

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

September, 1944

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NOTES AND NOTICES

Information and Sundry Items

☛ THERE are false economies in church finance. There are seeming bargains or savings that prove to be fearfully expensive in the end. There are

WRONG SIDE OF RAILROAD TRACK

bargains, or even gifts, that cost us far more than judicious expenditures would entail. We refer to certain types of church building properties. Suitable locations that will command respect and build for more substantial membership are forfeited when we unwisely build on undesirable and inadequate locations that automatically cripple our influence and limit our possibilities of reaching the better classes. A crude, unrepresentative church building often costs as much as a well-planned, attractive structure. And a good church building "on the wrong side of the railroad track" is a tragedy. It automatically limits our growth to the people who live in the poorer sections on that side of the track. The better classes—with means, talents, and education—will rarely come, no matter how appealing our evangelistic advertising may be, or how excellent our meetings. The poorer classes will come to the better locations, but the reverse is not true. We have been afflicted with wrong church locations in many sections. Instead of following Bible and Spirit of prophecy counsels, and working for the better classes in the highways first, with all this would mean in financial support and expansion, we have virtually restricted our efforts to the byways and hedges in all too many places. The educated and talented men and women of means and achievement should be the first to be given our message. But we have often, if not usually, reversed the divine order. And we have suffered as a result. We are looked down upon in some communities because of the class to which we have automatically restricted our efforts. The better classes will not come—or return—to an unrepresentative hall or church on the wrong side of the railroad track or river. Irreparable damage has been done, and we have been thrown years behind by establishing ourselves in some communities on the wrong side of town. This message deserves every advantage and prominence that wisely chosen, central, and representative locations will give it. Our people will support the logic and the financial involvements of such a guiding principle.

☛ Don't fail to secure copies of the third brochure in the series on the E. G. White writings. It is comprised of the five articles just published in *THE MINISTRY*. Sound, authentic, and inspiring, these blessed writings become luminous with larger meaning and power.

☛ ONE of our workers who is very anxious to obtain a complete file of *MINISTRY* magazines from the beginning (1928) lacks only three copies:

January, 1933; February, 1933; and September, 1934. He writes that he is "willing to pay up to \$1 each to get these missing numbers." It so happens that we are extremely short of these particular numbers at the office of publication. Cannot some of our readers who are not keeping a complete file come to the rescue of this brother and supply one or more of these numbers? Also, while you are looking, if you find other old numbers, send them along. Why not donate such copies to *THE MINISTRY*, and thus build up our files, so that we in turn may be able to grant the requests of others who are seeking certain numbers. We are speaking particularly of the earlier years of publication, from 1928 and on, when the journal was of small pocket size. Address all communications regarding back numbers for offer or sale to Editorial Offices, *THE MINISTRY*, Takoma Park 12, D. C., U. S. A.

☛ SPECIAL attention is called to the excellent article entitled "Why People Drink Alcohol," appearing on page 19. Dr. Harold Shryock, of the College of Medical Evangelists, is well qualified to discuss the subject, and sets forth the primary reason for alcohol addiction. Careful perusal will give the pastor and Bible instructor a better insight and understanding in their approach to the alcoholic. This is essential in helping the addict to understand why he drinks alcohol, and to enable him to co-operate effectively with the religious worker as victory over addiction is sought.

☛ "THE Old Book Finding New Friends," a stereopticon lecture distributed by the American Bible Society, has been completely revised with many attractively colored slides and a new lecture manuscript. This lecture, requiring about a half hour to present, tells of the general work of the Bible Society and is excellent for missionary groups, young people's societies, and Sunday schools. It may be borrowed (return transportation and insurance are the only cost) from the American Bible Society, New York 22, N. Y., or from any of the society's district offices.

Word to "Little Flock" Available

☛ HERE is more good news. For some time the conviction has been growing that the early documents of the advent movement should again be made available to our workers, not merely in the form of reprints, but through actual facsimile reproduction. This note is to announce the first of such releases—the important *A Word to the "Little Flock,"* of 1847. The story of this pioneer pamphlet—its content, scope, and purpose—is told in an illuminating article on page 24. Datum on the size and cost appears on page 26. Every worker in this cause and every theological student in training will wish a copy for study and reference. Order through your Book and Bible House. Another larger item of great importance and interest will be available this fall, and others in the future.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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Calendar Reform an Issue Again

By CARLYLE B. HAYNES, *General Secretary
of the War Service Commission*

THE proposal to reform the calendar, once defeated before a committee of the League of Nations, has come to life again. It is now proposed to put another blank day calendar into effect. The President is being asked to promote it for world approval at the peace table.

The proposal has gained the support of numerous commercial, social, and civic organizations. It is being vigorously promoted by a well-financed World Calendar Association, Incorporated. The propaganda for it is skillful and effective. What the World Calendar proponents desire with regard to the time of adoption of the new calendar they thus explain:

"It is best to choose a day, date, month, and year when both the old retiring and the new incoming calendars glide smoothly together."—*The Calendar for Everybody*, by Elisabeth Achelis, p. 121.

The earliest, most propitious time, says Miss Achelis, who is chief sponsor of the World Calendar, "will be Saturday, December 30, 1944, when both the old and the new calendars meet. The following day, Sunday, December 31, in the old Gregorian, will become the new World Holiday, extra Saturday, December W, in the new. The World Calendar will then proceed on its course Sunday, January 1, 1945."—*Ibid.* In an explanatory note Miss Achelis says, "I strongly urge its adoption at that time."

If the new calendar fails of adoption by the first of 1945, the reformers have other dates to suggest. Miss Achelis writes:

"Other dates on which the old and the new calendars meet . . . are Sunday, July 1, 1945, and Friday, March 1, and Wednesday, May 1, 1946. . . . The change should be made *before* 1947. The following years—1947, 1948, 1949—are the lean years in which no such coincidental date occurs. The next date would be Sunday, January 1, 1950."—*Ibid.*

It will be observed that December 31, 1944, falls on Sunday. The name Sunday would be taken from it. Its name would be removed, and its ordinal number would be taken away. Its primal place

in the week would be given to another day. Sunday, December 31, 1944, would be given another name. It would not be allowed any place in the week. It would be called December W, an extra Saturday, and used as a holiday, not a holy day.

It is really Sunday, but it would be called an extra Saturday. It is really the first day of the week, but it would be counted as no day. It is really December 31, but it would be called December W, in order that the new year might begin—and all following years might likewise begin, now and always—with Sunday, January 1.

So the day following Sunday, December 31, 1944, which is actually Monday, January 1, would also have its name and place in the week removed, and be given another name and place. And thus the year 1945 would start with a lie, a pretense, a sham. All the days would masquerade under false names and occupy places in the week belonging to other days. And so it would continue and grow increasingly worse.

In 1945 Monday would pretend to be Sunday. By 1946 the real Monday would become Saturday, while Tuesday would take its place as Sunday. In 1947 Wednesday would become the first day of the week and take Sunday's name, while the real Sunday would become Thursday. In 1948, a leap year, both Thursday and Friday would become Sunday—Thursday for the first six months, and Friday for the last six months. In 1949 Saturday, the seventh day, would become Sunday, the first day. By 1950 the days would resume their original names and places. But not for long. In 1951 the dizzy, confusing whirl of deception and lies would start all over again.

It sounds confusing, and it is. But the confusion on paper would be as nothing in comparison with the actual upheaval, if and when the sinister proposal became effective.

There is pending in Congress House Concurrent Resolution 39. Quite independent of the promotion of the World Calendar advocates, this requests the President, "at the conference for the

—Please turn to page 28

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

The Company Form of Evangelism

By ROBERT L. BOOTHBY, *Union Evangelist,
Columbia Union Conference*

ORGANIZATION is a very important part of evangelistic work. Whether the group is small or large, there should be an understanding of what duties each member participating in the campaign is to carry. This becomes more and more essential as we consider the larger campaigns. It is self-evident that the evangelist could not encompass all the duties. The group of workers should be so organized that each one has his work to carry, and has freedom to operate within his sphere. There should be such fellowship and sympathetic understanding between the workers that the evangelist can freely counsel with the members of his staff, and they in turn can feel free to come to him with their problems. The following plan of organization may be adapted to fit individual needs.

1. **MUSIC PLAYS IMPORTANT PART.**—A most important part of successful evangelistic meetings is the music. Heart-stirring, soul-winning singing has accompanied every great revival. In our staff of workers L. R. Mansell has complete charge of the music. In every problem he has been free to seek my advice, but on the other hand, I want him to have absolute freedom in planning and carrying forward this responsibility. He directs in selling the songbooks and has charge of passing out the literature-request cards. This is done during the song service, to conserve time. Giles Roberts is our pianist and works very closely with Mr. Mansell.

2. **PUBLICITY AND ADVERTISING.**—Another very important feature of an evangelistic campaign is the publicity. Our song leader has charge of this part of the work. We keep a complete file in scrapbooks of all our display advertising, which we have worked out together. Whenever I feel that some part of the advertising should be changed as to composition or form, or in some other way, I talk over these suggestions with him, and he carries them out. He makes all contacts with the newspapers and becomes responsible for all the news stories, both before and during the process of the meetings.

3. **PERSONAL WORK BY STAFF.**—Another important part of an evangelistic meeting is the personal work. We first secure a map of the city and divide the city into districts. The number of districts is determined by the number of workers in the campaign staff. Every conference worker in the company is placed in charge of a district. As the names of persons requesting literature come in from week to week, these names naturally become

the responsibility of the worker in charge of the district to which they belong. The workers record all their names on report cards prepared for this purpose. The report cards are kept in duplicate, and each worker gives me a set of his cards. Thus I am able to keep informed on the interest and the prospects.

4. **PERSONAL WORK BY LAITY.**—The church members also need to be organized to carry their part in the success of the meetings. They can be used in distributing program circulars and in visiting the interested. In large city campaigns capable laymen are assigned to districts to work under the conference laborers. The worker in charge of the district assigns the lay member to a designated territory in his district. This layman makes a report in triplicate as follows: One for himself, one for the conference worker in charge of the district, and one for the evangelist. When a lay worker finds that someone with whom he is studying is definitely interested, and that interest develops to the place where a decision should be made, the conference worker in charge of that district comes to the aid of the church member.

5. **BIBLE INSTRUCTOR'S RESPONSIBILITY.**—When the campaign has reached the point where many are in the valley of decision, the evangelist or an experienced Bible instructor endeavors to help the worker in charge of a district to gain decisions. Miss Mary Walsh has ably cared for this feature and has given valuable help in assisting our lesser experienced workers.

6. **PART THE PASTOR PLAYS.**—The local pastor can also give excellent help in assisting inexperienced workers to gain decisions. In a large campaign we choose a pastor to act as the platform manager. The pastors are also organized to plan for the baptisms.

The plan for gaining decisions operates as follows: Each district leader makes a list of those who should be brought to a decision, and the evangelist or one of our more experienced workers is assigned to help that district leader on a certain day, or days, according to the need. This plan has a twofold blessing. First, it gets the decisions for baptism and church membership; and second, it trains the inexperienced workers. Some of our Bible instructors who have been with us in only a few campaigns are growing into real strength, and have become very efficient in getting decisions.

7. **THE CAMPAIGN SECRETARY.**—Another important part of our work is keeping the names properly filed and answering the radio mail. My wife has done this work in some of our earlier campaigns. In later campaigns we have had the services of a stenographer or Bible instructor as campaign secretary.

8. **THE BOOK STAND.**—An attractive bookstand, placed in the lobby, is cared for by one of the workers, who is responsible for ordering and selling the literature. There is close co-operation between the evangelist and the one in charge, so that appropriate books, tracts, and magazines will be available on the various topics presented, as well as a supply of Bibles and songbooks.

9. **ORGANIZING THE USHERS.**—A corps of capable ushers is selected from the church members, if there is a church large enough to furnish the required number. They are thoroughly organized and instructed in their duties, with a chief usher and an assistant usher in charge. If there are two or more floors, such as found in some large auditoriums, then an usher is put in charge of each floor. One usher is usually assigned to the rostrum to care for any emergencies that may arise. If there is no church where the meetings are being held, then the company workers can be organized to do the ushering. The apostle Paul has admonished, "Let all things be done decently and in order." 1 Cor. 14:40. Proper organization adds character and quality to the campaign.

10. **HANDLING THE BAPTISMAL FEATURE.**—An experienced Bible instructor is responsible for supervising the baptismal candidates, to see that they come out in the proper order to the baptistry. Under her, either a conference worker or a church member is made responsible for the dressing rooms when the candidates are preparing for baptism. A man is put in charge of the men's room, and a woman in charge of the women's room. They are assisted by other conference workers and the deacons and deaconesses of the church or churches. The one in charge of each dressing room is responsible for providing baptismal robes and making sure that each candidate has proper care; also for directing the prayer and Scripture reading, and keeping the dressing room neat and tidy.

As the campaign progresses, several lists of the baptismal prospects are made, and each worker and pastor is given one of these lists. Then just before the baptism, each pastor is given a new list, constituting those who have qualified for baptism. Before the baptismal service each worker in charge of a baptismal dressing room has one of these lists. The Bible instructor, who has complete charge of organizing the candidates in the order that they are to come into the baptistry, also has one of these lists. The list is so arranged that whole families come to the baptismal tank together.

11. **THE CAMPAIGN TREASURER.**—Another important part of the organization is a treasurer. Before the meetings begin, someone is selected to act as campaign treasurer. This is oftentimes one of the pastors. All the offerings are turned over

to him each night, and he handles all the funds belonging to the campaign, and pays all the bills. However, if some item is unusual, he then counsels with the evangelist, for in the end the evangelist is responsible to the conference for the cost of the campaign and therefore should always be informed concerning the financial status.

12. **WEEKLY WORKERS' MEETING.**—Every Monday morning we have a workers' meeting. At this time prayers are offered, plans for the week discussed, and prospective names considered. These meetings unify the understanding and work of the whole company.

Organization makes for understanding and fellowship in a campaign. It may truly be said with the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Experiments in Evangelism

By A. W. ORTNER, *District Superintendent,
Southern New England Conference*

THERE are no doubt methods of successful evangelism which are not yet being employed. It is easy to get into the rut of doing things according to the conventional way, and therefore failing to seek new ways and means, which if used would prove to be much more successful. I believe that every worker should avoid this rut by always seeking and trying out new methods of winning souls. We should be willing to experiment with any plan which seems to be reasonably feasible. The correspondence method of instructing people in this message has proved its worth. Through this plan thousands of people are being enlightened who have never been reached by the customary methods of evangelism.

Believing that the correspondence course could be used as a valuable asset in soul-winning work, I have experimented with it in my district. This experimentation has convinced me that the correspondence method can be used to greatly increase results.

Last fall we chose to work in a city which had a population of twelve thousand people. Eight thousand of these were Catholic, one thousand Protestant, and the remainder made no profession. Because of this, I concluded that if the attendance did not prove to be good, I would present six noncontroversial Bible lectures, designed to arouse interest in the prophecies of the Bible, and enroll as many people as possible in the Bible correspondence course. On the first night the attendance was rather small; therefore I decided to carry out the plan just mentioned. The Bible course was offered each evening, and a goodly number of people were enrolled.

The series of meetings was advertised by circulars and in the newspapers as the Twentieth Century Bible Institute. A group of laymen began to work this city from house to house, with the purpose of enrolling as many people as possible in the correspondence course. These workers introduced themselves as representatives of the

Twentieth Century Bible Institute. This introduction proved to be an entering wedge. The course was briefly described and offered. About eighty were enrolled. Some of these are now definitely interested. Thus a good work was accomplished with a minimum of effort, time, and expense. It is too early to estimate the results accurately.

In January we opened a series of meetings in one of the suburbs of Providence. The attendance proved to be very satisfactory, and therefore we decided to present a complete series of Bible lectures. The correspondence course was offered each evening, and a majority of those who attended were enrolled. Our lay people began to work the city from house to house, with the hope that many who did not attend the meetings might be enrolled in the course. A hundred and twenty-five people signed the enrollment cards. Many of these are active students. The meetings have just been concluded and the prospects for gathering in a good harvest of souls are very good.

We plan to use this method to evangelize as much of our district as possible. While the two series of meetings were being conducted, a district-wide campaign was under way on the part of our church members to encourage friends and neighbors to take the Twentieth Century Bible Course. About eight hundred people have signed the enrollment cards. Approximately 20 per cent have sent in one or more lessons. Scores of these people are thus receiving the message in a systematic way. I am confident that many of these will ultimately accept the message. Several of them will be baptized within the next few weeks.

Many improvements will no doubt be made as we continue to work this plan. I am convinced that there are great soul-winning possibilities in this method.

Newspaper Opportunities Neglected

By C. S. LONGACRE, *Associate Secretary of the Religious Liberty Department*

OUR ministers and lay people have many opportunities to write short letters to the newspaper editors, which will be gladly printed in the "People's Column" or "Public Forum," but these opportunities are largely neglected. For some time now I have been writing short, timely letters on popular subjects to the editors of the *Washington Post* and the *Washington Evening Star*. I have been averaging about one letter a week in each of these popular daily newspapers in the capital city. As a rule, large metropolitan daily newspapers will not publish more than one letter a week under the same signature. Letters are limited to four or five hundred words in length.

If letters are well written and on popular and timely topics, the editors are glad to print them. I always weave some gospel message and truth into the letters as I comment upon popular topics. I have written to the editors on such topics as "Juvenile Delinquency," "Freedom of the Press," "Freedom of Speech," "Religious Freedom," "The

Rights of Religious Minorities," "Difference Between Republic and Democracy," "Teaching Religion in Public Schools," "Equality of All Citizens Before the Law," "A Superworld Government," "Permanent Peace Impossible in Present World," "World Police Force No Remedy for Peace," "Fifth Freedom—Free Private Enterprise," "Danger Seen in Postwar Plans," "Bill of Rights Must Not Be Surrendered," "Inalienable Rights Cannot Be Alienated," "American Ideals of Separation of Church and State Must Be Maintained," "Absolute Sovereignty to Be Feared," "A Superworld Church Organization a Menace," "Church Unity Not Always a Virtue," "A Totalitarian State and an Authoritarian Church—Twin Curses," "Proposed New World Order Full of Dynamite," "The Only Basis for Permanent Peace," and "The World Reform Calendar Is Confusion Confounded."

I rarely go into the city but that somebody reminds me that he is reading my articles in the newspapers, and he agrees with the sentiments expressed. At a recent hearing before a Congressional committee, where a large number of the Washington pastors were present, several of the pastors told me that they were reading my letters to the editors of the *Post* and the *Star* with a great deal of interest. Recently a prominent dry leader of the city of Washington met me on the street and asked, "How is it, Longacre, that you succeed in getting your articles printed in the Washington papers every week and I can't get any of mine printed?" I could have told him, but I didn't, that he was writing prohibition propaganda instead of news and facts. A newspaper article or letter must be newsy or convey interesting information and not feature religious propaganda or advocate private interests.

There are many popular topics discussed by newspaper editors upon which comments can be properly made and which afford an opportunity to discuss fundamental principles of government, either in favor of what the editors have written or in opposition to what has been published. There is hardly a daily or weekly newspaper that does not have a people's column, in which the public is invited to express its opinion. Many people read these columns who do not read other parts of the newspaper. If these letters are written in the right spirit, and popular topics are intelligently discussed, the editors will print them. So far all my letters to the editors of the Washington papers have been printed without any alteration or omissions.

The trouble with most people is that they write lengthy and prosy letters, instead of short, pithy ones. It takes more wisdom and tact to write a short letter or article than a long one. Our workers should embrace the opportunities which the newspapers offer to us. Even religious questions can be discussed, when presented in a newsy and informative way. False theories can be exposed and the truth presented, when supported by authenticated statements. Let us take advantage of these God-given but neglected opportunities.

Advertising Under War Restrictions

By C. RONALD BONNEY, *Evangelist,
South England Conference*

THE subject of advertising is one of great importance and worthy of much thought, as it is perhaps the heaviest item on the evangelistic budget. In the past we have been able to use almost any channel of advertising according to individual ideas. But during the war we are subject to certain limitations imposed by the British government, owing to shortage of paper and labor. These limitations are, to a certain extent, to our advantage. People are no longer swamped with handbills, the hoardings (billboards) are not covered with a motley array. Whatever advertising we do now, stands out as something almost unusual.

We need to learn how best to use to the utmost the ways open to us, and at the same time keep within the government regulations. By this I mean that we should not only use the maximum amount of paper, but use it to the best advantage. Some ways by which this may be accomplished are as follows:

- (1) A good layout with something in it that will arrest the attention, such as an attractive and timely title, an illustrative block or cut, a clear-cut photo block.
- (2) Uncrowded, well-spaced wording, so that the full import of the message may be caught at a glance.
- (3) Every word chosen with all possible care so that the whole bill will attract, impress, and stimulate the reader to attend the meeting.

I am convinced that in many cases our whole system of layout and titles needs to be drastically overhauled. Putting this very briefly it appears that we must study the quality of our advertising rather than the quantity. And now we come to the various ways which are at our disposal in the light of wartime restrictions.

1. **HANDBILLS.**—This method has been the most popular and most effective. There is a restriction which prohibits the use of handbills for commercial advertising, but in this list of prohibitive uses our work is not included. The next matter is to find a printer who has the paper and is willing to use it for such a purpose. When ordering paper, each printer has to state for what purpose it is to be used. My printer has always put down "religious education" and has had little difficulty in getting a sufficient quantity. I think it is a good plan to call the handbills "invitations."

2. **POSTERS.**—With this method there is one restriction which affects everyone. No poster must be larger than 1,200 square inches. For advertising entertainments, sports, or exhibitions, only ten of these are allowed, but once again our work is not included in this list. I find, though, that it is a little difficult to persuade some printers and poster firms that this is so. One other point we must notice is that no two posters shall be exhibited less than one hundred feet apart, excepting outside the hall where the meeting is to take place. How this would apply to sandwich men I do not know.

3. **WINDOW BILLS.**—These bills must be limited to one hundred square inches. For most purposes only sixty are allowed, but as in the previous method this limitation does not apply to us. Therefore it seems that we are free to use such bills in house or shop windows as well as in busses or trams.

4. **NEWSPAPERS.**—Our limit in advertising in this way rests with our deliberations with the advertising manager of the local paper. The weekly or biweekly local newspaper is not allowed to use more than 55 per cent of its space for advertising—taken over a period of thirteen weeks. It would definitely pay one to be on the right side of the editor or advertising manager, as the amount of space rests with him, and a news item about the services can usually be put in, apart from the advertising.

Through these four channels we still have very good media by which we can invite the people to our services.

Necessity of Personal Work

By STEPHEN B. OLNEY, *District Leader,
New London, Connecticut*

REAPING results in the sacred work of the pastor and evangelist is not based upon accident or mere "happenstance." It is the result of intense energy and ambition, through well-directed plans and wise, efficient labor.

God has placed upon the advent ministry grave responsibilities. It is not merely our prerogative to persuade men and women to believe this message and take their stand upon its broad principles. We are to *convert* them.

To labor in "*Christ's stead*" (2 Cor. 5:18, 20) is to work in Christ's place, to take up the work that He laid down in this world. This places upon every minister the obligation of using the methods which Christ employed in reaching the hearts of men and women.

Christ's method of labor was ordained of His Father prior to His mission in this world. One purpose of that mission was to reveal to the human agent in the work of salvation the methods which an all-wise God foresaw would be the successful way of reaching the sinner steeped in iniquity and transgression. It was the divine-human method, and when the Son completed the work of establishing in this world a practical demonstration of it, He committed to His chosen agents the task that He had begun. He said, "As My Father hath sent Me, even so send I you." John 20:21.

In this sense we as ministers are definitely "*laborers together with God*," working His plans, using His methods, following His procedure, and reaping the results that He would reap under similar conditions and circumstances. We are told that "God's ministers are to learn Christ's method of laboring." "Those who, in response to the call of the hour, have entered the service of the Master Worker may well study His methods." "Let them make Jesus their pattern, diligently studying His life and bringing into the daily practice the prin-

ciples that actuated Him in His service while upon earth." (*Acts of the Apostles*, p. 365; *Prophets and Kings*, p. 73; *Testimonies*, Vol. IX, p. 124.)

This is the only wise course for successful soul-winning evangelism. Any other method will prove destitute of lasting results, because human ability and ways of working are not God's ways. "Not by might, nor by power" can the work be done.

Christ was the true evangelist and the perfect pastor. He preached powerful discourses, soul-winning sermons. "Never man spake like this man." The people were astonished at His doctrine and hung on His words. They thronged about Him by day and refused to leave Him alone at night. The success that attended His efforts, however, cannot be attributed to His oratorical superiority or to His matchless, soul-stirring utterances, but rather to the personal touch with the one-soul audience.

The sermon was the means of arresting the attention and arousing the interest. Then began the labor, the watering of the seed, the cultivation of the tender plant that eventually grew to maturity and ripened for the harvest. Christ spent more time in personal work than in preaching, and so must we if we are to reap results that He expects of us. In the *Testimonies* we read that "the work of Christ was largely made up of personal interviews. He had a faithful regard for the one-soul audience."—*Volume VI*, p. 115.

It was the contacts that Christ made in the home and the personal interviews by the wayside, that yielded the greatest results in Christ's ministry. He came close to the people. He understood their need. This inspired comment reads:

"Never was there such an evangelist as Christ. . . . By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace, He ministered to the sin-sick soul. . . . Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast, and peace to the distressed."—*Ministry of Healing*, pp. 22-24.

Today we are completing the work that Christ began. Upon our shoulders has been placed the obligation to carry to the world the last warning message that is to save men and women everywhere from a world of doom. Much depends on our manner of labor and the methods which we employ. We cannot improve on the methods of the Master. We must work in the wisdom that is from above. With wisdom and prudence we must build on the foundation erected by Christ and His consecrated servants. Our preaching is only the beginning of our soul-saving work. Evangelism embraces more than mere speaking and lecturing. Through the Spirit of prophecy the Lord has instructed the gospel ministry thus:

"When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. . . . Let ministers teach the truth in families, drawing close to those for whom they labor; and as they thus co-operate with God, He will clothe them with spiritual power. Christ will guide them in their work, giving them words to speak that will sink deep into the hearts of the listeners."—*Gospel Workers*, p. 187.

The work of the minister is not an easy task. At least it should not be. Entered into in the spirit of the Master, it becomes wearing labor, ceaseless effort, and nightly vigils. We are told:

"To merely go out and speak to the people now and then, is not working for God. There is no real work in it. Those who labor for God have just begun the work when they have given a discourse in the desk. After this comes the real labor, the visiting from house to house."—*Testimonies*, Vol. III, p. 558.

In our evangelism we need ever to remember that the success of our effort lies in our wisely accepting this divine method. Quoting again, this time from *Testimonies to Ministers*, page 313, we read: "Teaching the Scriptures, praying in families,—this is the work of an evangelist, and this work is to be mingled with your preaching. If it is omitted, preaching will be, to a great extent, a failure."

Every evangelist desires results, tangible results. It is discouraging to work and labor with little or no fruitage. God does not expect it of His workmen. It is true that we may not feel satisfied for the travail of soul that we have endured. The Lord may in wisdom hide from our eyes the good that we have done, or He may permit someone else to reap the reward of our labor, in order to keep us humble or to teach us more fully to lean upon Him. But we can pray that He may give to us eventually the fruit proportionate to the value of the task committed to us and keep us humble through other means, that the sacred work to which we are called be not hindered.

Our failures are not because God is withholding from us the reward for which we have so earnestly prayed and labored. Rather it is our failure to co-operate with Him. From *Gospel Workers*, page 190, we read that "many a laborer fails in his work because he does not come close to those who most need his help." There is not one of our workers but would grasp eagerly the opportunity of increasing his results tenfold. Would you? And yet we are told definitely that "he who does faithful work outside of the pulpit, will accomplish tenfold more than he who confines his labors to the desk."—*Testimonies*, Vol. IX, p. 124.

Numbers, however, are not what the true worker is seeking for. We must convert men. Conversion does not come en masse. The presentation of truth may stir the heart, attract the interest, and create a desire, but seldom does it bring about the reformation sought. The personal touch is needed. This is proved by the fact that in our evangelistic sermons we must make appeals that strike directly, in a personal way, to the heart of the convicted one. If this appeal is not made, the opportune moment passes. We must strike while the iron is hot. It must be personal evangelism in mass evangelism.

But this personal touch must not stop with the personal appeal made in a general way. If it does, the effect will largely be such as is illustrated by Jesus in the parable of the sower. Some seed fell on hard ground and some fell on stony ground.

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RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

† Symposial discussion on
building the radio audience

Ten Ways to Increase Our Audience

By JULIUS L. TUCKER, *Evangelist,
Northern California Conference*

IT is heart warming to a broadcaster to know that his radio program is deeply appreciated by an ever-growing audience. There are various means of determining whether your program is really desired by the public, such as the Hooper Radio Survey. Radio stations make surveys seeking to determine the number of listeners and the popularity of the various programs on their stations. One can judge by the mail response to things offered free or for sale, or by his fan mail—by that I mean letters or cards expressing appreciation for the program. We have made personal surveys from house to house, covering a few hundred homes in various parts of the city. What a keen sense of responsibility, mingled with joy, comes to the broadcaster's heart to hear the station management say, "Your program is our most popular broadcast, according to recent surveys."

In building a radio audience you will find that the frequency of the program plays a big part. Being on the air at the same time each day gives you the opportunity of becoming a part of the people's daily life. Of course they must know that you are on the air and must want what you have to offer.

1. First on the list of "musts" in building an audience is the type or quality of the program. It must be simple, pleasing, appealing, and heart warming. We must ever remember our audience. We are their guests. Treat them that way. If we went to a home to do missionary work and were invited in, we would not start arguing with the people who lived there, nor even have the preaching attitude, but would just visit with them.

After all, to hold listeners, the program must be what the people like and want. It must move with precision, not too fast or too slow. Something interesting must keep coming every moment, for it is so easy to turn the dial; and competition is keen, especially in large cities where there are several radio stations. All material used on the program should be chosen with care. "Prepare," "Prepare" should ever be the watchword.

2. The second essential to building a radio audience is the radio voice. Certain types of voices are offensive. The mike does strange things to voices. Some it enhances and others are made repulsive. The religious radio voice must be dis-

tinct, smooth, persuasive, gentle, ever breathing sincerity.

3. The name of the program must and will have its appeal. Choose a name that naturally creates a desire or appeals to the public. The radio public do just as you do—they read down the list of programs in the daily press and tune in that which might be interesting, judging from the name. If they are not disappointed, you have added new friends to your family of listeners.

4. The old slogan, "It pays to advertise," surely holds in broadcasting. Every available means should be used to let the public know that you are on the air. In large cities a daily radio schedule is usually given in newspapers, but it is money well spent to use large advertisements calling special attention to your broadcast.

5. Our union conference papers usually print weekly logs of all broadcasters in their territory, and our own people are our best boosters. Keep telling our people, in frequent short articles, of the progress and success of the radio program. Radio logs can be scattered by the hundreds of thousands by the church people, and also sent to your radio audience, at their request, to distribute. We have tried to make our logs do double duty. For a while we printed a log with pictures of the staff or some scene suggesting our type of program, but for the past few years we have enlarged the log to an eight-page folder, 6¼ by 3½ inches, and printed a radio sermon in it, changing the sermon about three times during a year. We found that the expense was about the same, and we were able to give a message with the log. The schedule of radio programs appears in the back or front.

6. Arrange with the conference officials for a radio hour at camp meetings. For years we have originated our regular program from the main auditorium, where our people have a chance to see and share in putting a program on the air. They will go home and enthusiastically invite their neighbors to listen in.

7. Rally meetings in all the towns within the area of your broadcast should be held. People like to meet the group they hear on the air. At every meeting urge co-operation in getting new listeners. Always have a supply of radio logs for them to pass out.

8. We have some of our members in the various cities who carry news of the broadcasts from door to door, in a tactful way inviting people to listen

in, and at the same time giving them a log. They have passed out thousands of logs. This personal contact is very effectual and reveals many interesting things.

9. The telephone is another method of informing the public of your program. Large numbers of people can be told of the program in a brief, well-worded statement giving the hour and the station and a cordial invitation to tune in.

10. First, last, and all the time the broadcaster must be conscious that he is doing God's work, co-operating with One who is able to, and will, impress hearts to dial to his program. Our faith will not go unrewarded. The whole program, in preparation and execution, must be planned to win for Christ the lost, and to strengthen the faith and courage of all who listen. There is no such thing as failure when working with God in His work.

How to Build a Radio Audience

By B. R. SPEAR, *Evangelist, Southern California Conference*

TO begin with, the right person should be at the microphone. He should study to eliminate the impression that the program is just another "money getter" or "racket." Each program must touch the problems of humanity. Then people will recognize that you have help for them.

Have attractive circulars, postcards, etc., printed, to be distributed from door to door. Have something to give away free. Run display advertisements in newspapers. Get your church members to call several thousand people in the telephone book, inviting them to tune in. Use every means possible to attract attention to your program—then the program must be good enough to keep your listeners.

Seek to be attractive in every respect, as you would to one person, and talk to that one person as to a friend. Do not preach on the radio. There is too much of that already. Carry with you the thought that your job is to save a soul from death by presenting Jesus to him in all His beauty.

Dismiss all your ego. Be human and listen your talk with human interest. Touch the lives and problems of your listeners and leave the impression that you are deeply interested in them. Be deeply sincere and honest, and the people will know it.

Endeavor to get away from the beaten track of programs and have something fresh and appealing. Do not copy your ideal preacher and try to be like him. Copy Jesus. Lose forever the supposed dignity of a "starved" preacher's voice. Talk like a human being and use your natural voice. Do not push your voice at the "mike." Let it rest down and be conversational in approach and attitude. Do not be too deliberate. This is a nervous age. Take a free, easy cadence and keep it bright and sunny. If you are giving some heavy points of doctrine, do not go too rapidly. People do not think in terms of the truth as you do. Give them time to grasp it by repeating it with a new set of words, and above all, simplify it for the children.

Your program *must* be different. Something in it must be outstanding. It must be personalized.

Twelve Pulling Points

By DONALD F. HAYNES, *Radio Evangelist, New York City*

MUCH might be said about developing a proper attitude toward our listeners. Are we building programs to reach Adventists, or those who do not know this message? Is our principle concern for those who are already listening, or for the far greater number of those who should be attracted to our broadcast? Is our vision molded by the size of the fan mail, or the call to "look on the fields, for they are white already to harvest"? Is it enough to have the best religious program on our local station, or are we thinking in terms of the message going to the whole world?

1. PROGRAM OF EXCELLENCE.—The program itself ought to be its own best advertising agency. In the long run no amount of skill in advertising can make up for a poorly conducted product. As we build excellence into every detail of the program, we may be sure that we shall add listeners. As we relax our care in this respect, we may be sure that we shall lose the interest as well as the members of our audience. The broadcast then must be the No. 1 audience builder.

2. BILLBOARDS.—Highway reminders call the attention of the passing thousands to the broadcast schedule. It is a very valuable, yet inexpensive, form of advertising. Tourist traffic is attracted; regular passers-by are repeatedly reminded. The constant repetition of the silent billboard eventually makes sufficient impression on the consciousness to cause some to tune in. When good locations are available, billboards are useful in the heart of town, in addition to the highways.

3. WINDOW CARDS.—A city-wide window card effort for a week preceding the opening of the broadcast is a very good investment. These same cards may be used to tie around the telephone poles in crossroads communities within the service area of the station. The cards which have been used in the stores may be gathered up after a week and used for weeks thereafter in this way as reminders.

4. HANDBILLS.—House-to-house distribution of handbills and radio logs by church members or other agents is a good method of reaching the city population.

5. BUS OR TROLLEY CARDS.—For a very nominal sum, public transportation locations may be secured, which will reach a large section of the population at a time when they have plenty of time to read. This includes bus and streetcar advertisements, and subway advertising in the large cities.

6. BLOTTERS.—Office men are always glad for blotters. A systematic coverage of the cities in the broadcast radius by representative members of the church who know how to meet the public will succeed in placing small piles of blotters on office managers' desks throughout the area.

7. NEWSPAPER ADVERTISING.—A fixed sum set apart each week for newspaper advertising will

help to catch new listeners. Sometimes it is helpful to place two or three small advertisements in an issue of the paper just before the broadcast. It is well to have one of these appear on the church page, and an occasional insertion on the "want ad" page will reach new listeners, too.

8. **EVANGELISTIC EFFORT ADVERTISING.**—Every piece of advertising for the evangelistic effort may be a potential agency for broadcast advertising. By all means the front entrance display should contain some radio information.

9. **ANNOUNCEMENTS THROUGH MAIL.**—Radio logs reach out into the community for new listeners. On information from local postmasters, logs may be sent to every boxholder on every rural route in the community, as well as every post office boxholder, for a very reasonable sum.

10. **FREE SOUVENIRS.**—In the broadcast itself souvenirs may be offered free to everyone writing in. After a word picture of the Morning Watch Calendar it is a helpful plan to offer it free to everyone who writes in, for either himself or a friend or even a number of his friends. The Morning Watch is always a good audience builder. Other offers, such as wall mottoes, pamphlets, and booklets, will also bring results.

11. **SOLICITATION OF BIBLE QUESTIONS.**—When pursued over an extended period of time, Bible questions will develop into a good audience builder. It takes a while for this plan to catch fire. But when it does, it makes a good permanent weekly or monthly feature. Two rules are helpful here:

(1) All questions must be accompanied by name and address, although the name will not be used over the air if requested. This supplies names for mailing list. (2) No questions considered which have to do with denominations or personalities.

12. **PERSONAL APPEARANCE ENGAGEMENTS.**—Broadcast rallies may be arranged in central and outlying communities after the program has been on the air a few months. These will be found to be highly productive when properly planned and executed. The advertising for these rallies may also be conducted along all the lines just mentioned. Occasionally it is a good plan to advertise these rallies only over the radio, as a check on the extent of the radio audience.

Eleven Pertinent Suggestions

By JOHN G. MITCHELL, *Evangelist, Philadelphia, Pennsylvania*

1. Better and quicker success comes to one possessed with a good radio voice.

2. In a conversational voice present a worthwhile message with points well outlined and timed. The message must be valuable and interesting.

3. Offer your talk free in printed or mimeographed form to those who write for it. Send all who write not only the talk but also several cards or printed circulars, advertising your broadcast. Ask them to mail or give these to their friends.

4. Get the church members to circularize the

city and suburbs with your radio advertising.

5. Newspaper advertising.

6. Spot announcements calling attention to your program through the day.

7. Good music, plenty of it, timed to the message.

8. Make your announcements short.

9. Your message should not be over eight minutes out of fifteen.

10. Avoid cheap methods. Begging for money cheapens your work. Do that by correspondence.

11. Make your whole program dignified, well balanced, interesting, and helpful. *Talk*, don't preach.

THE REALM OF RESEARCH

Historical and Scientific Findings

Scientific Hypothesis of Origins—2

By FRANK L. MARSH, *Professor of Biology, Union College, Nebraska*

In the first installment of this discussion we have observed that there are but two scientific hypotheses of origins, namely, evolution and special creation. We have observed that if a hypothesis is to be truly scientific, it must be in harmony with all known natural facts. We have observed that according to the widely accepted definition of evolution given by Doctor Dobzhansky, of Columbia University, the evolutionist, in order to prove his hypothesis true, must demonstrate that new kinds of plants and animals are now arising on our earth. In our survey of present-day natural forces of change among organisms in order to ascertain whether new kinds are arising today, we found that geneticists are agreed that environmental variations cannot in any way accomplish the change of one kind into another. Rather, the hope of the evolutionist is focused upon those types of changes which affect the bearers of heredity. These types of variation are grouped into (1) recombinations, (2) gene mutations, and (3) chromosome changes. We have already observed that the first of these three types, recombinations, can give rise to delightful diversity but because they are merely combinations of factors already in the line, they can give rise to nothing really new. In this number of THE MINISTRY we continue with the last half of this discussion, which begins with a consideration of the remaining two of these three types of variation.

GENE MUTATIONS.—These are changes, possibly chemical in quality, which occur in a single hereditary unit. In the words of H. E. Walter, "Mutations, . . . like Minerva springing full fledged from the head of Jove, are something qualitatively new, which appear abruptly without transitional steps or any apparent environmental cause, and breed true from the very first."¹

An idea of the qualitative and quantitative nature of mutational change can be gained in the knowledge that in plants these changes resulted in the sudden appearance of the fringed celandine from the greater celandine; in the appearance of the Shirley poppy, with its wide range of colors, from the small red poppy of English cornfields; in the production of double petunias, roses, azaleas, stocks, carnations, primroses, and daisies from single-flowered parents; in the appearance of

many-leaved tobacco plants from parents with few leaves; in red sweet potatoes from yellow; and in blotched leaf in maize from plain green leaf.

In animals, typical cases of mutational changes are seen in the appearance of the short-legged, or Ancon, sheep; in albino individuals among men, rabbits, rats, mice, guinea pigs, etc.; in hornless cattle from horned parents; in bulldog-faced dogs from normal-faced dogs; in pacing horses from trotters; and in polydactylous men, cats, and swine from normal parents.

Mutations are very commonly harmful to the organism. For example, S. J. Holmes points out² that in scattered families of men, mutations are doubtless the cause of the appearance of such hereditary abnormalities as diabetes, certain kinds of deafness, asthma, certain types of feeble-mindedness, and the tendency to tuberculosis. Fortunately, these abnormalities of mutational origin are usually inherited as recessives.

It is the opinion of geneticists that mutation of genes builds up differences within the animal or plant populations of more or less geographically limited areas until separate races are formed within a species. Evidence seems to justify this conclusion. To illustrate, it appears that the differences between the "spectacled" and unbridled phases of a cliff-dwelling sea bird, the guillemot, are probably due to a single gene. In the water snail *Limnaea* the direction of coiling of the shell is determined by a single gene, purely dextral in some populations, purely sinistral in others. Races could be built up with just such differences. Most racial differences depend upon several genes, the individuals in one area differing in appearance from those in another area because of the difference in their gene patterns. The existence of geographical races among most organisms is a very real fact. That the differences in appearance among these races is due quite largely to mutational change associated with geographical isolation is apparently a very evident fact.

If mutation of genes can give rise to differences in appearance great enough to demark races within a species, we may with reason inquire, Can mutations give rise to new species? An answer here first requires a definition of a species. A practical modern definition would read, "A species is a group of fertile individuals or populations with the same or similar morphological characters." Now if the differences between two good species can be completely resolved into gene changes, it is possible for new species to arise naturally in nature.

However, the differences between two good species, even though these two species are both the same kind of plant (for example, species of snapdragons or the same kind of animal, as species of vinegar flies), are not reducible to a mere cluster of genes. On this point Dobzhansky says:

"But there is left a residue of differences between the parental species which is not easily dissolved into constituent genes. What is this residue? In either case it is possible to isolate individual genes, to determine exactly their number, and to study their properties one by one? The fact that such a feat of analysis has never been accomplished is an undeniable loophole in our knowledge of evolution. . . . It must be admitted that

in no case have all the differences between two good species been completely resolved into gene changes."³

It is extremely important that we recognize the true situation here. Evolutionists speak vaguely and yet confidently of the theory of evolution's being a fact instead of a theory, because of the "sheer weight of evidence in its favor." However, Dobzhansky, an honest and careful evolutionist, recognizes that in the final analysis it cannot be demonstrated that new species arise as a result of gene mutations. He directs the attention of his colleagues to the fact that as the experimentalist gets right down to the point in his work where he should find new species appearing through gene changes, the thread of continuity vanishes abruptly. In order for new species to appear, something more than mere gene changes is required. Thus even the type of evolution which produces new species cannot be demonstrated in the laboratory. It is still merely by profession of faith in his theory that the evolutionist can say, "Evolution is demonstrable in the laboratory." Dobzhansky is an optimistic evolutionist. Even though no real proof of origin of new species is at hand, still he accepts it as his working hypothesis that the differences between two good species will yet be shown to consist of gene changes. Thus a scientist clings to his theory by faith; facts do not sustain him here.

Even if it *could* be shown that new species arise in nature, such a demonstration would not prove the theory of evolution to be true. The theory of evolution does not demand the origin of new *species*. A scientific demonstration of evolution would require the proof that new *kinds* arise by natural processes. A new species of vinegar fly, for example, would not constitute evolution. That would merely accomplish an enrichment in the varieties of vinegar flies in the world—nothing really new. Evolution would require a new *kind* of organism from existing kinds. In the preceding two paragraphs we have seen that not even new species of existing kinds appear. Not so much as a beginning has been made toward a demonstration of the origin of new kinds by the operation of natural forces.

Gene mutations indeed accomplish some profound changes in organisms, but even in the vinegar fly where over one thousand mutations have been studied, the most extreme mutations leave no question in the mind of the investigator that the end result is anything more nor less than a vinegar fly. Mutations never produce new *kinds* of organisms, and for that reason are no help to evolutionists in their search for a natural force which can jump the abyss between even two good species within a single kind. The power to originate new kinds is not even hinted at among present-day natural forces.

VI

CHROMOSOME CHANGES.—Two main classes of chromosome changes may be distinguished. Numerical changes involve variations of the number of chromosomes, but leave the gene contents, and

arrangements within the chromosome unmodified. Structural changes alter the number or the distribution of genes in separate chromosomes.

Typical illustrations of chromosome changes are furnished in the variety of fruiting capsules produced in the Jimson weed by nondisjunction and translocation in the chromosomes; in the waltzing gait in mice in which deletion or loss of a portion of a chromosome has occurred; in the occurrence of different strains of vinegar flies due to inversion of hereditary material in the chromosomes; in the greater stature and size of leaves and flowers, and in the slower growth and greater hardness of many polyploids in which the whole chromosome complement may have become duplicated one or more times; and in the new varieties which are sometimes called new "species" which result from hybridization followed by ploidy.

The occurrence in nature of related species of the same genera that frequently have chromosome numbers which are multiples of a basic number may indicate that the species or genera have differentiated naturally through polyploidy. For example, three common species of wheat have 7, 14, and 21 pairs. In chrysanthemums, the numbers range from 9 pairs through 18, 27, 36, and 45 pairs in different species, and among roses 14, 21, 28, and 35 pairs are known. But here again, as was true with mutations, the very most that is accomplished, even if new species are erected in this way, is the appearance of a new species, and what does another species of vinegar fly or of a rose or of a chrysanthemum accomplish in the way of true evolution? Absolutely nothing, because evolution does not consist in the appearance of greater variety *within* the kinds, but rather, in the appearance of *new kinds*.

VII

THUS IN THESE two types of variation lie the hope or the despair of evolutionists in their efforts to prove their theory. Dobzhansky says of these changes in chromosomes: "Mutations and chromosomal changes arise in every sufficiently studied organism with a certain finite frequency, and thus constantly and unremittingly supply the raw materials for evolution."⁴ But he also says: "It has been pointed out above that the occurrence of gene mutation in laboratory experiments does not constitute a proof that evolution is caused by them. The same statement applies equally well to chromosomal changes."⁵

The theory of evolution states that modern forms have evolved from simple forms into their present-day complexity through mutational and chromosomal changes which can be studied experimentally. The experimental scientist is forced to recognize that facts do not bear out the change of one kind of organism into another. All that this variation does is to cause greater diversity within the kind. It never gives rise to new kinds. After all that chromosome change and mutation can do to vinegar flies has been done, we still have vinegar flies only.

How does the theory of evolution measure with

these cold facts? The theory states that new *kinds* of organisms arise. The facts state that variation never does more than produce greater diversity *within the kind*. In other words, the statement of the theory is contrary to the testimony of the clear facts. In such situations the theory must give way to the facts, and there should cease to be such a thing as an evolution theory, because it is *not* scientific. But prejudice and faith and things of the heart have beclouded pure science to such an extent that most modern scientists still cling to their theory of evolution and continue to search desperately for proof which will bolster it. Science is seen to be in a sorry state when its workers endeavor to move heaven and earth to prove a theory rather than to give attention to the clear testimony of facts. This strange wedding to a theory stands as the greatest anomaly in the scientific world today.

VIII

The only other hypothesis of origins is that of special creation. Are the facts any more kind to this hypothesis than to evolution? What are the statements of the hypothesis of special creation? There is only one place where the true statement of this theory can be found, and that is in the Scriptures. The first two chapters of Genesis state that the different *kinds* of plants and animals were created by God during creation week, which was but six twenty-four hour days in length. Genesis states that these forms were created with the same complexity of structure we see today. It further states that creation was finished during creation week, and that each organism was made in such a way that it could bring forth after its kind only.

The fact that this earth was created by God is not amenable to laboratory proof. But the two main statements of this theory which are directly contrary to claims of the evolution theory—(a) that all kinds were created in their present complexity, and (b) that one kind does not give rise to other kinds—are subject to laboratory study.

The fossil record takes us back to within sixteen centuries of the creation date. No evolutionist would consider that very much evolutionary change could possibly take place in that short time. Yet Austin Clark, of the National Museum, has pointed out that all animals at their "earliest appearance" in the rock strata are just as complex and as easily recognized as those of the same kind which occur in the "youngest strata."⁶ This would not be so if the story were evolution from simple to complex. No evolutionary geologist has ever been able to explain this situation among the fossils. It stands as clear-cut scientific evidence that organisms were created in their present-day complexity.

Considerable attention was given above to the kinds of changes which are occurring among organisms today. Mutational and chromosomal changes which are capable of producing the very widest possible variations were seen to do nothing more than achieve diversity *within the kind*. After these processes of variation have accomplished their utmost in changing organisms, we still find

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Overcoming Irreverence in Our Churches

HOW often we hear this question: "What can we do to make our people more reverent?" Irreverence must be overcome if we are to lead men and women to truly worship God. To accomplish this, certain principles must be recognized.

People are not irreverent because they are bad, but because they lack understanding. Our whole message is a call to worship. The prophecy of Revelation 14 which identifies this time as "the hour of God's judgment" is only preliminary. Our real work is to lead men and women to "worship Him that made heaven and earth." And when people, or even children, really worship, they cease to be irreverent.

It is the responsibility of the leader to inspire the spirit of true worship in his congregation. He must create an atmosphere of worship. Many years ago the Lord's messenger gave this instruction to the remnant church: "Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven."—*Review and Herald*, Nov. 30, 1886. That expression "atmosphere" is arresting. It is not easy to define, for it embraces a number of things. Physical organisms demand atmosphere in order to live. It is in atmosphere that we live and move and have our being. What atmosphere is to land-dwelling creatures, water is to creatures of the sea. Applying the term to spiritual life, atmosphere is the surmounting element in which our spiritual nature is nourished, without which there can be no spiritual growth.

People cannot be coerced or scolded into worship. Long dissertations on the sin of irreverence are equally powerless. But create the atmosphere of worship, and irreverence will disappear. The effect will be almost instantaneous. To rediscover the purpose and power of real worship; to know how to bring people to the altars of the Eternal; to enable them to catch the inspiration and then set their feet free in the highways of unselfish service—this is the high privilege of the ministry in this crisis hour of human history.

"God calls upon His people to arise, and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love, and held them in selfish inactivity. He bids them come up from their low, earthly level, and breathe in the clear, sunny atmosphere of heaven."—*Testimonies*, Vol. V, p. 607.

A chilly, frosty atmosphere can produce no spiritual growth. The impulses of love are frozen in the hearts of too many of our members. It is the worship leader's privilege to lead souls onto the uplands of God where they can breathe the atmosphere of heaven. This is true worship. Attend-

ance at church, singing hymns, saying prayers, reading or listening to the Word of God—these all have their place, but in themselves are not necessarily worship. In fact any or all of them, if carried out in the wrong way, can be the very means of destroying worship.

Worship may express itself through forms, but it is more than a form—it is an experience. True worship uncovers the heavens and makes God real to man. But it also uncovers the soul of man and makes him real to himself. Our hopes and habits need adjusting. We must escape from artificial poses, that we may recover the basic patterns of life. This is the purpose of worship. To enter into this experience, we must have the spirit of worship. Jesus said, "God is a spirit: and they that worship Him must worship Him in spirit and in truth."

OF all people we surely seek to worship God in truth. That is why we hallow the Sabbath. But are we as particular about the spirit of worship, as we are about the day of worship? It is possible to be tremendously concerned about the identity of the Sabbath, and yet not enter into the spirit of real worship. That was the trouble with the Samaritan woman. "Our fathers worshiped in this mountain," she said, but "ye say, that in Jerusalem is the place where men ought to worship." Her whole emphasis was on the *place* of worship. The Lord's reply is both revealing and challenging. He showed that the *spirit* of worship is more important than the *place* of worship. That is just as true today.

Representative church buildings where the architecture blends with the spirit of worship can do much to inspire reverence, but to attend a service in a beautiful building "where every prospect pleases," and then for the leader of the worship to go through the motions of worship, singing, praying, and admonishing, while apparently neither he nor the congregation senses the presence of God, is a pathetic disgrace. A congregation may spend immense sums of money on a church building and then not know the joy of a genuine worship experience. As leaders of worship we need to study how to lead the congregation into the presence of God. "The evil of formal worship cannot be too strongly depicted, but no words can properly set forth the deep blessedness of genuine worship."—*Id.*, Vol. IX, p. 143. "There is nothing more needed in the work than the practical results of communion with God."—*Id.*, Vol. VI, p. 46.

True worship is the most dynamic and creative experience of which the human spirit is capable. How can we attain it in our churches? First, we must make the congregation aware that God is speaking to them. This can be accomplished in several ways. It is the minister's responsibility to lift the congregation Godward. In doing this he must bear in mind that the order of service is important, and he must not permit anything to intrude that will break the spirit of communion. Everything that enters into the worship service must be related and progressive.

Congregational worship should actually begin before the minister enters the rostrum. Quiet meditation is as much a part of worship as the hymn or the prayer. Most of our Sabbath worship services open with a doxology and an invocation. Then having led the congregation into conscious communion, all too often the spirit of worship is destroyed as someone begins to make the announcements both "usual" and "unusual," embracing everything from Red Cross and Dorcas needs to an annual picnic or church social. To say it is ludicrous is mild; it is like a jarring note in a symphony. With wise planning, all announcements can be made before the worship actually begins. Where churches do not have a printed bulletin carrying the announcements as well as the order of the service, or where special announcements are needed, they should be made before the ministers enter the platform. It is deplorable, of course, for deacons to be running to the platform with notes or for one in the congregation to rise and make his own announcement.

Worship is a progressive experience, and if the leader truly senses his privilege and responsibility, he will plan the service with clear objectives in mind. He is to lead his people in their ascent up God's "holy hill"; therefore, every feature must be related.

The offering can be a very definite part of worship. Our tithes and our offerings express the surrender of our lives to God. Money is but a symbol. We certainly do not give to pay expenses. Perhaps the church needs a new heating plant or a piano, but all promotion concerning such needs should be cared for outside the worship service. And if the offering is to be dedicated to some special need, it can and should be done as an act of worship.

The right choice of hymns is also important. The gospel song, so real a factor in evangelistic appeal, is usually out of place in a service dedicated to worship. Hymns and gospel songs are not the same. While each has its place, we should not confuse them. The gospel song is a testimony to man concerning the Christian experience, but the hymn is an ascription to God. It may be a hymn of praise or of consecration. It could be a prayer such as "Live Out Thy Life Within Me." Whatever it is, it should be well chosen. Some of the greatest preachers spend almost as much time in choosing their hymns and preparing their public prayers as they do in preparing their ser-

mons. If an associate is to offer the main prayer, he should be acquainted with the fact long before the service begins. If he senses his responsibility, he will spend time in preparing himself for this holy exercise. To casually ask someone at the last minute is unfair both to the man and the congregation. Nothing is more exacting than this holy exercise, which occupies but a few minutes.

The sermon, of course, is important. It may be admonition, instruction, or even promotion; but it must be worshipful and should lead the people into a more thorough understanding of God and His purpose for man.

OUR congregations need wise instruction in the art of true worship. However, the problem is not all with the people; it is too often with the leaders. We ourselves should thoroughly understand the psychology of congregational worship. We must know how to lead God's people beside the still waters in quiet communion; and then through the ministry of the Word, spread the table before them, inviting them to partake. Everything about the preacher's personality and the personalities of his associates should be in itself an invitation. Not only *what* he says, but the *way* he says it will have a tremendous effect on those who worship with him. To tell a congregation what to do is not sufficient. As a leader he must do it with them. To instruct his people in the art of true worship, and to lead them intelligently into every phase of the service in conscious communion with God, is a privilege with which nothing can be compared.

A person does not have to be old in order to worship. A child can worship God just as definitely as an adult. In fact, it is natural for a child to be reverent, but he needs guidance. To give him a *Little Friend* or the *Youth's Instructor* to read during the church service is destructive of the very spirit of reverence. However, the interest of youth cannot be held by dry, lifeless sermons. The counsel of the Lord is to "have a corner in every sermon for the children." As children see their parents entering into real communion with the Deity, their youthful souls will be hushed and their own young hearts will reach out for the knowledge of the Eternal. Scolding, petting, and coaxing are unnecessary and improper.

The worship service of the church can and should be a service of joy to which all, old and young, will look forward all the week. The psalms are vibrant with the sheer joy of worship:

"O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great King above all gods. . . . O come, let us worship and bow down; let us kneel before the Lord our maker. For He is our God, and we are the people of His pasture." Ps. 95:1-7.

Leadership on the part of the minister, co-operation on the part of church officers, and guidance on the part of the parents will overcome irreverence in our churches, and the spirit of Jesus will be the spirit of the advent church. R. A. A.

BIBLE INSTRUCTOR COUNCIL

Methods, Experiences, and Problems

The Seven Seals and God's Standard

By GRACE STEWART, *Bible Instructor,
South Dakota Conference*

- I. INTRODUCTION.—God on His throne holds book sealed with seven seals. Jesus found worthy and able to open the seals. Book contains prophecy of church from time of ascension of Christ to His second coming. Sometimes the prophecy is of the true church, and sometimes of the church in apostasy.
- II. FIRST SEAL.—A pure church and her commission.
1. When the Lamb opened the first seal, what did the prophet behold? Rev. 6:2. White horse and rider represent apostolic church with her purity of doctrine and faithful ministry.
 2. What great commission did Jesus give to His apostles as He was about to return to heaven? Matt. 28:19, 20.
 3. What was the central theme of their preaching? 1 Cor. 2:2; 15:3, 4.
 4. What standard did Christ set forth at the beginning of His ministry? Matt. 5:17, 18.
Jesus never changed His divine plan. His standard was the standard of His Father. At the close of His ministry He said, "If ye love Me, keep My commandments." John 14:15.
- III. SECOND SEAL.—Church departs from God's standard and neglects her commission. What was seen at the opening of the second seal? Rev. 6:4.
1. Red color of horse represents error in doctrine.
 2. That rider had great sword and was taking peace from earth, shows that church had entirely neglected her divine commission to go into all the world and preach gospel. She was engaged in a church war.
 3. God had warned against this very thing. 2 Tim. 2:16, 23.
- IV. THIRD SEAL.—The church departs still further from apostolic teachings. Rev. 6:5, 6.
1. Black represents darkness. Where there is darkness, no light. "If they speak not according to this Word, it is because there is no light in them." Isa. 8:20.
 2. Church no longer spoke according to Word of God.
 3. Churchmen were weighing other men's consciences.

4. God ministers oil and wine to true believers at all times.

V. FOURTH SEAL.—Rome rides a pale horse in world dominion. Rev. 6:8.

1. Papal Rome in the saddle, beginning with A. D. 538.

2. Designated "head of all the churches" and "corrector of heretics" by Justinian. Millions of Christians put to death as a consequence.

3. Reformation began at this very time. Light was coming from the Word of God.

VI. FIFTH SEAL.—Under Reformation, truth known concerning martyrs for Jesus. Rev. 6:9-11.

Souls for whom Jesus died seen under the altar. They gave up their lives for Him. White robes given them, and they are still resting until the resurrection.

VII. SIXTH SEAL.—Great signs in earth and heaven tell the end is nearing. Rev. 6:12.

1. Lisbon earthquake, 1755.

2. Signs in sun and moon followed in 1780.

3. Falling stars seen in 1833.

4. God gave these signs just at this time to prepare a people to receive the message of Revelation 14.



Chart used with study on seven seals. Made on heavy muslin, 5' spicuously numbered serially, and each provided with a suspension be purchased at any school supply house. The figures (horsemen) each one hanging on its own little hook, beginning with number sixteen is reached—"Silence in Heaven," at the upper, the hook-and-eye variety, sewed on the muslin. The background, shows a road, God's highway, which He has marked with "road card number thirteen, Rev. 14:12.) This highway represents the study shows how God is bringing His people back to His stand-

VIII. THE THREE ANGELS' MESSAGES AND THE SEALING WORK. Rev. 14:6-11.

1. True church comes out from her seclusion, and carries everlasting gospel to all the world.
2. At right time a people raised up to proclaim hour of God's judgment.
3. Popular churches reject this message, and give rise to the second angel's message, "Babylon is fallen."
4. Third angel follows with the most terrible warning found in the Word of God—the warning against worship of the beast and his image and receiving his mark.
5. Those who refuse to receive this warning will suffer seven last plagues.
6. Threefold message goes to every nation and tongue. Honest in heart receive it, keep God's commandments, and come up to God's standard.
7. Those who receive this message and obey it, sealed with seal of living God.

IX. THE COMING OF JESUS AND SILENCE IN HEAVEN.

1. What occurs in the atmospheric heavens and in the earth as Jesus comes? Rev. 6:14.

2. What does God say concerning His people at this time? Rev. 14:12.

God sees His faithful people as remnant seed of true church.

X. SEVENTH SEAL.—What brief statement is made concerning the opening of the seventh seal? Rev. 8:1.

1. Half an hour in symbolic time seven days of literal time.
2. Silence because Father, Son, and angels are absent from heaven on their mission of bringing home the Lord's people.
3. "Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Heb. 11:16.

The Advent Message Converts

By MABLE E. BROOKS, *Bible Instructor, Cornwall, England*

WE often hear it remarked, especially by adversaries of the truth, that we only teach the law and do not bring souls to Christ through the gospel. But Psalms 19:7 says, "The law of the Lord is perfect, converting the soul."

Some time ago, during a series of evangelical services in London, a big Broadway theater was hired. One of the cleaning women came across a handbill of our first service. She took it home and said to her sister with whom she lived, "Shall we go on Sunday?"

"What!" answered Mrs. B., "go to a religious meeting?"

"Well," remarked Mrs. P., "we go to all the other shows, why not this?" The outcome of this conversation was that four sisters, all women of the world, attended our first meeting. After a stirring address the evangelist gave an invitation for all who wished to make a start in the Christian walk to stay for an aftermeeting. All four sisters were so impressed by the sermon that they stayed and gave their hearts to Christ.

A whole month passed by before the Bible instructor was able to call at the home of Mrs. P. When she did reach this home, she was met by Mrs. P., who, with beaming joy, told how she and her three sisters had given their hearts to Jesus on that wonderful Sunday night. Up to that time, she said, they had spent all their spare time in the public saloon, drinking with their friends. Opening a cupboard in the room, she pointed to a whisky bottle half full of liquor and said, "Never from that time have I touched a drop."

They praised and thanked God together. A weekly study of the Bible was arranged, and a few months from that time all four sisters passed through the waters of baptism. Today, after several years, all sisters still rejoice in the salvation found in Christ that night, and are good church members.

What a beautiful witness to the spiritual power of the wonderful truth God has given us. The writings of the Spirit of prophecy say that in every



4 by 36 inches. The four horsemen and twelve cards are inconspicuous. Gummed cloth suspension rings with brass eyelets may be placed on the cloth chart in the order shown, one at the left, and proceeding as the study develops until right-hand corner of the chart. The hooks are dress hooks, of which may be made on the muslin with crayolas or oil paints, signs, or His standards. (Card number two, Matt. 5:17-18; and the law of God, from which the professed church departed. The card, the ten commandments, in readiness for the coming of Jesus.

sermon an earnest appeal should be given for souls to come to Christ. It is true that keeping the Sabbath will not save the soul, but Paul says, "The law is spiritual; but I am carnal, sold under sin." The first duty of the preacher is to bring souls to Christ. When a soul becomes truly spiritual, much of the difficulty of getting a right decision for the Sabbath will be won.

THE BOOK SHELF

Books, Reviews, and Discussions

Salesmanship and Business Efficiency,* James Samuel Knox, Knox Business Book Company, Oak Park, Ill., 1941, 414 pages, 85c from publishers.

The author of *Salesmanship and Business Efficiency* has made a profound study of the principles that make for success. He has had experience as a salesman, has managed a large number of salesmen, and has been a counselor to large business firms throughout the country.

Mr. Knox has been greatly concerned over the unpreparedness of workers in various lines of business. He believes some effective way should be devised to help both men and women to avoid mistakes and be instructed in the simple rules and methods essential to becoming more efficient in one's profession.

In order to meet this need, Mr. Knox wrote the book *Salesmanship and Business Efficiency*. The book has had a large sale, has been reprinted seven times, and is in great demand today.

I have been impressed with the Christian spirit breathed throughout the writings of Mr. Knox. For example, "The hope of the world rests with the men and women who have faith and courage to equip themselves for the greatest possible service to mankind. You are not doing your duty unless you are willing to develop every talent which God has given you, and then use it in the service of mankind." These are very pertinent statements.

Many who have followed Mr. Knox's instructions have succeeded in a big way. I believe this book will be of inestimable help to everyone who follows its invaluable instruction.

J. J. STRAHLE. [Associate Secretary,
Publishing Department.]

The Rapture—Our Lord's Coming for His Church, American Prophetic League, Los Angeles, 1940, 40 pages, 25 cents.

We call attention to this brochure merely because of the field's inquiry on the subject. We do not agree, of course, on many of its doctrinal errors. However, from this material one receives a real view of this fallacy in condensed form. The enlightened student of prophecy can clearly detect where these teachers have gone astray, and a Bible instructor can mark well the very points

that need to be clarified when studying with people who are confused on these teachings which are claimed to be Biblical. The hour is here when we must keep a steady eye on the enemy of truth while strengthening our own positions for the truth we have always believed.

The material quotes Scripture freely. Its authors are candid enough to admit they are not in agreement with others who believe in the "Rapture" theory. It is an interesting admission of confusion and uncertainty, a point we can stress as we present the certainty of the events connected with Christ's second coming.

L. C. K.

The Pastor as a Personal Counselor,* Carl J. Schindler, Muhlenberg Press, Philadelphia, 1942, 147 pages, \$1.25.

This is in reality a manual of pastoral psychology. It is not a compilation of case histories, nor a technical study for specialists. It lays a broad basis for helpfulness on the part of the average pastor in personal counseling, and provides helpful information concerning people as such, their problems, and human nature generally, and how best to go about being really helpful in aiding them to deal with their difficulties.

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

Constantine the Great,* L. B. Holsapple, Sheed and Ward, New York City, 1942, 475 pages, \$3.

We have read much about the period of Constantine, but it has rarely, if ever, been approached from the Catholic point of view. An understanding of Constantine and of his period is essential for a grasp of all the later history of Europe. It is doubtful whether Alexander the Great, Napoleon, or even Julius Caesar exerted a greater effect upon the religious history of the time than did Constantine. His pretended adoption of the Christian religion turned the life of the Roman Empire into new channels. His removal of the capital of the empire to the shore of the Bosphorus led to the schism of the church in the East, as well as to situations that survived as causes of World War I—causes which are still destructive of the unity of Europe. His interference in church affairs produced problems and situations destined to disturb the church for centuries. Nevertheless, the administrative system he devised for the empire enabled it to survive for many centuries.

The sort of man he was in order to achieve such stupendous results, and his motives—whether mainly religious or exclusively political—are the things dealt with in this impressive volume. His times are replete with resemblances to our own. His predecessor attempted to place a ceiling on prices. His contemporaries used the same methods to "liquidate" the Christians as have been employed by dictators in our own time. A new civilization was being born in Constantine's time, as many think is occurring today. This volume will repay close reading.

CARLYLE B. HAYNES.

* Elective, 1944 Ministerial Reading Course.

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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.

Why People Drink Alcohol

By HAROLD SHRYOCK, M. D., *Acting Dean, College of Medical Evangelists, Loma Linda, California*

IT has been estimated recently that 40 per cent of the inhabitants of the United States who are of drinking age use alcoholic beverages.¹ In view of the abundant evidence that alcohol is harmful, it is surprising that such a high percentage of the population of an enlightened nation indulges in intoxicants. There must be an underlying reason why alcohol is attractive, else so many people would not risk the consequences of its use.

At first thought it might seem that people drink because they enjoy the taste of alcohol. Fondness for a given taste is surely the basis for preferences among other beverages. But not so with alcoholic drinks. Observe the facial expressions of persons sitting at a bar, and you will discern an almost painful response to the swallowing of each draft. Alcohol itself does not have a pleasant taste. In fact, the blending of liquors is an attempt to disguise the objectionable taste of the alcohol. Non-alcoholic drinks are much more palatable than those which contain alcohol. But drinkers demand more than flavor. What was the reaction to alcohol-free beverages during the years of national prohibition? A demand for beverages containing alcohol. So, it is not the *taste* of liquor that makes it attractive—it is its alcohol content!

Why do people drink? Not to quench an ordinary thirst. Spirituous liquors irritate the mouth, the esophagus, and the stomach so markedly that many a person has resorted to drinking egg whites in a desperate attempt to soothe the severe burning which follows indulgence.

Why do people drink? Not because of an inherited thirst for alcohol, for "there are nowadays no representatives of the view that alcohol addiction itself can be directly inherited."² Of course the child quickly learns to imitate the attitudes and customs of his parents, but the thirst for alcohol as such cannot be passed from parent to child.

Why do people drink? Some say they drink "because it is the smart thing to do," or "because my friends drink, and I don't care to be a piker." Many a parent has tried to console himself and excuse his wayward son by explaining that "he fell into bad company and learned to drink." Admittedly, the example of companions has its influ-

ence in persuading a person to continue the use of alcohol. There is a social or convivial factor in alcoholism. But even the "social drinker" has to pay such a high price in lost efficiency, lost self-respect, and condemnation by his elders that it is hard to believe the desire to be a "good fellow" is, in itself, an adequate explanation for drinking.

It is of fundamental importance to know why people drink, for it is difficult, if not impossible, to assist a person in overcoming his alcohol addiction unless one first possesses a clear understanding of the basic reason why alcohol is attractive. Once this reason is comprehended, however, it is possible to help the alcoholic.

As a foundation for an understanding of why people drink, consider the case of the father of three children who took recourse to alcohol after he had failed in business.³ This man, himself an only child, had been reared by an indulgent mother and an unsympathetic father. He became spoiled and found it difficult to make proper adjustments in school and get along well with his schoolmates. After college, about the time the United States entered the first World War, he joined the Army. Then, for the first time in his life, he experienced the satisfaction that comes from doing a job well. By the time the war was over he had been promoted to the rank of captain and was enjoying his assignment so thoroughly that he almost hated to see the war end.

After the war he was married and attempted to establish a business. During the first six years of married life three children—all girls—were born. By this time the business was going so poorly that he was forced to abandon it. And this in spite of the fact that he and his wife had invested all their combined financial reserves. In an attempt to relieve the situation, the wife now started a business of her own, and was successful from the start.

ANY man resents having his wife beat him at his own game, but this resentment was particularly acute. Here was a man who as a child had been very dependent on his mother, and as an adult found himself the only male in a family of five, with his wife making the living. The situation was so humiliating that he began to long

for the days when he had been an Army captain. So he began to drink, meanwhile keeping company with former Army comrades, and reliving the events of the war. He soon became so dependent on alcohol for surcease from his embarrassment resulting from his inability to support his family that he indulged in solitary drinking and spent much time in phantasy regarding his former achievements. Whenever he became sober, the realization of his failure was forced upon him by his own observations and by his wife's unkind remarks. So he remained intoxicated a great deal of the time, for while intoxicated he was unaware of his inadequacies.

This is only one case, but it illustrates what is probably the most important reason why people drink—to escape from unpleasant reality.

Jellinek² has summarized the "Reasons" for Drinking" as given by nineteen different authorities on the subject of alcoholism. The terminology used varies a great deal with the different authors, but it is striking to note how many of the proposed reasons are equivalent to the statement that alcohol enables the individual to escape from unpleasant reality. In fact, the term "escape" is used more frequently than any other single term.

Jellinek's summary of the various proposed reasons includes the attempt "to overcome shyness and awkwardness," "to escape from life's situations which the patient cannot face," "to find a way of rebelling," "to obtain pleasure," to serve as a "pacifier" for physiological and psychological tensions," to "escape" from a "sense of inferiority," to promote "compensation," "to modify emotional experience such as fear or inferiority," "to evade pain," "to silence depressive effects," to permit "a flight from reality," to provide for "liberation of that part of the personality which is kept in check by convention," to provide "a means of securing—for however a short time—some way out of the prison house of reality back to the Golden Age," to provide "an escape from the responsibility and burden of mature emotional life and its decisions," to furnish "a means of realizing daydreams," to serve as a "pacifier for disappointment and rage," to "alleviate and narcotize the many mental conflicts," and to provide "an escape to the blissful state of infantile omnipotence."

Moore believes that alcohol addicts "drink not only to relieve psychologic distress but also to overcome symptoms resulting from the previous day's alcoholic intake."⁴ Horton remarks that students of alcoholism are agreed that "the psychological functions of alcohol are determined primarily by its anesthetic effect. Chief among these functions are relief from pain and fatigue, and reduction of anxiety."⁵

During the symposium on alcoholism held in December, 1940, in connection with the annual meeting of the American Association for the Advancement of Science, Dr. Charles H. Durfee, of Wakefield, Rhode Island, stated that "there is no such thing as a physiological craving for alcohol. . . . The craving is fundamentally psychologic, expressed in the need for relief from tension."⁶

As proof that alcohol provides an escape from psychological tensions, the Business Men's Committee on Alcoholism, Bronxville, New York, quotes the Paris correspondent of the American Medical Association as follows: "During the second half of August, 1938, a time of political unrest when war clouds hovered low, the number of alcoholic addicts in the [Paris] police infirmary nearly doubled. . . . Toward the end of August, 1939, again under the pressure of national stress, the incidence of alcoholism rose. . . . At the Ville Evrard . . . cases of chronic alcoholism increased fourfold, beginning with May, 1940."

Granted that the principal reason for indulgence in alcohol is escape from an unpleasant environmental situation, it is proper that mention should be made of those situations which cause the individual to desire to escape from reality. In many cases the cause of alcoholism can be dated back to an unfortunate childhood situation.

"The common pattern in these histories is one in which the psychological crime of parental loving dominance was perpetrated against the child. The aftermath is obvious. The time comes all too quickly when the child arrives at the chronological age at which society expects and demands emotional maturity accompanied by adult behavior. The emotionally immature individual makes a sorry attempt to satisfy these demands by a few futile and inadequate gestures. He fails. Society begins to exact the penalty for such failure. Perhaps the remainder of the picture, its alcoholic component, is a matter of chance. But it is a chance in which the dice are loaded, since alcohol is not only the most rapidly acting solvent of unpleasant reality, but is also the most available and least socially reprehensible of the techniques for evading reality."⁷

IN other cases of alcoholism the desire to escape from reality is not directly traceable to an unfortunate childhood. Many situations which arise during adult years are so stressing as to provide a strong temptation to find an easy way out. As mentioned before, one such situation is the tension resulting from the uncertainties of war. Jellinek claims that "anxieties, frustrations, and conflicts are the mainsprings of unconscious motivation for the moderate as well as the excessive drinker."⁸ Lewis lists the following situations as being conducive to an escape into alcohol: "Business worries, domestic worries, grief from all sorts of adversities, and emotional situations caused by certain unavoidable environmental elements."⁹

Alcohol provides the escape from unpleasant reality by way of its depressing effect on the central nervous system. The individual thus becomes less aware of the distressing situation which confronts him. "Although the craving for alcohol may have had its origin in social, domestic, economic, or other uncertainties, the paradoxical fact remains that the alcoholic feels secure when under the influence."¹⁰ Alcohol's "effect is that of deadening, or dulling, the keenness of perceptual functions, and mostly it induces lethargy in regard to the active projects of life, while at the same time the deep and primitive emotions play havoc with imagination."¹¹

The person who escapes from reality by way of alcohol "finds in alcohol a source of unreality, of dangerous make-believe, which protects him from 'the stings and arrows of outrageous fortune.' He is unwilling to take the bad along with the good and rather than run the risk of being hurt, he prefers not to live at all as other men live. Unfortunately, he does not see, until it is too late, that alcohol hurts him more in the long run, than he could possibly have been hurt by life and its experiences."¹²

Alcohol does provide temporary escape from reality. But the treachery of indulgence in alcohol is that when the effects of the alcohol wear off, the individual realizes that his environmental situation is even worse than before he became intoxicated. Not only has the alcohol failed to relieve the unpleasant factor, whatever it was, but it has left its victim chagrined for having tried to find an escape rather than bravely facing the issue and attempting a rational solution. Also he is less able to devise a reasonable solution to his difficulty. It is therefore only natural that he repeat the indulgence, and thus perpetuate the stupor which gives him relief from his sense of inadequacy. Thus a vicious cycle is established which is most difficult to break. One indulgence demands another, until finally the victim loses all interest in making a proper adjustment in life.^{13 14}

Thus far, the picture of alcoholism appears rather dark. The next article of the series, however, will be a discussion on "Help for the Alcoholic."

¹ Lloyd Ackerman, *Health and Hygiene*, Jacques Cattell Press, 1943.

² E. M. Jellinek, *Alcohol Addiction and Chronic Alcoholism*, Yale University Press, 1942.

³ Otis R. Rice, "Religion and the Church in Relation to Alcohol Addiction," *Quarterly Journal of Studies on Alcohol*, December, 1942, pp. 394-397.

⁴ Merrill Moore, "The Treatment of Alcoholism," *New England Journal of Medicine*, Sept. 28, 1939, pp. 489-493.

⁵ Donald Horton, "The Functions of Alcohol in Primitive Societies: A Cross-Cultural Study," *Quarterly Journal of Studies on Alcohol*, September, 1943, pp. 199-320.

⁶ Merrill Moore, "Alcoholism: Some Contemporary Opinions," *New England Journal of Medicine*, Vol. 224, 1941, pp. 884-887.

⁷ Edward A. Strecker, "Chronic Alcoholism: A Psychological Survey," *Quarterly Journal of Studies on Alcohol*, June, 1941, pp. 12-17.

⁸ E. M. Jellinek, "The Alcohol Problem: Formulations and Attitudes," *Quarterly Journal of Studies on Alcohol*, December, 1943, pp. 446-461.

⁹ Nolan D. C. Lewis, "Personality Factors in Alcoholic Addiction," *Quarterly Journal of Studies on Alcohol*, June, 1940, pp. 21-43.

¹⁰ S. L. Katsoff, "Psychological Aspects of Alcoholism," *The National Eclectic Medical Association Quarterly*, Vol. 34, 1943, pp. 32-43. Quoted in abstract of article in *Quarterly Journal of Studies on Alcohol*, June, 1943, p. 117.

¹¹ Albion Roy King, *The Psychology of Drunkenness* (Mount Vernon, Iowa, Hawkeye-Record Press, 1943), p. 11.

¹² Edward A. Strecker, *Are You a Social Drinker?* (Pennsylvania Liquor Control Board), p. 11.

¹³ Eugene N. Boudreau, "The Medical and Social Challenge of Alcoholism," *New York State Journal of Medicine*, Dec. 15, 1941, pp. 2407-2414.

¹⁴ Paul Schilder, "The Psychogenesis of Alcoholism," *Quarterly Journal of Studies on Alcohol*, September, 1941, pp. 277-292.

CURRENT SCIENTIFIC COMMENT

COFFEE A CAUSE OF GASTRIC ULCER.—Early in the health counsels to this church from the pen of Mrs. E. G. White, the stimulating habit-forming properties of tea and coffee were pointed out, also the fact

that they have no nutritive value as foods. Through the years scientific researches in the field of biochemistry and nutrition have proved the validity of these and other counsels given in the days before the scientific proofs for the admonition were available. Thus it is that with the advent of the newer knowledge of nutrition, link by link a strong and very comprehensive chain of evidence has been forged in support of the sound principles of healthful living advocated by this people.

Among the scientific exhibits provided by the recent convention of the American Medical Association in Chicago was one from the department of physiology of Northwestern University Medical School. Research studies conducted by this university group gave ample evidence that the drinking of coffee and other caffeine beverages favors the development of ulcers of the stomach.

The investigation by these workers demonstrated that caffeine causes a prolonged secretion of a strongly acid gastric juice, which in turn causes irritation to the lining of the stomach (mucosa), rendering it more susceptible to erosion and ulcer formation.

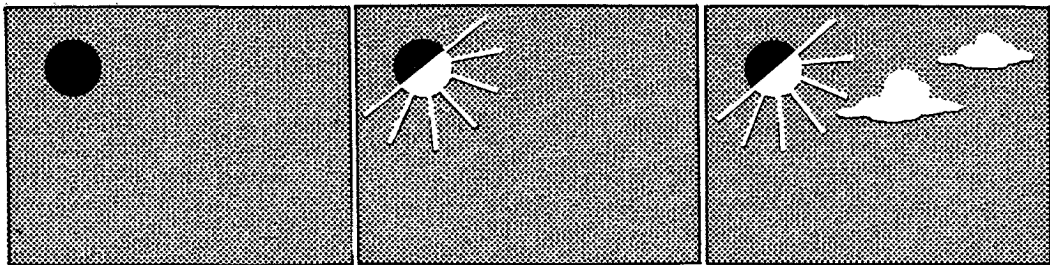
These investigators also found that the intake of caffeine together with alcohol at the same meal—a current custom which is all too prevalent—produced a prolonged gastric juice response which is greater than the sum of the individual response to the drugs given separately (synergism). For this reason the use of both coffee and alcohol at the same time is particularly objectionable.

This interesting study gives unmistakable evidence that ulcer patients and persons susceptible to ulcer should be restricted in the consumption of caffeine-containing beverages. The drinking of coffee, tea, and other caffeine beverages (cola drinks) is therefore further condemned as inimical to health.

The unqualified support given by scientific researches to these fundamental principles of healthful living to which the attention of the church was called in the early days should inspire all with the utmost confidence in the whole denominational health program and cause us all to be more active and faithful by both precept and example in their promulgation.

H. M. W.

RAW FOOD DIET.—The cardinal feature peculiar to the Raw Food Diet is its low sodium-high potassium ratio. Thus, the diet is of value in cases exhibiting retention of sodium chloride and water. Though such benefit has actually been demonstrated for relatively few diseases, there is every indication that more may properly be added to the list. The Raw Food Diet is not suitable for extended use nor for healthy individuals, because of certain inherent deficiencies.—*Annals of Internal Medicine*, March, 1944, p. 525.



“In the Beginning”—Health

VII. Divine Worship

Prepared by OLIVE FISHER, BEATRICE LIU, and LOUISE TRASK, Portland Sanitarium, Oregon

CREATION was complete! “The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty,” and He had placed man, “the crowning work of His creation,” in this healthful and happy environment. There was *air* and *sunlight* to sustain life, *food* for energy, *water* to quench thirst, and provision for *rest* and *activity* to maintain vital processes.

Then, “after resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God’s great work of creation; and that as he should behold the evidences of God’s wisdom and goodness, his heart might be filled with love and reverence for his Maker.”—*Patriarchs and Prophets*, p. 47.

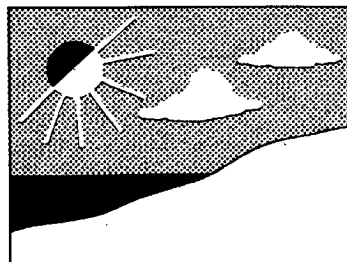
Jesus, Himself the Creator of our world, says, “The Sabbath was made for man.” Mark 2:27. Why was the Sabbath made for man? We readily see the wisdom of the Creator in providing light, air, water, food, rest, and activity for the physical needs of man, but does the Sabbath have any reason for existence from the same standpoint?

“God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon His power and goodness. He needed a Sabbath, to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator.”—*Id.*, p. 48.

God did not leave man with the mere essentials for physical existence. He gave him a day in which he could build up and strengthen the powers of mind and heart. To promote health of mind and soul, as well as of body, the Creator made a definite place in the life for divine worship.

“The relation that exists between the mind and the body is very intimate.” The Bible says that as man “thinketh in his heart, so is he.” Prov. 23:7. “The condition of the mind affects the health to a far greater degree than many realize.” Maximum health requires a sound mind in a sound body.

“Many of the diseases from which men suffer



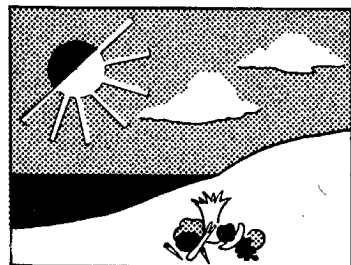
are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay

and death.” On the other hand, “courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul.”—*Ministry of Healing*, p. 241.

In what way can the Sabbath prevent the undesirable mental attitudes and encourage the valuable ones? Anyone who truly keeps the seventh-day Sabbath set apart at the end of creation week believes certain fundamental truths and orders his life in accord with them. He believes that God is the Creator of this world and the Father of the human race. “Lift up your eyes on high, and behold who hath created these things” (Isa 40:26), for “the heavens declare the glory of God; and the firmament sheweth His handiwork.” Psalms 19:1. He who is thus great in power is likewise great in love, and He says to His children, “I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.” Isa. 41:13.

The Sabbathkeeper believes that although through transgression of God’s law the perfect pattern of man’s existence was marred, still “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.

Realizing this great plan of salvation for mankind, the keepers of the Sabbath, “according to His promise, look for . . . a new earth, wherein dwelleth righteousness.” 2 Peter 3:13. And, as “the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name



remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

The recurrence of the Sabbath, with its weekly call to divine worship, renews these truths in man's mind and directs his thoughts as high "as the heaven is high above the earth," and they know of a surety that "so great is His mercy toward them." Ps. 103:11.

It is only natural that in minds so fortified, courage, hope, faith, and love leave no room for discontent, distrust, anxiety, and guilt. Medical science is frank to admit that these emotions disturb the vital functioning of the body to such an extent that both physical and mental disease result. They go even further in asserting that between 40 and 60 per cent of all patients need mental and spiritual therapy more than physical treatment.

"At the present time nervous and mental disabilities outnumber all other forms of ailments. The turmoil and stress of modern life seem to place people under a mental and nervous strain that makes it difficult for them to adjust themselves properly to their surroundings."—W. H. Kreuger, *Fundamentals of Personal Hygiene* (3d ed.), p. 210. Prior to the war, the statement was made that "in point of numbers affected and acuteness of suffering, there is no greater problem facing humanity than the control of mental disease."—Harmon and Henderson, *Principles and Prac-*

against the physical and mental ills from which millions suffer today as a result of being without "hope, and without God in the world." Eph. 2:12.

The question is asked: Will not *any* day be suitable for divine worship? Why should the *seventh* be specified? For the answer we have only to look to the popular churches of today. They worship upon a day other than that designated by the creator, and their religious belief has become so riddled with Modernism that they deny the Creator, the Saviour, and the soon-coming Lord. They have not the "hope we have as an anchor of the soul, both sure and steadfast." Heb. 6:19.

Our Creator meant it literally when He said that His commands



were "life unto those that find them, and health to all their flesh," Prov. 4:22. He was seeking to make possible His wish for man, that above all things he might "prosper and be in health." 3 John 2.

Let us endeavor as never before to follow the ideal pattern of life given to Adam in the beginning—a life of activity in the fresh air and sunshine, with ade-

quate periods of rest, nourished by fruits, grains, nuts, and vegetables, with body processes regulated by pure water, and with the physical and mental activities balanced by acknowledgement of and trust in divine power. Yes,

"OUR Sabbaths are the mainsprings of our days.
If they are stoutly wound, if they are strong,
Our time runs smoothly, happily, and long,
To human honor and our Maker's praise.

"But when the mainspring, flabby, rusty, weak,
Works feebly and uncertainly, our time
Lacks force and firmness, harmony and rhyme.
Moves with a hitch, a wavering, a creak.

"And if the mainspring snaps, all nature makes
A sudden pause, a dead and silent pause;
Swiftly the central, moving force withdraws;
The life-watch stops when once the mainspring breaks."

—Amos R. Wells.

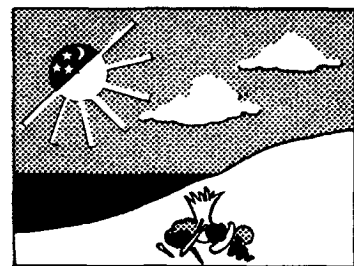
[End of Series]

In this issue the series of seven health talks begun in March is concluded. The series is based on the story of creation, as the contribution to healthful living is developed in word and picture for each day of the week. As each health talk was presented a student nurse quoted appropriate verses from Genesis to introduce the respective topics, and in turn placed a felt symbol against the felt background. Thus the picture was progressively constructed, a step at a time, and when completed was very attractive, utilizing a number of colors. It is impossible to show the colors and the size here, of course. We must be content with one-color miniatures. With this seventh and concluding health talk, on Divine Worship, a nurse begins by quoting Genesis 2:1; 1:31; 2:2, 3, as she places the church in the picture. By way of resumé and review, we are reproducing all of the illustrations in this number of THE MINISTRY, to show how the finished picture is built, step by step.



tices of Nursing (Macmillan, 1939), p. 25. We are all well aware that global war is only aggravating this condition.

Among the suggestions of mental hygien-



ists is the need of every individual to formulate a philosophical view of life. Krueger says, "It is helpful to establish a basic relation with the universe. One should try to see life as a whole and make a serious effort to give a reasonable meaning to it."—*Fundamentals of Personal Hygiene*, p. 223. Yes, as Doctor Campbell says, "Religion is the super mind-cure."—*Decalogue of Health*, p. 94. A physician is quoted in the following diagnosis: "You are suffering from loss of faith in God and in a future life." Another said, "If three quarters of my patients found God, they would be well."

In commanding mankind to "Remember the Sabbath day, to keep it holy," God was endeavoring to give humanity a great prophylactic measure

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

¶ Facsimile reproductions of historic publications

A Word to the "Little Flock"

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

OUTSTANDING among the very first of the publications of the Adventists who were commencing to herald the third angel's message, is *A Word to the "Little Flock,"* published by James White at Brunswick, Maine, on May 30, 1847. This time-worn pamphlet of twenty-four crowded pages is truly a venerable document, as it reveals the sane, sound, careful work of certain of the pioneer laborers during that very distressing period shortly after the great disappointment of October 22, 1844. To appreciate the full significance of this pamphlet one must place himself back in the time of the disappointment, with the world in general scoffing because of the seeming failure in the fulfillment of what was termed "Miller's prophecy"; with the larger part of the former advent believers denying that they were led of God in their experience, repudiating the integrity of the October 22 termination of the 2300 days of Daniel 8:14, casting aside their interpretations of the message of the second angel of Revelation 14, concertedly rejecting the message of the third angel which had begun to sound, and with some advocating many strange and discordant views. In such a setting the clear thinking, the confident tone, and the hopeful message of *A Word to the "Little Flock"* shines forth as a beam of light piercing the darkness.

It was near the close of that critical four-year period preceding the memorable Sabbath Conferences of 1848 that this pamphlet was sent forth on its mission. The names of three early workers, James White, Ellen G. White, and Joseph Bates appear as those responsible for the various utterances which its pages carried, but the pamphlet was primarily a James White publication, devoted to the setting forth of his views on unfulfilled prophecy. His seven principal articles were prepared for publication in *The Day-Dawn*, one of the short-lived Adventist periodicals of the time, issued by O. R. L. Crosier at Canandaigua, New York. But when the contributions were ready, the paper had ceased to exist, so Elder White, after taking counsel, decided to issue them in pamphlet form.

The titles of the seven articles are: "The Seven Last Plagues," "The Voice of God," "The Time of Trouble," "The Time of Jacob's Trouble," "Thoughts on Revelation 14," "The Temple of God," "The Judgment."

When these articles on prophecy were penned by James White, there were evidently not more

than one hundred Sabbathkeeping Adventists in the United States. As a youthful minister of twenty-five, he worked almost alone in setting forth the views he had formulated up to that time. This was a full year before the five Sabbath conferences convened, at which time those whom we today revere as our spiritual forefathers met together and with open minds and hearts searched the Word of God to better understand its truths. This study resulted in the clarifying and binding together of the essentials of the body of teaching which forms Seventh-day Adventist doctrine.

With a full understanding of the historic setting of *A Word to the "Little Flock,"* the reader will not be disturbed by finding that in a few instances positions set forth by Elder White on some points were modified by him in later years, as more mature and joint study revealed a clearer view of such truths. This document primarily presents a picture of one worker's attempt to cheer and aid those about him through a dissemination of light which was beginning to unfold. To one familiar with the many contemporary voices that were heard advocating discordant views and extreme positions, the clarity of reasoning and the essential correctness of perspective and purity of teaching of these articles is remarkable. James White held before his readers that as they advanced, light would come, which should be welcomed and cherished. Note his sound reasoning on this point, set forth in the very heart of this pamphlet:

"As we travel onward toward the Holy City, our burning lamps discover new objects: but we cannot see all at once. If we reject a little light, because we cannot see the whole clearly at once, it will displease our heavenly Leader; and we shall be left in the dark. But if we cherish the light, as fast as it is our Lord's will to open it to us, He will increase the light; and our souls will feast upon the opening truths of the blessed Bible."—*A Word to the "Little Flock,"* p. 6.

Ellen G. White Communications

Of special interest in the heart of this early publication, are the three communications written by Mrs. E. G. White. Significantly, these, too, depicted the experiences yet before the people of God.

The first is a letter addressed to Eli Curtis, in reply to his request for Mrs. White's comments on his prophetic positions as presented in articles in *The Day-Dawn*. In this published answer Mrs. White refers to his views on such points as the

two resurrections, the Holy City, the cleansing of the sanctuary, etc. It is at the close of this letter that Mrs. White endorses the views on the sanctuary question as set forth so clearly by O. R. L. Crosier. We give her statement here:

"I believe the sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the sanctuary, etc.; and that it was His will, that Brother C. should write out the view which he gave us in the *Day-Star, Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that extra, to every saint."—*Id.*, p. 12.

This published letter addressed to Mr. Curtis was not reprinted, as the full presentation of other views on the subjects treated obviated the necessity of its being repeated.

The second communication from Mrs. White is an account of her first vision, which appears under the title, "To the Remnant Scattered Abroad." In introducing this, Elder White devotes a full page to a statement setting forth the Scriptural justification for the last-day appearance of the gift of prophecy. He then states that he presents a reprint of the vision which had been published earlier, and to which he had appended certain Scripture references. The account of the first vision which then appears was written by Mrs. White on December 20, 1845, as a personal letter to Enoch Jacobs, editor of the *Day-Star* published at Cincinnati, Ohio.

As this Adventist paper came to her home in Portland, Maine, Ellen Harmon noticed that the editor was wavering in his confidence in the integrity of their October 22 experience, and in her effort to help him she wrote out a brief account of the revelation and sent it to him. Although a postscript to the communication stated that "this was not written for publication; but for the encouragement of all who may see it, and be encouraged by it, E. G. W.," Mr. Jacobs published it as a "Letter From Sister Harmon," in the issue of January 24, 1846. In an accompanying note he stated that "the vision of Sister Harmon in the present number, is published at the request of many friends that have heard it read."—*Day-Star*, Jan. 24, 1846. In a subsequent communication to Editor Jacobs, which she requested him to publish, Ellen Harmon on February 15, expressed her surprise at seeing her first letter in print, in these words:

"My vision which you published in the *Day-Star* was written under a deep sense of duty, to you, not expecting you would publish it. Had I for once thought it was to be spread before the many readers of your paper, I should have been more particular."—*Day-Star*, March 14, 1846.

On April 6, 1846, this account of the first vision, together with the vision described in her letter of February 15, 1846, was reprinted on a large single sheet twelve by sixteen inches in size, bearing the title "To the Little Remnant Scattered Abroad," and in this broadside form was sent out by James White and H. S. Guernsey, with the expense shared jointly. The records indicate that 250

copies were printed and distributed. The statement of the first vision as given in *A Word to the "Little Flock"* embodies the full account of the vision as first printed.

The third Ellen G. White communication is a reprint of a letter addressed to Joseph Bates, in which she describes what she was shown in a vision which was given at the Howland home at Topsham, Maine, on April 7, 1847. In this vision Mrs. White was seemingly conducted to the most holy place of the heavenly sanctuary, and viewed the tables of stone bearing the law of God, with a "halo of glory" about the fourth commandment. Then with the importance of the Sabbath emphasized, she was seemingly carried into the future, and viewed the events connected with the final conflicts and victory of the church. On receiving this handwritten letter, Elder Bates arranged for its publication in broadside form, to which he appended his remarks setting forth the basis of his confidence in the revelations given to Mrs. White. This statement accompanies the vision as it was reprinted in *A Word to the "Little Flock"*. Scripture references were also added by James White to this third E. G. White communication as it went into the pamphlet.

These two connected presentations of important visions have been largely reprinted again and again by Mrs. White in her books. That some words, phrases, and sentences which appeared in these early accounts were left out by her in later printings has been a source of concern to some and has opened the way for various conjectures as to the reasons for these omissions. This will be discussed in a subsequent article.

Worthy of special note in connection with the very early statements of both James White and Joseph Bates, when speaking of the visions of Mrs. White and the present-day manifestation of the Spirit of prophecy, is their very sound position on the question of spiritual gifts. In concluding his brief discussion of the last-day appearance of the prophetic gift, James White declares:

"The Bible is a perfect, and complete revelation. It is our only rule of faith and practice. But this is no reason, why God may not show the past, present, and future fulfillment of His Word, in these *last days*, by dreams and visions; according to Peter's testimony. True visions are given to lead us to God, and His written Word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected."—*A Word to the "Little Flock,"* p. 13.

Indeed this little pamphlet does give us an insight into the experience and thinking of our spiritual forefathers and their earnest efforts to discover their position and work, and to ascertain what the future held for the believers and the world.

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BREVITY'S VIRTUES.—Lest brevity become a forgotten virtue, remember that the story of the creation of the world is told in Genesis in 400 words. The world's greatest moral code, the ten commandments, contains only 297 words. Lincoln's immortal Gettysburg address is but 266 words in length.—*Watchman-Examiner*.

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THOUSAND TONGUES.—The number of languages in which some part of the Scriptures has been published is now 1,062, announces the American Bible Society. Four new languages appeared in 1943—one spoken in Ethiopia, two in Gaboon, French Equatorial Africa, and one in northern Australia.—*Prophecy Monthly*, July.

POPE'S FREEDOM.—Casual reading of the press since the capture of Rome must lead at least to one conclusion—that the Holy Father feels less constraint, if any at all, under present arrangements than he has felt for many years. He is reported to be giving audiences to thousands of soldiers almost daily, and he has not hesitated to quit the territory of Vatican City.—*The Commonwealth* (R. C.), June 30.

RELIGION ON THE RADIO.—A changing attitude toward religious broadcasting in Britain is revealed by a survey of the BBC research department. A year ago 30 per cent of the listeners registered as favoring religious programs, and 42 per cent were definitely against them. In January, 1944, the count was 42 per cent for, and only 33 per cent against. The other 25 per cent expressed no opinion.—*Missionary Worker*, quoted in *Gospel Minister*, June 22.

ISLAM WEAKENS.—Signs of a weakening within Islam are not lacking, according to *The Reaper* (New Zealand). Medina, which boasted 80,000 inhabitants, has today only 8,000, owing to the dropping off of Moslem pilgrimages. Muezzins in Turkey are forbidden to give the call to prayer in the sacred Arabic; they must use Turkish. The feast of Ramadan is going by the board in both Turkey and Egypt. In the great Cairo Moslem University a course in comparative religions is given, thus breaking down the old dogma that Islam is the one religion. In Iran the veil has been abolished. With the changes wrought by the war, the strategic hour for missions to Moslems is upon us.—*Prophecy Monthly*, June.

EVOLUTION'S FADE-OUT.—On the continent of Europe the pendulum of scientific thinking is swinging away from evolution. . . . Professor Paul Lemoine, the great French geologist, has spoken very positively. He was selected to write the article on evolution for the latest edition of *The Encyclopedia of France* (1938) and, after a long and comprehensive survey, he closes with these words:

"It will be seen from this discussion that evolution is impossible. At bottom, in spite of appearances, nobody believes in it any longer."

This positive assertion is quoted in the Proceedings of the Geological Society of France, April 4, 1938, with approval, and with the editorial comment that practically all French geologists accept Lemoine's conclusion.

Many other great scientists could be quoted. Some are not yet willing to abandon completely their former pet theory, but admit that they hold to it now only as "an act of faith." Science has failed to produce corroborative evidence. As far as the facts go, some of them admit that the evolutionary structure is tottering to an ignominious fall.—*Watchman-Examiner*, June 29.

COMBATING CATHOLICISM.—The Protestant laity, like our forefathers, must become conversant with the controversial texts of the Bible so as to be able to detect the errors of Romanism at sight. For in the Scriptures we have our fortress. It is indeed the two-edged sword in our hands. When well handled, even by a layman, it makes of him more than a match for a priest, to say nothing of a Catholic layman. In our seminaries we must teach intensely, from now on, the fallacies of the Roman Catholic interpretation of Christianity, the absurdity of many of its practices, and the

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by A. G. DANIELLS

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dangers and the extension of its infiltration in Protestant countries today. Chairs of Apologetics should be supplemented by regular lectures by ex-Catholic priests, of whom we have such a goodly number in the Presbyterian ministry. They know Roman Catholicism from the inside. Magazines like *The Protestant* and *The Converted Catholic Magazine* should be subsidized in order that they might reach millions of readers. It even will not be out of place to substitute for the word "Catholic" in the Apostle's Creed its equivalent, "Universal," or the word "Christian," as our Lutheran brethren have wisely done, thus avoiding confusion in the minds of the less educated members of our church.—*The Presbyterian*, May 18.

Calendar Reform Again

(Continued from page 3)

conclusion of treaties of peace terminating the present war, to urge upon the nations of the world represented at such conference" the adoption of a blank day calendar.

Those who are faithful, consistent observers of Sunday on the ground that this day is to be religiously kept as a memorial of Christ's resurrection, would not abandon their conscientious conviction just because the reformed calendar enthusiasts had been successful in having their sacred day renamed Saturday. They would insist on keeping the real Sunday, then called Saturday.

Faithful, consistent observers of the seventh day would not abandon their deep-rooted, conscientious practice just because their Sabbath is the calendar Friday. They would insist on keeping the real Sabbath, then called Friday.

Indifferent religionists will quite readily accept the calendar change, and go to church on the day designated Sunday, which is not Sunday at all. Consequently in 1945 orthodox Jews and Seventh-day Adventists would keep Friday; consistent Sunday observers would keep Saturday; indifferent Sunday observers would keep the new Sunday; and so on for succeeding years. Certainly not a pleasant development to look forward to.

It should not be necessary to point out the economic, social, and educational disabilities that consistent religionists would be subjected to under such a contingency. Who would want to give employment to a man who would require Sabbaths off on different days each year, and two different

days each leap year? What school would put up with pupils who would have to be given different days off each year on religious grounds?

The forces of religion, all religion, should be marshaled to combat this wicked proposal. It is anti-Catholic, anti-Jewish, anti-Protestant, anti-religious. It is a sacrilegious attempt to change God's times and God's laws. It should be exposed for what it really is.

We ask all our ministers and teachers and other workers to exert their influence, in the church, in the school, in the press, against the adoption of the proposed World Calendar. We solicit their active co-operation in all the proposals to be announced through our papers by the General Conference endeavor to defeat this dangerous and confusing change of calendars.

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Necessity of Personal Work

(Continued from page 8)

In such a case the hearer never goes farther than to assent to the truth, or perhaps he accepts of it, but in a short time falls by the way. He may thus be convinced of the theory of the truth but be destitute of its sanctifying power—a stranger to true conversion.

It is the prerogative of the evangelist to "beseech" a man "in Christ's stead." "We pray you, . . . be ye reconciled to God." Such a work can be carried on only by a man-to-man contact, a heart-to-heart appeal. It is not so much numbers that count, as the securing of results that endure to eternity. God's messenger has instructed us very definitely in regard to this in Volume IV of the *Testimonies*:

"Ministers who labor in towns and cities to present the truth should not feel content, nor that their work is ended, until those who have accepted the theory of the truth realize indeed the effect of its sanctifying power, and are truly converted to God. God would be better pleased to have six truly converted to the truth as the result of their labors, than to have sixty make a nominal profession, and yet not be thoroughly converted. These ministers should devote less time to preaching sermons, and reserve a portion of their strength to visit and pray with those who are interested, giving them godly instruction, to the end that they may present every man perfect in Christ Jesus." "While in the midst of a religious interest, some neglect the most important part of the work. They fail to visit and become acquainted with those who have shown an interest to present themselves night after night to listen to the explanation of the Scriptures."—Pages 317, 536.

As heralds of the coming king, ministers of the advent message, we need to renew our emphasis upon this important phase of our ministry. Lecture and oratory are worldly means of reaching the senses. Evangelism combines with these the personal touch, and is heaven's means for the conversion of men and women, the blood-bought heritage of Jesus Christ. Let us, dear fellow workers, be wise in winning souls, ever putting into operation those divine methods which will ensure greater results.



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Scientific Hypothesis of Origins

(Continued from page 13)

nothing more than varieties of vinegar flies coming from vinegar flies and varieties of maize coming from maize. The clear-cut record of nature is that each kind of organism brings forth after its kind, and behold that is the very statement of the hypothesis of special creation.

IX
IN SECTION II we reviewed briefly the requisites of a scientific theory. We noticed that before it can become a theory, a hypothesis must survive the test of newly discovered facts, and must not be displaced by a more reasonable hypothesis. According to the evolutionary hypothesis one kind of organism gives rise to other kinds, or at least, many modern kinds have come from a few primitive kinds. Newly discovered genetical facts reveal that nothing new ever springs from existing kinds. The universal testimony of research here is that the very evident forces of change in nature are not producing new *kinds* but merely additional *varieties within kinds which already exist*. In its statement of complexity from the beginning, and of the ability of organisms to bring forth only after their kinds, the hypothesis of special creation alone stands in complete agreement with the facts. The demands of truth require the special creationist to cause the evolutionist to see that this modern variation within the kind in no way constitutes evolution of new kinds.

- ¹ H. E. Walter, *Genetics* (Macmillan, 1938), p. 31.
- ² S. J. Holmes, *Human Genetics and Its Social Import* (McGraw-Hill, 1936).
- ³ T. Dobzhansky, *Genetics and the Origin of Species*, pp. 81, 82.
- ⁴ *Id.*, p. 13.
- ⁵ *Id.*, p. 111.
- ⁶ Austin Clark, *The New Evolution Zoogenesis* (William and Wilkins Co., 1930), pp. 7, 100-105.

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FAITHFULNESS!—We are commissioned of heaven to give an especially designated message to mankind. Its terms and specifications are expressly set forth. Its stipulations are explicit, and the penalties for rejection clearly stated. What then, if the chosen herald fails to declare that message? What if the appointed watchman neglects to give his warning, to appeal to men to heed, and souls are swept on by the current to their doom? What if the watchman fails to give warning of impending danger, and catastrophe overtakes men in their false security? What if he fails to declare the whole counsel of God, and sinners are not turned from their indifference or rebellion? Whose is then the responsibility? We must use tact and good sense, but we must not muffle or modify our message. We must avoid needless offense, but we must not dilute or soft-pedal our mandate. We must allow neither our own nor others' fears to intimidate us into compromising silence. We are accountable unto God and must answer for any lack of faithfulness. Ours is a position of fearful responsibility. We must not permit policy, expediency, or pressure to swerve us from our bounden duty, whatever the circumstances. We must not fail to deliver God's message. Heaven holds us accountable for faithfulness in proclaiming the whole counsel of God today whether it be by voice or pen.

TRAVEL!—Travel broadens, enlarges vision, and deepens knowledge. It forms friendships and provides vivid illustrations from life. It lifts one out of the provincial and the circumscribed. The contact with new problems and viewpoints and the observation of new methods strengthen for life's future opportunities. Pity the worker who grows up, enters the cause, and remains in the same field all his life. He bears a localized mold. He who has traveled abroad and studied the customs and cultures of other lands and nationalities is greatly advantaged. So also is the one who has spent service in a mission field. Fortunate the worker who has the advantage of judicious travel.

ADVANCE!—The advent movement is waiting for a voice that will sound the clear call to advance. The hour is late, our pace is too slow, and our net results are altogether too meager. Our workers and people are longing for the signal to move forward that is long overdue. No summons to mere greater intensity of effort will suffice, not simply the exertion of a heavier pressure, nor greater human endeavor. The need is for a heaven-sent vision of need, of opportunity, and of necessity that will transform our lives, readjust

our plans, recast our emphasis, and revolutionize our relationship to the things of earth and of God. For this, many long and pray and wait. We repeat: *No drive, slogan, or urge will suffice.* It is not more plans, better methods, or greater exertion that is needed today, but that divine endowment promised to us that will bring such an advance to pass. We must have that which will challenge us, grip our imagination, fire our souls, give us urgency, break our shackles, make us daring, energize our latent powers, banish inertia, and finish the work. It will come, but when?

DISCOURTESY!—For a layman to read a paper, magazine, or book during a religious meeting is bad enough. But for a preacher, who is supposed to be an example of Christian courtesy, propriety, and refinement, to read a book or paper—in full view of others—when a fellow minister is delivering the message of God to the congregation, is inexcusably crude, discourteous, and ill-mannered. Aside from any disconcerting effect it may have upon the speaker himself, it distracts some sitting near him, who will be annoyed by the spectacle. Furthermore, it inevitably creates the impression that, so far as he is concerned, the message is considered of little importance, and unworthy of attention. But even more serious, it is bound to be regarded as lack of sympathy with the objectives of the meeting, and of outward hostility to the views and objectives of the speaker. Perhaps a minister feels he cannot spare the time to listen to another. Possibly he is bored. Then let him stay away from the service and do his reading in private. Let us not violate the principles of common courtesy and Christian refinement in our public relationships to one another.

SPOON FED!—The modern penchant for simplified, predigested mental food, and brief and superficial discussions, has led to a generation of mental weaklings. Milk is for babies; but a stronger diet is necessary for adults. There is danger that we shall seek to draw our nourishment from a pellet or a bottle, or at least prefer to be spoon fed, instead of disciplining and stretching the mind to compass solid and substantial mental food. We have too many who are mentally indolent. We must apply ourselves to exacting study if we are to grow, or even to keep our strength. We must master new fields, new topics, new branches of learning. Stagnation means death. Mental muscles are developed by intensive use. The times constitute a tremendous challenge to renewed application.

L. E. F.