bishop of Chichester, the moderator of the Church of Scotland, the moderator of the Free Church Council, the secretaries of the Congregational and Baptist Unions, the ex-president of the Methodist Conference, and other church leaders, we read:

"The present war is more than a conflict of nations; it is a conflict of faiths. Real victory depends on clarity of our aims beyond the military defeat of the enemy, and on the completeness and sincerity of our dedication to those aims."

The article continues with the statements of the council, emphasizing the need of religious and intellectual liberty for individuals and churches, and says that no settlement for peace will be effective until these aims are realized. And next follows a very significant statement which we may properly evaluate:

"Above all else is needed the recognition of clear moral standards which the nations and the citizens accept; in other words, the law and purpose of God, as a standard for our conduct and law to obey."

Although the foregoing statement hardly conveys the importance attached to the law of God by Seventh-day Adventists, it clearly sets forth the recognition of its importance in building a durable world peace, a factor upon which we can capitalize in our presentation of the ten commandments.

L. C. K.

Cling to the Blueprint

IT is most heartening to observe the discussion in certain educational circles over the "educational crisis" in America. A recent broadcast over WEVD in New York City on January 27, 1943, by the Reverend James H. Price, Episcopalian rector of Scarsdale, New York, and printed and distributed by the Committee for the Establishment of Christian Principles in Education, made this arresting declaration:

"When a civilization faces a crisis there are likely to be many manifestations of it. That our civilization is now facing a crisis no one doubts. That, as part of the general crisis, there is also a crisis which the educational world faces has been apparent to many thoughtful people for a long time. Indeed, some of them go so far as to say that the fundamental manifestation of crisis is in the educational field."

Typical of the reasoning set forth are the opening sentences of the address:

"We frequently fall into error and folly," says Doctor Johnson, 'not because the true principles of action are not known, but because for a time, they are not remembered.'

"We have only to look upon the world around us to see that, having strayed from fundamental principles, modern man, no longer accepting any dynamic reason for restraining himself, drifts rapidly back toward savagery."

"This crisis of our time is nowhere more evident than in education. Lacking definiteness, purposefulness, and discipline, it leads the way only to moral confusion and spiritual insecurity, upon which no democracy, worthy that name, can be based."

"In his report to Columbia University on January 23, 1943, Dr. Nicholas Murray Butler said: 'A chief reason why there is, in the United States, the present widespread and very disturbing outbreak of crime and disorder on the part of American youth, is that the fundamental place of discipline in education seems to have been quite forgotten.'"

Such frankness concerning the worldly mold of education leads to this observation: Woe unto us if we forget or neglect the distinctive educational pattern and objective vouchsafed to us as a people. If we drift into the norm of the colleges and the seminaries of the world and the churches that God has denominated Babylon, the blessing and guidance of God will be withdrawn from us as it largely has been from them.

Why are some so prone to admire and to ape their terminology, their courses of study, their scholastic concepts and objectives, which have brought ruin to the fundamental purpose of their own founding fathers? What is the source of this fascinating power? Are we, like Israel of old, seeking to be like the nations and peoples about us to the point of affiliation and identification? Then we shall go the way of Israel of old; which God forbid. The call to separateness is clear and distinct. We fail to heed it at our peril.

L. E. F.



UNDER the law I am a child; under grace I am a son.—*Moody Monthly*.

The Ministry, November, 1943

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Preparation of Manuscript

By MARJORIE NIXON-REY, *Instructor in Creative Poetry, Lansing, Michigan*

WHEN your manuscript reaches the editor's desk, it is your personal representative. Let it not be soiled or dog-eared in appearance, as this may cause an unfavorable reaction on the part of the editor. First impressions are important. If you plan to do much writing, it will be decidedly to your advantage to learn to type. The editor's time is valuable, and it will lessen his task if your manuscript is typed. If you do not have a typewriter of your own, perhaps you can solicit the services of some friend who does.

CHOICE OF PAPER.—Use a good grade of bond paper, such as will stand the various handling through which it must pass. The regular letter-head size ($8\frac{1}{2} \times 11$ inches) is much to be preferred to longer or shorter, or wider or narrower paper, and every sheet should be full size, no matter how few words appear on it.

FIRST PAGE.—In the upper left-hand corner give your name, address, position, location, and the date. Drop down at least one third of the page before giving your title. It is your privilege to choose a title for your article or poem. Even though the editor may not use it, it helps to identify your manuscript. Brevity is important in your choice of title. A single word is sometimes sufficient. The title should not usually require more than one line of space. A long title may give a top-heavy appearance to your poem.

MISCELLANEOUS SUGGESTIONS.—Place the page number in the center top or the right of each sheet, after the first sheet of copy. Do not put the page number at the extreme left, as it is thus hidden when sheets are clipped together. Leave at least an inch of margin around each sheet. Use only one side of the paper, and be sure to double space if you are typing. A black ribbon is recommended. Be sure to clean your type often and thus get the most out of your ribbon. And remember, editors do not appreciate carbon copies. A neat, clear, original copy, on regular size paper, presents an inviting appearance, helping you to "put your best foot forward."

Before you send your article out, be sure to check all quoted material. Have you quoted it correctly? Have you placed both beginning and closing quotes? Have you verified the quotation from the original source? Have you given the correct credit, and especially the right

pages? If you are sending out much work, you should evolve some plan of recording the name of your article or poem, the date sent out, the place to which it was mailed, and the date accepted or returned.

LENGTH.—How long should an acceptable poem or article be? Ordinarily a poem longer than twenty lines does not find space in the average periodical. And it is usually undesirable to have single articles for our periodicals more than six or seven double-spaced pages in length, and some of our editors prefer less.

Make sure there is sufficient postage on the outside wrapper or envelope to carry the manuscript to its destination. Most journals require that postage be enclosed in case the writer wishes the manuscript returned, although THE MINISTRY does not follow this procedure.

Train yourself to say a great deal in every line, making each word bear a definite part in the task you wish your contribution to perform. Study the type of material appearing in the column of the periodical for which you are writing. Be sure you have a message of real importance to its readers, and then attempt your very best.

Pointers to Preachers

DO not repeat, "As I said before." If you said it plainly before, say something else next. Leave out big words, and do not expect your hearers to bring their dictionaries, but their Bibles.

Cultivate naturalness. Chew your food, but not your words. Do not dwell on a monotone, nor drop your voice near the end of a sentence. Do not tire yourself and others out; when weariness begins, devotion ends. Do not begin too low and slow. Keep your lungs full. It is easier to run a mill with a full pond than an empty one.

Do not miss all the good places to stop. Stop at a climax. Do not preach with a big stick in your hand, but keep sweet, and hold up the cross.

Use illustrations, but pack your sermons so as to have something to illustrate. Be clear. We can see to the bottom of Lake George, but we do not think a mud puddle deep because we cannot see the bottom.

Make your sermon proportionate. If it is narrow and shallow make it short; if wide and deep it may be longer. I was told of a man who might be a good preacher but for two faults: he had no delivery and he had nothing to deliver. Remember that you preach to save rather than to entertain.—*Christian Digest*.



THE art of living rightly is like all arts; it must be learned and practiced with incessant care.—*Goethe*.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

¶ Here is a comprehensive program for pastoral evangelism

Planning and Working for the Baptism

By WALTER W. ARMSTRONG, *Evangelist,
South England Conference*

IN a certain parable our Lord approves of the king who sits down before making war and takes a complete inventory of the available man power and equipment and studies how he can best use his force against the might of the foe. History has repeatedly shown that not only wise strategy is needed in warfare, but also each planned move must be accompanied by accurate timing. There must be careful planning and timing before the first shot is fired. Every advance must be foreseen and prepared for from the start to the finish.

In the greatest of all warfares we cannot afford to discount these same principles. To do so would be to become "slothful in business." Order, time, and the "long vision" are as much the equipment of the Spirit as holiness. The inspiration of the hour is not a chance product, but is the blessing of God upon a mind that is conscious of having dutifully prepared every step. Unforeseen factors may arise, necessitating a modification of the original, but that will not detract from the value of a comprehensive scheme being formed before ever the first address is delivered. Not that there should be a slavish following of a predetermined plan. Rather should it be fluid, ready to be changed under the direction of the Spirit as needed.

I found that the variety of tasks I had to undertake as a missionary in Africa made it necessary for me to plan the year's work in detail in the opening month. I wrote down all the subjects I considered necessary to present before baptism and arranged them in an order which would give natural growth and development to the hearers. I believed a baptism would be possible after presenting these subjects, and in each campaign, set the approximate date of the baptism before it opened.

Three years ago, when beginning work in England, I learned that it was the usual plan for the first baptism to be conducted eight to nine months after the commencement of an effort. I have followed that plan in the two efforts I have conducted and so far have not discovered any difficulties to prevent its realization. Neither have I found any weakness in the plan which would suggest the lengthening of the period before the first baptism. But, of course, conditions may exist elsewhere which

would call for a longer approach to baptism.

The accompanying list gives my subjects and order of presentation. It provides a sketch plan for a year's work. The main effort is from April to November. Midweek meetings can be begun after the fifth or sixth address. The subjects are based on the book of Revelation and have been selected and presented as amplifications of the Sunday evening subjects. (It is not the best plan to present a major point of faith for the first time at the midweek meeting.) Thus the seven seals can be used effectively to press home the message, previously given, of the Lord's return. "The Four Horsemen" need be dealt with only briefly, to lead up to the sixth and seventh seals. Similarly the Thyatira church and the first beast of Revelation thirteen should not be dealt with until Daniel seven has been presented. "The Sealing Work" naturally follows the Sabbath truth.

The time period of 2300 days is explained after a general understanding of the heavenly sanctuary has been received, and this subject naturally leads to the consideration of the judgment and separation from Babylon. The rise of the advent movement is the logical follow-up topic to these Sunday services. I have found that "time" prophecies make better class subjects than preaching subjects, and for that reason bring them in during the week when a blackboard can be used to better advantage.

If the Sabbath is presented about the eighth week, it is well to begin the Sabbath afternoon meetings the following week. The subject of baptism was given on the twenty-second Sunday and the following Sabbath a baptism was conducted. Some of the candidates who came forward were from a previous effort and some from Bible studies given to people who responded to the literature card plan. If these cards are given out in January in our evangelical field, it is possible to prepare a few for baptism at the end of August and so have this baptism dovetail into the main effort plans.

The advantage to the interested ones of being able to witness a baptism immediately following the presentation of the subject is obvious. It is amazing what strange ideas some have regarding what is actually done at a baptism, for few have witnessed this rite. Their minds,

Although I believe that it is a great advantage to exchange ideas of successful methods, nevertheless I am convinced that no worker can adopt another's methods *in toto*. The mind of Christ is exceedingly broad, and only a fraction of it can be revealed through us. Our personality, temperament, and talents largely determine how that part of the Christ will be revealed. In all reverence and humility we believe that the deep beauty of the Altogether Lovely One is colored differently through us, according to the peculiar gifts we possess. Therefore, "Let this mind be in you, which was also in Christ Jesus."

neither went . . . up to Jerusalem," but went into a wilderness to be alone with God and discover that Mind that is higher than the heavens and to have traced before him that Way that transcended the totality of human planning. While not advising a policy of individual action, nor depreciating the value of human counsel, we must know that the finality of choice in all things must come to us personally from God. In times of doubt it is better to wait, watching unto prayer, until the revelation comes. Do we as workers often have that experience of truly hearing the voice say, "This is the way"?

SKETCH PLAN FOR A YEAR'S EVANGELISM

The Ministry, November, 1943

ONE Sabbath in February was a high day in the Takoma Park church. It was a day that we had been looking forward to for some weeks. The eleven-thirty worship hour had been set aside for a special sacred program to be given by some of the pupils of the John Nevins Andrews church school. The principal and other teachers in the school had worked faithfully in the preparation of the program. It was something that was not only specifically prepared for this occasion, but memorized and discussed in the regular Bible class-work.

The presentation of the "Seven Seals" by eighth-grade Juniors made a wonderful impression upon the large attendance at the service. It was inspiring to behold the results of Christian training in this fine presentation of some of the most difficult prophecies in the word of God. I believe that in the interests of Christian education we, as workers, ought to do more in letting our church members see the excellent work our church schools are doing.

A debt of some proportions had been hanging over the school, and the members of the Takoma Park church board were anxious to lift the burden. It was felt that the strongest way of presenting the matter to the church as a whole would be to bring in some of the talent from the church school, in order to let the church members see firsthand the kind of training the children were receiving in the school. We felt that if they could catch a glimpse of the excellent work being turned out in the school, there would be a ready response to lift the financial burden.

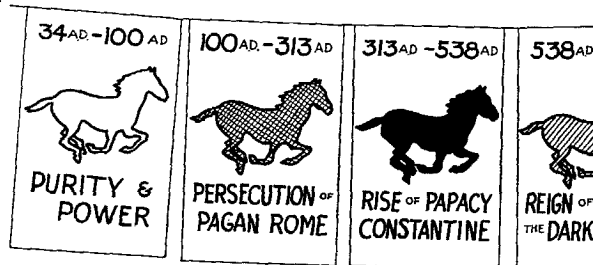
This program in the Takoma Park church not only served as a wonderful inspiration to the church members, but also made it possible for us to wipe out the debt which had been hanging over the church for several years. Let us make use of our Juniors in promoting the interests of Christian education among our church members.

In the accompanying article, Mrs. Tymeson tells how the program on the seven seals was presented in the church service, and she also gives the order of service, as well as the text of the introduction by one of the students.

ROBERT H. PIERSON. [Former Pastor,
Takoma Park Church, D. C.]

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LITTLE did Edward Kimball realize when he laid his hand upon the shoulder of a young shoe clerk in Boston, and told the lad, Moody, of the love of Christ and how the Saviour wanted his love in return, that the touch of his hand would be felt around the world and down through all the ages to come. Dwight L. Moody ever afterward dated his conversion from that conversation with his Sunday school teacher in the back room of his uncle's shoe store.—*The Sunday School Times*.



† Using the church school children in

Advancing the Interests

By MIRIAM G. TYMESON
Andrews Church



THE John Nevins Andrews School, located in Takoma Park, is a union church school including grades one to eight, serving four churches within a radius of twenty-five miles of Washington, D. C. The attendance for 1942-43 was 230.

In order to portray to each of the constituent churches represented the true spirit of Christian education as represented by our boys and girls, we decided to prepare a doctrinal subject for presentation, and at the generous invitation of the pastors of our various churches, we gave a program at the eleven o'clock service. The subject was "The Seven Seals." Very acceptable material on this subject is found in the eighth-grade Bible textbook, "Bible Lessons, God's Great Plan." We took the material practically verbatim from pages 387 to 403.

The twelve eighth-grade children who gave the main speeches were chosen because they were representative in scholarship and conduct. We called them together in the quietness of the school office and explained to them the seriousness and importance of appearing on a church program during the main service. After discussing the matter, we had a season of prayer.

We tried to explain in detail the difference between this type of program and an ordinary public program as given by the children in our Home and School meetings and other public appearances. The thought that the school was taking a real message into the church was emphasized. Many people who had never come to the school would hear and see the results of church school training as this program was presented. Every detail was discussed, from the learning, letter-perfect, of the text, with due emphasis on poise, expression, and pronunciation, to the proper way to sit reverently before the congregation.

Before we had practiced as a group, each child practiced alone many times for individual help, in order that he might gain confidence in his own ability and a great familiarity with the subject matter which he was to present. The

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 PAPACY AGES	 THE REFORMATION	SIGNS	Silence in Heaven

of Christian Education

N, Principal, John Nevins
School, Takoma Park

program was rehearsed a number of times in the churches in which it was to be presented, so that the children would not be strangers in their surroundings.

A choir of forty children was chosen from grades four to seven, so that more of the families would be interested in our program. Their accompanist was an eighth-grade girl. Reverence and quietness were also emphasized in their training. They were seated in the choir loft during the entire service. Thus they were ready to give their two numbers at the proper time, and the confusion of children marching up and down was avoided.

The twelve speakers were seated with the pastor on the rostrum. The first part of the service was conducted by the pastor as usual, as indicated in the program accompanying this article. After the prayer the pastor briefly welcomed the children and turned the service over to them. Without any further announcement each child rose in turn, stepped up to the pulpit, and delivered his message. Just before each of the children gave the text for the seal, a boy who had been appointed pulled down the particular chart, representing one of the seven seals. (See illustration.) After the children completed their part of the program the pastor gave a brief summary of the school's activities—their Ingathering accomplishments, Week of Prayer results, and several experiences of children who were used by the Lord to bring unbelieving parents into the third angel's message.

The children, all seated before the congregation, supplied the necessary stimulus for a very generous offering for the church school. Their personal appeal, surely touched each heart.

Previously we had presented the subject of the 2300 days in our churches, with far-reaching results in binding together the school and the church. The children, when consecrated and properly trained, can present difficult Bible subjects in a way that will bring real confidence and blessing not only to the school, the teachers, and the children, but also to every member of the church as well.

Order of Service

John Nevins Andrews School Sacred Program

PRELUDE.
DOXOLOGY.
INVOCATION.
ANNOUNCEMENTS.
MISSIONARY REPORTS.
HYMN No. 349: "Faith of Our Fathers."
PRAYER.

"The Seven Seals."

Introduction: Charles Harlan. (See accompanying text.)

"The Book With Seven Seals:" Shirley Dawson.

First Seal: Erna Fischer.

Second Seal: John Russell.

Third Seal: Christine Aplin.

Fourth Seal: Louis Christian.

Junior Choir: "Am I a Soldier of the Cross?"

Fifth Seal: Peggy Helligso.

Sixth Seal: Phyllis Sunderland, Vivian Engberg.

Seventh Seal: Marjorie Magaha, Bernard Leizear, Elsie Ford.

Junior Choir: "Holy, Holy Is What the Angels Sing."

HYMN No. 637: "We Have Heard a Joyful Sound."

BENEDICTION.

POSTLUDE.

Text of Introduction

"We the students of the John Nevins Andrews School come before you this Sabbath morning with a feeling of reverence and solemnity in our hearts. We realize that we are standing in a sacred place, because from here, Sabbath by Sabbath, the word of God is preached to a waiting congregation.

"It is our most earnest desire that today we may bring to you a message which will help to strengthen your faith in the second coming of Christ—a truth which we all hold most dear. This is an event for which some of you church members have longed for many years—an event to which we younger members look forward with ever-increasing eagerness.

"This study on the seven seals, which we have prepared for today, is taken from our regular eighth-grade Bible book. [Holds up Bible book in right hand.] In learning these fundamental truths of the Bible, we hope to be prepared for the time spoken of in the Spirit of prophecy, 'In the near future, many children will be endued with the Spirit of God and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church.'

"It is our sincere desire that all the members of this church will pray for our church school and for all of us who are privileged to attend it, that we may be prepared to witness for Christ, not only at this time, but in the more serious times before us."

How the Charts Were Presented

Seven individual charts were hung on a wire directly over the rostrum. Each was rolled up and tied with a string held by a small red seal. As each of the seals was introduced, a child who had no other part on the program broke the small red seal by pulling a string, and the chart unrolled as it dropped down. Thus by the close of the program, all seven charts hung before the congregation.

Season's Greetings by Pastor

By RICHARD E. DELAFIELD, *District Leader, Texico Conference*

AFTER reading the article, "Pastor's Good Will Greetings," in the December, 1942, *THE MINISTRY*, I tried to profit by the suggestion by sending season's greetings to all church members in my district.

I did not have one large church, but rather six organized churches, one company, and a number of isolated members, making in all a constituency of over two hundred Adventist believers. Thus I felt it even more necessary to send some sort of greeting than if I had only one church where I could see all my members frequently.

After a bit of study, a poem to fill one half of the card was decided on, and a picture of our family was placed underneath the poem. This was folded when completed. The poem conveyed our desire to visit personally in each believer's home, with the added thought of encouragement that each individual member was remembered by the pastor and district leader. The picture was not made especially for this card, as it was used in a recent evangelistic effort. Thus, no additional expense was required for the cut.

Naturally, after a period of years of evangelism in connection with his efforts as a pastor of a given district, a worker has special burdens for those whom he himself has helped to find the truth. Along with his desire for the spiritual welfare of every church member, his friendly greeting cannot help but be appreciated by the laity, as they are made to realize in this way that the pastor really has a personal interest in each of them.

Metropolitan Street Meetings

By B. M. HEALD, *Pastor, Staten Island Church, New York*

THE vast problem of evangelizing our giant cities came before a workers' meeting held in the city of New York some time ago.

Since I have been conducting open-air meetings in New York City and on enlarged metropolitan highways, I was asked to report to readers of *THE MINISTRY* some of my experiences. Holding meetings under the blue canopy of heaven is far more stimulating than holding them in some auditoriums. In the first place, it is always gratifying to feel that the passing throng has stopped of its own volition to listen to the story of God's redeeming love. No high-pressure advertising has brought them to hear. The power of preaching has attracted them. Nor is there any overhead expense or worry about seating the multitude. No heavy advertising bill has to be paid for out of the offerings, and there is no worry about the many other details created by an auditorium gathering.

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In the present world upheaval the city authorities appreciate the steady spirit and atmosphere of these meetings. They quiet and reassure the people. A permit can generally be secured without any trouble. The preliminary preparations are about as follows: (1) getting the permit, (2) determining the place of meeting, (3) apportioning out the work, (4) having preliminary prayer, and (5) giving the talk itself.

Someone with influence and understanding should approach the proper city department for the permit. The mayor or the police department generally grants permits for street meetings. The place of the meeting should be where there are the most people, or where the most people pass a given point.

Portioning out the responsibilities is important. There must be a leader, or master of ceremonies, a good speaker, a group of singers, musical instruments if possible, a music leader, a tactful man to keep order, and the workers to give out literature and gather the names of the interested.

Detailing the responsibility of these workers is not difficult, as we have so many consecrated lay leaders in our congregations. The home missionary department of the church can lead out in this worthy endeavor. Care should be exercised in selecting all the workers for open-air meetings. There must be an inner conviction and a sincerity that characterizes a Christian experience. *Sincerity* is the watchword. One insincere worker can drive a whole audience away from the corner. Every one must be alert. The one who is to keep order must be tactful and firm, and yet a true soul winner.

The song service must be cheerful, but not cheap. The speaker must be deeply spiritual, and the prayer powerful. All the workers must be worshipful.

A car with a built-in rear platform is a great asset. The speaker, when standing on the platform, should be head and shoulders above the people. This is indicated in the street meetings of the Old Testament. (Read Nehemiah 8:4, 5.) It is well to erect a United States flag near the speaker.

Printed song slips may be passed out. The time and place of the meetings may be printed on the literature and song slips. The speaker should be ready to speak the moment the singing ceases. There should never be a pause. Remember, a "pause may be the devil's paws." Get the good will of the people in your opening remarks.

Out of considerable experience on the "sidewalks of New York," I would heartily commend the book "Under the Blue Canopy of Heaven," by H. B. Gibbud, as a good aid. (Institute Colportage Association, 826 N. La Salle St., Chicago.)

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❖ LET thy speech be short, comprehending much in few words.—*Apocrypha*.

The Ministry, November, 1943



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

D. LOIS BURNETT, R. N.

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

Missionary Work in Navaho Land

By MARVIN WALTER, *Bureau of Home Missions Worker, Arizona Conference*

BRRRR, Brrrrrr, Brrrrrr! The telephone shrieked.

"Hello, John. A sick baby? Something wrong with its chest? All right; I'll meet you at Seba Dalkai. Good-by." The telephone receiver banged on the hook.

"Do we have any mustard, dear? Sounds as if the baby is well on the way to pneumonia. I hope not!"

In a few minutes the faithful old car rolled out of the yard, and half an hour later stopped in front of the Seba Dalkai Government Day School. John, the Navaho bus driver and caretaker at the school, climbed in beside me, and we were on our way toward Black Medicine Butte. Off the main road for half a mile, past a corn patch in the bottom of a dry river bed, and up a short hill the car bounced its way to the hogan. (The native home is made of juniper logs, with one door in the east and a smoke and light hole in the top, and is plastered inside and out with adobe mud.)

As we stooped in the door, Charlie, a medicine man, and Tso, the baby's father, motioned toward the sick baby lying on a sheepskin at the back. The labored breathing and deep coughing told us the baby was very sick. A young girl about fifteen, who had been at school a few years, was an apt pupil and watched closely how I prepared the mustard plaster for the little six-months-old patient. After the treatment the baby fell asleep. How I longed for a place where we could take such a sick baby and give it hydrotherapy treatments.

Two days later Charlie drove into my yard and tied his horses. A broad grin covered his old wrinkled face as he told me in broken English, "White man medicine stronger than my medicine." Little did he know of the power behind the white man's medicine, but his eyes were beginning to see a new light stronger than the power of the devils, which he believed were the cause of all trouble.

Several weeks later we visited Charlie's summer shelter, made of juniper boughs on three sides and open to the rising sun. Charlie's little ten-year-old boy sat on a sheepskin by the open fire, trying to keep warm, for it is cool even in

summer at six thousand feet. The pale, pinched cheeks and hacking cough told us he was probably on the road to tuberculosis—the scourge of the Indian country.

"Why don't you let me take your boy to the hospital, Charlie? He is sick. The doctor may be able to make him better," I pleaded. The old man shook his head. I knew he was practicing his own medicine on the boy and probably would not call us until it was too late.

Six weeks later rumors came in by "grapevine telegraph" that Charlie's boy was dying. Someone said Charlie had even gone to Tees To Trading Post and bought new clothes in which to bury him. Still the flicker of life would not go out. His uncle called me by phone and pleaded with me to take the boy to the hospital. We called the Ganado Hospital and told them the history of the case. Doctor Brown told us they would take him on one condition, and if we could fulfill it, they would do all they could for the dying boy.

When we entered Charlie's hogan and saw the poor dying boy, another victim of heathenism in North America, our hearts bled, for we realized it could have been different. For nearly two weeks the boy lingered in the hospital before he fell asleep. Now the old medicine man is extremely friendly, for did not the white medicine man take care of his boy and bury him after all others had given up and left him to die?

THEN there is Ellen, whose hogan is about a mile north of Dilkon. Early one morning she came to the house to tell us her baby boy had a sore on his leg and her girl had a sore on her face. Accompanied by two of our visiting brethren from the conference office, I drove over to see the sick children. One glimpse of the girl's oozy, scabby sores all over her face told us a story common to the Navaho Indian camps—impetigo. Baby Johnson had a deep infection on his little fat leg. We loaded them all into the car and drove back to the mission. It was not long before Baby Johnson was getting a good hot treatment to his infected leg, while his sister was having her

face treated for impetigo. In the weeks that followed we treated them daily until they were well. The mother could read English, for she had been to school for a few years. As we treated the children's sores we told her the meaning of the troubles in our world today. Now she is reading the *Signs of the Times*.

Our hearts rejoiced when we received word that an appropriation had been made with which to buy a house trailer for a clinic. Because of the war and building restrictions, we are unable to lease any reservation land or put up any buildings. But with the house trailer for our clinic, we now are equipped to care for many common ailments.

From our present location it is forty miles in any direction to the nearest doctor. Doctor Salsbury and his staff at the Ganado Mission and Hospital, a Presbyterian institution, have been very kind and have helped us in many ways. We could not ask for better co-operation from anyone.

The medical work is truly the "entering wedge" and "the right arm of the message." The instruction found in Isaiah 58:6, 7 is our marching orders: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" A great work is yet to be done among this, the largest tribe of North American Indians, numbering over 55,000. God's Spirit is truly at work among this needy people. "The harvest truly is plenteous, but the laborers are few."

Principles of Mental Hygiene

By HAROLD SHRYOCK, M. D., *Acting Dean,
Loma Linda Division, C. M. E.*

In Part I Doctor Shryock presented a definition of mental hygiene, the causes and early symptoms of mental ill-health. He discussed the prevention of mental ill-health, showing the part the home and the school act. In this concluding portion of the article he continues with the adolescent period.

ADOLESCENT PERIOD. In spite of the general impression that many adolescents are maladjusted, statistical studies indicate that 98.5 per cent of young men and young women pass through the adolescent period without serious trouble. During the adolescent period there is not only an awakening of the sex instincts, but a demand for an enlarging social sphere. It is natural for a youth of this age to meditate about the choice of a life partner and to think about his vocational future.

It is unwise for a parent to choose a vocation for the child and then urge the child to accept his choice regardless of the child's own inclina-

tions. It is proper for the parent to *guide* and encourage the child in the choice of a proper lifework, but the actual choice should rest with the child. The child who deferentially accepts the parent's choice in this matter will find it difficult to maintain his own enthusiasm against hardships, whereas the child who has made his own choice will have a much better chance of eventual success. The parent should guard against imposing his own thwarted ambitions on even a submissive child.

The time of life when the choice of a vocation should be made will vary in individual cases. The child should not be prematurely urged to make a definite choice, but it is proper for parents and child to consider the problem frankly as early and as often as the child mentions the subject. The parent should guard against over-emphasizing the supposed advantages of a professional career. The child may not be physically, mentally, or temperamentally suited for a profession, and he should, therefore, not be given the impression that a trade is dishonorable. Many individuals would be much happier following a trade than forcing themselves into a profession for which they are poorly suited.

One of the dangers that confront adolescent youth is the tendency (much more marked in some individuals than in others) to indulge in meditation, daydreaming, and story reading, rather than to face bravely the realities of life. In extreme cases this unwholesome trend may lead to a psychosis, but even in average individuals energy may be consumed which should be directed toward obtaining an adequate preparation for meeting life's realities. This tendency to withdraw from reality is most pronounced in those youth who encounter difficult adjustments to their surroundings. The correction of such a tendency centers around the possibility of giving the individual a taste of success in some attractive enterprise (even though trivial) so that reality becomes more appealing than fantasy.

RELAXATION, SLEEP, AND RECREATION. Fatigue is the natural consequence of exertion and is a physiological safety signal by which the individual is made aware of the need for the restoration of bodily resources. To force oneself to continue activity in spite of genuine fatigue is only to lower efficiency to such a level that very little is accomplished. What is more, the individual who continually prods himself beyond the natural limits of endurance is courting ill-health, which may take the form of either a physical or a nervous breakdown. In response to fatigue many resort to the use of such agents as alcohol, caffeine, or coca leaves. These agents lessen the appreciation of fatigue but in no way restore the depleted bodily resources—to say nothing of their incidental poisonous effects.

For those individuals who find their work so strenuous that their usual supply of energy is

depleted before the end of the day, a brief mid-day period of relaxation is indicated. The increase in efficiency which follows such a period is out of proportion to the short period of time consumed. In order to obtain full benefit from such a practice, the individual should rigidly discipline himself to relax absolutely (physically and mentally) by loosening his clothing and lying down in a comfortable position with the intention of sleeping for a period of not more than ten minutes. After a few days of following this routine, he will find it possible to fall asleep promptly and awaken spontaneously within the specified time limit. To sleep longer than ten minutes is undesirable, inasmuch as a longer sleep interferes with the processes of digestion. Cervantes once wrote:

"Now blessings light on him that first invented this same sleep: it covers a man all over, thoughts and all, like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot. It is the current coin that purchases all the pleasures of the world cheap; and it is the balance that sets the king and the shepherd, the fool and the wise man." (Quoted in *Medical Journal of Australia*, July-December, 1940.)

It is generally recognized, but more readily admitted by some individuals than by others, that an adequate amount of sleep is essential to good health. A statistical study by Dr. Israel Bram ("Introduction to Mental Hygiene," Henry Holt, 1930) based on a questionnaire which was sent to one thousand prominent men and women indicated that 65.5 per cent found it desirable to spend eight hours out of the twenty-four in sleep and 11 per cent spent more than eight hours in sleep. As a general principle, it may be stated that the person who attempts to reduce the number of hours he spends in sleep also reduces his efficiency to such an extent that he is able to accomplish less during his waking hours than he could accomplish if sleep had been adequate.

For an individual to deprive himself of the natural amount of sleep is unwise, and it is impossible for him to maintain a state of good health if he spends all his waking hours in the pursuit of a single line of endeavor. Brain workers require a certain amount of physical exercise each day—enough to render them mildly fatigued from a physical standpoint so that they can sleep soundly. And those whose principal effort is in physical work will profit by at least a short period of mental activity each day. Those periods of diversified activity should be of such a nature as to provide recreation; that is, they should appeal to the individual as being pleasant, as constituting a release and a diversion from his usual pursuits. A reasonable amount of recreation is necessary to the well-being of every individual. (See "Counsels to Teachers," p. 300.)

Of all the influences which in any way affect the personality, genuine Christianity has the greatest stabilizing influence. We read in the book "Fundamentals of Christian Education:"

"There is nothing more calculated to energize the mind, and strengthen the intellect, than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible."—Page 126. (See also pages 11, 129-131, and 136.)

"The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119:130. An active Christian provides time in his daily program for Bible study, meditation, and prayer. This not only furnishes an avenue by which the Spirit of God can mold the personality, but it develops a healthy sense of security by way of realization that God manifests an interest in each individual life to the intent that only those circumstances will overtake the individual which are for his best good. The active Christian seeks and awaits divine guidance in the making of important decisions, such as the choice of a vocation or a life partner, or the advisability of a business venture. This eliminates the possibly detrimental influence on the personality of a state of indecision or anxiety over the outcome of an unwise decision. Inasmuch as Christianity makes provision for forgiveness of sins and offers the moral stamina necessary to overcome tendencies to evil, it spares the active Christian from those emotional conflicts incident to a troubled conscience, which are so potent in the production of mental breakdown.

CONCLUSION. In summarizing the principles of mental hygiene by which it is possible for an individual to maintain his mental health and thus react to his environment in an effective, consistent, and integrated manner, we feel that one can do no better than to recall three familiar texts of Scripture: "Every man shall bear his own burden" (Gal. 6:5); "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2); "Cast thy burden on the Lord, and He shall sustain thee" (Ps. 55:22). This triple concept of individual responsibility, obligation to fellow men, and security because of divine watchcare provides a three-ply cord which is not easily broken and which will enable the individual to reach the highest possible level of genuine achievement.

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Book Review

Modern Bread From the Viewpoint of Nutrition, Henry C. Sherman and Constance S. Pearson, Macmillan, New York, 1942, 118 pages. \$1.75.

Bread has been a universal food throughout the ages. Wheat bread gained preference at an early date. The prominence which bread holds in the individual dietary is attributed to "the economy of bread as a fuel food or source of energy and satiety value in nutrition." It is

well liked by most people and contributes to the comfort of the digestive process.

The importance of the bread proteins in the dietary depends upon the place of bread in the dietary. Usually bread provides a large percentage of calories in the diet; consequently bread proteins become a matter of importance. Scientific experiments have shown that a mixture of equal parts of bread and milk proteins showed as high a nutritive efficiency in adult human maintenance as either milk or meat protein, which are accounted among those of highest nutritional efficiency.

MINERAL ELEMENTS.—It is generally accepted "that average white flour contains only about one fourth as much of a given mineral element as does whole-wheat flour, while the so-called Graham and whole-meal flours are rather nearer the composition of whole-wheat than of white flour in this respect."

It has been shown that "the mineral elements of even whole cereals are not by themselves to be relied upon for the best development of the body. The mineral elements in milk, fruits, and vegetables, especially the leafy vegetables, are better proportioned to the needs of our nutrition."

Whole wheat is not a calcium-rich food. It contains many times more phosphorus than calcium.

"The iron, copper, and manganese contents of wheat, while making only small figures as stated in percentage, are all higher as compared with most other foods. . . . If one habitually uses bread made from a high extraction flour (i. e., containing a high percentage of the wheat), or if even a moderate proportion of the breadstuffs and cereals are consumed in a whole-grain form, there should be little danger of shortage of iron in the dietary and probably no danger of shortage of copper and manganese."

Research work has shown the iron of whole wheat, bran, and oatmeal to be effective in hemoglobin formation. On the basis of their iron content, whole wheat and bran are similar to liver in nutritive value for the support of growth, and are more effective for hemoglobin formation than the iron content of lean beef, liver, or egg yolk.

Experiments have shown further that the iron of whole wheat and its mill products are well utilized in nutrition. However, about four fifths of it is rejected in the milling of ordinary white flour.

VITAMIN VALUES.—"Wheat is of practically no vitamin A value, and shows no evidence of containing vitamin C, unless sprouted, or vitamin D, in any case; but it is rich in vitamins of the B group." Allowing for more fruits and vegetables in the human food supply, the authors suggest forty per cent of the total food calories as an indication of the place of whole-wheat or enriched bread in diets satisfactory from both the economic and the nutritional viewpoint.

A study of the food habits in various countries shows that during the last two decades Great Britain and the United States have low-

ered the percentage of total food calories which are received from breadstuffs and that "a large proportion of the previous bread consumption has been replaced by sugar." Thus, the encroachment of sugar upon the dietary place of bread as a fuel food has become a nutritional problem.

Nutritionists fear that the publicity given enriched flour and bread has led to a misconception concerning its value. It should be understood that it is enriched in only three or four out of a large number of nutrients in which white flour is impoverished. "Thus . . . the new enriched bread is *intermediate* in nutritional desirability between ordinary white bread, and bread in which the natural nutrients of the wheat grain are retained."

D. L. B.

Fulfilling the Great Commission

By G. A. ROBERTS, *Associate Secretary, General Conference Medical Dept., Medical Extension*

IN direct connection with the first promise made to the children of Israel immediately after they had passed through the Red Sea, God announced Himself as the divine Healer. The promise itself is a conditional one and inaugurated the idea among men that health is the result of obedience. Let us read the promise: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26.

From that day to this, men have been needed who would press this fact home upon the hearts of suffering humanity. As men are led to reason from cause to effect and learn that disease and death come as the result of sin, they will be led to obey God.

David recognized his Lord as the Healer, "who healeth all thy diseases." Ps. 103:3. Jeremiah recognized the full healing power of God, for he said, "Heal me, O Lord, and I shall be healed." Jer. 17:14. Luke, the beloved physician, recognized that it was the power of God that healed. "It came to pass . . . that there were Pharisees and doctors of the law sitting by, . . . and the power of the Lord was present to heal them." Luke 5:17. The revelator declares that the leaves of the tree of life "were for the healing of the nations." Rev. 22:2. The gospel message from heaven is given to bring healing of both body and soul, or spirit. This twofold purpose is what gives medical missionary work its great importance in the gospel of salvation. "Physical healing is a science of heavenly birth, bound up with the gospel commission."—"Medical Ministry," p. 320. Jesus employed this science throughout His entire ministry to men.

AS A YOUTH: "To those who were in need He would give a cup of cold water, and would quietly place His own meal in their hands. As He relieved their sufferings, the truths He taught were associated with His acts of mercy, and were thus riveted in the memory."—*"The Desire of Ages,"* p. 87.

DURING HIS PUBLIC MINISTRY: "Christ stood at the head of humanity in the garb of humanity. . . . He went from house to house, healing the sick, feeding the hungry, comforting the mourners, soothing the afflicted, speaking peace to the distressed. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With unfailing tenderness and gentleness He met every form of human woe and affliction."—*"Medical Ministry,"* p. 19. (See also Matt. 9:35, 36.)

TRAINING HIS DISCIPLES: (Mark 1:16-20.) "They went into Capernaum; and straightway on the Sabbath day He entered into the synagogue and taught. . . . And there was in their synagogue a man with an unclean spirit; and he cried out. . . . And Jesus rebuked him. . . . And when the unclean spirit had torn him, . . . he came out of him." Mark 1:21-26. (See also verses 29-34; 40-42.)

Christ had said to His disciples that He would make them fishers of men, and this is the way in which He trained them for that work. All the twelve were given healing power. The instruction to the church found in James 5:13-15 makes it clear that *all* the elders of *all* the churches *everywhere* would have access, on behalf of the sick and suffering, to the great Healer to the end of time.

In these last days, however, when knowledge has been "increased" along healing lines, and divine revelation has made plain to this people the proper and effective use of nature's simple remedies for the healing of the sick, we may confidently expect, in many cases, divine healing in answer to prayer, if we have applied the "increased" knowledge and employed the proved remedies of nature to the best of our ability. It is for this kind of ministry that our sanitariums were divinely established. It is for this purpose that the medical missionary work has been made the responsibility of this people.

The question naturally arises: "*Who should be trained and have a part in this important work?*" We find our answer in the following quotations from the Spirit of prophecy:

THE YOUTH: "The Lord has appointed the youth to be His helping hand. . . . Books and papers treating on the subject of health and temperance could be placed in many homes."—*"Medical Ministry,"* pp. 320, 321.

STUDENTS: "Small sanitariums should be established in connection with our larger schools, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction."—*Id.*, p. 323.

NURSES: "The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the word with that of physical healing."—*"Testimonies,"* Vol. IX, p. 171.

MINISTERS: "Those who labor in our conferences as ministers should become acquainted with the work of ministering to the sick. No minister should be proud that he is ignorant where he should be wise. Medical missionary work connects man with his fel-

low men and with God."—*"Medical Ministry,"* p. 250.

"He [the minister] should have a training that will enable him to administer the simpler remedies for the relief of suffering."—*Id.*, p. 253.

CANVASSERS: "Those who take up this line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life."—*"Testimonies,"* Vol. IX, p. 34.

EVANGELISTS: "We are instructed in the word of God that an evangelist is a teacher. He should also be a medical missionary."—*"Medical Ministry,"* p. 249.

BIBLE INSTRUCTORS: "Bible workers should prepare themselves for this line of work; for in doing it, they are following the example of Christ."—*Id.*, p. 253.

PHYSICIANS: "Our physicians need a deeper insight into the evangelistic work that God expects them to do. Let them remember that if they do not work for the healing of the soul as well as for the healing of the body, they are not following the example of the great Medical Missionary."—*Id.*, p. 40.

"Every physician should be a devoted, intelligent, gospel medical missionary, familiar with Heaven's remedy for the sin-sick soul as well as with the science of healing bodily diseases."—*Id.*, p. 31.

WOMEN: In ancient times the Lord "used women to gain great and decisive victories. More than once in times of emergency, He brought them to the front and worked through them for the salvation of many lives."—*Id.*, p. 60.

"Women as well as men are to receive a thorough medical training."—*Id.*, p. 61.

HUNDREDS OF WORKERS: "The cause is in need of hundreds of workers who have received a practical and thorough education in medical lines, and who also prepared to labor from house to house as teachers, Bible workers, and colporteurs."—*Id.*, p. 59.

FAMILIES: "Families are to be taught how to care for the sick. The hope of the gospel is to be revived in the hearts of men and women. We must seek to draw them to the Great Healer."—*Id.*, p. 29.

OUR PEOPLE: "Could I arouse our people to Christian effort, could I lead them to engage in medical missionary work with holy zeal and divine perseverance, not in a few places, but in every place, putting forth personal effort for those out of the fold, how grateful I should be! This is true missionary work."—*Id.*, p. 256.

REFORMERS: "As reformers we are to reform the medical practice, by educating toward the light. . . . We must imitate God's perfection. . . . We are to make the foundation of every building thorough and solid, as for eternity."—*Id.*, p. 125.

All the people and all the workers, both medical and spiritual, should be trained for and take hold of medical missionary work. Those who have a part in this work should be trained both by study and by practice—the professional workers in our regularly established training schools; and others through the medium of health education carried on in the churches, the schools, and other recognized community agencies, and by the study of health literature.

We read further in the book "*Medical Ministry*:" "But few can take a course of training in our medical institutions. But all can study our health literature, and become intelligent on this important subject. . . . Be practical missionaries. Gather up all the knowledge

possible that will help to combat disease. This may be done by those who are diligent students."—Page 320. This matter of training our people for this work should receive definite and specific attention.

"Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. They should not only give instruction in right principles, but educate their hearers to impart these principles. . . . Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged."—*Ministry of Healing*, pp. 148, 149.

Medical missionary work has been defined as "a most effective instrument by which the ground is prepared for the sowing of the seeds of truth."—*Id.*, p. 240. Ministers who do not recognize their Heaven-appointed responsibility in regard to medical missionary work should not preside over our churches.

"All through this country a work must be done that has not yet been done. The medical missionary work must be recognized. Those who go forth to engage in the work of the ministry must be intelligent upon the subject of health reform. Those men, who after many years' experience, have yet no appreciation of the medical missionary work, should not be appointed to preside over our churches. They are not walking in the light of present truth for this time. Those who love the truth and appreciate the question of temperance in all its bearings should not be placed in the charge of a minister who has not heeded the light God has given upon health reform. What help can a man be to a church if he is not walking in the light?"

"The gospel ministry is an organization for the proclamation of the truth and the carrying forward of the work for sick and well. This is the body, the medical missionary work is the arm, and Christ is the head over all. Thus the matter has been presented to me. It has been urged that because the medical missionary work is the arm of the body, there should be a oneness of respect shown. This is so. The medical missionary work is the arm of the body, and God wants us to take a decided interest in this work."—*Id.*, pp. 238, 237.

Demonstration Health Talk

By AMY KLOSE, R. N., *Supervisor of Instruction, Hinsdale Sanitarium and Hospital*

SUBJECT: Rational Exercise.

INTRODUCTION: Why exercise? For many generations, people living under primitive conditions did not need to supplement with artificial exercise the strenuous physical tasks of wresting a living from the soil. Our forefathers had to exercise to live. Life today, with its labor-saving inventions and quick transportation, is much easier. As a result we do not get the amount and variety of physical activity our bodies need. Dr. Jesse Williams of Columbia University has said, "After twenty years of age, an hour should be given daily to motor recreation involving the use of the large muscles of the body. Anything less than that for most individuals will result in physical deterioration." The majority in America rightly deserve criticism of our national enemies—we are a nation of weaklings. Perhaps gasoline and

tire rationing will help. Our bodies should be as sacred as a temple.

I. PURPOSE OF EXERCISE.

1. Exercise increases circulation through entire body or part of body (as in special corrective exercises). This carries food to tissues, removes waste, carries endocrine secretion, and equalizes the fluid and heat throughout the body.
2. Exercise increases respiration. This increases oxygen in blood and tissues and increases elimination of carbon dioxide.
3. Exercise increases elimination of waste through kidneys, lungs, intestines, and skin.
4. Exercise increases metabolic changes. Digestion is improved, assimilation accelerated, nutrition increased.
5. Exercise improves neural activity. From improved nourishment to circulation, nervous system better nourished.

II. ADAPTATION OF EXERCISE.

By rational exercise is meant exercise suited to individual need. What is desirable for one may be unwholesome for another. Exercise should be suited to:

1. Age.

- a. Babies get exercise by crying and random movements. Thus they develop not only physically but mentally.
- b. Children should have freedom of choice in exercise unless there is an organic disease. Exercise for delicate children needs to be regulated. Children develop physically, mentally, and morally through exercise and play.
- c. Adolescent children should not carry exercise to extreme. The rapidly growing body and vital organs are embarrassed by strenuous exercise. Tests for endurance should not be taken. Exercise should build strength, not waste it.
- d. Adults should develop a hobby which requires physical activity. It is a well-known fact that one cannot build up in youth a store of health that will last for the rest of life. Men and women should develop skill and love for some form of activity which will carry over in afteryears. After thirty years of age, activities should require only moderate endurance and speed. Rest sufficiently.

2. Sex.

- a. No discrimination between the exercise of boys and girls up to eleven years.
- b. In adolescent girls, bones larger and pelvis broader. Cannot run as well as boys. Some exercises should not be attempted.

c. Women, the weaker sex, because they have not developed muscles by exercise as men have. But many farm women as strong as men.

3. Occupation.

Exercise should be varied with activity of individual. Ditch diggers need no supplementary exercise. Clerks need outdoor activity to maintain physical and nervous health. Choose an exercise that is pleasant, such as gardening or games that bring pleasure.

4. Climate.

a. Southern people exercise less because of weather. They need planned physical activity, such as water sports.

b. Northern people like winter sports. A tonic to sedentary workers. Avoid hibernating in winter.

5. Individual.

All persons without serious disease need daily exercise equal to the rate of walking two miles in thirty minutes. Those with heart disease need restricted and graduated exercise. Those with tuberculosis should have absolute rest. Consult your physician about amount of exercise you need if not well. A wide range of activities suited to the needs and tastes of every individual.

III. TRENDS IN PHYSICAL ACTIVITY.

First important development of interest in athletics and games occurred in this country following Civil War. Prior to that time, emphasis placed on formal gymnastics developed in Germany and Sweden. These formal calisthenics failed to take root in America. The American youth insists that his recreational exercise come from sports and games. Desire to act upon one's own initiative rather than upon formal commands seems to be typically American. From extreme formalism the pendulum swung to mass participation in active play. The beginning of the twentieth century saw the establishment of playgrounds, play centers, and recreation centers.

IV. TYPES OF RATIONAL EXERCISE.

1. Informal.

Walking, hiking, golf, swimming, boating, tennis, archery, basketball, badminton, ping-pong, table tennis, shuffleboard, quoits, snow sports, soccer, hockey, roller skating, ice skating, etc.

2. Formal.

Artificial exercises following command. Hundreds of such exercises. Demonstrate any group which includes a systematic development of large muscle groups such as:

a. Camp daily dozen.

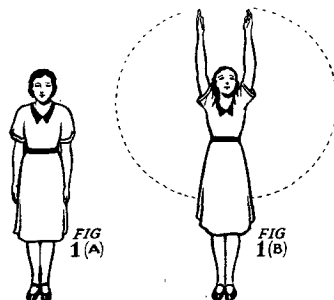
The grind, the grasp, the grate, the crawl, the curl, the crouch, the rotate,

the revolve, the roll, the weave, the wave, the wing.

b. Series of exercises such as found in Metropolitan Life Insurance Company's pamphlet, "Keeping Fit Through Exercise."

(1) Deep breathing.

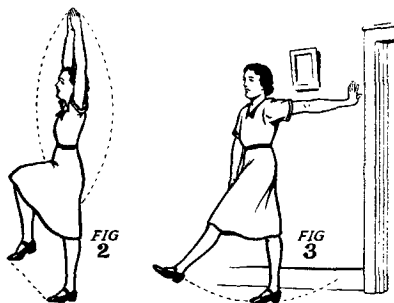
Figure 1A. Stand erect, hands at sides, feet together. Figure 1B. *One*—raise arms sideward and upward and inhale. *Two*—



lower arms sideward to position and exhale. Repeat 4 times.

(2) For posture and general circulation.

Feet together, arms hanging at sides. *One*—lift arms over the head and at the same time bend the knee up to the chest as high as possible. Figure 2. *Two*—position. *Three*—bend arms over the head and lift the right knee in the same manner. *Four*—position. Repeat 10 to 20 times, alternating left knee and right knee.



(3) For thighs, hips, and legs.

Stand with the feet together, one hand on wall or a piece of furniture for support. In two counts swing the left leg forward and back. Keep the trunk erect, pull the abdomen up, and lift the chest as the leg swings back. Swing each leg 10 to 20 times. Figure III.

- c. Special exercises for special parts of body.

Example: Special exercise for weak feet may be demonstrated from pamphlets by George S. Keith, "Foot Health Culture" or "Your Foot Health." These may be secured from Walk-Over shoe stores or from Walk-Over Shoes, Brockton, Massachusetts. A few of these follow:

- (1) Standing with feet parallel, rise on tiptoes, and return slowly, counting ten.
- (2) Bend the toes over the edge of a book as far as possible. Flex the toes downward sharply, grasping the edge. Repeat 25 to 50 times.
- (3) Balancing the body with hands against the wall, take 20 steps around the room, walking on the outside of the feet. Increase to 100 steps.
- (4) Always walk with toes pointed straight ahead. Avoid "duck waddle." Figures IVa and IVb.

V. VALUES OF EXERCISE.

1. Health values.

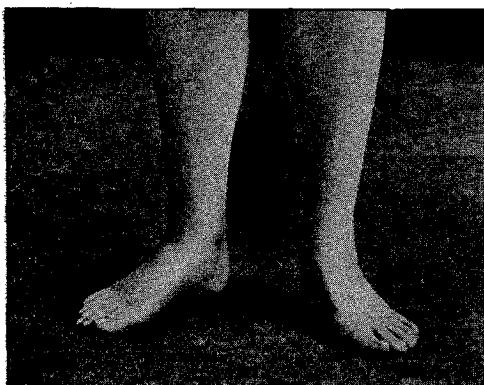


Figure IVa: Incorrect Walking Position:
"Duck Waddle"

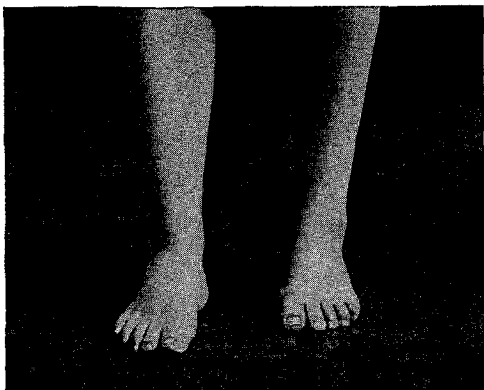


Figure IVb: Correct Walking Position

2. Social values.

Through group participation in activities, learn value of fair play—to be a good team worker. Learn to give and take, and to make the game rather than winning of game the important objective. One's personality is to a large extent the result of activities, interests, and attitude of those with whom he works and plays.

3. Moral values.

Since time of ancient Greece, recognized that recreation tends to reduce crime and delinquency. An insurance of social health.

4. To teach a worthy use of leisure time.

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CURRENT SCIENTIFIC COMMENT

SALT AND WATER REQUIREMENTS IN HOT CLIMATES.

—The war has made important the question of the salt and water requirements of troops in hot countries. The *Army Medical*

Department Bulletin states that in order to reduce heat casualties the men must be acclimatized and receive the necessary amount of salt and water. . . .

It is recommended that men should be encouraged to drink as much water as they want, and preferably more, whenever thirsty, as this increases efficiency and prevents heat symptoms. When extra salt is given it should not be consumed during work but at meals or in rest periods, especially at night. Tablets of 10 grains are supplied and one is to be taken with each pint of water. Taken alone they nauseate.—*Journal of the American Medical Association*, July 24, 1943, p. 886.

EXERCISE.—Muscular strength increases throughout childhood and through adolescence, usually reaching a maximum between the ages of 26 and 30. Then follows a gradual decline. The heart and circulatory system also exhibit loss of performing ability and resilience in recovery after exercise. These changes exhibit great individual differences dependent on exercise and other living habits as well as on constitutional disposition.—*Hygeia*, August, 1943, p. 559.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

Potent Factors in Radio Broadcasting

By CHARLES A. RENTFRO, *General Radio Accountant and Registrar, Washington, D. C.*

IN spite of major developments in the radio industry—manufacturing on one side, and broadcasting on the other—this phase of world endeavor is still very young. The best brains in many nations have long striven to master the intricacies of radio science and its accompanying arts, to make radio what it is today. Yet all admit that we are far from achieving the ultimate.

My first introduction to radio was in the year 1924. We had just returned from South America as missionaries on furlough. While we visited friends and relatives, someone at an institution turned on a radio. The results were disappointing because of static and imperfections in broadcasting. Yet finally, in the course of that year, we did hear something out of the air, either from a loudspeaking radio or from a small crystal set and earphones.

When after another sojourn in the mission field we again returned to the States, in 1935, we were impressed with the remarkable progress in radio. A certain doctor who owned an amateur short-wave station asked me to listen in with him. When he had contacted another radio "ham" by short-wave, he turned the "mike" over to me. I found myself talking to another man more than a thousand miles away. In a few seconds he had switched over and began answering me, by way of that two-thousand-mile circuit as one could talk over the back-yard fence with the neighbors. Truly, the world is becoming a small place. What significant changes have taken place in the field of radio communication during a mere quarter of a century!

We doubt very much that anyone could have visualized what a few years of time would do to radio broadcasting, and what it may yet do to frequency modulation and television broadcasting. One needs only to make a general tour of attractive Radio City in New York to appreciate how much effort goes into the making of a program before it is ready for broadcast. What goes on behind the scenes is still a great story of its own. For every hour of broadcasting there must be at least eight hours of rehearsal, and that does not take in the many other hours and days spent in critical program construction, adequate script writing, securing talent, radio effects and outlets for any particular program, not to mention all the adver-

tising and promotion which precedes and accompanies the broadcast, and the subsequent follow-up work.

All this brings us to our own coast-to-coast and international program, the Voice of Prophecy, directed by our dean of radio broadcasters, H. M. S. Richards, and a large staff of associates, with headquarters at 805-811 East Broadway, Glendale, California. It was on January 4, 1942, that this program became national. On October 4, 1942, it was further extended, and in 1943 began to blanket an entire hemisphere.

The broadcast of the Voice of Prophecy, now on the air in three languages—English, Portuguese, and Spanish—is estimated to be heard by more than four million persons. Not even a king could command such an audience previous to the invention of radio. Potentially many more than that may listen to the Voice of Prophecy program, according to radio surveys. When Pearl Harbor came with all its horrors, it was a Seventh-day Adventist minister who stayed on the air, because the station managers felt that he had a message for just such a crisis, when all others were forced off the air by the more urgent news of the disaster which overwhelmed the inhabitants of the islands.

SO there is no limit to the audience which may be commanded in an extreme day of critical events, if Seventh-day Adventists are but ready and are allowed to speak. The response of those who have written to headquarters indicates just that. All indications point to a steady growth in the radio audience listening to our national and international programs. This is borne out by the steady appeals which come to other stations beyond the 248 outlets in North America and about 60 more in Latin America which are now carrying the Voice of Prophecy program according to our contracts. Nearly every other day, stations small and great appeal to our energetic radio agents, the George C. Hoskin Associates, to consider the broadcasting of our program over their stations. These appeals are forwarded to the Voice of Prophecy, Incorporated, our general radio offices in Washington, for study.

The Voice of Prophecy program is a special feature released over the Mutual Broadcasting System: yet we are already broadcasting on

61 other outlets besides Mutual by special transcription shipped directly to each radio station, thus creating another network of our own. Program directors of stations who are not affiliates of the M. B. S. network have auditioned our programs, and they have become deeply impressed with the stirring appeals which our music and message bring to their hearts—not only from the standpoint of entertainment, but also because of that other “something” which every heart is longing for today. They want the program even though it is aired by transcription.

It is difficult for a human observer to say just what has happened to the average American radio listener's habits. Possibly it is a result of war and trouble. There is a distinct sobering tone in radio broadcasting and listening. Never in the history of the world has the Bible had such a high place in newspaper and radio advertising.

When metropolitan dailies will print whole pages of advertising pertinent to the sale of Bibles; when a weekly secular magazine with a syndicated circulation of more than six mil-

lion copies will bring out a whole colored page of Bible advertising; when a cereal company will dramatize Bible events on a popular radio program; when the Bible is regularly read over a major network for fifteen minutes; when a Bible or a portion of it is placed on every life raft of the aircraft which flies over the seas, then, we must admit, something is happening to change the thinking of millions.

Let us say, in humble admission, that it is the Spirit of the Lord brooding over the world, wooing sin-sick men and women to make their final decision. Millions are now going to their graves by violent death. “There are no atheists in fox holes,” one of our fighting men said. A crisis in national events forces a new way of thinking in the course of human lives. And we know that it is God behind the scenes shaping events for what is surely due to come to pass.

A recent survey conducted in Iowa by experts on radio listening habits gives a revealing cross section of the trend in preferences for radio programs during the last few years. Other areas of the country may be experiencing a similar situation.

Preferences by Men: (Of total programs)	1939	1940	1941	1942	Trend
Comedians	62.1%	68.7%	71.5%	68.4%	Downward from 1941
Variety Shows	25.4	36.6	38.7	30.7	Downward from 1941
Sports Broadcasts	27.1	32.5	35.6	30.3	Downward from 1941
Oldtime Music	39.3	30.0	25.1	27.6	Upward from 1941
Band Music	14.1	15.5	15.7	22.5	Upward from 1939
Talks, Comments	17.7	16.2	14.5	20.2	Upward from 1941
Serial Drama (Men)	28.2	23.4	20.3	9.1	Downward from 1939
Serial Drama (Women)	55.4	47.5	44.1	28.4	Downward from 1939
Religious Music	14.8	16.6	15.2	15.7	Upward from 1941
Devotionals	9.6	7.9	7.5	9.8	Upward from 1941

The survey critics make this summary of the latest changes in listening habits: “TREND AWAY FROM ENTERTAINMENT. Although the war may or may not have been a contributing factor, the unusually large shift in popularity away from entertainment, toward informative types of materials, is interesting, and possibly significant.”—*“The 1942 Iowa Radio Audience Survey, A Summers-Whan Survey, University of Wichita,”* p. 44. (A survey con-

ducted for station WHO, Des Moines, Iowa.) Of course this survey concerns itself with a great number of other phases of the listening habits of radio audiences, which also are very enlightening.

We have been able to standardize certain radio data in connection with our Voice of Prophecy program, along comparable denominational factors, and in this we find the following results:

Union Conferences in North America	Stations on the Air June 27, 1943	Total Power Per Union	Total Letters Sent by Radio Listeners	Total Basic S.D.A. Membership in North America
Original Basis	236	505,825 watts	153,758	189,566
Atlantic Union	9.3%	15.3%	7.4%	7.3%
Canadian Union	0.4	0.1	1.3	4.8
Central Union	7.2	3.7	7.0	8.2
Columbia Union	10.2	24.9	15.2	11.5
Lake Union	10.2	7.1	13.5	13.4
North Pacific Union	11.4	7.3	12.6	12.7
Northern Union	7.2	3.3	5.3	6.4
Pacific Union	12.3	6.3	21.7	19.2
Southern Union	19.1	8.6	8.8	10.2
Southwestern Union	12.7	23.4	7.2	6.3
	100%	100%	100%	100%

The accompanying table reveals a rather interesting fact. Those letters which were mailed directly to Box 55, Los Angeles, California, as a result of the appeals and offers made on the Voice of Prophecy program from January 3 through June 27, 1943, when broken up into union territories (as reported to our Washington office from Glendale), follow the almost identical pattern of our Seventh-day Adventist membership throughout North America, especially when these same factors are shown in connection with local conference membership.

The preceding factors would indicate that not only the union conferences have a share in supporting this great radio effort in connection with the wide support of the General Conference, but that our local conferences have a very definite burden in further contributing to the support and expansion of this national radio effort. The local churches will be benefited the most, of course, as their efforts are co-ordinated by local conference leadership. We realize that the national program is not to take the place of local radio efforts, but that they may be supplemented by the greater potential results of a systematic and continuous airing of a national program which has shown just cause for its national and international existence, under our own laws and the laws of other nations.

This particular study of radio factors would indicate that the wide circle of listeners to the Voice of Prophecy program is very much influenced by the attitude which Adventists themselves manifest toward the program. And it may be significant that the system which airs our program has come to be known as the religious network, having experienced commercially a more rapid growth in stations and business than any other radio system sharing the air waves, probably because of the fact that it has brought to the small station a better type of program than it has ever been able to secure from local talent alone.

Can it be also because Mutual pauses for a minute of prayer at 6 p. m. EWT each day? And when Elder Richards or his father prays on the Voice of Prophecy "for the radio technicians and engineers who make possible the broadcasting of this program so that all may hear, and for all those in authority in our Government," can it not be that this goes directly to the hearts of those who by force of duty must stand by at that solemn interval?

May God bless this and every effort which will contribute to His glory in the finishing of the work in this generation.

✱ ✱ ✱

MONEY may buy the husk of many things, but not the kernel. It brings you food but not appetite, medicine but not health, acquaintances but not friends, servants but not faithfulness, days of joy but not peace or happiness.—*Henrik Ibsen*.

The Ministry, November, 1943

Possibilities of Local Radio Work

By CLARENCE N. KOHLER, *Missionary Appointee to Europe, S. D. A. Seminary*

THE burden of every district minister is to evangelize his district. This presents a definite challenge, but even if he should hold evangelistic meetings every night of the year, it would be impossible to reach the thousands in his district. Here we see the unique opportunities of the radio. One of the best ways to reach as many people as possible with a minimum of effort and expense is through a judicious use of the radio.

Most ministers have local broadcasting stations within the confines of their districts. By buying time and using it to a good advantage, the average worker could increase his effectiveness by fifty per cent or more, and have at his disposal an outstanding medium for the advertising of his evangelistic meetings.

The majority of districts are covered by our national and chain broadcasts, and perhaps some workers feel that they need not put on their own program. However, there are a number of cases in which only a small percentage of people hear these nation-wide programs, and no doubt many, who would not otherwise hear our message at all, would be reached by a local broadcast. The more our message is on the air, the more people we will reach. Serious study should be given to covering those districts in which the larger broadcasts cannot be heard, by putting on local programs there. The local worker need not be on the air every day. Perhaps once or twice a week is sufficient. And the Bible correspondence school sponsored by such a program is an outstanding method of bringing this wonderful truth into thousands of homes.

To give a concrete illustration, I shall cite my own experience.* We are located in a district where only a few can hear our larger broadcasts. There is a small station in the center of the district. We have obtained time for two fifteen-minute broadcasts, on Sunday and Thursday mornings, and the cost is very reasonable. Recorded music is used, and we give an eight-minute heart-to-heart talk, usually on some doctrinal theme. Sometimes we vary the program and have questions and answers. We advertise our full Bible course very strongly, and push it in every way possible. It is true that it takes time to prepare the programs and handle the mail, but we feel that it is well worth while.

At the present time we receive about five hundred pieces of mail a month. We are mailing out more than a hundred lessons a week. This is just like giving that many Bible studies a week in one district, and it is growing all the time. Into these lessons we inject as much

*Written while actively engaged in radio evangelism in Illinois just before coming to the Seminary for language study.—EDITOR.

Satan declares war . . .

The causes of our great world wars are, and will continue to be, a much-disputed question among earth's great statesmen. In Satan's war against God's remnant church, however, all doubt or disagreement regarding the cause is immediately set at naught by this brief outline from God's Book of prophetic revelation: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Against which of these two mighty fortresses of truth found in the remnant church Satan will throw the weight of subtle attacks, the text does not reveal. It may well be assumed that his attacks will be equally fierce against God's law and against the Spirit of prophecy. Let us therefore examine the defenses which the church prepares for meeting Satan's attacks against these two strongholds of our faith.

Were we to judge by comparing the number of sermons heard on these two subjects, or by the number of sermon outlines on the ten commandments, as compared with those on the Spirit of prophecy, we might decide that the greatest danger of a break-through by Satan in the lines of Christian defense is to be through the law. But it would appear from observation that his attack on the testimony of Jesus comes not so much through the forces of the world, which he uses to destroy faith in the commandments, as from the subtle cunningness of his strategy in using certain allies within the fold.

An example is found in that "fifth columnist" of indifference and doubt concerning the authenticity of this valued gift of God to the church. This enemy is fighting against its spiritual guidance in these last days. Such a condition within the church greatly as-

sists the evil one in his plan to destroy faith and confidence in God's divine leadership.

Also among Satan's allies are those who manifest a pharisaical zeal in interpreting and applying the counsel of the Spirit of prophecy to the church. When, according to their standards of interpretation and judgment, the church does not measure up to their idea of what the testimony of Jesus teaches, they declare the church to be Babylon, and declare that a reformation is necessary to save the situation. Such persons often find themselves ready and willing to read literature prepared by those who have departed from the faith, and they join themselves to groups who pose as reformers of the remnant church.

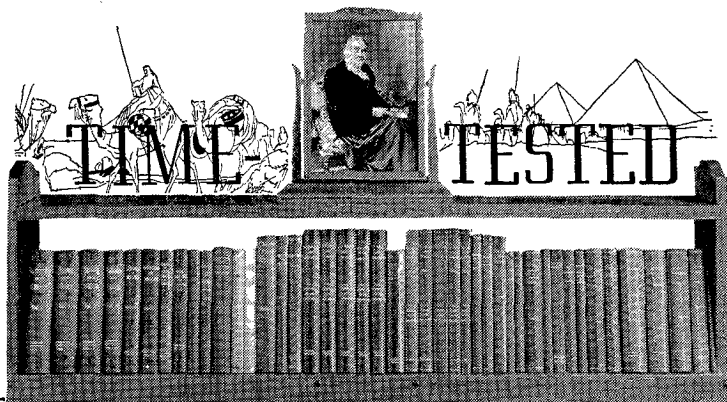
These groups have become more numerous as the end approaches. There has been no particular unity of faith among such groups; neither has there been any powerful demonstration that they have the third angel's message to give the world.

Such methods of the enemy for dividing the remnant church on this important doctrine are well known to those of us who have been long in the way. Lack of knowledge, and misunderstanding of this spiritual gift, among many of the more recent additions to the church, may well provide the enemy much advantage as time goes on.

Someone has said that earthly wars are not won by defensive action alone. Would it not greatly strengthen all our church members for their spiritual warfare against Satan, and confirm their confidence in the writings of the Spirit of prophecy, if each minister would plan definitely to speak on this most vital doctrine of the remnant church at the Sabbath services three or four times a year?

I. J. WOODMAN.

[Assoc. Gen. Mgr., Pacific Press.]



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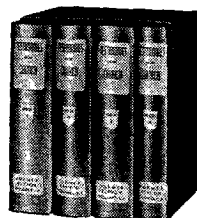
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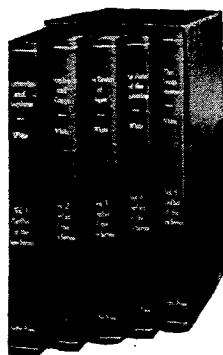
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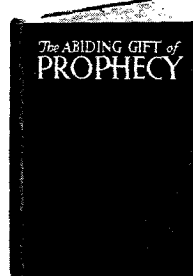
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personal element as possible, thus increasing our effectiveness. This program has been carried on for about five months now, and the results are very gratifying. We have one convert for baptism, and within a month or two hope to have several more. We are well satisfied that what we are doing over our small station, in a small way, brings us good dividends.

Our radio work is practically self-supporting. With the offerings from our listeners and from our own people, we are able to meet our operating expenses. Our people usually are glad for the opportunity to give and give liberally. However, the conference is usually willing to give some assistance, especially in getting started.

There is much work to be done in warning the millions of honesthearted people in America, and we are charged with this responsibility under God. Let us utilize every means possible to bring this wonderful message before the people. More of us should use the radio. Let us use it scientifically and carefully, and God will bless with good results.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

The Message of a Song Service

By WAYNE H. HOOPER, *Singing Evangelist, Norfolk, Virginia*

WHEN a minister speaks to a congregation, he measures his sermon by the attention accorded his words and by the negative or positive reaction which he receives, as recorded in the faces of the hearers. I have also found this to be a comparatively safe guide to follow in the

service of song in our evangelistic meetings. The most important part of our task as singing evangelists is to interest all present to such an extent that they will enjoy participating in the music and be receptive toward the message to follow.

One of the most potent psychological factors in gaining interest is the art of doing something different. People hate monotony and yet we must remember not to get too far away from the way they like to do things. Adaptability is a priceless trait to be cultivated by every song leader. Let us consider a few things that might help to keep the song service on a wide-awake basis.

The chorus-song, "Roll Your Burdens Away," has a catchy tune, is very easy to learn, and the rhythmic pattern is regular:

"Roll, roll your burdens away,
Roll, roll your burdens away,
Jesus has promised to take them all;
Roll, roll your burdens away."

The second time have them sing it, "Smile, smile your burdens away," and make them smile as they sing. The third time, "Sing, sing your burdens away," and have them emphasize the "ng" of "sing." The fourth time, have them quietly sing, "Pray, pray your burdens away." This is very effective.

I enjoy using the hymn, "Nearer, Still Nearer," in this way. Have the congregation sing the first stanza, encouraging the singing of all four parts. Then have them hum the second stanza while the pianist or some solo instrument, plays the melody. The choir or the song leader then sings a stanza, and the song is always ended with the audience participating.

A poem or a story about a song always fits in well between stanzas. Do not be afraid to teach the audience a new song once in a while. The songs we love so well now were once new songs.

Evangelist Griffin and I have found a very effective theme song that we sing together immediately preceding every sermon he preaches. As we start for the pulpit together, the pianist plays a short prelude, and we quietly sing the first stanza of "Jesus Whispers Peace."

Working closely with the evangelist is very important, especially when an invitation is made. Don't wait until he has to call for some music. Have it ready and sense the right moment to bring it in. Make the beginning of the invitational music quiet and unobtrusive, either by the piano or by the choir humming. If the minister prefers, let the audience also participate in this part of the service. We sometimes use a mixed quartet, singing, "You Must Do Something Tonight," for the call.

A masterpiece of art is always enhanced by the right kind of frame. The music of any service is the frame that must never detract but always add to the beauty of the message presented.

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An S O S Call to Our Workers

Please Read Carefully and Act Promptly

THIS is an urgent appeal for the co-operation of our workers, particularly in the New England States, New York, and Michigan, to aid in locating any remaining Adventist source documents. These would include letters, diaries, manuscripts, tracts, pamphlets, broadsides, periodicals, books, charts, pictures, and Bibles with notations written in the Millerite movement (1831-1844), and in the early decades of our own movement, from 1844 on to 1860. Materials bearing upon our own beginnings may be invaluable just now, as the history of prophetic interpretation spanning the Christian Era which is being written, approaches the nineteenth century Advent awakening.

God has wonderfully blessed in bringing into possession of the General Conference Advent Source Collections priceless data, but there are

known items still lacking. If you know of any descendant of old pioneer Adventists in your church or district, will you not make it a special point to ask personally and publicly for any information that will aid this quest. Among periodicals, there are two that are particularly needed:

1. *The Hope of Israel* (1845-1846), published in Portland, Maine, by Pearson. Especially do we wish the February 2, 1845, issue, containing the T. M. Preble article that led Joseph Bates to keep the Sabbath, though the entire file is desired.

2. *The Day Dawn* (1845-1847), published at Canandaigua, New York, by O. R. Crosier, especially those issues in 1845 and the beginning of 1846 in which were first published the sanctuary light studied out by Hiram Edson, O. R. L. Crosier, and F. B. Hahn. But the entire file would be invaluable.

There were about seventy periodicals published by the Millerites, before and after the disappointment of 1844. We have the leading ones, such as the *Signs of the Times*, *Midnight Cry*, *Voice of Truth*, *Bible Examiner*, and *Advent Shield*, but not complete files of the minor ones, which would be most helpful.

In the field of photographs, portraits, etchings, and so forth, of pioneers, we especially wish early pictures of Hiram Edson, O. R. L. Crosier, H. S. Gurney, G. W. Holt, David Arnold, and Otis and Henry Nicols. To this list should be added early pictures of J. N. Andrews, Marian Stowell Crawford, Uriah Smith, Anna Smith, and Anne White. In the Millerite movement, early pictures of Henry Dana Ward, Nathaniel N. Whiting, L. D. Fleming, Miss E. C. Clemens, and Mrs. C. S. Minor are likewise wanted. (The name should be written on the back. If in a group, individual should be indicated.)

Further information concerning that cluster of Sabbath conferences held in 1848 and 1849 in Rocky Hill, Connecticut; Topsham, Maine; Volney, New York; and Port Gibson, New York, or pictures of the places in which these conferences were held, are desired.

As regards pictures of places of historic Advent interest and importance—such as the birthplace or residence of our pioneers—Ellen Harmon, James White, Joseph Bates, Hiram Edson; or places where early visions were given—the Haines home in South Portland; the Howland house in Topsham, Maine; the Washington, New Hampshire, church; and the Cyrus Farnsworth home; the Andrews home in South Paris, Maine; the Edson home where the sanctuary truth was studied out; the places of publication of early literature at Saratoga Springs, Auburn, Oswego, and Rochester, New York; place of meeting at McGuire's Hill at Poland, Maine, where Ellen Harmon began her public witness; Orrington, Maine, where she labored for three months in the spring of 1845;

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our earliest churches—Roosevelt and Bucks Bridge, New York, Battle Creek, etc.

These are all needed to aid in forming a trustworthy map of the Eastern States, spotting the places of historic interest and concern to us.

Fellow workers, will you not make such search and inquiry at once? Any document sent to us to be retained will be placed in the Advent Source Collection. Any merely loaned will be returned promptly. Address your communications to L. E. Froom, General Conference of S. D. A., Takoma Park, Washington 12, D. C.



CULTURAL PROCESS.—A preacher is not a weather vane to tell which way the winds of sentiment and doctrine are blowing. He is a compass to point out with unerring finger the directions where lie safety and security for storm-tossed, sin-harassed society.—*Prophecy Monthly*.

MEN whom the Lord calls to important positions in His work are to cultivate a humble dependence upon Him. They are not to seek to embrace too much authority; for God has not called them to a work of ruling, but to plan and counsel with their fellow laborers. Every worker alike is to hold himself amenable to the requirements and instructions of God.—*"Testimonies," Vol. IX, p. 270.*

THE RELIGIOUS PRESS

Valuable Current Excerpts

SUPPORT OF MISSIONS.—One of the most reassuring occurrences of recent years is the way in which the "home base" of the world Christian mission has withstood the shock of the second World War. In spite of the fact that great areas in Oceania and East Asia have been cut off from the Western World, the support of millions of Christian men and women in the "older churches" for the missionary enterprise has been maintained and enlarged. This statement can now be supported by conclusive statistics. A summary recently compiled by the International Missionary Council and published in the *International Review of Missions* shows that in 1939, 1940, and 1941, an average yearly sum of \$31,915,852 was given to missions by the Protestant churches of Australia, Finland, France, Great Britain, Latin America, New Zealand, North America, Sweden, and Switzerland. In nearly every case the sums given in 1941 were larger than in 1939. . . .

Compared with the wealth which is being poured out for destruction, these sums given for the healing of the nations are small change. But the "reservoirs of good will" which they have created cannot be measured by any such comparison.—*The Christian Century, Aug. 11.*

MIGRATION TO PALESTINE.—In the years from 1920 to 1933 almost 300,000 Jews migrated to Palestine, which is considerably more than migrated in the same period to the United States; in the years between 1933 and 1939 more than 300,000 Jews migrated to Palestine, more than migrated in the same period to all other countries of the world together.—*Prophecy Monthly, September.*

THE NEGLECTED★

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COLUMBIA	24,900
SOUTHERN	15,000
LAKE	17,400
NORTHERN	10,047
CENTRAL	12,000
SOUTHWESTERN	10,490
NORTH PACIFIC	9,923
PACIFIC	11,100

"Men in business life, in high positions of trust, men with large inventive faculties and scientific insight, men of genius, teachers of the gospel whose minds have not been called to the special truths for this time,—THESE SHOULD BE THE FIRST TO HEAR THE CALL."—"Christ's Object Lessons," p. 230, 1900 edition.



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LAST RESORT.—Every analyst of religious trends in wartime notes a quickening of interest in religion in the minds of many persons who have hitherto been indifferent to it. The obvious explanation is that they are turning to religion as a last resort. Ordinary resources have been found inadequate to meet the needs of extraordinary situations. This is a projection, upon a larger scale, of the attitude of the boy who said his prayers at night but not in the morning and explained by saying that "any bright boy can look out for himself in the daytime, but at night he needs some help."

Some men have had spasms of religious emotion in hours of danger or distress and have promptly reverted to their previous state of spiritual blindness when the tension was over. Other men have gained from similar situations the beginning of an insight which, widened and deepened by subsequent reflection, has resulted in the complete reorientation and the immeasurable enrichment of their lives. We shall not say that those who have looked death in the eye and suddenly become aware of the reality of God will lose the vision when the danger passes. They may or they may not. It depends upon the quality of the mind to which this revealing experience came, and upon the influences which affect it thereafter.—*Christian Century*, Aug. 25.

COUNTERFEIT CHRISTIANITY.—Because two things outwardly look alike is no proof that they are identical. . . . Often, in fact, the greater the apparent similarity, the greater the real difference beneath the surface. Despite a perfect likeness, counterfeit money hasn't even one cent of real value. . . .

Falsehood would be rejected if it were not made to look like the truth. No one would deal with the devil as such; accordingly he takes on the appearance of his direct opposite—of God Himself. To discover those who destroy true Christian teaching, you must look behind the banner of Christ they brazenly flourish. In this way you can expect to find the antichrist usurping the place of Christ and appearing as the leader of all Christian people. He will naturally give the impression of being entirely for, not against Christ; for "anti," the prefix in his name, means "taking the place of," or "usurping"—that is, he appears as the "vicar" of Christ.

Judged by this test the church of Rome can be seen in its true light. It puts a pope in the place of Christ and substitutes his dictatorial word for the word of God. It emphasizes Mary for Jesus and a dead image on a crucifix for a living, triumphant Saviour in the hearts of men. In the words of Cardinal Newman: "It substitutes external ritual for moral obedience, penance for penitence, confession for sorrow, profession for faith, the lips for the

heart." Its "Vicar of Christ" wears a triple crown, flaunts proud titles and surrounds himself with the trappings of the Roman Caesars, dispenses Christian justice by the law code of pagan Rome, rushes to ally himself with oppressors of the people, depends on politics rather than prayer.—*Converted Catholic Magazine*, September.

MISSIONARY TRANSPORTATION.—Despite difficulties of obtaining transportation, seventy-three missionaries have embarked from the United States for mission fields in Africa and Asia in the past eight months, according to Joe J. Mickle, secretary of the Foreign Missions Conference. Of these, thirty have left the country during the past month. Mr. Mickle stated, indicating a possible easing of traveling facilities in the future. More men than women have been able to reach their mission posts, because travel restrictions for women are more numerous. All missionaries, however, are experiencing delays, frequently as long as three months, in reaching their posts, because of the difficulty of getting direct passage to ports of destination.—*Watchman-Examiner*, Aug. 19.

CHURCH MEMBERSHIP.—Total church membership for this country [U. S. A.] in 1942 was 67,327,719. This is an increase of 2,826,125 over the preceding year. Roman Catholic membership, including children claims to be 22,945,247; it has 18,976 local churches. The Southern Baptists have many more churches than the Catholics and the Methodists more than twice as many. Eastern Orthodox Catholics, separate from Rome, number 1,158,635.—*Converted Catholic Magazine*, September.

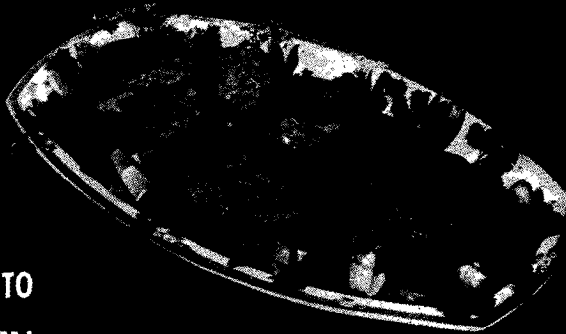
CONTRIBUTIONS TO MISSIONS.—The national totals of giving to missions as reported to the International Missionary Council averaged \$31,915,852 for each of the three years 1939, 1940, and 1941, according to a report of that body which appears in the current *International Review of Missions*. The figure does not include amounts from Germany, Norway, and certain other countries which formerly gave substantial amounts. The sums given are reported as follows: Australia, \$1,522,231; Finland, \$107,803; France, \$156,931; Great Britain, \$10,246,080; Latin America, \$2,941,924; New Zealand, \$341,058; North America, \$15,601,250; Sweden, \$1,084,178; Switzerland, \$284,397. The most notable increase came from Latin America.—*Christian Century*, Aug. 25.

TRANSPORTATION 'SUBSIDY.—The Supreme Court of the State of Washington refused to reconsider a Catholic petition for reopening the case of the school transportation law that had been recently condemned as unconstitutional. It also declared that the language of this petition on many of its pages was "improper, opprobrious, and contemptuous." It ordered the petition "stricken and expunged from the record" and all copies of it destroyed.—*Converted Catholic Magazine*, September.

PRUNING THE CHURCH.—In almost any church pruning is needed from time to time. I asked a wise friend when I should cut off some dead leaves and branches from certain trees. "The sooner the better," he replied; "dead things do no good to living things." Really dead timber on a church roll ought to be gotten off as soon as it is known to be dead. A swollen roll does no good to a living church. Some pastors neglect the pruning out of sheer unwillingness to reduce their figures, or in the faint hope that some of the lost may be found again. They sometimes leave a swollen roll for their successors, and the first thing to be done is a repetition of my orchard pruning—scores or hundreds of names dropped. That is not the way to do it. It is not fair to the church at large when it is done that way, for it indicates a setback that is not real. No, the pruning ought to be kept going all

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the time, whenever it appears that some part of the roll no longer belongs there.

The pruning must always be kept painful, hurting pastor and session, but done in faithfulness. It must not be done for the mere sake of cutting off something, like hacking a tree for fun, and certainly not for the cheap purpose of lowering the per capita assessment of the church! If it is done regularly and faithfully there will be much less of it to do.—C. B. McAfee in *Presbyterian Tribune*, September.

MOHAMMEDANISM DISINTEGRATING.—Says *Watchman-Examiner*: "As a religion Mohammedanism is steadily disintegrating. While multitudes still throng the mosques, and swarms of the faithful prostrate themselves at the muezzin's call to prayer, there is a growing discontent as education reaches the people. The world's 400,000,000 Mohammedans are being modernized. Christianity's greatest opportunity to reach these people is before us.—*Prophecy Monthly*, September.

INDIA'S POPULATION.—India has a population of approximately 389,000,000. Of these, 93,000,000 live in the Free States, which cover nearly two fifths of the area of the entire nation. Of the population, 62 per cent are Hindus and 22 per cent are Moslems. However, in 4 of the 11 provinces, the Moslems are in the majority. The remaining 10 per cent of the people in India belong to a wide variety of races and speak 24 different languages.—*Watchman-Examiner*, Aug. 5.

INCOME TAX DEDUCTIONS.—Every minister of a local church and every lay officer now has a special responsibility for informing and educating the public with respect to the exemptions available to income taxpayers for contributions to religious, educational, and charitable purposes. The new withholding tax provisions make it especially necessary

for those who wish to safeguard the traditional American interest in free churches in a free society. The new tax law permits no specific advance deduction for religious, educational, or charitable contributions. Likewise, the short form of the income tax return now used by many millions of taxpayers makes no mention at all of the fact that a deduction of 15 per cent is permitted by the basic Internal Revenue laws for contributions to voluntary agencies. Churches and social and educational agencies must remind the public of the continuing provisions of the 15 per cent deduction in the basic law.—*Moody Monthly*, August.

SUNDAY LAWS.—In the "Blackstone Speaks Again" column of the *Protestant Voice* the question is asked: "Why are Sunday laws not enforced?" The answer is: "It is because of the lack of public opinion. The church could exercise much more influence in public affairs. No law is stronger than the public opinion behind it."—*Gospel Minister*, Aug. 12.

POPULATION OF PALESTINE.—Population of Palestine is three times as dense as that of Vermont. It is about the same size as Vermont—10,000 square miles—but has a population of a million and a half, which is three times as great. Palestine has probably had a faster population growth than any other country in the past quarter of a century.—*Gospel Minister*, July 8.

ROMAN CATHOLIC HIERARCHY.—The Roman Catholic hierarchy has 50 cardinals, not counting the pope. Of these, 30 are Italians, 4 are French, 2 are Spanish, 2 are German, 2 are American, and there is 1 each of the following—Belgian, Pole, Hungarian, Portuguese, Englishman, Austrian, Syrian, Irish, Canadian, and Argentinian.—*Watchman-Examiner*, Aug. 19.

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Song Leading in Evangelism

FEW THINGS IN EVANGELISM are more important than music. And yet there is no feature of a service that is treated with more disregard, or perhaps more disrespect. Just because the song service precedes the sermon, it must not be inferred that it is of less importance. With what care the farmer plows the soil in preparation for the seed. That is essential if he expects a harvest. And with what delicate care should the soil of the heart be prepared for the seed of the word of God!

The song service is one of the most effective means for the accomplishment of this preparation. But to do this there must be complete understanding and sympathy between the song leader and the preacher. The whole service should be carefully planned in counsel. Nothing should be left to mere chance or the whim of the moment.

On the other hand, a successful evangelistic service requires a spirit of freedom. To give the impression of things being overarranged is fatal. But that does not mean that there should be no prearrangement or plan. The ease with which one part of the service should blend into the other can be enhanced by wise planning.

The song service is not merely to occupy the time while people are finding their seats. Much less is it to drown out a hum of conversation! It is a vital part of worship, and when properly conducted, is a definite means of grace to those who attend. Foolish jesting, levity, and the effort to be clever are always out of place. But friendliness, sincerity, and the ability to interest are imperative. A good leader must have animation, but not artificiality; rhythm, but not calisthenics. "Bodily exercise profiteth little." 1 Tim. 4:8.

A song leader is a minister of the gospel. His work is to bring the good news to the people through song, and in doing so, prepare their hearts for the spoken message. The singer and the preacher are partners in the service.

For the preacher and perhaps a group of associates, to walk onto the platform and kneel for silent prayer while the song service is in progress is unpardonable, particularly if they turn their backs to the congregation. It embarrasses the song leader and disgusts the congregation. A little previous planning could make this entrance an act of worship instead of an act of distraction.

Silent prayer is not at all an essential in an evangelistic service, because in reality the worship has already begun with the song service.

At least it should have; otherwise that part of the service is only a waste of time. But if it is intended for the ministers to bow in silent prayer, then is it not better if they appear on the rostrum just as an appropriate prayer song or chorus is being concluded? Then if things are timed properly to allow the song leader to kneel as one of the ministers, it will have a still better effect.

Could it be called worship, or even good sense, if those who are to occupy the seats on the platform elect to come in just when they feel they are ready, and do so at the very time the congregation is lifting its voice in peals of praise? For the song leader suddenly to discover that the audience should be hushed and then by grotesque gesticulation endeavor to calm the assembly, is ludicrous to say the least. Should we not study how to render to the Lord acceptable worship?

Counsel given this people by the Lord's messenger back in 1885 has some meaning for us today: "Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings—how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend?"—*Mrs. E. G. White in Review and Herald, April 14, 1885.*

The apostle Paul said, "I will sing with the spirit, and I will sing with the understanding also." Should we not do the same?

Painting Pictures With Words

A GREEK EPIGRAM READS, "By words alone are lives of mortals swayed." The wise man says, "The preacher sought out acceptable words." Every idea the preacher conveys, he must convey through words. How important then for us as ministers to study the best way to express truth.

Words are the colors with which we paint our pictures, and every sermon should aim at making truth live. No photograph in black and white is true. The outline with the shading is not complete, unless the coloring is there. We may be able to state a truth in simple, terse language, but to find the colorful word, the crisp sentence, and give the concept a clear setting, will put truth on its feet. To take people's ears and turn them into eyes, that is our task. In doing that, we must seek out acceptable words. To be able by a few clear-cut sentences to paint a picture as with a bold stroke, is to grip and hold the people.

A study of words will always repay the preacher.

R. A. A.