

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

May, 1944

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NOTES AND NOTICES

Information and Sundry Items

¶ A FEW of our scholarly men have, unfortunately but perhaps justly, gained for themselves a reputation for being largely critical, negative,

CANDID COUNSEL TO attitude as regards
CRITICAL SCHOLARS some of the important truths of the

faith. Such are oftentimes quite free in criticizing the convictions of their brethren, and at times question the accepted positions of the church. Significantly enough, such persons rarely ever themselves make constructive contributions that fortify and establish positions of the faith. This negativism, not illogically or unreasonably, causes many to question the real value and loyalty of such scholarship, to regard its projectors with suspicion, and to question whether this attitude is an asset or a liability to the cause. (Some such have left us, to walk no more with us.) If others with similar tendencies wish to remedy the situation, if they desire to allay suspicion, if they wish to change the attitude of their ministerial brethren toward them, as well as to make a tangible contribution to the cause and to develop joy and confidence personally in its basic principles, here is a friendly suggestion: *Do a major piece of constructive research work that enlarges, upbuilds, and establishes some important truth of this cause.* Bring forth facts, reasons, and evidence that soundly establish some fundamental truth or position. Then suspicion will vanish like the hoarfrost before the sunshine. That is the way to change the whole situation. Incidentally, it is but axiomatic to state that it is much easier to criticize than to construct. It does not require nearly the knowledge, the effort, or the brain power, to query or to tear down another's laborious efforts that it requires to develop an invulnerable supporting position. The scholarly world is cursed with negation. We neither need nor want it. But there is a great need of positivism and a real opportunity in it for Seventh-day Adventist scholars.

¶ OUR attitude toward truth is one of the most vital of all our relationships on earth. Every Adventist worthy the name will rejoice in every ray of substantiating light thrown upon truth, and every vindication of its claims or positions. He will ignore opposition that is based merely upon antagonism to the instrument.

¶ DON'T SAY *verse* for *stanza* in announcing a hymn. A *verse* is a single line of a *stanza*. Discerning ears and educated minds are distressed by such confusion. They often wonder whether the preacher is as careless in his facts and arguments as he is in his speech. Let us be accurate!

¶ DON'T CONFUSE *audience* with *congregation*. A *congregation* is a body of assembled worshippers, usually in a church. An *audience* is an assembly of hearers for secular or religious purposes, usually outside of a church building, and so the term is particularly appropriate in speaking of those assembled in tent or hall. Let us not call a congregation an audience or vice versa!

¶ DON'T CONFUSE *usher* with *deacon*. *Ushers* receive the offering in a tabernacle or hall meeting; *deacons* receive the offering in the worship service of the church. The confusion and misuse of these two terms grate on the ears of the educated and refined. Public representatives of this cause should be accurate in the use of these two expressions so constantly and so necessarily employed.

¶ EVANGELISTS as well as Bible instructors should read the timely article by Mrs. Conklin on page 7, titled "Why Introduce the Bible Instructor?" Here are set forth in a refreshingly original way the reasons why it is desirable to give the Bible instructors public recognition in an evangelistic series of meetings. We hope our ministers will read this particular article, which appears in the Bible Instructor Council section, and all articles in this section each month, for the problems concern both groups.

Seminary Field Research Service

THE Seventh-day Adventist Theological Seminary has set up a Field Research Service in order to assist our evangelists and other gospel workers in securing reliable source material. It is the purpose of this service to verify for those who desire usable quotations, and to furnish information of research nature to those who desire it.

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FRANK H. YOST, [Chairman, Library
Committee, Theological Seminary.]

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR McELHANY, R. ALLAN ANDERSON, LOUISE C. KLEUSER

OFFICE EDITOR WABLE A. HINKHOUSE

¶ Timing, intelligence, courage, and dynamic forces

The Imperatives of Leadership

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

THAT these matchless times call for a revival of truer, stronger ministerial leadership in the church scarcely needs to be stated. But how to achieve and exert such leadership is the problem we all face, as ministers and workers for God. Valuable lessons in this regard may now be learned from facts which grow out of the present world situation. For many years the world's leadership in military affairs has, with one notable exception, been conspicuous chiefly for its consistency in looking backward. Much of the disaster which has recently befallen certain nations of Europe came as a result of such imprudent leadership.

Let us therefore take care that we keep the forward look in methods, equipment, and training, lest we experience setbacks similar to those of nations that have been sticklers for tradition in their military leadership and planning. While it is true that the messenger of the Lord has said, "We have nothing to fear for the future, except as we forget the way the Lord has led us, and His teaching in our past history," it should be noted that we are not directed so much to the methods of the past as to the hand of the Lord leading us in the past.

We must now earnestly seek and courageously use the equipment, tactics, and training best suited to the new order of things in the present catastrophic condition of the world, and all in harmony with God's everlasting principles of righteousness. Each of these—equipment, tactics, and training—is perhaps equally important. But without superb training the necessary co-ordination and striking power could not be developed.

Timing has loomed up as a most potent factor in the victorious achievements of military organization in the war scene now before us. Only training can make timing effective—the real secret weapon of all conquerors, both secular and sacred. True progress in the military, commercial, or religious field is built upon organiza-

tion. An enlightened leader is useless unless he can transmit to those under his direction an understanding of the objective to be obtained, as well as the determination and knowledge of the means to attain it. While any organization without a continuous program of training may be relatively successful, such a lack evinces the pseudo sophistication of the amateur rather than the calm confidence of the professional.

The conquering steps toward the "advance" on the enemy are the pooling of knowledge, the establishment of objectives, the development of techniques, and the indoctrination of the organization with plans. Then successful leadership must attend to the timing and execution of the program, and the follow-through to check progress and reform broken lines for the next "advance."

Since the only constant now in the world seems to be that of change, it follows that we must be ever alert to the trends around us that may disclose the rhythm of the immediate future. Failure of leadership to react promptly and energetically to such indications evidences a decline in leadership and a forthcoming loss of leadership.

Penetrating Intelligence Imperative

The critical period such as now faces us demands a renaissance of leadership that will ensure an impact upon the church of a moral and spiritual temblor more terrific than anything experienced hitherto. The uncertainties of the immediate future demand this. The penetrating intelligence and unfaltering courage required to provide this sure piloting of the church through uncharted seas are not likely to come from either sudden inspiration or desperation, but from a safe and sane continual and individual seeking after God on the part of every leader.

There is to be found ample power now, as ever, in these age-tried practical processes, which, unfortunately, are too seldom used in a

humble, sincere, continuous way. They are neglected in fair weather, and hurriedly practiced in an emergency.

As in modern warfare better leadership has been forced to appear through better-trained, more responsive troops, so in the church better leadership will result if the rank and file soldiers of the cross are more enlightened and better trained. Our leaders of today must take this fact into consideration, and they must take into their confidence these soldiers in training as they advance toward new positions of triumph for God.

New plans must be arrived at in agreement with the concerted free mind of those upon whose support we must rely to achieve them. God is leading a people—not one or a few men. And if we are always true in following this principle, we shall find that God's people, trained and disciplined, will, under God, generate the certainty and power of continual advancement and ultimate and complete triumph.

An awakened leadership must now proceed by faith, and never grow timid or quail before the seeming obstacles of present conditions which, in the hands of God, are but preludes to new and unheard-of open doors and triumphs for the hosts of truth. Experience in personal possession of power from God, by faith and through prayer, should provide us with the confidence and courage to step out into the unknown, and not limit us to the beaten path of traditional and personal security.

Desire for the preservation of what we term seasoned judgment is laudable; yet this should not lead us to underestimate the importance of retaining possession of the indomitability of youth. A proportionate use of both youth and maturity will bring the greatest success. The enemies' upreared battlements and defense lines are made to be taken, but this requires apostolic, adventuresome courage. Our techniques, our plans, then, should be constructed with but one aim in view—to reach the declared objective as rapidly as possible, and take it for the Lord, however impossible such an achievement may appear to the "experience sated."

Releasing of Dynamic Forces

Effective leadership in the cause of God, however, partakes primarily of a spiritual quality which cannot and does not proceed solely in the form of goals, schemes, and methods, or even training. An agreement upon objectives, techniques, and plans for achievement is necessary to the fullest accomplishment, but this is not enough.

On the part of the one who leads, there must be an effective releasing of those dynamic forces that are associated with Christ and His Spirit. Then, and only then, will be manifested, among other qualities of a Spirit-filled leader, those of the adventurer, the pioneer, the inventor for God and His advancing cause—all that company of intrepid, apostolic, daring qualities

which have ever pushed the work of the church forward toward ever-expanding horizons.

Synthetic leadership has never generated this audacious spirit, nor has this spirit long tolerated synthetic leadership. True leadership demands a personal blood-toil-sweat transfusion from leader to follower. It does not simply induce intellectual realization of the objective, but rather simultaneously sparks the light to see it and the power to reach it.

It is doubtful whether the church today is now utilizing even 25 per cent of the potential spiritual, mental, and physical power of its personnel. What a brake on the progress of the work is this dead weight of the remaining 75 per cent lack in spiritual, mental, and physical power! Can we deny that failure to release such power sets a brake on the progress of Christ's objectives through the church? This is most appalling when we think of the delay in finishing our task. Why, then, are we not more stirred to seek and to find the hidden springs of our power that we might lead the forces of the remnant church into the realization of their ultimate possibilities in achievement?

Correct Timing Is Imperative

Again, let us contemplate the importance of correct timing. The heads of all mass movements in history have been adept at selecting the propitious moment. Alexander, Napoleon, Mohammed, and many modern leaders acted successfully again and again *when the time was ripe*. But when is the proper time? Can only genius seize upon it, or can average leadership perceive, grasp, and utilize this principle of achievement? Suppose we define timing as the balancing of the end sought and the means to reach it.

Now the great difference between the superior and the fumbler in leadership is that the latter worries about the visible, physical obstacles and handicaps, while the former looks into the hearts of men. The time to act, then, is when the hearts of men, as well as facilities and situations, are in that condition best suited to success. Can anybody doubt that from the viewpoint of conditions all about us, the hearts of men everywhere being still plastic, we have now reached *the time* for a finished work? How can we look at this time from any viewpoint without knowing that we have reached the hour of our "visitation"? For perfect timing, we must now lead into an "all out" program.

Much is not done, because leaders are afraid to attempt it. Even well-laid plans are often not put into effect because of fear, the press of routine programs, or the obstruction of traditionally used, outworn, and outdated ideas. We must always recognize that the reward of achievement for God is not rest now, but more labor, and another opportunity for the exercise of better planning and better leadership. With the realization of this truth will come the renaissance of leadership necessary for this greatest of all hours.

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

The Positive Aspects of Creationism

By HAROLD W. CLARK, *Professor of Biology,
Pacific Union College, California*

SEVENTH-DAY ADVENTISTS stand almost alone in their adherence to literal creation and its concomitant principle of a flood of waters that destroyed the original earth. Anyone who wishes to inform himself as to the exact position taken by this denomination, should consult the *General Conference Bulletin* for 1930, also the one for 1936, and the report of the educational convention held at Blue Ridge, North Carolina, in 1937. The two latter reports confirm the original 1930 position.

By these actions we have, as a denomination, placed ourselves on record as opposing the commonly accepted theory that the earth and its life have come into existence by a slow, orderly development through long periods of time. We hold to the view that the earth and its life originated by the direct command of God, in a supernatural manner; that is, in a manner different from the processes now going on.

Unfortunately, most of our attention up to this time has been directed toward the negative aspects of the problem. We have been intent on finding the flaws in the evolution theory, but have neglected to build up a positive creationism which would give one a definite concept of the creation doctrine in relation to the data of the various sciences. By this neglect we have unwittingly given the impression to many a science student that we are only critics of other men's ideas, and have nothing to put in the place of the evolutionary views we are trying so ardently to discredit. This is unfair, both to our opponents and to ourselves, and we cannot hope to establish any scientific standing until we develop a positive creationism whose philosophical and scientific aspects will stand in the face of all the facts that can be brought from the world of nature. It is the purpose of this article to suggest some of the basic principles involved in a positive creationism.

The theory of evolution might be divided into three parts: (1) *cosmic*, dealing with the origin of the universe as a whole and with the substance of the earth; (2) *geological*, dealing with the rock formations at the surface of the earth; and (3) *biological*, dealing with plants, animals, and man. We shall consider only the latter two in this study.

Geological Aspect of Evolution

Evolutionary geology is based on the assumption that the strata of the earth have been laid

down in order throughout long ages, and that the supposed age of the rocks can be determined by their fossil contents. This view depends on the assumption of an evolutionary succession of life, for unless there had been evolution throughout long ages, there would be no way to judge the age of the rocks by their fossils. Thus it is very readily seen that the whole structure of popular geology rests on the evolutionary view.

Flood geology, or deluge geology, as some prefer to call it, is based on the Genesis account of the flood, which assumes that the earth was created at a comparatively recent time, and that this earth and its life, somewhat modified as the result of the entrance of sin, was destroyed by the great catastrophe. Thus, flood geology, by its literal interpretation of the Genesis record, attributes most of the stratified rocks to the action of the flood and the period just following.

Several problems arise in the course of our study of the geological phase, and these must be oriented in the light of our major premise. Three of these will be considered next.

I. SEQUENCE OF THE FOSSILS. Some flood geologists have tried to maintain that there is no order to the fossils, but that they are jumbled together in such a confusion that the supposed sequence of the popular geologists, by which the "ages" are determined, is a mere figment of the imagination, invented to bolster up the theory of evolution. Our task would be an easy one if such a position could be supported, but unfortunately there are so many facts against it that we must do one of two things—shut our eyes to the great volume of evidence for a very real fossil sequence, or find an interpretation for these facts that will be in harmony with our major tenets of flood geology.

There is not room in this paper to go into detail on this question, and some readers will challenge the foregoing statements as to the reality of the fossil sequence. Sometime in the near future I hope to be able to present this evidence and show its importance to flood geology, but for the present let us be content to rest upon the assurance that such evidence is a reality, and can be brought out in a clear manner. On this basis, what would the facts mean for the cause of creationism?

Here is where recent studies on the distribution of modern plants and animals come into the problem. Field naturalists know that the life

in the waters and lands of the earth is grouped into definite assemblages, or associations. These may be classed in faunas and floras, and in life regions and life zones. Certain species of plants and animals will live together in one locality, and a different assemblage will live in another locality. The distribution of these groups over the earth will be determined in the oceans by the depth of water, the temperature, currents, presence of food, and other factors; on land by the soil, rainfall, temperature, humidity, presence of other plants and animals, and other factors of environment. Any scientist who is familiar with the details of ecological distribution could identify fairly accurately the region from which a collection of living species was taken, if he were given three or four types or key forms. There is a very definite zonation in the water as well as on the land.

As we study the nature of the fossil sequence in the rocks, we are struck by the peculiar similarity between the arrangement of the fossils and what we would expect to find if the present ecological zones were to be buried and the plants and animals fossilized. I am convinced that the idea of the ecological zones gives us the key to the whole problem of the sequence of the fossils.

Illustrations of this principle may be found everywhere, but one example is all that space will allow. Students from the University of Washington, at Seattle, have accurately mapped the sea bottom of Puget Sound and northward for many miles. They have found that certain assemblages of life may be found wherever certain conditions prevail—temperature, depth, nature of bottom, and salinity of water, being among the most important factors governing the distribution of life. In the main, three distinct zones, or belts, are to be recognized.

As one reads reports from widely separated areas, he is struck with the similarity of conditions. For instance, at Woods Hole, Massachusetts, and at Sydney, Australia, may be found the same zones, a similar grouping, and some of the same genera as in Puget Sound.

We have only to postulate an original creation in which the waterways were densely populated from the shore to the bottom of the deepest seas, to realize that the burial of such life zones would produce a far more complete series of fossil forms than would be produced if the present life were to be buried.

It is interesting to learn, upon reading reports of geological discussions over a century ago, that the pioneers of modern geology recognized the principle of ecological zonation of ancient life; but because they were already imbued with the idea that the stratified rocks represented the deposits of long ages, and the flood of the Bible record produced only the surface sands and gravels, they failed to see the significance of the facts.

2. **TECTONICS.** The vast movements that have taken place in the past, such as uplifts, folds,

thrusts, and volcanic flows, are all evidences of the terrific forces at work during the flood. In the mountain ranges of the earth these features are on such a grand scale that we must picture a catastrophe of almost incomprehensible proportions in order to account for them. No wonder the geologists believe in long ages for the accomplishment of these gigantic movements. Even at that, it is significant that there is nothing going on today that would produce these effects. In this respect flood geology, with catastrophic forces at its command, is immeasurably superior to uniformitarianism, which must interpret the past in the light of the present.

3. **GLACIATION.** The problem of glaciation has been one of the most puzzling to creationists, and opinions have fluctuated between almost complete acceptance of the glacial evidence at face value and total rejection of all such evidence, with an attempt to attribute it all to the work of water. To my mind, the glacial evidences may be divided into three categories: (1) those produced by the waters of the flood and attributed to ice by the geologists because of the lack of any knowledge of how they could be produced by waters, inasmuch as present water action would be entirely inadequate to account for the glacial phenomenon; (2) those produced by ice; and (3) those produced by the great wind mentioned in the flood record.

Of the valid ice evidences there are two categories: (1) those due to mountain glaciers, which were much larger than at present; and (2) those due to the accumulation of great continental ice masses over the northern lands and the tips of the southern continents. Of the second group there is sufficient evidence to establish their former existence; although, as has been pointed out, many of the features attributed to them by geologists belong to the flood action.

A study of conditions prevailing at the close of the flood, and for centuries following, reveals several factors that would contribute to a much greater accumulation of snow and ice than is possible today. Among these were: (1) the abundance of moisture resulting from the interior basins being filled with water, and all areas of the earth being in a more or less saturated condition; (2) the agency of vulcanism in throwing large amounts of water vapor into the air; (3) the effect of great masses of heated rock in evaporating water at the surface of the earth; (4) the lowered temperature of the atmosphere on account of excessive clouds; and (5) the screening effect of volcanic dust upon the sun's rays. All these factors together make it perfectly reasonable to believe in a "glacial period" that lasted for one thousand to fifteen hundred years after the flood. This does not imply that all the conditions postulated by the geologists for their glacial period were prevailing during this time. It does, however, give

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BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Why Introduce the Bible Instructor?

By DOROTHY WHITNEY CONKLIN, *Bible Instructor, Southern New England Conference*

PAUL refers to the normal growth of the Christian church as "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." I believe that I am doing no violence to the original intent of the passage when I apply it to the properly functioning evangelistic company. "Fitly joined together," with every organ supplying that for which it was added to the body, is surely the definition of a healthy evangelistic organization—and the Bible instructor is one of those organs.

Her effectiveness will depend to a great extent on the public recognition her work receives from the evangelist. This is no bid for publicity, but a simple statement of proved fact. We know that a dignified and fitting presentation of the Bible instructor to the public with whom she will be expected to work will greatly facilitate that work, just as the lack of it will hinder. The public is not accustomed to women in her particular field. Other evangelistic bodies have not so used them. On the other hand, the average audience is familiar with certain types of women frequently attendant on public meetings of a religious nature. In all fairness to the instructor the evangelist should see to it that she is not confused with any of these.

Many people think of Seventh-day Adventists as somewhat akin to Jehovah's Witnesses or "Holy Rollers," and we should do all in our power at our public meetings to correct this error. "You know—those horrid, emotional people!" was the way a woman in the vicinity of the new Boston Temple designated the sect who had purchased the church—not knowing that I was one of them.

And those of pentecostal fervor do employ both women preachers and female exhorters. Most folk who comprise a first-night audience have shopped about a bit, religiously speaking, and have probably attended Pentecostal meetings, perhaps "just for fun." They eye us with suspicion. After a few evenings have passed, and she has not taken her turn on the rostrum, they grow more apprehensive. When the first call is given, they expect her to swoop down upon them and create a public spectacle, as she exhorts them to "hit the sawdust trail."

When none of these dire predictions actually

take place, they are sure that she must fit into a third class familiar to revival meetings in the more orthodox churches. Such services are conducted by a professional evangelist, oftentimes accompanied by his wife, in co-operation with the pastor of the local church, aided by the board of deacons and the choir. Clinging to the outskirts of such a company are usually several women of the church who "just love revival meetings in general, and Dr. So-and-So in particular." They are so willing to do "just anything at all," if only they may sit at his feet and worship. Everyone recognizes the type, and views them with good-natured contempt.

And last but not least in the "comedy of errors" comes the necessity of explaining to well-meaning elderly women that you are *not* the evangelist's wife. Is it any wonder that they take your proffered hand limply, and brush past you to greet the man of the evening? Who are *you*, anyhow? And later, when you appear at their door with literature, are they expected to greet you with open doors and hearts? Usually they do not! They open the door a wary crack and answer in monosyllables.

OF course the Bible instructor with a zeal for souls and a genuine love for her profession can and does overcome much of this prejudice by persistent and gentle application of tact and personal charm, salted with a saving sense of humor. But precious time is being wasted while she breaks down barriers that need not exist.

Surely the evangelist should introduce the Bible instructor to the audience. In the course of the evening he will be presenting the one who will offer prayer, though he may never again return to that same audience. He will doubtless introduce the song leader and those who provide the special music, and even though these may appear night after night, they will not be called upon to make the personal contacts the Bible instructor will have to make.

Evangelists, let them know who she is. At least, this year you will not have to call her a "Bible worker" and leave them to wonder just how she "works" the Bible. Her present title speaks for itself, and tells them just what they may expect from her. They will realize that she is not just a woman who has taken it upon herself to give orders to the ushers.

With the sanction of the evangelist upon her qualifications, she may be afforded opportunity to sit down with that family who did not understand all you said last Sunday night, and help straighten them out. They may not be there the next time unless someone helps them. You probably will not have time or opportunity. You will not even know of their perplexity. But if this woman calling at their door has your recommendation as a Bible instructor, they may invite her in and ask her the questions that perplex. It may mean all the difference between a soul lost or a soul won for eternity.

Soon a special group will be culled who are interested enough to come out for instruction before the evening service. The Bible instructor may well handle such a class, thus freeing the evangelist for concentration on his main theme. This may take the form of a "pictured truth" hour, with movie projector and filmstrips reviewing the subject of the week before. Or it may be simply a group of people with their Bibles in hand, following her along the same, though abbreviated, pathway.

Personally I lean to the latter method. I hope I have not started to fossilize, but years of movie-going in the past taught me how prone is the usual audience to leave its mind conveniently at home, and expect to be amused. Somehow I fear that the habit pattern may be too well grooved whenever the stimulus presents itself. A darkened auditorium, shadows on the screen. A-ah! Just sit back and enjoy yourself. Do not bother to think. Just look.

We have something far better than an hour's amusement to offer souls who are willing to be taught. I am convinced from my experience that, although it may take longer, and the program may not run so smoothly, people who have hunted down a dozen texts and read them from their own Bibles, have those twelve texts more indelibly fixed in mind than they would have, had they simply sat back and watched them flashed upon the screen.

There are some things, even in this twentieth century, that ought not to be streamlined. Like the Lutheran chorales, to achieve the desired effect you must strike each point a hammer blow. And that matter of tamping firmly into place is secured by such a co-ordinated program between the evangelist and the Bible instructor—the former giving the subject its dramatic first presentation, and the latter following along and making secure the details missed in the dazzling brightness of Bible truth seen for the first time.

Yet with all this perfected timing of presentation and reiteration, few decisions are made without personal visitation. Only those who have come out of the world to find our truth can appreciate the struggle that inevitably precedes the new birth. Usually everyone and everything in your world is against you. And you must be so very, very sure before you take that fateful step! Here again the burden falls

largely upon the Bible instructor. She has her finger upon the pulse of the interest. Against those "fightings within, and fears without," a wise and sympathetic Bible instructor can appear like an angel of light and a bulwark of strength. Yet there must be times, too, when she is more like "pricks in your eyes, and thorns in your sides." One who has since become a staunch Seventh-day Adventist and one of my best friends avows that for months after I began Bible studies in her home she was in such a state of mental upheaval that she used to ask herself, "Why did I ever let that woman into my house?"

HOWEVER, a Bible instructor cannot allow herself to be too sympathetic. I have unpleasant memories of the woman for whom I felt so sorry, because of circumstances in her home, that I helped her reason herself out of taking the stand I was urging her to take. Sad paradox! I learned from experience that a Bible instructor must possess the ability to teach the power of Christ when joined to human weakness, along with a sympathetic understanding of that weakness, and ever hold up before her readers the discovery that Paul made, "I can do all things through Christ which strengtheneth me."

In personal visitation the services of a Bible instructor are well-nigh indispensable to an evangelist. With so many more women than men accepting our message at the outset she can save him unnecessary embarrassment. The average non-Adventist husband is upset enough anyway, what with the prospect of losing his dancing partner, his companion at the movies, his fourth at bridge—not to mention forfeiting a tenth of his salary to her church, and no pork in his Saturday beans! Then, when she threatens to remove his engagement ring and wedding band, Satan has a fine opportunity to direct green eyes in the direction of that strange man who visits his wife in his absence.

The well-organized evangelistic company should apportion tasks to be handled by each member according to his individual genius and ability. This leaves the evangelist free from annoying or time-consuming details. Once a week, as soon as is feasible after the Sunday evening meeting, there needs to be a counsel meeting at which plans for the week will be discussed in minute detail and up-to-date developments considered.

During this meeting the Bible instructor should not be forced to sit listening to the evangelist outlining his plans for the future, and giving instructions to his subordinates for the entire period—having either to interject her experiences or questions into the monologue when he pauses for breath, or to tack them breathlessly on the end while he waits to depart. If she is part of the organization and has faithfully carried out her share of the work, she has something to report and should be afforded

due opportunity. But she must not abuse that privilege by developing all those little details that so fascinate the storyteller and bore everyone else. She must remember that she is not the only one reporting, and that the evangelist wants to hear the results, not all the extenuating circumstances.

Finally, the salvation of souls through the preaching of the third angel's message is the only purpose of an effort. This purpose can best be achieved when "the whole body is fitly joined together, and compacted by that which every joint supplieth." We ask you to see to it that the Bible instructor is "fitly joined" to your evangelistic company; then we in turn will try to supply consecration, co-operation, and whatever else is needed to make that body healthy and successful.

EDITORIAL NOTE.—We might suggest that one very helpful way of distinguishing the personal Bible teacher as a professional worker connected with the evangelistic company is to wear the special Bible instructor badge. This is a three-color plastic emblem, in the form of a shield, fastened to a sturdy pin. The badge is not to be ordered by the individual, but by the employing conference, through the Review and Herald. The price is only fifty cents. (For picture of badge and further information, see June, 1943, MINISTRY, p. 14.)

Outlines for Bible Studies

The Gift of Tongues*

By LILLIAN SANTEE, *Bible Instructor,
Glendale, California*

- I. Spiritual gifts include gift of tongues. 1 Cor. 12:8-11, 29, 30.
 1. Tongues placed last in the list of gifts. 1 Cor. 12:10, 28.
 2. The Bible does not teach that we should seek the gift of tongues, or that the baptism of the Holy Spirit must be accompanied by tongues.
- II. Gift of tongues manifested in early Christian church.
 1. Jews gathered at Jerusalem from all countries. By hearing the gospel in their own language, they could quickly carry it back to their own lands. Acts 2:1-11.
 2. Gift of tongues was for a sign. 1 Cor. 14:22.

* As the errors of the last days now come into prominence, Bible instructors must meet people of the Pentecostal faith and those who have been confused by their teachings. Miss Santee's Bible study shows how we can present the gift of prophecy with prominence, and at the same time the fallacies of the gift of tongues with its confusions in the church, can be brought into proper focus. This comparison of the two gifts is a sane approach, and the method is less negative than merely condemning the gift of tongues.

3. "The Jews require a sign." 1 Cor. 1:22. (See Acts 10:44-47. The Jewish brethren who went with Peter no doubt would have refused baptism to these new Gentile converts if it had not been for this manifestation.)
4. The true gift of tongues was for "confirming the Word." Mark 16:15-20. Divine manifestation a necessary adjunct, since at that time the apostles had no other confirmation to their message. New Testament not yet written; so when their authority for preaching against a continuance of the ceremonies and rites of Moses was challenged, their message was confirmed by supernatural power, "with signs following." See verse 20.
5. True gift of tongues under the speaker's control. Not to be exercised in public unless someone with gift of interpretation present. 1 Cor. 14:6-9, 26-28.
6. Spirituality not determined by gift of tongues, or any other gift. (See 1 Cor. 3:1-5; 5:1.)
 - a. Corinth, a wicked Grecian city, exercised use of tongues.
 - b. 1 Corinthians, more than any other book of Bible, stresses gift of tongues. Evidently Corinth had both the false and true manifestations.
7. Some instances where the Holy Ghost was given, but tongues not mentioned. Acts 10:38—Jesus; Acts 6:5-8—Stephen; Acts 13:9, 10—Saul.
8. Baptism of the Holy Spirit given for the purpose of witnessing. Acts 4:31-33.

III. Gift of tongues and church conduct.

1. Reverence, decency, and order greatly stressed. 1 Cor. 14:33, 40.
2. Confusion of gift of tongues invites reproach. Verse 23.
3. Knowledge with humility to mark gift of tongues. Vs. 26-28.

IV. Gift of tongues compared with gift of prophecy.

1. Christians to seek the gifts that edify the church. 1 Cor. 14:5, 12.
2. Gift of tongues edifies self. V. 4.
3. Gift of prophecy edifies the church. Vs. 3, 22, 24, 25.
4. Gift of prophecy greater than that of tongues. Vs. 5, 1.
5. Gift of prophecy in true church at end of time. Rev. 12:17; 19:10.

V. Spirituality includes recognizing God's commandments, but gift of tongues today does not.

1. The prophets and God's true people admit God's Word. 1 Cor. 14:37; Rom. 7:14.
2. Obedience a requirement of the Holy Spirit. Acts 5:32; 2:38, 39; Eze. 36:26, 27.

A Young Woman's Profession

THE question of a Bible instructor dearth has been considered in previous articles of THE MINISTRY, but we wish here to continue this discussion and stress the great need of youthful workers in our present-day evangelism. A few leaders feel that even with a renewed emphasis on this need we shall find only a very few young women giving themselves to this calling, because the majority will choose other professions or settle down in homes. This suggestion cannot be overlooked, but we reason that the same might be said of other branches of service, as well as of the Bible work.

We do not care to change this marriage situation, for youth will continue to make their plans, but we also believe that there are some angles out of focus. In the light of wide counsel, we desire to bring them to the attention of the field. It is all the more important for the worker group to have the right conception of these problems, for youth reflects the thinking of its elders.

As a matter of fact, marriage does not interfere with Bible work any more than it interferes with teaching, nursing, or other professions. In all lines of endeavor both single and married women are employed by the Government. While there is much that might be argued on this point, the fact is that in these unusual times more and more wives are working.

When our young evangelists-in-the-making choose their companions, they will be wise to select partners who understand their work and can share in their future problems. We believe that the vision of the faculty in a certain school is commendable. Their seminar includes in its membership, as well as in its training and discussion, the young women who expect to marry future evangelists.

There are young women in every profession who, for various reasons, temporarily pursue a career. They are not, as some may have supposed, a bit odd or unsettled in their decision. All through the ranks of our work there are godly young women whose only concern is to be found serving God in the place He directs. The fact that some noble, thoughtful young women desire to concentrate on their calling is a matter Seventh-day Adventists may well consider. Other denominations feature such a decision for Christian service by recognizing the value of the peculiar contribution these young women make to gospel work. Experienced leaders among us also agree that there will always be a field to draw from, for the Bible work as well as for other noble professions in which women can make their special contributions.

The question then is not whether the young women will marry instead of choosing Bible work. The real issue is this: God is still calling young women into this work, and since He does, He will lay the burden on the hearts of those

whom He will choose. If other conditions are equal in making an appeal for the profession, we shall soon have Bible instructors as well as nurses and teachers. Israel at one time lacked teaching priests, because certain conditions had driven them away from their work. But when the right emphasis was again given to this ministry, and when the right hour came to use these priests, God called youth into the teaching priesthood. We believe that this will also be true of the Bible work.

With these suggestions let us set ourselves to the task of singling out promising young women who will qualify as Bible instructors. Let us guide them into our denominational schools for training. Then let us make this training so practical, thorough, and inspiring to the young women who choose this noble profession that they will recognize in it a challenge equal to that of the ministry. L. C. K.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

BURDENS AND BRIDGES.—A biologist tells how he watched an ant carrying a piece of straw which seemed a big burden to it. The ant came to a crack in the ground which was too big for it to cross. It stood for a time, as though pondering the situation, then put the straw across the crack and walked over on it. What a lesson for us! The burden became the bridge for progress. Our burdens can sometimes be turned into bridges.—*Watchman-Examiner*.

IS RELIGION NARROW?—Is religion narrowing? Well, so is the gun barrel that keeps the projectile in the rifling; so are the railway tracks that keep the express train from the ditch; so is the steering wheel that holds the car in the middle of the road; *but they save from wreck and mean achievement.*—*Youth's Companion*.

LESSON IN HOMILETICS.—At the close of the service a preacher was accosted by one of his hearers who, after conceding that the sermon possessed certain commendable features, added, "But it had one damning defect." The startled minister, having inquired what this defect was, received the following reply: "I am a Jew. I have only recently been born again. Up to that time I attended the synagogue. But there was really nothing in your sermon that I could not have heard in the synagogue, nothing that a Jewish rabbi might not have preached." "That," said the preacher, in after-years, "was the greatest lesson in homiletics I was ever taught."—*Sunday School Times*.

THE PROPHETIC GIFT IN ACTION

Receiving and Imparting the Prophetic Message

III. Delivering the Commissioned Messages

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

TO the youthful Ellen Harmon, about a week after her first vision, the commission was given, "Make known to others what I have revealed to you."—*Early Writings*, p. 20. Although at that time she saw in it a weighty responsibility and heavy burden, she little realized that it presaged seven decades of ministry as God's special messenger to the remnant church. The visions might be given within the compass of a few minutes, or they might extend over a period of an hour or more. Usually, however, the period was a relatively brief one. But during this time vast fields of instruction and information were opened up to her.

With the receiving of the vision, Mrs. White's work was just begun. The task of delivering the messages was a large and, many times, a distressing one. Weeks and even months were often devoted to presenting to others what had been revealed to her in one brief vision. The nature of the message determined to a large extent the manner in which it could be presented. This was done in three ways: (1) orally, (2) in personal communications, or (3) through the printed page.

I. Through Oral Presentation

Instruction and information were given to Mrs. White for many individuals—warnings of certain dangers, reproofs of definite sins, words of encouragement, and special instruction. As she had opportunity she met these persons and conversed with them, transmitting the message of God by word of mouth. Much that was given to her was for more than one person—a group here, a church there—or it might be of such a character as to benefit the whole denomination. As arrangements could be made, Mrs. White would meet with those concerned, and, in public services in local churches, camp meetings, or General Conference assemblies, would present what had been revealed to her. She was a fluent, forceful speaker, and all through her life she attracted and held large audiences, both of Adventists and of non-Adventists.

Not always, however, as Mrs. White took her place in the pulpit did she have a special message for those who sat before her. Frequently in her public work as she met regular appointments, she chose to present general lines of admonition and instruction of a character to benefit all who might be present. Not infre-

quently on such occasions, as she proceeded with her subject, and looked over the congregation, she saw faces which she recognized as having viewed in vision. Their cases came clearly to her mind, and the discourse was shaped to meet their particular needs. There were several instances when Mrs. White broke off with her subject abruptly and spoke directly to certain persons present, giving them a message which had been entrusted to her for them, and then proceeded with the main line of her discourse. The recognition of their faces revived the message clearly in her mind, and she was impelled to speak of it. Writing in 1882, she declared:

"When I am speaking to the people, I say much that I have not premeditated. The Spirit of the Lord frequently comes upon me. I seem to be carried out of, and away from, myself; the life and character of different persons are clearly presented before my mind. I see their errors and dangers, and feel compelled to speak of what is thus brought before me."—*Testimonies*, Vol. V, p. 678.

II. By Personal Letters

Only a part of the messages could be delivered orally. Most of them must be set forth in writing, as it was not possible for Mrs. White to see personally all to whom the messages must be conveyed. Then, too, it was desirable to have a record of the message presented. The writing was done by hand. Painstakingly she wrote, page after page, presenting the views given her and conveying the instruction, cautions, encouragement, and warnings imparted to her for others. Usually several copies were then made by a secretary.

To those for whom she had been entrusted with a personal message, the word was sent by a carefully written personal letter. These letters often, but not always, opened with such expressions as, "I am instructed to say to you," or "I am commissioned to give you a message." Prayerfully Mrs. White selected winsome words which would convey the important message from Heaven, that it might do its appointed work and save a soul from a wrong course of action. Usually the communication was sent at once to the person addressed, but there were times when she was divinely instructed to hold the communication until circumstances developed and she was permitted or bidden to hasten it on its way.

Not always could the full message be pre-

sented in the first letter. Ellen White well knew that when one is in error he is under the influence of the powers of evil, and it is not easy to receive reproof. On not a few occasions we find that she wrote four, six, ten, or twelve letters—spacing them a day or two apart. In the first she gave what encouragement she could, opening the way for what would follow. Then succeeding communications went deeper and deeper into the subject until it was all presented in its fullness and in its penetrating strength.

Some situations were of such a character that Mrs. White dared not send the message by mail directly to the person involved, for she knew it would be very hard for the one to accept the message. Some trustworthy individual of experience and ability would at such times be asked to read the message to the person addressed. In this way there would be opportunity for united prayer, conversation, and brotherly help. Speaking of her practice in this line, she wrote in 1903:

"Sometimes when I receive a testimony for someone who is in danger, who is being deceived by the enemy, I am instructed that I am not to place it in his hands, but to give it to someone else to read to him, because, being deceived by the insinuations of Satan, he would read the testimony in the light of his own desires, and to him its meaning would be perverted."—*E. G. White MS 71, 1903.*

Then there were the letters to be written to those she had seen personally, and who asked that she record what she had related to them. This added very greatly to her burdens; yet she did not refuse such reasonable requests. Speaking of this in 1868, James White said:

"We wish to say to those friends who have requested Mrs. White to write out personal testimonies, that in this branch of her labor she has about two months' work in hand. On our eastern tour she improved all her spare time in writing such testimonies. She even wrote many of them in meeting while others were preaching."—*Review and Herald, March 3, 1868.*

"Write, write, write, I feel that I must and not delay," she penned in 1884. (Letter II, 1884.) Only a part of this writing could be done at home, for much of the time she traveled, and we find her employing every spare moment writing—on shipboard, at the homes of friends, on the train, and at times in meetings while others spoke. Of necessity she had learned to concentrate on her work and often labored under varied and difficult circumstances.

III. Printed in Articles and Books

Many lines of truth opened to Ellen White in vision, were of a nature to be presented to the church and the world. Such matters were carefully written out as articles for our periodicals or for publication in books. As we sum it up today, we find there are no less than 21,500 pages of matter which have appeared in book form, and some 2,500 articles which appeared in such of our papers as the *Review*, *Signs*, *Youth's Instructor*, *Health Reformer*, etc. This writing was no mechanical task. It represented tireless application to the work. At times the

nature of the matters dealt with made the work especially difficult. This is indicated by these words penned in 1895:

"It has been hard for me to give the message that God has given me for those I love, and yet I have not dared to withhold it. . . . I would not do a work that is so uncongenial to me if I thought God would excuse me from it."—*E. G. White Letter 59, 1895.*

There were times, too, when individuals denied the truthfulness of that which was stated by the messenger of the Lord. Then she had to stand firmly, as indicated in the following: "When I had to tell individuals that 'you did this thing,' etc., without one single human intimation that such was so, you may be assured that I had to set my face as steel before them."—*E. G. White MS 12, 1893.*

The burden of soul which she carried was a heavy one. Observe this expression of feeling in an appeal written in 1903: "I have been afraid that I should not have the strength to write to you thus plainly, for to do it takes hold of every fiber of my being. It is indeed as if I were writing to my own son."—*E. G. White Letter 180, 1903.*

Holy Spirit Aided in Delivering Messages

The question has at times been asked, How could Mrs. White remember all that was shown to her in a vision which might take her many months to write out? While she laid no claim to verbal inspiration, nor did her close associates claim it for her, yet she recognized her dependence upon the Holy Spirit for aid in calling to mind and presenting the messages. We turn again to the statement penned in 1860, and referred to in an earlier article:

"After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them."—*Spiritual Gifts, Vol. II, pp. 292, 293.*

Seven years later she alluded to the divine aid experienced in presenting her messages, as she wrote of the choice of words employed in her writings:

"Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation."—*Review and Herald, Oct. 8, 1867.*

Speaking of a divine restraint in revealing that which had been opened to her in vision, Mrs. White made this interesting statement, published in 1882:

"While visiting Healdsburg last winter, I was much in prayer, and burdened with anxiety and grief. But

the Lord swept back the darkness at one time while I was in prayer, and a great light filled the room. An angel of God was by my side, and I seemed to be in Battle Creek. I was in your councils: I heard words uttered, I saw and heard things that, if God willed, I wish could be forever blotted from my memory. My soul was so wounded, I knew not what to do or what to say. *Some things I cannot mention. I was bidden to let no one know in regard to this, for much was yet to be developed.* . . .

"Again, while in prayer, the Lord revealed Himself. I was once more in Battle Creek. I was in many houses. I heard your words around your tables, and was sick at heart, burdened, and disgusted. *The particulars I have no liberty now to relate. I hope never to be called to mention them.* . . .

"While at the Southern California camp meeting, *the Lord partially removed the restriction, and I write what I do: I dare not say more now, lest I go beyond what the Spirit of the Lord has permitted me.*"—*Testimony for the Battle Creek Church*, pp. 49, 50. (Italics mine.)

IMPULSED TO WRITE AND SPEAK.—Usually, however, Mrs. White spoke or wrote readily of matters which had been shown to her, and in so doing she felt she was divinely aided in delivering the message. Thus, in writing to one man in 1900, she says: "I had not the least idea of writing as I have done, but the Lord has carried my mind on and on until you have the matter I send."—*E. G. White Letter 53, 1900.*

A few years later she penned: "I am now sitting on my couch with my pen in hand, writing. . . . Ideas come clear and distinct, and very forcibly. I thank the Lord with heart and soul and voice."—*E. G. White Letter 52, 1906.* That she was sometimes impelled to speak is made very clear by the following, recorded in 1890:

"Before I stand on my feet, I have no thought of speaking as plainly as I do. But the Spirit of God rests upon me with power, and I cannot but speak the words given me. I dare not withhold one word of the testimony. . . . I speak the words given me by a power higher than human power, and I cannot, if I would, recall one sentence.

"In the night season the Lord gives me instruction, in symbols, and then explains their meaning. He gives me the word, and I dare not refuse to give it to the people. The love of Christ, and I venture to add, the love of souls, constrains me, and I cannot hold my peace."—*E. G. White MS 22, 1890.*

Not always could the burden be laid aside even after the message was delivered. She speaks of this in 1895:

"When I have written one testimony to the brethren, I have thought that I should not have any more to write; but again I am in travail of soul, and cannot sleep or rest. In the night season I am speaking and writing clear words of admonition. I waken so burdened in soul that I [am] again driven to take up my pen. In various ways matters are opened up before my mind, and I dare not rest, or keep quiet."—*E. G. White Letter 59, 1895.*

VIEWS REVIVED WHEN NEEDED.—Another enlightening statement recorded late in Mrs. White's experience, presents the basis of her positive statements:

"The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things? I speak thus because they flash upon my mind when in perplexity like lightning out of a dark cloud in the fury of a storm. Some scenes presented

before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past, has been recalled to my mind forcibly."—*The Writing and Sending Out of the Testimonies to the Church*, p. 24. (1913, Pacific Press)

It was often with a heavy heart that Mrs. White continued year after year to stand as God's messenger. It was not a pleasant task to be the agent by which messages of reproof, instruction, and correction were borne. She said in 1894:

"My life has been spared by the mercy of God to do a certain work. I have pledged that life to Him, but the work is not always easy to perform. I have to take positions not in harmony with men whom I believe to be God's workmen, and I see that I must do this in the future as in the past. It hurts me more than I can tell. The dearest hope that I can have may not be realized, yet if God will show me the right way, I will walk in it."—*E. G. White Letter 64, 1894.*

Painstakingly she endeavored in oral discourse and in writing to set before the people what had been shown to her. Earnestly she sought to set forth the divinely imparted thoughts and ideas in words which would correctly and adequately convey the thought in such a way that it could not be misunderstood. We see a bit of her soul anguish in this important work in another feeling statement penned in 1894:

"Now I must leave this subject so imperfectly presented, that I fear you will misinterpret that which I feel so anxious to make plain. O that God would quicken the understanding, for I am but a poor writer, and cannot with pen or voice express the great and deep mysteries of God. O pray for yourselves, pray for me."—*E. G. White Letter 67, 1894.*

Mrs. White did not choose her work. Often she wished for release. Although, during her seventy years of active service, she was not relieved of the responsibility of standing as a messenger, God sustained her in her work.



WHY LINCOLN NEVER JOINED.—When Lincoln was asked his reason for not joining the church he replied: "I have never united myself to any church, because I found difficulty in giving my assent without mental reservation, to the long and complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel: 'Thou shalt love the Lord thy God with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and soul."—*Religious Digest.*

THE BOOK SHELF

Books, Reviews, and Discussions

The Historic Church and Modern Pacifism,* Umphrey Lee, Abingdon-Cokesbury Press, Nashville, 1943. 249 pages. \$2.

Every person concerned with the question of the Christian in relation to war will appreciate this thoroughly documented and scholarly book—the most recent to appear on this subject. The author is president of the Southern Methodist University. He has made deep research into the history and the position of the church, through the centuries, on war service and the salvation of the soldier. He sets before us what the great Christian thinkers actually said about war and the duties of the Christian in relation to it.

The following questions are discussed: Can the Christian's attitude toward war ever be considered apart from his relation to the state and the social order? Has there been consistent connection between the church's pronouncements on the state, court, family, and property, and its stand toward the soldier? How does modern pacifism differ from historical Christian pacifism?

These questions all have a definite bearing on contemporary Christian thought. The author declares: "Every age tends to think of itself as having discovered truth which former times did not know or had forgotten. . . . Most of the ethical questions which trouble Christians today were, in their essence, considered by Christians of former times." The book aims to clear away a misconception in Christian thinking on the war and pacifism. It is a distinct and helpful contribution to thinking on this subject.

C. B. HAYNES. [General Secretary
of the War Service Commission.]

An Hour With Adoniram and Ann Judson,* T. W. Engstrom, Zondervan, Grand Rapids, Michigan, 1943, 24 pages, 15 cents.

This is one of Zondervan's "Hour" series, but the little booklet takes much less than an hour to read. Naturally it is condensed biography, but it is one of the most interesting biographical sketches I have ever read. With considerable skill and judgment the outstandingly important incidents in the lives of these pioneer missionaries to Burma have been captured and used to advantage by the writer. Our workers should read this fascinating story for courage, heroism, and self-sacrifice. Burma constitutes one of our great missionary tasks, and some of our younger workers might well contemplate following in the footsteps of the admirable Judsons.

T. J. MICHAEL. [Associate Secretary
of the General Conference.]

Increasing Church Attendance,* Albert Gage, Zondervan, Grand Rapids, Michigan, 1942, 153 pages, \$1.25.

I find this book to be well adapted to a pastor's needs. The book is interestingly written, and filled with successful personal experiences of the writer, showing the layman's as well as the pastor's part in encouraging the attendance of the members of the church and in bringing in new members. It presents a very workable and practical solution to many church problems. Every minister will benefit by reading this helpful book.

CLINTON J. COON. [Pastor, Takoma
Park Church, Maryland.]

How to Make Friends for Your Church,* John L. Fortson, Association Press, New York City, 1943, 186 pages, \$2.

Every pastor, church elder, and group of leaders should have the inspiration of this book, and its practical guidance in favorably representing the church to those they are seeking to reach. Every church member is helped to catch this vision of going into the highways and byways. Practical instruction is given in the use of direct mail, newspaper publicity, advertisements, radio, films, church bulletins, and photographs.

Because of certain distinct characteristics of the church work of Seventh-day Adventists, a few of the suggestions in *How to Make Friends for Your Church*, are obviously not applicable. Any other church may feel the same way. The author, who deals with the whole field of religion, has anticipated this, and suggests the selection of those principles and methods that can be adapted and made of service in each case.

Ministers and church leaders will find in this book an analysis of their own relation to the church and to the public, to guide them in advancing the work they represent. This volume supplements the book on church news reporting which we have urged all churches to have—*Keeping Your Church in the News*. We feel enthusiastic in recommending this inspirational and helpful guide.

J. R. FERREN. [Secretary,
Bureau of Publicity.]

Planning a Year's Pulpit Work,* Andrew W. Blackwood, Abingdon-Cokesbury, Nashville, 1942, 240 pages, \$2.

The author is professor of homiletics at Princeton Theological Seminary. He gives concrete suggestions and specific proposals for increasing the usefulness of the pulpit and the effectiveness of the ministry. If a minister is worthy of his office he must keep growing. In order to do that, he must have a plan for conserving his time and energy. This book makes helpful suggestions, some of them most valuable.

CARLYLE B. HAYNES.

* Elective, 1944 Ministerial Reading Course.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Acquainting Appointees With Our Work

By D. E. REBOK, *President of the
S. D. A. Theological Seminary*

THE Committee on Missions Advance has placed under appointment twenty-six families and four single women who are now in the Seminary concentrating on the study of the Russian, Arabic, and German languages in preparation for the day when the fields will permit the sending forth of new missionaries. It is an inspiration to associate with this group of fine young men and women, graduates from our colleges, who are now intensively preparing for foreign service. The teachers, Dr. Otto Schubert, Elder George Keough, Elder Edward Ney, and Brother Carl Bremson are working hard every day in order that these young men and women might master the languages to be used in their future fields of service.

Not only are they studying the language, the geography, the history, and the culture of those places, but, being here in the Seminary, by the side of the General Conference building, these new recruits are especially privileged in having the opportunity of getting acquainted with our denominational leaders. In order that this may be done more effectively, every Wednesday

morning from nine to ten the chapel hour is devoted to the discussion of some phase of mission work. These discussions are conducted by a panel of from three to seven members, and they are made up of a different group each week.

On a recent Wednesday morning we were especially fortunate in having with us, as our guests, J. L. McElhany, president of the General Conference, and his assistants—the members of the Committee on Missions Advance. As Elders McElhany, Branson, Wright, Christian, Brewer, Dick, and Michael entered into the discussion of mission problems in a very informal, and yet very thorough, way, we could not help thinking how fortunate was this group of prospective missionaries in being able to sit down with such men to learn more of our plans and purposes in the activities of the advent movement.

From week to week these discussions are carried on. Out of them we hope that our workers may become better acquainted with our leaders and our work, and that they may go forth with great power to help finish the task God has given to the advent people. We believe that God in His own time and in His own way will arrange national affairs so that His work may be finished according to His own schedule.

Evangelize!

By W. DUNCAN EVA

O MEN of God, who His great message bear,
Earth's fateful hour is drawing on apace;
Dark bolts of doom strike forth to crush the race.
Oh, rouse you from your slumbers and arise;
Go, get you to your task—*evangelize!*

Look ye, on whom His light hath shined so bright,
In yonder sky the sun is setting fast!
Earth's millions now in deepest darkness cast;
Can ye not hear through battle's din their cries?
Oh, meet their need and go—*evangelize!*

O men of light, ye know what lies before;
That message giv'n of God ye now must bear
With voice triumphant that shall rend the air!
Its glory now shall gild these dark'ning skies;
Fear nought, nor faint, nor shrink—*evangelize!*

The armor of His strength awaits you now;
So plead His promise till you feel His pow'r,
And then, in faith, go venture forth this hour
Till glory of His coming greets your eyes;
Go forth, ambassadors! *Evangelize!*

Southern Rhodesia. Africa.

Mexican Field Training School

By V. A. SAUZA, *Director of the
Pacific Mexican Mission*

DURING the first eight months of 1943 our principal concern was to acquire for the mission a certain amount of useful evangelistic equipment, so that our workers in the field could have it for their public efforts. This process of obtaining the necessary equipment was found to be rather slow, inasmuch as we were short of funds and unable to purchase everything needed. Even at the present moment we feel that we are not yet fully equipped. Nevertheless we commissioned our mission secretary-treasurer to buy that which was absolutely necessary. Along with some things that he bought and the new filmstrips I was able to obtain in the States, we were finally able to give the marching orders to our workers for an offen-

sive in evangelism in the Pacific Mexican Mission.

Ciudad Obregon, in the state of Sonora, was chosen as our first objective. It was the plan of our mission to make that effort a kind of training school in which several of our workers could gain a practical experience that would prepare them for similar efforts to be held in other places. With the co-operation of six young men we initiated our series of public lectures, which had been duly advertised.

On the day appointed for the first lecture so many people came that our church was inadequate and could not accommodate all who desired to attend. However, with our electrical transmission equipment, we were able to magnify the message to such an extent that all were able to hear. Thus, we were able to maintain the interest. Naturally our path was not all strewn with roses. It happened that as soon as the local priest learned of our effort, he sent his sacristan to the meetings so that he could report back to him concerning our activities. We heard that the sacristan had been well impressed, but even so the priest began to warn his believers, admonishing them to refrain from attending our lectures, with the threat of excommunication.

Not only did the Catholics try to boycott our lectures, but some other denominations as well, who, as a result of our meetings, had been left without attendants at their services. We learned later that certain ones tried to secure the support of the city authorities in an attempt to have our lectures prohibited, but God worked in our behalf. We know not how, but the result was that the city authorities did not molest us in the least. In fact, the only interruption that we had during the whole series occurred on a night when the city lights were extinguished. We had no way of telling whether this was premeditated or simply the result of an accident in the electric light plant.

God has been good to us, and we recognize that what has been accomplished is due to His support. In addition to the invaluable experience that our workers procured by assisting in the effort, we recorded the names of fifty-two people especially interested in studying our message in their homes, fifteen of whom became members of the baptismal class, and some of them were baptized in December, 1943. As a result of these first fruits, we feel inspired to rest in the assurance that "the work in the Lord is not in vain," and that public efforts supply real gains in souls.

Before the end of the year two of these younger workers conducted a similar effort in Mochis, state of Sinaloa. At the same time another team conducted an effort in the border town of Nogales, Sonora. In this mission we are laying definite plans so that other workers who have not yet had the opportunity will be able to know what it means to conduct a public evangelistic effort.

OUR THEOLOGICAL STUDENTS

Current Field Training Notes

"Ministry" in the Classroom

By I. F. BLUE, *Professor of Religion and Theology, Union College, Nebraska*

I FIND THE MINISTRY magazine to be an excellent help in my classes in evangelism and pastoral training. All students enrolled in these classes are required to subscribe to it, and the students in the Ministerial Association, an organization for the young ministers who are in training at Union College, are nearly all subscribers.

AS THE MINISTRY comes to the college each month, one class period in homiletics is given over entirely to a discussion of the special articles. The class assignment for that day is the reading of the whole magazine, and a test may be given to determine if all have read it carefully. Then the separate articles are discussed and comments made on some of the excellent quotations to mark or file for future reference. Here is opportunity to impress methods of evangelism not ordinarily found in a textbook, for these are mostly from current evangelistic efforts and right up to date. The variety of material forms the basis for a very interesting class discussion.

Aside from the one class period taken for discussion, the material is brought into the regular class periods by way of illustration of principles under discussion. The material is admirably suited to classes in the preparation and delivery of sermons also. If the students have read the magazine carefully, it stimulates greater interest in class recitations. School is a busy place, and unless special time is given for the study of the magazine, many students will not read it carefully enough to get all the good things it contains.

I consider THE MINISTRY to be a very practical and helpful text in supplementing the class assignments for theological students.

The Young Minister and Music

By H. A. MILLER, *Professor of Music, Union College, Nebraska*

THE question naturally arises in your mind. Why should a theological student spend very much time on music? The first personal contact which the evangelist and the intern have with their audience is made through music. If this initial part of the service is below par, though the equipment of the tent or hall is carefully thought out and provided, the impression is left with the people that the meeting will be cheap, just a "one-horse" affair.

The Ministry, May, 1944

How is the young man going to assist the evangelist if his knowledge of music is nil? And what frequently makes it still worse is that now when the first public opportunity for service arrives, his young wife sits with folded hands and a big wish in her heart that she had found time to study music along with other things which were pleasant enough to know, but which are of little or no practical value now.

It is not considered ethical in educational circles to trump the praises of one's department, because that would be thought an endeavor to herd the students into certain departments. But just what would you label no effort to warn students of their impending predicament if they fail to secure certain training that is badly needed for their future work?

See how many minor in history, and pride themselves when their majors and minors are called out. (But is it not too bad the juniors cannot watch these history minors when they go out to their first real conference task—to lead the music?) Watch them tackle their initial problem. Oh, how they wish they had taken a little more music. It should not be less history, but more music. However, there should be less history if there is not time enough for both.

On a recent Senior Recognition Day I listened to the minors which the theological students had chosen, and history was found in nearly every case. I had most of these religion majors in a required two-hour music course, and knew many were in a sad plight because of insufficient musical background.

A teacher cannot "pour" music in through the lecture-method funnel. You must not only know; you must do. It takes time to acquire a working knowledge of music. You cannot wait until the second semester of your senior year and then grab a handful on the run.

Go to some able evangelist with an understanding of music, and ask him what he would advise concerning this music situation and you. Get some first-hand information from a successful preacher. But do not wait until you are nearly through school before you do it. Lay your plans for a purposeful study course early—preferably before entering college.

Letter From Ministerial Student

EDITOR, THE MINISTRY:

You will be interested to know that THE MINISTRY is being read and studied with care among Union College religion majors. Dr. I. F. Blue, head of the Religion Department and teacher of several classes, recently asked the members of his evangelism and pastoral work class to study the December issue of THE MINISTRY. We spent a whole class period discussing the articles in the magazine. So even if we were not interested in the journal for per-

sonal reasons, we would have to be for class reasons! But let me hasten to explain that we do not read the magazine solely because a professor makes this a part of our classwork.

By studying and discussing THE MINISTRY as part of our classwork, we find that the excellent material in the magazine is of much greater value than if it were read alone and without discussion.

A. RUSSELL HAGEN.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Romanism and Spiritism

By ROBERT LEO ODOM, *Editor of the Watchman Magazine, Nashville*

NOT long ago Religious News Service sent us a report from Lisbon, Portugal, which said: "A chair of Spiritualism for the study of psychic phenomena will shortly be established at the Catholic Institute, Paris, France, it is reported here. The institute, founded by the bishops of thirty-three dioceses, continues to function despite the German occupation. Enrollment at present number 3,200 students, of whom sixty are preparing for the priesthood."

This news brings to mind a Roman Catholic book entitled *The Church and Spiritualism* (Bruce Publishing Company, Milwaukee, Wisconsin, 1933), which I read a few years ago. The Jesuit author, Herbert J. Thurston, declares that his interest in psychic phenomena dates back about sixty years. While he frankly regards spiritualistic practices as "dangerous and undesirable" for the masses, he contends "that genuine and inexplicable phenomena, even of the physical order, do occur in the presence of certain exceptionally constituted persons called 'mediums.'"—*Author's Preface, p. xi.* On page 16 he says: "There are quite a number of cases on record where the guidance received through automatic writing, and even through recognized mediums, has proved beneficent and salutary."

He cites, for example, the case of Mme. Mink Jullien, who tells in her book, *The Ways of God; The Story of a Conversion* (London, 1925), that after her husband died she took up automatic writing and began as she believed, "to receive a series of communications from the dead man."

In his recitation of the case, Mr. Thurston says:

"These after a while took the form of urging her to seek peace in the bosom of the Catholic Church. She complied, and, as Père Mainage, who contributes a preface, attests, she has proved herself for some years a most fervent and exemplary convert. The

case is not so uncommon as might be supposed. I have myself known two excellent Catholics, one of them a nun, who have had a similar experience, and some other examples will be found, treated more in detail, later on in this volume."—*The Church and Spiritualism*, p. 16.

Thurston shows (on pages 32-39) that as early as 1854 Margaret and Kate Fox, the sisters whose dabbling in spiritistic phenomena in 1849 is said to have given rise to modern Spiritualism, "had leanings toward Catholicism." Although he could find no proof that Kate ever did join the Catholic Church, he proves that Margaret did in August, 1858, and that "even at that time she cannot have been entirely faithful in her renunciation of spiritualistic practices."—*Page 39.*

Margaret's death was terrible, she being an object of charity, a mental and physical wreck whose appetite was only for intoxicating liquors. Hers was a face marked by age and dissipation, and her lips uttered little else than profanity. (See the *Washington Daily Star*, March 7, 1893, which is quoted in *The Medium and Daybreak*, April 7, 1893, p. 212.)

A British author, Henry Spicer (*Sights and Sounds*, page 444) is quoted as saying that "one of the most remarkable media in answer to a question, 'Which religion is the true one?' answered—'None are perfect, but the Roman Catholic Church is nearest to the truth.'"

Thurston remarks that "there was a distinct Romeward trend in many more religiously minded inquirers whose curiosity was awakened by the phenomena of the early spiritualists."—*The Church and Spiritualism*, pp. 45, 46. He mentions D. D. Home, a famous medium, as having become a convert to Roman Catholicism, and says that he continued to practice spiritism in spite of his religious profession. A whole chapter of his book is entitled "The Conversion of Home, the Medium." (See pages 46, 61-82.) He says:

"That there have been other prominent spiritualists who with more or less of sincerity and constancy have coquetted with Catholicism, will be known to those who have studied the literature of the movement. A conspicuous example was Florence Marryat (Mrs. Lean), the author of *There Is No Death* and other spiritualistic works. The Dictionary of National Biography states that 'although a Roman Catholic, she received permission from her director, Father Dalgairns of the Brompton Oratory, to pursue researches of the kind in the cause of science.'"—*Id.*, p. 46.

He adds: "Even Mr. Stainton Moses, whom Sir A. C. Doyle regarded as one of the greatest seers of Spiritualism, seems at one time to have fallen under the spell of Catholic influences." A spirit, alleging himself to be the prophet Malachi, gave him a message of warm praise for the Roman church. (See pages 46, 47.)

Another instance, the conversion of Dr. T. L. Nichols and his wife to Romanism in Cincinnati in 1857, is worthy of special note. Doctor

Nichols wrote that they "accepted the dogmas of the church, as explained by what purported to be the spirits of two eminent Catholic saints." They said that in the winter of 1856, while they were "in a circle," there appeared to Mrs. Nichols a spirit who declared himself to be a Jesuit. The shade appeared, wearing a dress resembling that worn by the Jesuit order, and said that his name was Gonzales, and that he was an early Jesuit missionary and martyr.

About the same time another spirit, claiming to be that of Ignatius Loyola, the founder of the Society of Jesus, appeared to Mrs. Nichols and gave further instruction concerning the Roman church. Another ghost appeared and declared himself to be Francis Xavier, also a Jesuit. As a result of the religious instruction received from these spirits, who began with the doctrine of the sacrament of baptism and culminated with that of the immaculate conception, the doctor and his wife were baptized by the rector of St. Xavier's College in Cincinnati, on March 29, 1857. (See pages 52-60.)

Other interesting cases are cited. And the Jesuit author shows that the Roman Catholic Church "has not banned psychic research, neither has she, despite a widespread impression to the contrary, pronounced all the phenomena of mediumship and the various forms of automatism to be necessarily diabolic in origin."—*Id.*, p. 84. He cites instances, with proof for them, where Catholics have been granted permission to investigate psychic phenomena by attending sittings with mediums. We may well believe that the day is not far off when Romanism will take a great interest in spiritism, that is, when the time for its mighty workings comes. We read in *The Great Controversy*:

"Church members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium."—*Page 588.*

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ROGER BABSON, the statistician, is quoted as saying: "I have not been able to find a single useful institution which has not been founded either by an intensely religious man or by the son of a praying father or a praying mother. I have made the statement before the chambers of commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."—*Watchman-Examiner*.



Scholarship—Sound and Pseudo

SOMETIMES brethren returning from special study under godless teachers in the universities of the world are perplexed over the indifferent reception accorded the choice titbits of specialized knowledge they have retrieved and now seek to inject into their work. Sometimes they feel there is lack of understanding and appreciation for their new treasures of learning. And in instances they even complain of coolness or suspicion on the part of their ministerial brethren.

Perhaps a friendly word may help to clarify the problem, which is really quite simple: *That which does not minister directly to and upbuild this message is not destined to arouse much enthusiasm in our ministerial ranks.* For example, much historical research lauded by the world is not even remotely connected with the unveiling and illumination of the conflict between the true church and the false through the centuries, and sheds no particular light on the divine philosophy of history involved in our interpretation of prophecy. It is this detachment that removes it from the center of our interests. We have a specific message to give the world, and we need and want that which will help us better to understand and present that message.

Much that is proffered by the universities in the field of Biblical languages usually has no vital relation to, nor practical utility in, the task of pastors, evangelists, and Bible instructors in their specific work of winning and upbuilding souls through God's special message for today. Likewise, much in the realm of science has nought to do with the stalwart defense of creationism as against evolutionism, which is one of our major tasks as a movement, under the mandate of the third angel's message.

Scholarly contributions to knowledge must, in order to appeal to the ministry of the advent movement at large, be cast in the distinctive mold of this message and be integrally tied to its concepts and objectives. They must have definite and constructive relationship thereto. They must offer practical utility in the upbuilding, defense, and promulgation of our cause. The wisdom of the world and its universities is for the most part rationalistic, or at least modernistic, in tone. Even if taught by professedly Christian teachers, these scholars of the world are usually unaware of, and not infrequently antagonistic to, the distinctive principles and involvements of Adventism. Yet their methods, emphases, and conclusions are

not infrequently reflected by Adventist students coming forth from their classes.

Such university guidance neither matches our needs nor aids our interests. Such worldly contributions may be brilliant, and from that viewpoint technically true, and yet be of little worth to our movement. Usually they are purely objective in treatment, and tentative in conclusion. The counsels of such teachers are generally couched in another phraseology, having an entirely different emphasis and purpose, and are often centered on matters of little importance to us. They do not usually build faith, and not infrequently they divert attention away from primary essentials to matters of really trifling import. More than that, their offerings are oftentimes irreconcilable with the inspired truth of Scriptures and the witness of the Spirit of prophecy. Thus their impulse and results are often foreign to the spirit, form, and terminology of the throbbing heart of our message. That is why our workers often look askance at echoes of the world's wisdom.

WE need genuine wisdom, not a show of learning. We want and we welcome constructive help, not fastidious erudition. The university spirit and objective is not the spirit and objective of this movement. Yet this type of knowledge persistently seeks entrance amongst us in the form of a neo-Adventism. Were it to gain a foothold in our ranks, it would spell ruin for this movement, as it has for all other denominations where it is ascendant. It must be resisted. It is not difficult to differentiate between true knowledge, acceptable to God, and pseudo wisdom, that is the pride of man. We welcome the true; we reject the false.

L. E. F.



BEHOLD the cities, and their need of the gospel. . . . We are to make every effort to give a knowledge of the truth to all who will hear; and there are many who will listen. All through the large cities God has honest souls who are interested in what is truth. . . . As we do this work, we shall find that means will flow into our treasures, and we shall have funds with which to carry on a still broader and more far-reaching work.—*Testimonies, Vol. IX, pp. 97-101.*

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Pianist's Role in Evangelism

By WINNIFRED BANE, *Teacher of Music,
Adelphian Academy, Michigan*

PROPERLY rendered, and done in wholehearted fashion, music holds a tremendously important place in the evangelistic effort. The public is first introduced to the message through the work of the song leader, his accompanist, and his choir. Realizing what a marked effect first impressions have on the mind, we should feel it our solemn duty to give of our very best to make the song service and special music a success. Since the opening exercises of any service are to prepare the hearts of the listeners for the message that is to follow, what a solemn responsibility is ours in this respect!

There are many factors which contribute to making a pianist an asset to an evangelistic effort. First, he must waive the idea that he is a soloist, and co-operate wholly with his song leader. To do this, he must adapt himself to that particular song leader's technique, his emotional make-up, his every characteristic, so that he will be prepared for any idea which the chorister may inaugurate after having taken his place on the platform. Particularly is this necessary in accompanying soloists. He must provide a substantial foundation on which the singer may build his song message without feeling instrumentally overpowered on the one hand or insufficiently supported on the other. It takes much skill to be a sympathetic accompanist.

I would stress the need of omitting all suggestion of jazz and syncopated rhythm in our hymn playing. All too often we find those who make hymns almost unrecognizable through such embellishments, and other adornments that are definitely in bad taste. To adhere to the strict rhythm, adding just enough contrast between stanzas by using notes of the higher or lower registers, yet maintaining the dignity of the hymn throughout, is indeed a fine art, and one which might well be practiced by those whose main purpose seems to be to fill in every "vacant spot" in the hymn with unlimited decorations.

With this might be coupled the need for rhythmic control in every hymn—holding each note for its full value, and never clipping it almost in half because it may have been sung that way for years before our time. The laws of musical etiquette demand a regular metric pattern which can be adhered to firmly. In special music this need not be held to as strictly as in congregational singing, for a soloist must naturally have an emotional leeway that would be perilous for a group of amateur voices.

In the realm of preludes, offertories, and postludes, an illustrative example might prove helpful. While I was working with the Reeves evangelistic effort in Toronto, the order of the service was somewhat as follows, and proved successful. First, a brief recital of appropriate classical music was played on the piano as the congregation assembled. Then, at a signal from the chorister, the choir entered singing "Near to the Heart of God." Following the song service and preliminaries the offering was received as the choir sang the evening anthem. At the close of the sermon the choir sang one stanza of "Good Night," and the congregation was ushered out to the rhythm of a brisk but appropriate martial tune.

Let those of us who are privileged to work in a musical way in the vineyard of the Lord take every precaution against putting our individual ambitions first. Let us co-operate wholly with the plans of the song leader and the evangelist, to make the music a part of the service that will long be remembered for its beauty.

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A Music Director's Prayer

By ISABEL RUSSELL CHESTER

DEAR God above, how much I need Thy leading!
Without Thee all my work would be in vain.
This wondrous talent Thou hast given me,
O Master, let it only bless Thy name!

May those who look to me as music leader
See only Thee in all I do or say;
May my example bring delight in singing
The songs that lead to Jesus, Heaven's way.

Though beautiful the music I may render,
And perfect be the blending harmony,
If only self be glorified and honored—
What have I gained if it leads not to Thee?

Dear Master, guide me in my choice of music;
May all the songs I choose reveal Thy love.
In every song I lead, may Christ be honored,
And souls be pointed to that home above.

And when those heavenly gates above shall open,
And all the saved of earth shall enter in,
O gracious Master, may I find among them
Some souls redeemed, my songs have helped to win!
Milwaukee, Wisconsin.

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THE soul may ascend nearer heaven on the wings of praise. God is worshiped with song and music in the courts above, and as we express our gratitude, we are approximating to the worship of the heavenly hosts. "Whoso offereth praise glorifieth" God. Let us with reverent joy come before our Creator, with "thanksgiving, and the voice of melody."—*Steps to Christ*, p. 109.

"SONG is one of the most effective means of impressing spiritual truth upon the heart. Often by the words of sacred song, the springs of penitence and faith have been unsealed."

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Here are twelve practical suggestions on

Securing Co-operation of Church Members

By KENNETH H. WOOD, JR., *Pastor-Evangelist*
Charleston, West Virginia

THE third angel's message is without doubt the most important movement on earth today. Consequently the ministers of this denomination feel challenged to do everything possible to forward the work and finish it in this generation. Especially should this be true of the local church pastor, for it falls to his lot to put into effect the actions of the local, union, and general conferences. It is natural to suppose that every consecrated pastor realizes the importance of his work and desires to make a success of his local church program. Yet it must be admitted that many ministers with singularly good ideas sometimes fail to achieve success because they do not gain the co-operation of the church membership. Recognizing this, each pastor should make every effort to gain their co-operation. The following twelve suggestions are ways that I personally have found effective in attaining this, and are submitted with the hope that they may be of help to others.

1. First, and foremost, the pastor must live up to the standards of the message which he represents. Unless he does this his preaching will have little weight. Our churches contain many deeply spiritual people who are walking close to their Saviour, and surely their pastor should not be behind them in character development. Rather, he should from his own experience be able to lead them into an ever deeper relationship with God. In this same connection it might be said that the pastor should never conduct himself in other than a dignified manner. If the flock hears the shepherd tell jokes and sees him carry on antics, the tendency will be to visualize these actions even when he is in the pulpit expounding the most sacred themes. On the other hand, if he is a man of prayer and the Word, his flock will have confidence in his religion and will cheerfully follow his leadership.

2. Take the lead in financial sacrifice. Let not the pastor feel that because he belongs to the ministry and pays his tithe, that is all that is required of him. His personal example in giving to Sabbath school and church offerings will cause the people to do likewise.

3. Talk courage and faith among your congregation. If the feeling prevails that the financial goals are too high, present the bright side. Show how this is a fine opportunity to do more

for the Lord, and that if we succeed, more souls will be saved. If the attendance is small, do not act discouraged. God is not dependent on numbers to pour out His Holy Spirit. Many times these small meetings bring the greatest blessings. If only one soul carries away inspiration from your message, surely the sermon was worth the effort. By talking courage we can transmit courage to our congregations.

4. The pastor should show a genuine interest in every church member and his problems. Many times they may seem unimportant to the pastor, but they are of vital importance to the individual. This means that the pastor will listen attentively when a member is relating his troubles, whether it is by telephone or face to face, even though it may be the second or third recital. If it is a face-to-face conversation, give the person your undivided attention, not allowing your eyes to wander to bystanders. This complete attention and interest will go far toward gaining the support of a member.

5. Always visit members who may be sick. This will never be forgotten, for it is at such times that the heart is most impressionable and favors are most appreciated. The pastor will also visit all his members as time permits, but he should make sure to visit all who have especially requested his presence. Members notice whether the pastor visits those they request him to visit, and if he does, their hearts are won. If not, their co-operation will be difficult to get.

6. Endeavor to develop the talents of every member. There is a tendency to ask only experienced ones to take part in the different services, but this is a mistake and will encourage weakness in the church. Rather, give all an opportunity to develop, that they may help carry the load. The pastor should organize such classes as the Lay Bible Workers' Course and the Teachers' Training Course. Training our laity for service will yield large returns both in strengthening the church and in producing happy members.

7. The pastor should carry on as aggressive an evangelistic program as time and money will permit. This will win souls, establish new converts, and encourage the older ones as they hear again the positive truths of this message, and see individuals baptized into church fellowship.

8. It is important for the pastor to foster a

balanced program in the church. All regular campaigns should be promoted, but no one line of church activity should receive all his attention. Make helpful suggestions to the Dorcas Society as well as to the young people's society and Sabbath school. This will encourage the leaders, and perhaps prevent resignations.

9. Another item in gaining church confidence is the element of organization. Adults, like children, are always happier when they know what they can count on. Thus, in planning for the regular church meetings, have them at regular times. For example, some find it well always to have the ordinances on the twelfth Sabbath of each quarter. This prevents overcrowding the always-full thirteenth Sabbath. Likewise, why not have at least one church business meeting each quarter, say on the first Saturday night of the new quarter. And where there is a church school, have the Home and School Association meetings regularly, perhaps on the second Saturday night of each month. These are only tentative suggestions, of course, for local needs vary; but they go to show how the church may be operated in an organized way. It is easier for the members to co-operate if they feel that the church is not run by whim, but by sound planning.

10. Be as agreeable as possible. A minister with an acid disposition will find it difficult to be liked personally. Cultivate a pleasant personality. If the members are fond of their pastor as a person, it will be much easier for them to follow his leadership. The love of Christ in one's heart will go far toward helping a pastor to be agreeable and kind at all times.

11. Operate the church on a democratic basis. Do not highhandedly spend church funds without proper authority from the governing bodies. Keep the church informed regarding the manner in which their money is being spent. They will thus give more readily when they see the need and know that it will not be spent without the counsel of the church board. In every way possible help the members to feel that the church is theirs; then they will naturally co-operate and work for its success. There may be a few overzealous people in the church who will be continually making suggestions concerning the running of the church. Do not bluntly reject these suggestions; but if they are not feasible, make some counterproposal in as tactful a manner as possible. Often, however, members will make suggestions that are really workable and that will improve the church.

12. This one is mentioned last, but that is no index of its importance. When a pastor comes into a new church it is well for him to remain somewhat aloof from those who eagerly court his favor and friendship. There may be church factions with which he is not familiar, and to seem to be "taken in" by one group will almost certainly cut off his support and co-operation from the other groups. Pastors should not be part of any clique in the church. This will

arouse resentment, and many will feel that the clique is running the church. And in this same connection it might be said that the pastor certainly will not discuss one member unfavorably with another, if he wishes his church program to succeed. Nor will he discuss conference workers except to dwell on their strong points. Speak well of everyone, and each church member will know that you are speaking well of him, too.

These twelve points are not an open-sesame to successful pastorship, but I believe that if they are used the Holy Spirit can make of any church a more effectual fighting unit in the last great struggle against the forces of darkness.

Adjuncts to Soul Winning

By J. L. TUCKER, *Radio Evangelist,
Berkeley, California*

FOR nearly six years it was my good fortune to conduct in Portland, Oregon, a daily radio program called "The Quiet Hour." From the very first program our people stood by with their prayers and co-operation. Altogether, with their gifts and those from the general listening public, the program was self-supporting in every way. Before my recent transfer to another conference* I presented thirteen half-hour broadcasts a week. We had been able to increase more and more the amount of literature and printed sermons that we gave to our audience.

FULL-PAGE SERMON IN NEWSPAPER.—Realizing that even radio does not touch all homes, we purchased space, with radio funds, in the Portland Sunday papers, both the *Journal* and the *Oregonian*, which have a total circulation of about a million. There were four full-page sermons printed, each article containing about six thousand words.

Our first subject was "Temperance," and the second was on "The Work and Belief of Seventh-day Adventists," with special attention given to the Sabbath question. Following this, our third article dealt with the common objections brought against the Sabbath and the law of God. The title of this sermon was "A Tragic Theological Blunder."

On Easter Sunday we had another full-page sermon titled "The Risen Christ as King Will Soon Return." In this we endeavored to show how fulfilled prophecy proves the divinity of Jesus, the inspiration of the Bible, and the imminent return of Christ. There was much comment on these articles, and some were baptized as a result of an awakened interest. Some might think that the cost (\$425 a page in each paper) was prohibitive, but it averaged only

* Elder Tucker was recently transferred to the Northern California Conference from Oregon, and this article was written shortly before he left Portland.

about \$3 a thousand delivered to the homes of the people. Where can we get cheaper circulation of the message in printed form than this? It is my opinion that we ought to see to it that every daily paper occasionally carries the advent message.

SABBATH BOOK TO PROTESTANT MINISTERS.—Another venture that may be of interest was the sending of Elder Andreasen's new book *The Sabbath* to all the Protestant ministers in the city of Portland. In securing their names from the secretary of the local Ministerial Association, I frankly told him I planned to send all the ministers a fine book on the Sabbath question, that I wanted them to see the subject as we look at it, and that I was sure they would understand us and our viewpoint much better after reading this book. We received some excellent letters of appreciation.

"SIGNS" TO A THOUSAND BUSINESSMEN.—Another recent venture was made in conjunction with the Tabernacle Church, where I was pastor. We sent *Signs of the Times* to a thousand businessmen in Portland for one year. We chose the ministers, morticians, dentists, and attorneys.

GIFT BOOKS AND SUBSCRIPTIONS.—Aside from this method of distributing literature, each month we sent a book to all sustaining members of our radio audience, following the gift-book plan. We sent out from a thousand to fifteen hundred gift books a month. These books were both inspirational and doctrinal, usually chosen from the Crisis series. One month, in co-operation with the Southern Publishing Association, we offered a seven-month subscription to *The Watchman Magazine* to each one sending in an offering, with the understanding with the publishing house that their follow-up service be put in operation. Eleven hundred subscriptions resulted.

"QUIET HOUR ECHOES."—Our regular medium of communication with our radio audience was our own monthly publication, *Quiet Hour Echoes*. Early in our radio ministry we discovered the need of a printed communication to go out with our correspondence. At first we mimeographed a letter, giving some choice gems of poetry and quotations, and stating our needs, faith, and ambitions. However, it was not long until we started printing a four-page folder, 7 by 9 inches, which we sent out free to all who wrote in. Each issue carried a Bible study or a sermonet. The mailing list reached about nine thousand. This involved considerable expense. So we decided to enlarge the paper and put it on a subscription basis—to save postage. Fifteen months ago we launched the subscription idea, using an eight-page paper, the size of our union conference papers. We soon had 6,000 paid subscriptions. The little paper made good advertising, and it proved a medium for answering questions and giving the message in a way in which it cannot be given over the air.

Needless to say, it required a tremendous amount of work to foster these various details, together with the sermon preparation, correspondence, and raising money. But on the other hand it all helped in soul winning, and proved most fascinating and fruitful.

Some were fearful that this extensive missionary program would affect the activities of the churches along other regular lines. Such was not the case. The Tabernacle Church may be cited as a good example. During 1942 and 1943 the membership and attendance grew steadily until seating became a real problem, and the tithes and offerings of the church lacked only a few hundred dollars of doubling the previous year's record. I found that our people are eager to get behind and lift. Our business as leaders is to provide methods for finishing the work that will challenge their faith, loyalty, and sacrifice.

Tent-Wiring Suggestions

By ARTHUR H. WELKIN, Chief Electrical Inspector, Fort Wayne, Indiana

IN tent wiring there are involved four factors with which every evangelist should be very definitely concerned. These are: (1) life hazards (shock), (2) fire hazards, (3) utility, and (4) attractiveness. Items 1 and 2 carry with them a tremendous responsibility. We are in the business of *saving* souls, and it seems incredible that we should allow potential shock and fire hazards to be lurking about in our tents.

Remember, 115 volts can kill. As this is being written I have before me my scrapbook which records many newspaper accounts covering deaths where the combination of moisture and electricity were involved. What might produce a mere biting sensation under normal dry conditions, often becomes a death trap when the earth is wet. I have case histories of at least a dozen such victims. All these casualties took place during the past few months in the Central States.

Tents are subject to the weather and frequently present electrical hazards when caution is not exercised. Under no circumstances use metal sockets. There is always a chance for this or that spot to become moist or muddy and wet. It is always best to use porcelain or composition sockets, and never allow them to become readily accessible to the public, especially children. Touching metal sockets or other ungrounded electrical equipment, when the surrounding earth is wet, surely invites tragedy. The highest authorities having to do with safety, such as the National Safety Council, will bear me out in this statement.

I have seen tents wet inside and out, owing to blowing rains and improper maintenance by tentmasters. I have seen exposed wiring, used in connection with signs in front of the tents, and metal sockets right out in the weather, sub-

ject to contact by the public. Many a life has been snuffed out because of such carelessness.

We have records of tents being destroyed because of electrical short circuits; and again not only the tent and other equipment are involved, but lives as well. In regard to conductors and service equipment, including fuses, laws governing such installations very frequently differ according to the locality. However, there are certain fundamental rules which always apply.

The most commonly used conductor for ordinary electric light wiring, including tents, is known as No. 14 B&S Gauge, and the maximum size fuse ever to provide for protection of such circuit is 15 amperes. It is easily distinguished because of the hexagon front. When purchasing, insist upon getting only such as bear the Underwriters' label, which is your guaranty against unapproved types.

To substitute coins in place of fuses is a criminal procedure, and considered so from time to time by courts when decisions are handed down involving fatalities. When this only safety valve has been removed and a short circuit or overload develops, the insulation on the conductors burns, and there is a fire. A month ago a man and his wife lost their lives through the use of coins in place of fuses, according to our local fire chief's investigation.

I would definitely recommend at least two circuits for every tent-wiring installation. First, in many instances, the voltage is better, and consequently, the brilliancy of the lamps is improved. Second, should an outage take place, caused by either a short circuit or a loose connection on one circuit, you still have lights on the other, and this is a decided advantage for more reasons than one.

During recent years a new overload and short circuit protection device has been developed and placed on the market. Millions are already in use, especially by the Government. This device is known as a multibreaker, and costs very little more than the conventional dead-front fused entrance switch. Not only has it the added advantage of being compact, but also there are no fuses to replace. It works through a thermal element. When a short circuit or overload takes place, a little toggle, similar to the toggle switch in your home, flips over and the current is off. To re-energize the circuit, merely locate the trouble, correct it, and then move the toggle to original position. The main fuse panel, or multibreaker, should be well grounded, as provided by the National Electrical Code.

Another important item to note is the use of well-designed reflectors which avoid glare. Use indirect lighting if at all possible. The fluorescent type is best.

Instead of the conventional stringer of conductor from bracket to bracket, I would recommend the use of underground cable. Bury this a few inches below the surface, then pass through a bushed opening into the steel standard, and up this standard to an opening which

has been drilled to accommodate the fixture conduit which screws into the threaded opening. All wiring is concealed and out of sight, and this is a definite advantage. A similar arrangement with added control equipment is also desirable for the stereopticon. Adhering to these suggestions will certainly add to the attractiveness and utility of the tent arrangement.

I would likewise recommend underground wiring for the sign in front. If the ordinary goosenecks are not used, then a neat neon trim would be a real attraction. Switch controls for stereopticon, signals, general illumination, three and four way switches, remote control equipment, photoelectric cells and similar arrangements, designed to function with minimum effort at the exact time desired, should add immensely to the success of any effort.

I have a supply of helpful booklets entitled *Electrical Safety in Wartime*, which are especially applicable for the home. However, it is full of vital information for the tent company as well. It is approximately the size of THE MINISTRY. I shall be glad to send it to anyone without charge. Merely enclose five cents in stamps to cover postage and address me at 155 Norfolk Avenue, Fort Wayne, Indiana.

Lithoprinting in Advertising

By RODNEY E. FINNEY, JR., Pastor-Evangelist, Spokane, Washington

THE lithoprint, or photo-offset method of printing, offers a number of important advantages to our evangelists in their advertising programs. This is an improved and accelerated lithographing process in which a zinc plate takes the place of stone.

The greatest advantage in this process for evangelistic advertising is in the fact that it is a photographic process, and that the copy is transferred directly from the negative to the zinc plate, from which the whole is printed. This does away with the necessity for prepared engravings or half-tone cuts. Any pictures, cartoons, or other illustrations are mounted in the "dummy," which is photographed for the final zinc plate. This enables the evangelist to clip out timely pictures of any sort, and have them incorporated in his handbill copy without the expense of having an engraving made.



Cartoons such as shown above lithoprinting process described, shown here is from the Sabbath

Another advantage of the process is that any copy can be enlarged or reduced in size. In a recent window poster which I used, a portrait was enlarged for which the halftone would have cost fifteen or twenty dollars, but through this process there was no extra cost. The ready use of any printed illustrations at hand makes it unnecessary for the evangelist to accumulate a bulky store of engraved cuts, which rapidly become dated.

In this process there is no "impression," in the ordinary sense of the word. This fact and better control of inking result in some of the most beautifully executed job work that I have ever seen.

Lithoprinting or photo-offset plants can be found in nearly all cities and towns where good printing is in demand.

There is no difference in the appearance of a line drawing, whether lithoprinted or printed in an ordinary way. For a long time I have admired the cartoons in the *Sabbath School Worker*, and have saved those that I thought were the best. With the lithoprinting process I can simply clip them out and have them pasted on the dummy. They reproduce beautifully on the handbill.

Work for Men on "Death Row"

By ROY E. GRIFFIN, Pastor-Evangelist, Potomac Conference

BY request I am passing on to the readers of THE MINISTRY some of my experiences in laboring for prisoners in State and Federal penal institutions. Surely Christ died for these poor incarcerated convicts as well as for us. It is said that John Wesley, on seeing two men clothed in stripes passing by under heavy guard, said, "Save for the grace of God, yonder goes John Wesley!"

Once, at the request of their mother, I visited two brothers in the Federal penitentiary at Leavenworth, Kansas. In an isolated room, behind cold iron bars, I waited until a guard ushered in a young man about twenty-three years of age. He told me his story. His mother was a Seventh-day Adventist, and he had been reared in the truth, as was his brother. He married a Christian girl and was the father of two small children. Gambling, bootleg

whisky, and deserting his family had landed him in this dreary prison home for a period of two years. His term would be up in six months. I asked him what he would do when released, and whether his mother's training and love meant anything to him. "Brother Griffin," he said with feeling, "I give my heart to God! And when I am freed from this place, I am going to my family to make things right; then I will live for God and be ready for the coming of my Lord."

About this time his younger brother, perhaps twenty-one years of age, was brought in through the locked doors. I appealed to him, but received no reply. He looked most dejected and stared heavily at the floor. Again and again I tried to get him to express his intentions regarding what he would do when his term of one more year was served. This young man was also married, and had been a home deserter and a gambler. It seemed that the more I tried to point out the love of God and His great pardoning grace, the more clearly despair flooded the fallen young man's face. His brother whispered to me, "Pray for him; he has lost all hope."

The contrast was painfully marked in the countenances of these two brothers—one face beaming with new hope and love, the other broken, clouded, and morose. I thought of the apostle Paul's assertion: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19.

At Raleigh, North Carolina, I preached weekly for more than a year to the inmates of "death row." When the offer to preach to these doomed souls first came to me, I confess I shrank from the task. I felt that I was too busy to take time for so hopeless a task. But when I heard that these condemned people had requested that an Adventist conduct their regular Sunday services, and that I was merely following the work of our previous pastors there, I told the head chaplain of the State prison that I would try it for a brief time.

I had not gone many times to death row until I had a conversion. In fact, after the first sermon delivered there, I lay awake in the night with the grim faces of those doomed men haunting me. Some may think they can joke and "laugh off" anything, anywhere; but when the awful reality of death stares men in the face, they cannot lightly shake it off. It is a place of melancholy.

It occurred to me early in this sort of ministry that it would be mockery to go there merely to attempt to entertain. I determined to uplift Christ and His standard of righteousness with all the sincerity I could command, by the aid of the Holy Spirit.

At first some of the men would pace their cells while I spoke, or in other ways show their disdain for what we were trying to do. But it was only a few weeks until some of the most hardened and disinterested would cling to the



THE DIM UNKNOWN,
WITHIN THE SHADOW,
ABOVE HIS OWN" LOWELL

ove can be easily reproduced by
in accompanying article. The one
th School Worker, October, 1942.

bars and eagerly listen to every word that was preached.

I preached the law, the atoning sacrifice, the coming of Christ, the state of the dead, the Sabbath, health reform, etc. Sometimes I would ask how many wanted prayer for their souls. It was pathetic to see those calloused criminals stretch their arms out through the bars to say, "Remember me."

One day I asked, "How many will keep the true Sabbath?" and many raised their hands. Others promised to cease smoking and drinking, by the help of God.

One Sunday as we started out, a young man twenty years of age, near where we would be escorted out through the locked doorways by an armed guard, called me to his cell. He said, "Brother Griffin, I will not be here when you come next Sunday. My time is Friday, but I will meet you when Jesus comes!" These words, so freighted with meaning, sank deep in my heart like an arrow.

By special permission of the warden, I was permitted to go to the prison Friday at nine o'clock. The young man was to go into the gas chamber at ten o'clock. I hardly knew what to say. Such a situation makes one sense anew the importance of time and words. I began by speaking of death as being nothing to fear particularly. He took my words from me and said, "I know, Brother Griffin, for I've been reading my Bible [which he held in his hand] since coming to death row. Death is just a sleep until the coming of Christ. And I do not want you to worry about me." I asked if he wanted me to pray for him. He dropped to his knees. There we were—he was inside, and I, just outside, those cold bars.

I prayed, and then he prayed thus: "God, I thank Thee for caring for me. O God! My whole life is just one stretch of sin and crime, and I helped murder a man. God forgive my whole life! . . . and now, Lord, bless Brother Griffin and make him happy for coming here to see us poor men."

When we arose the young man, looking out of the bars through his tears, said, "Perhaps for me it is better that my life end as it does, for I

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Church Building Projects

By OSMUND H. ROSIER, *Minister,
South England Conference*

BEFORE attempting to start a group of believers thinking about a church building, the minister will find it wise first of all to look around the town to see what opportunities there are for such a plan. Plots of land and premises should be noted.

A special address on church buildings at a principal meeting is a good way of launching the project. Scriptural proof should be given concerning God's desire for His people to erect

places where He and they can meet. Israel, who had escaped from Egyptian slavery, was commanded of the Lord to make Him a sanctuary. (Ex. 25:8.) At a later day when Zerubbabel and his helpers were busy on the new temple, the Almighty sent the encouraging word, "Be strong . . . and work: for I am with you," revealing His divine approval of what was being done. It is evident from Isaiah 56:7, a prophecy relating to New Testament times and now, that in this respect God is the same. He designs that there should be houses of prayer.

Members should be caused to believe as never before in the greatness and importance of the advent message. This can be achieved by tracing the rise of the advent movement in Bible prophecy. Seventh-day Adventists have been given the last saving gospel message to declare to the world. Such a great mission and message, it will be readily admitted, is worthy of a suitable church edifice to represent it aright. The emphasis placed by Ellen G. White on the matter of church buildings should be shown in the sermon.

"Wherever a company of believers is raised up, a house of worship should be built."

"The need for a meetinghouse . . . has been presented before me in panoramic view. I saw workmen building humble places of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means."—*Gospel Workers*, pp. 431, 435.

Such statements will stimulate the congregation.

An account of recent accomplishments in various centers would prove helpful. What they have done, we can do, should be the argument. Get the church-building project into the prayer meeting. God should be definitely sought for guidance! Schemes which come from heaven never go wrong if carefully followed.

Praying and planning will give success. A committee should be formed, their duty being to view the sites and properties found by the minister. They may even discover other likely places.

A church-building fund should be started, and in this the promoter must set an example. One preacher and his workers gave a portion of their salaries over a considerable period.

The church members will co-operate if the leaders show the spirit of self-sacrifice. Appeal in public. Some will pledge more readily at such times. To obtain subscriptions visit the members in their homes. Do not forget friends of the church. Often they will donate large sums. When the money is coming in make it known how the conference often helps a progressive project. This serves as an impetus. Give receipts for all cash received. Have a chart showing the goal in view and the amount raised to date. Give a regular statement of account to show how the money has been spent.

Be sure to counsel with the conference before going ahead with a church-building proposition.



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

Science confirms the counsels of the Testimonies

Studies in Nutrition and Food

I. Making Natural Law Plain

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

ONE of the most frequently quoted statements from the Spirit of prophecy on the principles and objectives of healthful living is this: "To make plain natural law, and urge the obedience of it, is a work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—*Testimonies, Vol. III, p. 161*. It is a statement that will bear careful analytic study. The objective stands out as the main feature—the preparation of a people for the second advent of Christ. The third angel's message is a message from Christ, to make ready His people to meet Him. It is Christ who knows what this preparation should be. "There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue."—*Id., Vol. V, p. 661*.

There is a special reason given for the place and purpose of health reform in the third angel's message: "God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work, one cannot do it for another. . . . *In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames.*"—*Counsels on Diet and Foods, pp. 32, 33*. If such a statement were made by a physician, it could scarcely be regarded in any other light than as a fantastic exaggeration of the importance of physical health in spiritual well-being, as if "biologic living" were the substance of salvation. Personally, I would not advance such an idea on my own initiative.

This statement is not intended to make healthful living a means in itself of spiritual regeneration. This is self-evident from its stated relation to the third angel's message; namely, that it is the work that *accompanies* this message, not the message itself.

This accompanying work is to make natural law plain. To do this means first of all to ascertain what are natural or physiologic laws. This is done by studying the operations of nature, the functions of the tissues and organs of the body. Only when it is ascertained that these tissues and structures invariably operate in precisely the same way under the same conditions, is it considered that a physiologic law has been discovered. And moreover, this is not generally accepted as a scientific fact until others have made the study and found the same occurrences from the same causes. Physiologic laws are fixed, invariable, constant—no change here, no working one way one day, and another the next. They do not produce one effect in one white rat, and an entirely different effect in another white rat under the same conditions. The laws of human physiology, though in some respects different from those of rats and other laboratory animals, are nevertheless just as fixed and constant.

THE fact of this constancy of effects from given causes is clearly stated in the discussion in the Testimonies concerning the welfare of Daniel and his three associates.

"Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Nature's God will not interfere to preserve men from the consequences of violating nature's laws."—*Id., p. 29*.

"God has not changed, neither does He propose to change our physical organism, in order that we may violate a single law without feeling the effects of its violation. But many willingly close their eyes to the light. . . . By indulging their inclinations and appetites, they violate the laws of life and health; and if they obey conscience, they must be controlled by principle in their eating and dressing, rather than be led by inclination, fashion, and appetite."—*Id., p. 161*.

"Our tables are frequently spread with luxuries not healthful nor necessary because we love these things more than we love freedom from disease and a sound mind."—*Sufferings of Christ, p. 14*.

A skilled physician who has spent his whole professional life in many lands in the work of

disease prevention, Victor Heiser of the Rockefeller Foundation, evidently has the same illogical situation in mind, when he exclaims: "Impounded rats, eating perforce what they are furnished, may thrive and grow vigorous. Reasoning man, with laboratory knowledge at his disposal, remains a slave to dietary habits, sacrificing his health and sometimes even his life."—*"We Are What We Eat," Reader's Digest, March, 1938.*

How alike are the messages which God sends to men and women today through the Spirit of prophecy, and some of those which come from men of scientific research. "The strange absence of principle which characterizes this generation, and which is shown in their disregard of the laws of life and health, is astonishing. Ignorance prevails upon this subject, while light is shining all around them."—*Counsels on Diet and Foods, p. 119.* Dr. Weston A. Price, in his monumental work *Nutrition and Physical Degeneration*, several times mentions this character factor as the largest obstacle in the way of correcting physical degeneration, even when it is most obvious and rampant and when those afflicted have the needed knowledge. But he is unable to offer any suggestion for remedying this character defect, as dissemination of knowledge is, in this case, no help at all.

The only force that can motivate this character defect is a keen sense of moral obligation to the Creator who entrusted man with His, the Creator's, masterpiece, the human body, brain, and soul. The importance in the plan of redemption of awakening this responsibility is shown by the example and first work of Christ when He took upon Himself the body and nature of man. "Christ began the work of redemption just where the ruin began. The fall of our first parents was caused by the indulgence of appetite. In redemption, the denial of appetite is the first work of Christ."—*Sufferings of Christ, p. 12.*

In numerous places in the Testimonies we are told how God regards our relationship to physiologic law.

"Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies and conform to them. Ignorance in these things is sin."—*Testimonies, Vol. VI, p. 369.*

"He who remains in willing ignorance of the laws of his physical being, and who violates them through ignorance, is sinning against God."—*Christ's Object Lessons, p. 348.*

"Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant."—*Counsels on Health, p. 38.*

"A practical knowledge of the science of human life is necessary in order to glorify God in our bodies."—*Ibid.*

While the Testimonies emphasize the importance of physiologic law and give many broad principles pertaining to them, they do not give statement to these laws or constitute a textbook of laws of physiologic functions. In the creation

of man, God devised the physiologic laws of his being which it is therefore plainly our duty to study. He would not state something in the Testimonies of His Spirit directly contrary to these laws which He Himself created. The two must and do agree.

"Rightly understood, science and the written Word agree, and each sheds light on the other."—*Counsels to Teachers, p. 426.*

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit."—*Testimonies, Vol. V, p. 661.*

The Testimonies are not a replacement for the writings of the apostles and prophets but an amplification and explanation, the applying of truth to the needs of our times. As "the book of nature and the written Word shed light upon each other," they "make us acquainted with God by teaching us something of the laws through which He works."—*Education, p. 128.*

LET us enter, therefore, upon a careful, detailed study of the testimonies on healthful living, correlating them with scientific research into physiologic laws which God has pointed out as "plainly our duty." Since not all that purports to be science is actually scientific, nor all that is written by men of science is true factual science, we need some certain guiding principles if precious time is not wasted in the study of mere opinions and of impractical material. This guiding principle is plainly stated in *Counsels to Teachers*: "His Word is given for our instruction; there is nothing in it that is defective or misleading. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard."—*Page 425.*

As does the Bible, so do the Testimonies contain some things hard to understand, which those who are unstable and unlearned wrest (twist, misconstrue) to their own condemnation and harm to themselves and often to others. The Bible has statements which have been and still are contrary to many generally accepted or current ideas of physical phenomena, or science. The Bible is considered unreliable in matters of science by large numbers of modern peoples of civilized lands. The Testimonies are similarly regarded by some Adventists apparently in good and regular standing. Attempts at explanation of some statements in the Testimonies on diet, foods, drugs, or causes of disease, clearly show skepticism; others are strained out of their obvious normal setting, so that essentially they are explained away.

The great health importance of many, many facts and principles, which were contrary to accepted ideas of the time in which they were written, have now been clearly and conclusively corroborated and explained by scientific research. Very little still remains unexplained. I know of but one that has not yet been demonstrated by modern medical science, or is not at

least fully in accord with discovered facts of scientific research, even though these facts are not yet generally accepted by medical men. Such numerous scientifically demonstrated facts of statements written years ago by the messenger of the Lord should incline us to faith in the very little still left unexplained by science or at least unaccepted.

As is the Bible, so are the Testimonies a safe and reliable guide in the study of science. If I cannot understand it, I do not reject it and say it is wrong. I hold it as truth and wait to explain it until research makes it understandable to me. "There are some professed believers who accept certain portions of the Testimonies as the message of God, while they reject those portions that condemn their favorite indulgences."—*Counsels on Diet and Foods*, p. 37.

We must not set ourselves up as judges of what is right and what is wrong in God's messages to the people of this day, for thus we assume a wisdom superior to that of the Giver of these messages. There are still other ways by which we virtually reject or ignore vitally important instruction designed for the benefit of God's people. Some of these ways are considering the messages as unimportant in some respects; allowing our preconceived ideas to be put ahead of them; feeling that they do not apply to our particular case, because of defects in the translation of thought from written language or of just plain disregard or lack of careful study.

Some seem to feel that the testimonies on diet and food are good grandmotherly advice, but not at all to be taken seriously in these days of modern science. When I read *The Desire of Ages* alongside the four Gospels, I feel the same Spirit speaking to me and giving the gracious invitation that changes this heart of stone and makes it pulsate with a longing to know my Saviour better and give myself wholly to Him. When I read *Ministry of Healing* beside the books of Exodus and Leviticus, I sense that they were given by the same Rock that followed them, and that Rock was Christ, our Lord. I find no personal expression of my convictions and faith in the Testimonies as a reliable and practical guide to the science of physiologic law quite equal to this statement in the book *Education* regarding the Bible:

"It is one thing to treat the Bible as a book of good moral instruction, to be heeded so far as is consistent with the spirit of the times and our position in the world; it is another thing to regard it as it really is,—the word of the living God,—the word that is our life, the word that is to mold our actions, our words, and our thoughts. To hold God's Word as anything less than this is to reject it. And this rejection by those who profess to believe it, is foremost among the causes of skepticism and infidelity in the youth."—Page 260.

The book *Medical Ministry* gives the falling of the manna as an illustration of the way in which light is given on the food question:

"The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel. The manna fell from heaven, and the people were told to gather it, and prepare it to be eaten."—Page 267.

Here we are reminded that the manna fell from heaven. It is also from heaven that light on the nutritive values of food comes to us. Scientific research finds this light and makes it available. Yet, as in the case of manna, it is necessary that it be gathered. God does not spoon-feed us even though He does provide the food. The light He provides must also be gathered.

A little study of the human endeavor that must have been required to gather the manna helps us to better understand the illustration. Each one gathered an omer a day. The Rabbins give an omer as equal to 0.45 of a gallon; Josephus, as 0.86 of a gallon. To gather two to three quarts of manna like coriander seed would necessitate considerable time, as anything so small could not be scooped up with the hands or utensil without getting sand and dirt along with it. The children of Israel must have had to get up early in the morning, for it melted away when "the sun was hot." It was a big task of literally little things.

Also in this connection it might be well to point out that manna had a most delicious flavor—"it tasted like wafers made with honey." Food should be palatable. It is not necessary and it is very undesirable to prepare food of nauseating or unpalatable flavors, food that does not appeal to the unpampered appetite. Food should taste good as well as be healthful. "With a lavish hand God has provided us with rich and varied bounties for our sustenance and enjoyment."—*Counsels on Diet and Foods*, p. 160. "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

To prepare the light on foods and nutrition into a practical, workable daily program is the task God expects of us now. It also is no small task, and here again it is made up of a multitude of little things.

Reasons as well as proper methods and technic must be made known. It is not uncommon for patients to say to the doctor, "Just tell me what to eat and I will follow it; I don't want to bother with it." Now God does not do things for us that way. We must put forth our own endeavors. He does not mark our menus for us.

"It is of great importance that individually we act well our part, and have an intelligent understanding of what we should eat and drink, and how we should live to preserve health."—*Id.*, p. 34. "Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers."—*Counsels on Health*, p. 37.

Certainly doctors and ministers have their place in human affairs, and a very useful place

it is. It was Elbert Hubbard who said, "It is ignorance and sin that furnish the excuses for the existence of the learned professions." We should be teachers of the people, not simply menders of broken pottery. But this does not excuse men and women from diligent study of their own physical needs and welfare.

"In the Beginning"—Health

III. Water

Prepared by KATHLEEN MUNRO and ELAINE
RIEGELMANN, *Portland Sanitarium*

*"I know a little fairy who lurks within the spring.
She is so pure, she is so true, so sweet the song she
sings;
She bringeth peace and plenty and giveth health
again,
This sweetest, dearest gift of heaven, Bright Water
is her name."*

"In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease. The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood."—*Ministry of Healing*, p. 237.

SINCE water comprises two thirds of the body weight, we are not surprised to find that it plays a very important part in its proper functioning. Body activities are carried on largely by the use of water. There is a constant demand for water, and a constant loss of it, in the process of carrying food to the tissues and carrying waste products away. This makes it essential that a proper water balance be maintained at all times. An individual may survive for weeks without food, but he cannot live for more than three or four days without water.

Pure water must be drunk in abundance between meals—six to eight glasses being required by the system every day. Most people would do well to adopt a schedule of water drinking, until they form the habit of drinking a sufficient amount without thinking of it. A good rule to follow is to drink two glasses of water before breakfast, two glasses between breakfast and dinner, one or two glasses between dinner and supper, and one glass upon retiring.

Large quantities of water and other liquids should not be taken with meals. This dilutes the digestive juices, tends to wash the food down before it is properly masticated, and encourages overeating. Cold liquids chill the stomach.

In an effort to improve upon God's original beverage, man has concocted many other drinks—tea, coffee, alcoholic liquors, and soda-fountain beverages. These not only supply little or no food value, but are also harmful, containing poisons and stimulating or sedative drugs.

Pure water and fruit juices are a simple health necessity. In experiments on normal young men who were given a very limited amount of water, it was found that they showed disturbances such as headaches, loss of appetite, nervousness, digestive disturbances, and inability to concentrate on their work. These symptoms were promptly relieved by a return to adequate water drinking.

The external use of water in the cleansing of the body is desirable from both the aesthetic and hygienic standpoint. Baths not only remove dirt, but they also soothe the nervous system and improve the tone of the skin.

Various effects are obtained by different temperatures of water. A warm bath is most desirable for cleansing purposes. A short cold bath or shower is stimulating, and when taken regularly is decidedly helpful in building body resistance. A hot bath is not indicated under normal conditions. Too many people take baths that are much too hot, and suffer from their weakening effect, and an increased susceptibility to cold. The daily, warm, cleansing bath, followed by a cold shower or pour for normal individuals, is to be highly recommended as a health practice. Frequent bathing, brushing the teeth, and caring for the hair and nails influence personality as well as health, and contribute to self-confidence and success in life.

Aside from ordinary washing, hands should constantly receive special care. The hand-to-mouth route is one of the main ways by which disease germs travel, and hands should be kept scrupulously clean—especially when handling food of any kind. As stated by one authority, "Of all the techniques for preventing the spread of disease, none is so important as hand-washing."—*Harmer and Henderson, Principles and Practice of Nursing*, p. 159.

Water has been called the universal solvent, and together with the action of air and sun, it is our most reliable cleansing agent. In the days when God gave explicit instructions to Israel concerning personal hygiene and camp sanitation, the teaching was based upon the principle of thorough washing—not upon the use of disinfectants. Today scientific research corroborates these sanitary laws, and we more fully appreciate the import of the divine injunction, "Wash you, make you clean." Someone has observed, "No more do we hear of the traditional Saturday night bath, the annual house cleaning, the seasonal change of bedding, and the semimonthly change of underwear." "With greater knowledge have come higher ideals."—*Campbell, L. D., Decalogue of Health*, pp. 68, 76.

"John Wesley is credited with the old adage, 'Cleanliness is next to godliness.' It might be added that cleanliness is a part of godliness, for a clean body temple leads to clean thoughts and a clean character."—*Id.*, p. 76.

In sickness water is one of the best medicines. In many cases one of the first things the doctor will order is to "push fluids." In other

words, he wants the patient to take more than the usual amount of water and fruit juice, to help the body in its fight against disease.

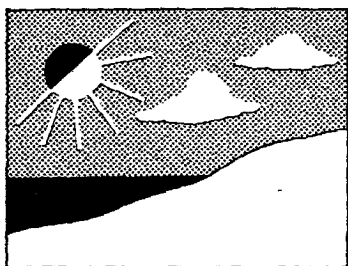
Still another valuable use of water is in hydrotherapy, or water treatments. The external use of water depends upon the presence or absence of heat for its effect, and so we have both hot and cold applications, alone or in combination, depending upon the effect desired. Many water treatments can be given satisfactorily at home, and are of great value in the treatment of disease. We need to remember, however, that water is not a cure-all, and that it can also do harm as well as good. Anyone administering water treatments in the home should understand the basic, underlying principles of hydrotherapy. If you have not had the opportunity to learn and practice the giving of simple home treatments, join a home nursing class as soon as possible and avail yourself of this knowledge. We have the following instruction of divine origin:

"Thousands have died for want of pure water, and pure air, who might have lived. And thousands of invalids, who are a burden to themselves and others, think that their lives depend upon taking medicines from the doctors. They are continually guarding themselves against the air, and avoiding the use of water. These blessings they need in order to become well."—*Counsels on Health*, p. 55.

Let us all follow more faithfully the orders of the doctor who prescribed the use of water "internally, externally, and eternally."

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The accompanying illustration represents the third in the series of seven health talks contributed by the Denominational Health Methods class at the Portland Sanitarium, Oregon. The picture (which may be made of felt or flannel) is progressively constructed, a

step at a time, as creation week is depicted. The entire story is based on the story of creation week, and these seven great principles of health are developed in word and picture: Sunshine, Fresh Air, Water, Food, Rest, Exercise, Divine Worship. With this third health talk, on Water, a student nurse begins by quoting Genesis 1:7, 9, as she adds the land and the water to the picture. For further details, see April MINISTRY, page 22; and March MINISTRY, page 32.

Protein Problem Research

SINCE it is essential to supply protein in the diet in adequate quantity and quality in order to sustain life, the study of protein foods is of vital importance.

The questions of how much protein a healthy individual requires, how much of this protein requirement must be supplied by proteins of animal origin, and the relative values of animal versus vegetable proteins, are age-old questions—questions that are of specific interest to the vegetarian, and of more than ordinary interest to all in times of food shortage or rationing.

Interesting and practical aspects of this protein problem have been studied recently. The preliminary report of the study has been given by Doctors Stare and Thorn in the *American Journal of Public Health* for December, 1943, pages 1444-1450. Specifically this study was concerned with (1) protein requirement of healthy adults; (2) how much of this protein should be animal protein; and (3) the effect of exercise on the protein requirement.

This research was conducted by studying the dietary protein in relation to the physical efficiency of twenty-four physically normal young men who continued their usual daily activities. The men were divided into three groups of eight men each. The control group continued to eat the usual dietary, which, by the standards of the Food and Nutrition Board of the National Research Council, was good and provided an average of 100 grams of protein a day.

The low protein group subsisted on a diet from which "all meat, eggs, fish, nuts, legumes, cheese, and almost all milk were excluded. Their diet consisted essentially of cereal products, potatoes, other vegetables, fruit products, and oleomargarine, with not over four ounces of milk and cream a day." The high protein group were instructed to replace low protein foods with foods rich in protein, such as meat, milk, cheese, eggs, nut products, and legumes.

Each of the men was subjected to (1) a thorough medical examination at the beginning and the close of the experiment; (2) complete blood studies, including serum protein and nonprotein nitrogen determinations; (3) a routine examination of the urine and weekly estimation of nitrogen in a twenty-four-hour urine specimen; (4) weighing and evaluation of all food eaten; (5) estimation of the daily caloric expenditure in work done, by a daily hour-by-hour diary of each individual's activities; (6) a weekly assessment of general physical fitness for hard work by the "pack test," which is a standardized exercise-tolerance test designed by the Harvard Fatigue Laboratory.

The average daily protein intake of the low protein group was about 50 grams, of which not more than 5 grams was in the form of animal protein. The normal or control group averaged 100 grams of protein, of which about 60 grams

was animal protein. The high protein group averaged a daily protein intake of about 160 grams, mostly animal protein. Following are the essential features of this highly interesting and valuable research, which we feel will be of more than ordinary interest to readers of THE MINISTRY:

"No members of the low protein group, not even the hardest worker, who averaged about 5,500 calories expenditure on a working day, suffered measurable deterioration in physical vigor. The only symptom that could be attributed to the low protein diet was voiced by the two hardest workers, one a farmer and the other a man engaged in hard work in the woods. These men usually felt quite hungry about 11 A. M. and 4 P. M. Nevertheless, their day's work did not suffer from the low protein diet. No significant changes were found in serum albumin or globulin of the low protein group. In view of Chittenden's finding that a low protein diet is, in fact, beneficial to physical vigor and efficiency, it may be mentioned that the physical fitness of the subjects on the low protein diet was no better than that of the control or high protein groups. In the high protein group no measurable benefit to physical fitness from this large amount of protein could be observed in two months. No significant change was found in the serum albumin or globulin.

"Thus, throughout a period of two months, no measurable influence, either deleterious or beneficial, was seen in the physical vigor or efficiency in daily work of healthy young men subsisting on a diet providing 50 grams of protein, of which not more than 5 grams was animal protein. Likewise no beneficial or deleterious effect was observed in two months from a diet providing 160 grams of protein, most of which was animal protein. One should emphasize that both these diets were adequate with respect to calories and that a yeast concentrate was provided daily to the low protein group to ensure an excess of vitamins of the B complex.

"It seems reasonable to conclude from this experiment that a daily protein intake of 50 grams, of which as little as 5 grams consists of animal protein, is perfectly adequate for good health and efficiency, provided, and this is a most important proviso, the diet is adequate in other respects, particularly calories and thiamine. In addition, confirmatory evidence is offered that exercise, or hard manual labor, does not increase the protein requirement.

"This experiment should not be interpreted as implying that protein requirements of the normal adult can safely be reduced to 50 grams per day, of which only 10 per cent need be animal protein—not unless the diet is adequate in other respects. In dealing with the health of the public it is no doubt safer to rely on a protein level of at least 70 grams per day for the average adult man, and 60 grams per day for the average adult woman as recommended by the Food and Nutrition Board. . . .

"Have present wartime food conditions in this country posed special problems with respect to protein foods and the *health* of the people? It is our belief that the answer to this question is definitely No. True, certain protein foods are rationed and others may be rationed, but as long as this country has access to a plentiful supply of calories, and a variety of whole-grain cereals and legumes, it is most unlikely that *impairment of health* from protein deficiency will ever occur. But there are very definite economic problems, as evidenced recently by the plentiful amount of livestock on the Western ranges and the amounts of meat available at consumers' markets. And there are definite psychological problems of convincing a population used to eating a high protein diet that one of much lower protein content, and low in animal protein, will not necessarily impair health. Lumberjacks may demand plenty of red meat to get timber cut, but that demand rests on habit and not on a nutritional or medical basis."

H. M. W.

Integrating Our Principles and Curriculum*

By EDITH F. STRAND, R. N., *Director, School of Nursing, New England Sanitarium*

THE subject of integrating our denominational principles into every area of the nursing curriculum is of such vital importance that it should certainly receive primary consideration in planning the program of the nursing school. It involves much more than the simple procedure of inserting certain topics or viewpoints in the program of studies. Instead, this problem of integration reaches down into the hearts and lives of the entire staff and faculty

of our nursing schools, for our aim in education is not just to produce professional nurses, but to do our humble part under the blessing of the Lord in building the characters of our youth so that they may stand the test of time and eternity.

Our philosophy of education is very beautifully presented in the book *Education*, by Mrs. E. G. White. The first chapter states that this "has to do with . . . the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers." We need to consider also that first object of education which is "to re-

* Paper presented at Workshop of Directors of Schools of Nursing, Berrien Springs, Michigan, June, 1943.

store in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized."

We cannot hope to teach religious ideals and attitudes unless we ourselves are practical illustrations of what we would have our students to be. How can we expect our students to become living examples of our health message unless we ourselves under all circumstances endeavor to approach this ideal as nearly as possible? Furthermore, as much as we might wish to weave our religious and health teachings throughout our curriculum, we cannot achieve this purpose unless we ourselves continue to be diligent students of the message, constantly digging for precious nuggets of truth to enrich our own lives and the lives of our students. So often the immediate problems which confront us and the consequent pressure of work present many obstacles to the accomplishment of this ideal; and yet, is not this very situation an illustration of "these things" which "ye ought to have done" and "not to leave the other undone"?

If our schools of nursing are to accomplish their purpose, surely the students they graduate should be real exponents of the health phase of our message, inspiring others to desire to learn and do likewise. If our nursing group give only halfhearted intellectual assent to our health principles, and engage in their practice with the same lack of enthusiasm, what can we expect of the less-informed people in our churches and of those outside our own membership whom we hope to influence to better living?

It is a foregone conclusion that in order to place the right emphasis on our teaching, we must study our subject matter carefully, taking ample time to make out rather complete course outlines which set forth the objectives which we hope to reach in each course. I am sure we all desire to give the right setting to our teaching, but unless we lay thoughtful plans in advance, we are likely to lose sight of some of the most valuable material which we ought not to neglect.

Some subject matter lends itself to the denominational emphasis better than other subject matter; yet if this objective is kept in mind a surprising number of opportunities will present themselves. Our teaching of nutrition involves very little if any deviation from the commonly accepted viewpoint of the scientific world today. If our students are taught this subject with reference to the best scientific sources, together with constant use of readings from the Spirit of prophecy and other denominational literature, they will be well informed on the subject, and their confidence will be strengthened in the position which we hold.

The hygienic aspects of meat eating, for example, may be established by reference to the testimonies, and in addition, many sound non-

Adventist sources may be quoted. Even the newspapers may be utilized from time to time for startling information regarding the incidence of trichinosis or other diseases directly traceable to patronage of the black market. It should be pointed out that abstinence from flesh foods does not necessarily constitute a healthful dietary, and that with their omission we must give thought to the need of iron, also to the substitution of satisfactory proteins to secure an adequate diet.

The various areas of the curriculum should not be given over merely to familiarizing the student with factual material, important as this may be in such courses as pharmacology or the basic sciences. Even in these fields there is opportunity for pointing out some of our principles. An introduction to the course in pharmacology might include a discussion of our attitude toward drugs; pointing out that they do not provide the best method of treating disease, but that their use is similar to that of a crutch or a temporary aid. A child who does not thrive on mother's milk is often given cow's milk as the best substitute. In the same way we sometimes have to resort to drugs to assist nature in combating disease. It may be further explained that at the time the testimonies against drugs were written, people were commonly taking large doses of drugs, and physicians were using them more or less empirically, often prescribing such poison as strychnine.

Spiritual Lessons From Basic Sciences

The basic sciences, while largely factual, also provide opportunity for denominational emphasis. Reverence for the Creator may be inspired in the study of anatomy and physiology, as the student is led to see how "fearfully and wonderfully" we are made. In microbiology the function of minute organisms in helping to make man's environment a safe place for him to live, might illustrate God's solicitude for our well-being. No doubt those who are teaching the sciences will find many more spiritual lessons in their presentation.

A course such as health principles affords rich opportunity for integrating our own denominational viewpoint through the use of reference material from the Spirit of prophecy, once more showing how the counsel given harmonizes with the best scientific thought. History of nursing would not be complete without the history of our health message, stimulating a deeper appreciation for the vision of our pioneers, who, while subjected to severe ridicule, played such an important part under divine leadership in laying the foundation for a health message which can stand the test of scientific discovery today.

The courses in nursing and the allied arts present many avenues of approach for emphasis on the religious aspects of the nurse's work. Without doubt we are all teaching the preclinical students to pray with their patients, follow-

ing evening care. I am sure we can all testify that this has made a profound impression on the minds of many of our patients. Prayer is also acceptable to most preoperative patients before they are taken from their rooms to surgery, as their minds are likely to be conditioned to religious influences.

Through nursing-care studies and at the bedside, the student may be led to teach health conservation and disease prevention, either by precept or more often by unconscious example. I well remember how two of our men patients set a wager on whether or not they could persuade our students to eat between meals. The students knew nothing about this, but all kinds of enticing sweets were offered to them on various occasions. Fortunately, the man who thought the students would yield lost his wager. Patients often watch our nursing group far more than we realize. It is a sad reflection on our profession of healthful living when some of our responsible workers feel that they must go to a restaurant in the city to satisfy their appetites with food which is not served in our institutions.

The spiritual aspect of our work may also be brought out at the time of death, when contact is made with sorrowing relatives. The question of the state of the dead may arise, and the hope of a future life may be pointed out. In connection with this lesson, the student may be guided in the method of approach to relatives under these conditions. Scriptural texts may be suggested which offer consolation in bereavement.

In obstetrical nursing the question of infant baptism sometimes leads to a discussion of our own beliefs.

Perhaps during this period of global war we could in some course point out the expected incidence of tropical diseases as wounded soldiers are brought home from these far-off lands, and in this connection some of the hazards encountered by our missionaries might be discussed.

Aside from our purely denominational courses, we should not overlook the excellent reference material to be found in such books as *Ministry of Healing*, *Medical Ministry*, and *Counsels on Health*. The chapter on "Mind Cure" in *Ministry of Healing* is especially helpful in psychology.

In professional adjustments class the beginning student learns something of Christian relationships. A foundation is laid for developing right attitudes of confidence in leadership and organization, responsibility for being a true representative of our message, and a sensitiveness to the unexpressed soul-hunger of many of our patients, together with some guidance in how to satisfy that hunger.

In this course, also, a sense of perspective may be gained in the mind of the senior student in seeing her place in relation to our world-wide task. She becomes better acquainted with the privilege which may be hers as a Christian

professional nurse in service to the church and to the world. The question may be raised as to the wisdom of accepting certain positions which might call for compromise of principle on the part of the young Seventh-day Adventist. Social and religious problems may be considered here, relating to recreation, associations, support of the organized work, Sabbath observance while taking postgraduate clinical courses, or the nurse's relationship to the missionary wage scale.

We are told that nursing education should not be focused on the mastery of subjects of study or even on general nursing experience, but on a series of carefully selected typical situations, with provision for suitable opportunity for the student to be guided in making adjustment to her learning. By precept and example the head nurse and supervisor may do much in helping the student to integrate Seventh-day Adventist principles into every phase of her life and work. In its widest sense the curriculum should be interpreted to include the entire environment of the student. The emphasis on denominational principles is not to be confined to the classroom, or the ward, but should permeate every part of the student's life, to the end that she may attain the fullest spiritual growth of which she is capable. The working program, the home life, the social and recreational possibilities, the need for leisure and for privacy in personal devotions, should all be thoughtfully studied to make sure that no factor is overlooked which has a bearing on well-balanced spiritual development.

Under the blessing of God there is no limit to the success which will attend the efforts of a faculty, adequately prepared and wholeheartedly consecrated to the task of preparing Seventh-day Adventist nurses for service in this closing message. It is indeed a precious privilege to have a small part in this important work.



MEDICAL missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes. God's people are to be genuine medical missionaries; for they are to learn to minister to the needs of both soul and body. The purest unselfishness is to be shown by our workers as, with the knowledge and experience gained by practical work, they go out to give treatments to the sick. As they go from house to house they will find access to many hearts. Many will be reached who otherwise never would have heard the gospel message. A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time.—*Counsels on Health*, p. 497.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

† An examination of a charge by E. S. Ballenger against "S. D. A. Pioneers"

Dead Men Tell No Tales

By FRANCIS D. NICHOL, *Associate Editor, Review and Herald, Takoma Park, D. C.*

Ordinarily Seventh-day Adventists take no notice of the periodic attacks of traducers of the faith. We have a great work to do—a high task to perform, from which we are unwilling to be diverted. Occasionally, however, an attack is made upon the character of some honored leader of the past, no longer present to defend himself. Under such circumstances another must make answer with a well-aimed rejoinder that will silence the ungodly charge. A recent attack in "The Gathering Call," on the character of our pioneers, and centering particularly on one of our early editors, J. N. Andrews, moved us to ask one of our present-day editors, who has recently made a most thorough and systematic study of the life and character of the founders of this message, to frame a suitable reply, which follows.—EDITOR.

SOME months ago *The Gathering Call*, a paper published by E. S. Ballenger, contained an article telling of his listening to an address by one of our Seventh-day Adventist ministers. The address was chiefly a refutation of various charges made against the Millerites; for example, that they filled the asylums with people made mad by their preaching, that they engaged in various fanatical activities, wore ascension robes, etc. In comment Mr. Ballenger says: "We are free to state that Bro. — blasted very successfully the idea that the pioneers of his church ever wore ascension robes."

The article goes on to say immediately that really such disproof amounts to nothing, because there are other charges so much more serious that can be leveled against "the pioneers." He mentions, for example, the "shut door" doctrine. His very mention of this reveals that he intends us to understand by "pioneers" that group who founded the Seventh-day Adventist Church; for the crime of believing in the "shut door"—which was almost as bad as Christ's disciples' first believing that salvation was only for the Jews—has always been charged against S. D. A. founders in contrast to other advent groups that grew out of the Millerite movement. We need not tarry on this, as the matter was candidly discussed at length in the *Review and Herald* years ago. Nor shall we enter into a discussion of other accusations in the realm of doctrine, for the simple reason that such discussion with Mr. Ballenger would obviously be profitless. These accusations are in the realm of belief and interpretation of Scripture and inspiration. We are willing that

men should judge of such matters from the extended published presentations of Seventh-day Adventist viewpoint and belief.

There is, however, one charge he brings that is in a different realm, a realm where witnesses and testimony and the rules of evidence apply, even as in the case of the ascension robes charge. He goes into detail on this, which seems to constitute his chief indictment of "the S. D. A. pioneers" as a group of silly fanatics. We quote his words:

"We affirm without fear of successful contradiction that the S. D. A. pioneers crossed bridges on their hands and knees, to show their humility, and that they also crawled under tables, and under old-fashioned stoves to exhibit their humility. It is also a fact that the pioneers used to kiss each other's feet. In their general gatherings, they used to crowd all the men into one room, and each man would put his foot out from under his covers while the man at the head of the line would go down the line and kiss the foot of each one of his brethren; then the next one would follow until everybody had kissed all the others' feet. These things were practiced, not by ignorant laymen, but by such men as J. N. Andrews." (Emphasis his.)

We were skeptical of this charge at the outset, because we had never heard it made against Seventh-day Adventists, except by Mr. Ballenger. True, we have read of fanaticism arising in some quarters in the 1840's. Mrs. E. G. White tells of rebuking various forms of it. But that is quite the opposite of hearing the charge turned around against us. It seemed incredible that if the story had any foundation it would not long ago have been circulated and printed by that heterogeneous group of critics who have regaled the world since the beginnings of Adventism with any and every charge they have heard or invented. Have all the critics missed this choice morsel all these years? The source, we are expected to believe, is unimpeachable, for the story is related "without fear of successful contradiction."

And what is the source? Mr. Ballenger does not state in the article. But the following exchange of letters provides the answer. The charge came under the eye of Dr. J. N. Andrews, grandson of Elder J. N. Andrews, now living in Takoma Park, who wrote a brief note to Mr. Ballenger asking if he would give the source of his information. This elicited the following reply:

"Dr. John N. Andrews
9601 Colesville Road
Silver Spring, Md.

"7-27-43

"DEAR SIR:

"Your letter of 21st inst. at hand, and I will answer your question to the best of my ability.

"If you are at all familiar with S. D. A. literature, you know that the denomination would never print the truth about the pioneers in their fanaticism. Some allusions have been made to this conduct in S. D. A. literature; but details have not been given. Oswald Stowell was one of the '44 pioneers; was intimately acquainted with the Harmon family, and Mrs. White in particular. He was a worker in the first printing plant that they established. Bro. Stowell, occasionally, would open up and relate his experiences in great detail. On one of these occasions, he told me in the presence of others that your grandfather crawled across every bridge that he came to, on his hands and knees; that he crawled under a stove—one of the stoves that was raised on legs sufficiently to allow one to crawl under it. Furthermore, he stated that your grandfather was walking through the country, and saw a man plowing in his field; thereupon he took pains to walk across the plowed ground to labor with the man, telling him that he was sinning against God in doubting that the Lord was soon coming, by his plowing and getting ready for another crop. Bro. Stowell did not say that your grandfather was one who went from person to person kissing their feet; but he did say that at their gatherings, each one kissed the foot of every brother sleeping in the room.

"I repeat you ought to know that S. D. A.'s would never publish these things about the pioneers, because they laud them to the skies.

"I am glad to testify that I think your grandfather got entirely over these fanaticisms, and he was one of the clearest writers among the early pioneers.

"There are many things in connection with the S. D. A. movement that cannot be found in their books.

"Trusting this will answer your question, I remain

"Yours very truly,

"[Signed] E. S. BALLENGER."

In return, Doctor Andrews wrote as follows:

"August 18, 1943

"Mr. E. S. Ballenger
4138 Mulberry Street
Riverside, California

"DEAR MR. BALLENGER:

"I am in receipt of your letter of July 27th regarding alleged fanatical acts upon the part of my grandfather J. N. Andrews. Your reply prompts me to ask a few questions:

"1. Approximately how old was Oswald Stowell when he told you about the alleged fanatical acts? Approximately what was the date when he told you this?

"2. About what year was this alleged fanatical act of my grandfather supposed to have happened?

"3. Can you give me the names of any others who were present on the occasion when Oswald Stowell told you the alleged story? You state that he spoke to you 'in the presence of others.'

"4. In your *Gathering Call* article you describe the kissing of feet and follow immediately with the sentence: 'These things were practiced, not by ignorant laymen, but by such men as J. N. Andrews.' The construction leaves no doubt on two points: First, that you charge J. N. Andrews with foot kissing; secondly, that there were other pioneers of Seventh-day Adventism besides J. N. Andrews who did all these fanatical things. In view of your admission that Oswald Stowell did not say that J. N. Andrews kissed feet, on what do you base your charge against

him on this point? Secondly, would you please tell me who are the other 'pioneers' of Seventh-day Adventism who engaged in this fanaticism at that time?

"I am enclosing stamped, addressed envelope for your convenience in replying.

"Very truly yours,

"[Signed] JOHN N. ANDREWS, M. D."

To this, Mr. Ballenger replied as follows:

"9-3-43

"Dr. J. N. Andrews
Silver Spring, Md.

"DEAR BROTHER:

"Your letter of the 18th ult. was awaiting me on my return from an absence of 27 days. I will answer your questions to the best of my knowledge.

"Oswald Stowell was not far from 80 years of age when he told me the experiences which I related. The date when he told these experiences, was somewhere between 1905 and 1912 as near as my memory serves me. These acts of your grandfather took place sometime between 1844 and 1851. Most of them occurred, I think, in the year 1845. The crawling over bridges and reproving a man for working occurred about the year 1845; but their kissing each other's feet was at a later date. Oswald Stowell told me these experiences while living with my brother in West Riverside. There is no one living who was present at the time he told me these things; it was in my brother's home.

"In answer to your 4th question, I will say: you must recognize that I was not present at any of these old gatherings. I related in the *Gathering Call* exactly what Oswald Stowell told me; but I do not remember whether he mentioned any other names in relating these experiences. He did mention J. N. Andrews as crawling under stoves and over bridges on his hands and knees; also reproving a man for plowing his field. Fanaticism ran riot for a short time after the disappointment. However, most of the leaders, including your grandfather, recovered quite completely from these early fanatical notions.

"If you go into this subject critically, you may find many other things which these pioneers did, and which would shock S. D. A.'s of today.

"Very respectfully yours,

"[Signed] E. S. BALLENGER."

Doctor Andrews then wrote briefly, stating: "I appreciate your giving me in detail all the information you have on the questions I have raised," and asking permission to publish the exchange of letters. Mr. Ballenger replied, giving permission. In the interest of brevity we do not quote these later letters. They provide no further light on the question raised by Doctor Andrews, who was interested in discovering Mr. Ballenger's source of information on the actions of the pioneers, and not on their theological views. These letters quoted hardly call for comment. But we cannot forbear a few observations:

1. Mr. Ballenger fails to provide proof that any of "the S. D. A. pioneers"—whom he sets off from "ignorant laymen"—kissed each other's feet, and pleads in defense of his failure that he "was not present at any of these old gatherings." Of course none of the rest of us living today were present at those old gatherings either, but we do not take it upon ourselves to say very much about what happened at those gatherings, much less to "affirm without fear of successful contradiction."

2. His charge of fanaticism against "the S. D. A. pioneers" (note the plural number) narrows down to a charge against one man, J. N. Andrews, as touching an alleged crawling on hands and knees, reproving a farmer, etc.

3. His only authority for the charge against this one man is his memory of what was told him once, thirty or more years ago, by a man then about eighty years of age who was speaking from his memory of something that had happened sixty or more years before. In other words, almost exactly one hundred years span between the alleged incident of fanaticism in 1845, and the present telling of it in 1943, with the connections as here stated. (We have an impression that Mr. Ballenger went into print with this charge several years ago. But if so, that affects in no material way our comment on the great span of time involved. Brother Stowell would still remain eighty at the time of the conversation.)

4. Now, Mr. Ballenger admits that at the meeting he attended "Bro. — blasted very successfully the idea that the pioneers of his church ever wore ascension robes." Yet the ascension robe story rests on exactly the same foundation as this charge against J. N. Andrews—the memory of old people. In fact, a far more plausible case could be made out for the ascension robe story. It is not simply one lone man reporting the incident. There is a flood of reminiscences by old people who are *sure* the Millerites wore robes. The story is even found in history books and encyclopedias, including the Britannica. But the ascension robe story is demonstrably false, despite all this plausible evidence. And Mr. Ballenger willingly admits it.

The chief attack on that story was first on the reliability of old people's memories. Was the memory of Brother Stowell any better than that of other old people? Is Mr. Ballenger possessed of a better memory than the rest of us mortals? And, speaking restrainedly, do his writings through the years indicate that he could rightly lay claim to being considered a neutral, impartial reporter of what his memory might be cudgeled to recall of a conversation of many years ago regarding an incident of one hundred years ago? In legal language, he has chosen for himself the role of prosecuting attorney, and must not complain if his charges are critically reviewed. And when we examine critically we discover the incredible fact that this man who admits that one great charge of fanaticism (robes) which rests on old people's memories, is groundless, proceeds at once to make another charge on the same worthless foundation of memories. And as if that were not sufficiently incredible, he prefaces his phantom charge with that impressive declaration: "We affirm without fear of successful contradiction."

5. Mr. Ballenger says he thinks most of Elder Andrews' fanatical acts took place "in the year 1845." Elder Andrews was born July 22, 1829. Therefore in the first half of 1845 he was only

fifteen years of age! One of the venerable "pioneers," indeed! Will a future generation of S. D. A. traducers seek to make out a case against us in terms of the alleged acts of our adolescents? We have always said that Elder Andrews developed very early into an aggressive spokesman for the cause. But in our most unguarded moments of eulogy we have never pictured him as a "pioneer," whose words and deeds should determine our standing, ere he had passed adolescence. Nor would anybody else, except he had a case to make out against Elder Andrews and the Seventh-day Adventists.

6. We admit that there is one sense in which Mr. Ballenger is absolutely right in saying that he can affirm without fear of successful contradiction. Everyone connected with the story of the alleged incident is dead, except himself, and dead men tell no tales. It is because Elder Andrews is not alive to speak for himself, that we have this once turned aside to take notice of a charge in *The Gathering Call*.

7. We need not spend much time on Mr. Ballenger's insinuations in conclusion: "If you go into this subject critically, you may find many other things which these pioneers did, and which would shock S. D. A.'s of today." Why should we be put to the effort of going into this? What are critics and enemies for? Mr. Ballenger is the latest of a long line of men who have compassed land and sea to find any story they could that might possibly be thought to embarrass us. We are sure he will admit that he has done his best through long years. And how weighty is the charge he presents when he seeks to show specifically how fanatical, how silly, Seventh-day Adventist pioneers have been—a charge so light that it can be raised by one lone, fragile strand of a hundred years' memory!

Why suggest to Doctor Andrews that he start out on a wild goose chase trying to find what Mr. Ballenger's critical eye and those of a long line of critics have been unable to find after a hundred years of intensive search? He knows as well as we that the record has been quite fully examined. And he knows that the S. D. A. movement has been about as free from eccentric, fanatical acts as any organization made of flesh and blood could ever hope to be. This is really what he *could* have affirmed "without fear of successful contradiction." *We* affirm it, and on the strength of his failure, and that of all other enemies of the cause, to make out a real case. Surely critics should serve some useful purpose! And they do!

SINCE writing the foregoing, we learned that a daughter of Oswald Stowell is still living. We thought that surely here we could finally obtain a corroboration of the story about Elder Andrews and the "S. D. A. pioneers." It would seem almost incredible that a child growing up in a home for twenty or more

years would never hear, either directly or indirectly, some word from her father about these alleged incidents. We wrote to the daughter, Mrs. Parker Smith, of California, asking her whether she had ever heard any such story or stories from her father. For brevity's sake we give only the key sentence of her reply, under date of February 7, 1944:

"No, I never heard my father relate any incident where J. N. Andrews was involved in fanaticism. He and my father were schoolmates and dear friends, and I feel sure Elder Andrews was 100 per cent true to the truths of this message always. I do not remember of any particular incidents of fanaticism of the advent believers, though I know he has spoken of much fanaticism in those early days. But it is recorded in our books."

Mrs. Smith's statement that fanaticism existed, is no revelation, as she correctly remarks: "It is recorded in our books." There were those who heeded no general counsel—that has always been true in every religious awakening. But what is recorded in our books is a scathing *rebuttal* of fanaticism. In the light of this it is doubly hard to believe that fanatically inclined persons would ally themselves with that distinctive group developing under the counsel of Mrs. White and those associated with her. And it is definitely this group that Mr. Ballenger in-

tends us to understand by "S. D. A. pioneers," because of the "shut door" charge, to which we referred in the opening paragraph.

To sum up:

None of the ancient men at the gate have heard the story except through Mr. Ballenger. Dr. J. N. Andrews never even heard the story about his own grandfather, except from this one source. And now Oswald Stowell's own daughter states that she never heard her father say anything that would support the charge. In fact, our letter to her gave her news about the S. D. A. pioneers that she had never heard before.

We are reminded of a classic story of reporting in the first World War. A war correspondent cabled back to his New York editor an exclusive story of a rather breath-taking nature. The editor cabled back congratulations on the "scoop," but added that the story was so altogether exclusive he was waiting for confirmation from some wire service before releasing it. A week later the now disillusioned editor sent this classic cable to his sleuthing correspondent: "Your story still exclusive!"

The next time we read a charge in *The Gathering Call*, even one affirmed "without fear of successful contradiction," we shall remember the J. N. Andrews incident.

¶ Let us take the lead in exposing community dangers

Evangelists and the Alcohol Issue

By FLOYD C. CARRIER, *Secretary, American Temperance Society*

MANY of us carry on our pastoral and evangelistic work with great zeal and enthusiasm while completely oblivious to community conditions. We have been accused of preaching abstract dogma while ignoring the reality of social evils about us. Our lack of interest in the work of local ministerial associations is often looked upon as evidence that we do not care about bettering local conditions. While many ministers of various denominations lend their influence and prestige to the work of the W. C. T. U. and other temperance groups, we often miss opportunities of leadership in this field by our apparent lethargy.

Surely every pastor and evangelist should be intensely interested in the social problems of his immediate locality. He should be the first to recognize trends that are detrimental to the social structure, and should be aggressively militant in fighting them.

Beverage alcohol in all its forms has in recent months caused many suppurating community sores. The increasing consumption of alcohol among the teen-aged, the attendant upswing of delinquency and venereal disease, and the youth crime wave constitute a challenge to every thinking minister of the gospel. Should we not expose the sin that is largely responsible for

these evils? In so doing we would identify ourselves with the moral forces for good in our city and soon be recognized as leaders in exposing evil. Every worker true to his calling cannot escape the challenge to "let the danger from the liquor traffic be made plain."—*Ministry of Healing*, p. 346.

J. Edgar Hoover's recent statistical report reveals some startling facts. Drinking among teen-age girls increased 39.9 per cent, and among boys, 30.3 per cent. It is a well-known fact that increased drinking among any group results in an increase of venereal disease. Hoover states that "commercialized vice and prostitution among minor girls increased 64.8 per cent, while those arrested for other sex offenses increased 104.7 per cent." (AP statement in the *Nashville Banner*, Feb. 19, 1943.) Albert Deutsch wrote in the magazine *P. M.*, (July 12, 1943, page 11):

"Cases of primary and secondary syphilis among the 15-to-19-year-old age group in New York City increased 126.7 per cent in 1942 as compared with 1941. Preliminary syphilis statistics for the first six months of 1943 indicate that the increase will be even larger for this age group."

Alcohol is responsible for a large share of these increases. Should not the part played by

the liquor traffic in the downfall of American youth be "made plain"? Who is better qualified to do this than the ministry of the Seventh-day Adventist Church? The facts, figures, stories, and statistics sent out regularly by the American Temperance Society should be kept on file and used as occasion demands. Let us have a great temperance rally in every evangelistic series, and invite ministers, teachers, and social and temperance workers to the platform. Let us educate, agitate, and propagate by this means, and by spreading temperance literature. Let us train ourselves to be temperance speakers of ability. The following is a suggestive list of titles for temperance sermons; and following that is an outline which might be used as sermon material.

America's Fifth Column
Shadow Over America
America's Saboteurs
Lads, Lassies, and Liquor
Liquor Traffic Termites
Tavern Termites
The Battle of the Bottle
Bottles Versus Battles
Doughboys and Drink
Rum Versus Religion
The Bottle Versus the Bible
Whisky and War
The Distiller's Deluge
America's Greatest Menace
Society's Saboteurs
Liquor, Ladies, and License
The Blackout of Booze
Demijohn Delinquency
The Soldier and the Saloon
Washington Whisky Wave
Bombs and Bullets or Brandy and Beer?
The Beer Bottle Offensive
The Beer Bottle Blitz
Venal Distillers and Venereal Diseases
Social Drinking and Social Diseases
Booze Blackout Brewing—Brewers Beware!
Grain or Grog?
Down With Distillers for the Duration
Beer Bottle Barrage
Powder Kegs Versus Beer Kegs

America's Fifth Column (Temperance Sermon Outline)

INTRODUCTION.—Our nation is menaced by a fifth column more dangerous, demoralizing, sly, and sinister than the combined Axis forces. This insidious saboteur is the liquor traffic.

The liquor traffic is partly or wholly responsible for absenteeism, ill-health, increased taxes due to alcohol-inspired crime, alcoholism, traffic accidents, diversion of grain for beer, broken homes, juvenile delinquency, crime wave among youth, increase in venereal disease, and the cultivation of an appetite for drink among men in uniform.

1. ABSENTEEISM.—422,700,000 man-days lost in 1942. Increase of 56 per cent so far in 1943. (*Temperance Bulletin*, 3d Quarter, 1943, p. 3.)

"If the Government would make it as hard for the farm hand to buy liquor . . . as it is for me to get gasoline for producing food, we could get somewhere."—Paul W. Thornton,

President, Vegetable Producers Association, in *Temperance Bulletin*, 2d Quarter, 1943, p. 2.

2. INCREASED TAXES.—J. Edgar Hoover says, "For every \$10 of liquor revenue paid into the Federal treasury there is a direct cost to the American people of \$66.90."—*Signs of the Times*, May 23, 1939.

3. ALCOHOLISM.—In 1932 (the last year of prohibition) all the Neal Cure Institutes for drunkards ceased to exist, and 97 of the 98 Keeley Cure Institutes closed their doors. In the last remaining Keeley Cure sanitarium there were 180 cases. Last year there were 20,000 cases of delirium tremens in the Keeley Cure Institutes alone. In the first four years of repeal, delirium tremens cases increased 400 per cent in the St. Louis City Hospital, the Bellevue Hospital of New York, and the Boston City Hospital. (*The Challenge*, p. 2, Pacific Press.)

4. TRAFFIC ACCIDENTS.—In spite of gasoline and tire rationing and the 35-mile-an-hour speed limit, one fifth of the traffic accidents are caused by people under the influence of liquor.

On April 27, 1942, at 10:48 P. M., a six-car train was wrecked in a tube under Jersey City. Five people were killed and 222 were sent to the hospital. The motorman claimed that he had had only five beers.

5. DIVERSION OF GRAIN FOR BEER.—The estimated 1943-44 supply of grain is 12 per cent less than last year's yield. It takes 10,000,000 bushels of grain a day to feed livestock and poultry. However, the distillers are bringing pressure upon the Food Administration and the WPB for grain for the manufacture of beverage alcohol. At present the brewers are using 2,750,000,000 pounds of grain, sugar, and sirup in the manufacture of beer.

6. BROKEN HOMES, JUVENILE DELINQUENCY.—Last year juvenile delinquency doubled in Dayton, Ohio, tripled in Oklahoma City, quadrupled in San Francisco, and increased 700 per cent in Los Angeles.

Jesse Binford, of the Juvenile Protective Association of Chicago, said recently that 3,500 of Chicago's 10,000 taverns are contributing to the delinquency problem.

In *Collier's* (March 3, 1943, p. 54) Ella Winter wrote: "The kids meet in taverns, at rinks, and roadhouses, and stay out until 3 and 4 A. M."

7. CRIME WAVE AMONG YOUTH.—Zoot-suit gangs in Los Angeles and bottle gangs in Chicago. Arrests among teen-age girls increased 55 per cent in 1942 over 1941. The predominant age group among boys arrested last year was 18.

8. INCREASE IN VENEREAL DISEASES.—"Dr. G. F. Matthews, State health commissioner, Monday predicted 3,000 soldiers and sailors will contract a venereal disease from women and teen-age girls in Oklahoma in 1943."—*Oklahoma City Times*, March 2, 1943.

9. Although there has been a law against the sale of intoxicating beverages in canteens and post exchanges since 1901, 3.2 per cent beer is now being sold to men in uniform on military reservations. The brewers' program for the exploitation of the man in uniform was voiced in the *Brewers Digest* for May, 1941: "Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

10. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken." Heb. 2:15. (See also Prov. 20:1; 1 Cor. 6:9, 10.)

Let us *educate, agitate, propagate, regulate, legislate*, and by the grace of God **LIQUIDATE** the liquor traffic!



Crown or Crucify

I stood alone at the bar of God,
In the hush of the twilight dim,
And faced the question that pierced my heart:
"What will you do with Him?
Crowned or crucified—which shall it be?"
No other choice was offered to me.

I looked on the face so marred with tears
That were shed in His agony.
The look in His kind eyes broke my heart—
'Twas so full of love for me.
"The crown or the cross," it seemed to say;
"For or against Me—choose thou today."

He held out His loving hands to me,
While He pleadingly said, "Obey.
Make Me thy choice, for I love thee so";
And I could not say Him nay.
Crowned, not crucified—this must it be;
No other way was open to me.

I knelt in tears at the feet of Christ,
In the hush of the twilight dim,
And all that I was or hoped or thought,
Sundered unto Him.
Crowned, not crucified—my heart shall know
No king but Christ, who loveth me so.

—Florence E. Johnson.



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PULPIT AND STUDY

Biblical Exposition and Homiletic Helps

Buried Alive (Sermon Outline)

By ROBERT H. PIERSON, Radio
Evangelist, New York City

- I. SCRIPTURE READING. Rom. 6:3-11.
- II. BIBLE MODE OF BAPTISM.
 1. One baptism. Eph. 4:5.
 - a. Three substitutes for baptism—(sprinkling, pouring, trine immersion.)
 - b. Greek meaning of word.
 2. Jesus' example. Matt. 3:13-17.
 3. Philip and the eunuch. Acts 8:37-39.
 4. John the Baptist. John 3:23.
- III. PREREQUISITES OF BAPTISM
 1. Belief in and acceptance of Christ as the Saviour.
 - a. Philip and the eunuch. Acts 8:35-37.
 - b. The words of Jesus. Mark 16:16.
 - c. Precludes infant baptism.
 2. Repentance of sin.
 - a. Repentance precedes baptism. Acts 2:38.
 - b. "Wash away thy sins." Acts 22:16.
 - c. What Christ taught. Luke 24:46, 47.
 - d. Precludes infant baptism.
 3. Instruction in Christian living.
 - a. Jesus' command. Matt. 28:18-20.
 - (1) Sums up Jesus' teachings. Eccl. 12:13.
 - (2) Christ's example. John 15:10.
 - b. Precludes infant baptism.
- IV. BAPTISM'S DEEPER SIGNIFICANCE
 1. Christ speaks to Nicodemus. John 3:3-5.
 2. Death to self. Die with Christ. Rom. 6:4, 6, 7, 8, 11.
 - a. As real as physical death.
 - b. We must die Christ's death before living Christ's life.
 3. Baptism adoption ceremony.
 - a. The family name. Jer. 14:9.
 - b. Christ calls us brother—"Our Father." Heb. 2:11; Matt. 6:9.
 - c. God loves us as much as His Son. John 17:23.
 4. New creatures in Christ.
 - a. Brought as from dead. Rom. 6:13 (Moffatt's translation).
 - b. Put on Christ. Gal. 3:27.
 - c. New creatures. 2 Cor. 5:17.
 - d. Life of victory through Christ. Gal. 2:20.
- V. APPEAL: To those going forward in baptism. Col. 3:1-3; 2:6; To those in valley of decision. Matt. 27:22; Poem, "Crown or Crucify." (See Col. 1.)

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Valuable Current Excerpts

UNREACHED AREAS.—The gospel must still be preached over vast areas. The Rev. Herrick B. Young, foreign mission secretary of the Presbyterian Church, states that at the beginning of this war "45 per cent of China had never been penetrated by a missionary. An equally vast section of Brazil, including much of the Upper Amazon Valley, was completely unreached by the gospel message. Afghanistan, Nepal, Bhutan, Thibet, parts of Africa, and scores of islands were equally untouched." He added, however, "The war is doing strange things to Afghanistan, to the Upper Amazon Valley, to parts of the vast stretch of Africa south of the Sahara, and to the great islands of the Southern Pacific." Yet the war, with all its spread, can never be a substitute for systematic missionary endeavor. We should mightily increase our own soul-saving activities.—*Walther League Messenger, February.*

DECREASED GIVING.—While during the past fifteen years income taxes in America have increased more than 1200 per cent, giving through and to church institutions has decreased 31 per cent. It is apparent that we are moving with great rapidity to a condition in American society in which the state, with funds extracted under compulsion, is doing the things which the church formerly did through voluntary contributions.—*Gospel Minister, January 13.*

SMALL CHURCHES GROWING.—Two facts of unusual interest are revealed in a comprehensive survey of "trends in church membership between 1926 and 1941-42," prepared by Dr. Benson Y. Landis, for the Federal Council of Churches. The first is that while during the fifteen-year period the population of the United States increased 14.3 per cent, total church membership increased 25.5 per cent. The second fact is that though more than one third of the churches reporting fewer than 50,000 members each, decreased in membership, others of them reported a remarkable increase. . . . Notable increases are reported by the Church of God, 119 per cent (38,249 to 83,875); Adventist churches, 52.4 per cent (146,177 to 222,752); Mennonites, 66.5 per cent (87,164 to 145,212); Latter-day Saints, 53.5 per cent (606,561 to 951,584); Baptists, 35.1 per cent (8,440,922 to 11,408,113); and Church of Christ, Scientist, 33 per cent. . . .

Almost exactly the same percentage of growth was reported by these 43 non-Roman churches (25.8 per cent) as by the Roman Catholic Church (23.3 per cent).—*The Presbyterian, January 27.*

BEER FOR SOLDIERS.—Fifteen per cent of all beer manufactured this year is set aside for the armed services, according to *Watchman-Examiner*. This means a bottle a day, except Sunday, for every soldier and sailor.—*Gospel Minister, January 20.*

POSTWAR PAPAL INFLUENCE.—Moscow's latest blast at the Vatican seems intended to neutralize the Holy See as an influence in the molding of postwar Europe. By skillfully exaggerating the Vatican's policy of reaching a *modus vivendi* with whatever group is in power in a given country, the Soviets would like to solidify feeling against the Papacy and gloss over its own fundamental objection to any church not subservient to the state. It doubtless also would like to spike any American or British attempt to work with the Vatican in reinforcing European moderates. It is a most unfortunate action, calculated to exacerbate feelings, and certainly not boding well for the postwar world—which, surely, will not find solid foundations in brittle polemics.—*The Commonwealth (R. C.), February 11.*

CHRISTIANITY IN CHINA.—Christian faith produces the salt-of-the-earth type of citizens. This is strikingly illustrated in China. There in a land of 450,000,000, only 4,000,000, less than 1 per cent of the people, are members of any church, Protestant or Catholic. However, *Who's Who in China*, according to Dr. Henry Dusen, of Union Seminary, shows that more than 16 per cent of those listed as outstanding leaders are Christians.—*Walther League Messenger, February.*

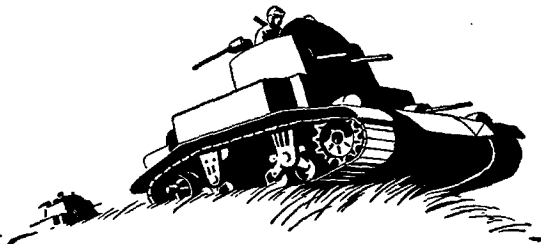
DISCRIMINATION IN MOVIES.—Glorification of Roman Catholicism has become stock in trade in the movie industry. The Roman hierarchy forces Hollywood to spurn realism by depicting every priest as the quintessence of spirituality and human kindness. Protestant ministers are usually played up as jokes or hypocrites.—*Gospel Minister, February 3.*

AS OTHERS SEE US.—Seventh-day Adventists . . . have 201,215 members in North America, and almost twice as many more in other continents, the result of missionary work all over the world. In 1942 the "tithes and offerings" from the North American members were over \$15,000,000, or \$77.14 per capita. Tithes alone in that one year were more than the estimated value of their 4,741 church buildings. The investment in sanitariums, schools, and publishing houses is several times that amount. Work was carried on by 28,879 evangelistic and institutional workers in 413 countries and island groups." Merely maintaining services in local churches is only one small item in their program, and the cost of it takes only a small fraction of the budget. They are out to convert the world before the second advent—though they no longer set a date for it—and meanwhile to minister to human needs. These things seem to them really important, so they work at them and give money for them in proportion to the importance of the objects.—*Christian Century, February 9.*

GAMBLING'S GROWTH.—Christian citizens in this country need to be on the alert against unrelenting conspiracies to establish legalized gambling throughout the nation. It would take a full page to record all the moral breakdowns in this area of our political life during the past twelve years. We need actions in many centers, such as that taken by the Federative Legislative Committee of Pennsylvania when it denounced the proposal for a national lottery. Forces for public righteousness need to be on the alert in Rhode Island, where a bill that would legalize all kinds of games of chance, "including cards, dice, table bowls, wheels of fortune, shuffle board,

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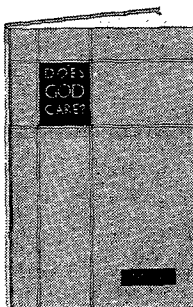


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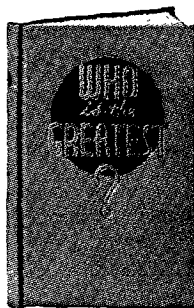


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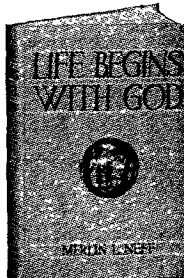
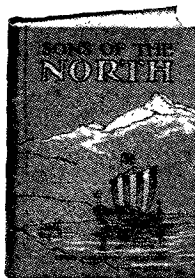
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billiard table, or any device or implement or apparatus whatsoever to be used in playing at any game or games of chance for money or other valuable consideration," has been introduced into the legislature. Other States are in process of invasion by the elements which never seem to lose their ambition to profit from human weakness. If forces of sin can be aggressive, why cannot the elements of righteousness speak out or stand up and be counted?—*Watchman-Examiner*, February 17.

CONTRASTS IN ILLITERACY.—Illiteracy in these Protestant countries is as follows: In Denmark, one sixth of one per cent; in Sweden, three tenths of one per cent; in Switzerland, three tenths of one per cent, equaling about one person in 300 who cannot read. In the Catholic countries it is different: In Italy, 26 per cent; in Spain, 45 per cent; in Portland, 65 per cent. In other words, on an average, about forty-five out of every hundred in these countries can neither read nor write.—*Gospel Minister*, February 3.

ANOTHER MERGER.—Merger of the Congregational Christian churches and the Evangelical and Reformed churches has been approved by two organizations within these denominations. They are the State Superintendents' Council of the Congregational group and the presidents of the thirty-four synods of the Evangelical and Reformed churches which met in joint session.—*Watchman-Examiner*, February 17.

PROSPERITY AND GIVING.—Even now, with many skilled craftsmen receiving almost \$200 a week for regular and overtime work, with multitudes enjoying incomes of almost \$100 every seven days, the problem of expending this money judiciously has become very acute. In the first place, the list of commodities on the market has been restricted; and in the second place, the temptation to misuse these new funds for sinful, harmful purposes is close at hand. As always, war prosperity has increased the

love for luxuries and nonessentials. As the prices for liquor and entertainment soar, the cost of fashionable millinery and clothing reaches new heights, the craze for unsound investment and gambling increases, the danger is close at hand that in many instances this new-found wealth will quickly vanish or be directed toward destructive ends.

Our Christian philosophy of life reminds us that especially when men speak carelessly of billions, we must exert a painstaking stewardship and be ready to account to God for every dollar entrusted to us. This means we should be particularly concerned in these lush, flush months of war prosperity to give the church its share of our increase. . . . Increased incomes should also mean increased contributions to the church.—*Walther League Messenger*, February.

INCREASE IN DIVORCES.—In the United States, at the present time, one marriage in five ends in divorce. Fifty years ago only one in twenty went to pieces.—*Gospel Minister*, January 6.

STATISTICS ON CHURCHGOERS.—An analysis of church membership and church growth has just been released by the department of research and education of the Federal Council of the Churches of Christ in America, under the title, "Trends in Church Membership Between 1926 and 1941-42." The analysis is based on the census of religious bodies of 1926 and the compilation of official reports published in the *Yearbook of American Churches*, 1943. Total church membership reported by 212 religious bodies in 1926 was 54,576,346, while in 1941-42, 256 religious bodies reported 68,501,186. This means that total church membership in the continental United States increased 25.5 per cent, while the number of religious bodies reporting increased 20.7 per cent during the period between 1926 and 1941-42, in which the estimated population increased by 14.3 per cent. Churches, according to the groupings of the Bureau of the Census, vary markedly in the percentage of growth:

| | |
|--------------------------------|-------|
| Churches of God | 197.9 |
| Evangelical Associations | 87.3 |
| Mennonites | 66.5 |
| Latter-day Saints | 53.5 |
| Adventist bodies | 52.4 |
| Baptist bodies | 35.1 |
| Lutheran bodies | 26.6 |
| Roman Catholics | 23.3 |
| Methodist bodies | 19.0 |
| Presbyterian bodies | 8.8 |

Figures for the years 1926-36 give these additional percentages of growth:

| | |
|-----------------------------------|------|
| Church of Christ, Scientist | 33.0 |
| Jewish Congregations | 13.7 |

—*America*, January 15.

RELIGIOUS LIBERTY OUTLOOK.—It appears quite possible that freedom may be in graver danger when victory in this cruel war is won than it is at the present time. We have grown so accustomed to regimentation that the masses seem to be reconciled to it. And there is nothing in history to convince us that when politics, economics, and education are regimented, religion will be exempt. . . .

If religious freedom is to be secured for ourselves and for all the world, we have a long way to go and much work to do. The scattered, heroic believers in their freedom must learn to work together. From their ranks must come interpreters of this great ideal who can change the thought mold of the blinded dupes of tyranny. Statesmen must be developed who can envision the great advance that freedom gives to mankind. We must have as economists, not cramped and cribbed collectivists planning with the idea that mankind is only so much mass production, but a society of free men with new eras in their brains. Above all and first of all, we must have prophets of God who can speak the eternal principles of His expanding will—voices that ring with divine sincerity, authority, and compassion.—*Watchman-Examiner*, Dec. 23, 1943.

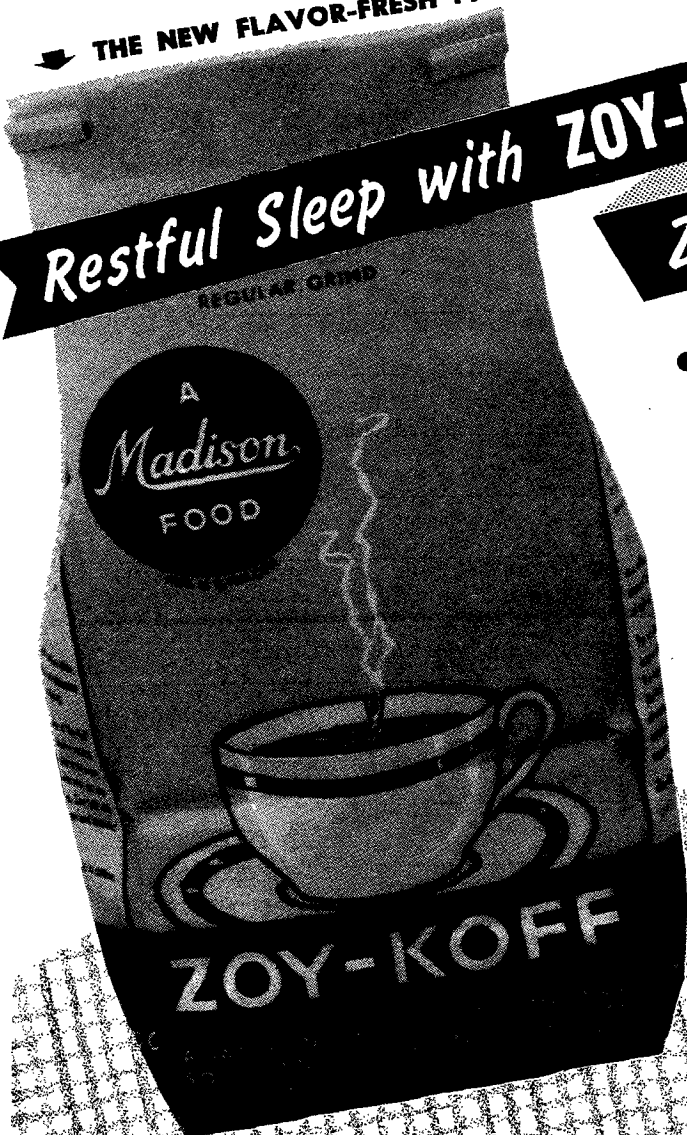
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Work for Men on "Death Row"

(Continued from page 26)

have found Christ on death row! Brother Griffin, you will never know what your coming here to death row has meant. And I want to leave a request with you. Please don't fail my friends on death row. Why, when you were out of the city one week, we all talked of how much we missed your coming here. Don't neglect these poor men on death row is all I have to ask!"

Later, I was at a church picnic along a lovely riverbank, and it came time for my service on death row. Friends said, "The fun is just beginning now. Let that meeting go for once and stay here." At first I was inclined to follow the suggestion, but there echoed in my ear the words, "Don't fail the men on death row," and I jumped into my car and was off to see them at the appointed time.

Sometimes we would take a choir from the church or my family would sing for these poor souls. We closed every service with "Shall We Gather at the River?" This, the inmates especially loved to sing with us. Some were very good singers. On the last chorus of this song we would start down the steel gangplank to leave. This walkway was across a chasm from three tiers of cells, one above the other—housing some thirty-five doomed human beings.

As we started walking away many would call after us saying, "Thank you," "God bless you," "Do come again." Some wrote me letters of love with the kindest words of appreciation. May it be that when the blessed Master returns, He may be able to say to us, "I was in prison, and ye came unto Me." Matt. 25:36.

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Positive Aspects of Creationism

(Continued from page 6)

ground for an explanation of the glacial evidences without resorting to the long periods of time required by the popular interpretation.

The same glacial phenomena that are characteristic of the high mountains of the West may be clearly seen throughout the northeastern United States and most of Canada. I have seen as beautiful glacial contours in Central Park in New York City as may be seen in the high country of Yosemite. On the top of Mount Wachusett, in Massachusetts, glacial polish may be found as fresh as if it were on Mount Rainier, where present activity may be observed. In many localities in New England and eastern Canada, a wide variety of phenomena identical with those found in regions where glaciers are now actively at work may be readily noted.

—To be concluded in June

HEALTH REFORM

The principles of healthful living that have helped make Seventh-day Adventists a distinctive people are as sound today as when first included in our teachings. Many not of our faith are accepting these principles when presented attractively in **LIFE AND HEALTH**. Some fundamental truths will appear in forthcoming issues under these interesting titles:

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Vegetable Steaks Versus Beef Steaks

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Protein is a wide plateau with a few of the peaks rising and becoming ancient ridges or mountains. The ridges represent the various types of amino acids which are found in nature. They are ready to be taken along the path that must be

[illegible]

Nutrition and Character

Nutrition and Character

Problems of modern times have made the study of character an increasingly important activity for the entire nation, and the study of the character of the individual is becoming an increasingly important activity for the individual.

All the fundamental problems of health and character are being studied in the schools, and the study of character is becoming an increasingly important activity for the individual.

The study of character is becoming an increasingly important activity for the individual.

Outdoor dining is important and rational thing. It's important that it plays a most significant part. Foods that are highly seasoned and are pleasing to the stomach are stimulating to

IN THIS ISSUE

Vegetable Soups & Beef Steaks
Nutrition and Chemistry
Economic Activities
Solid Nutrition Views
Food Facts and Figures
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Tasty Lunch
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SWEAT!—Happy the conference, mission, or institution having workers that are not afraid of work. Call it perspiration if that sounds more euphonious; but sweat is what it is, and that is what it takes—mental effort, physical exertion, endurance, tenacity of purpose, sheer determination to stick to a task until it is done, and done thoroughly and well. Union hours have no place in this cause. We have a job to do, a world to warn, a part to play. This calls for all we are and all that we have. Those who take their time, who do only what is asked, or who watch the clock, are headed for the list of undesirables. Willingness to work harder than others work, to forgo ease or pleasure, to drive on despite obstacles, to do more than is required, to go the second mile in service, to live with a job by night as by day, carrying it through to conclusion—these are the qualities that ensure success, that command confidence and admiration, and win the approval of God and man. Thank God for the privilege of work.

TRAGEDY!—It is tragic to witness the ruin of a soul. To see misconceptions formed, sound reasoning abandoned, strange theories entertained, light set aside as darkness, and darkness received in place of light. To see fellowship turned to alienation and unity changed to discord and separation, to watch a fellow worker plunge on toward disaster, yet be powerless to change a mind that is set, a heart that has become closed to reason, evidence, appeal, or warning, is one of the saddest episodes in this vale of tears. Truth is so precious and error is so subtle and deceptive as to make the issue the transcendent one of life. The human mind unaided by the Spirit of God cannot discern the subtleties of error and perversion. Let us never take the first step that leads away from the mastership of the Spirit of truth. Then we can never take the last one.

POSTURE!—Our pulpit posture during public prayer is more than a personal matter. We officiate in the desk as a public example, teacher, and representative of the people. We cannot, without confusion and disharmony, kneel in varying postures—some facing the pulpit chairs and some the congregation, some kneeling on one knee and some on both, some kneeling erect with head bowed while others crouch or sit back on their heels. Dignity, grace, and harmony befitting public representatives of the people should characterize our pulpit postures.

DOUBT!—Doubt and prejudice, like tiny foreign particles in the eye, often blur the vision, absorb the full attention, and shut out every other consideration. Blinding tears and excruciating pain are frequent accompaniments. Beautiful landscape vistas become virtually nonexistent. If the intruding particle be of steel or of glass, with a vicious cutting edge, the vision may be lost and the eye receive grave injury, with permanent blindness sometimes resulting. Protect the eye of the soul with all diligence. Seek the help of some skillful friend or spiritual physician before the injury becomes too serious. Get out that doubt or prejudice that might have lodged in your mind's eye, before it ruins your vision.

CLERGY!—As in apostolic days, we are to expect a large number of the priests and clergy to believe and accept the final threefold message. As the contrast between the remnant church and the apostatizing churches of the world becomes more sharp and decided, and the abandonment of those principles of Protestantism becomes more pronounced in these organizations, many godly ministers will break with Babylon and heed the rising call to join the remnant church. The majority of God's children are still within the ranks of Babylon, and this includes many of their ministers. These we must reach and win. But just how shall we welcome these clergymen? What will be their relation to the advent movement? How shall we use them? We need to do some serious thinking just here.

BAPTISM!—Should baptisms in a city having several churches, each with an active minister, all be pooled during the time of a protracted evangelistic endeavor and be allowed only in connection with the central effort, in order to swell the baptismal record of the visiting evangelist? In other words, should baptisms be restricted to the effort irrespective of integral connection therewith? The issue is really this: Does the evangelist come to maintain his own record or to aid the local pastors by enlarging and strengthening their membership? This is more than an academic or facetious question. Cordial working relationships are involved, and the good name and future welcome of evangelism are at stake. The work of a major effort with its evangelistic company and the associated labors of the local pastors make possible the results.

L. E. F.