

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

April, 1946

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NOTES AND NOTICES

Information and Sundry Items

¶ All workers please read!

M. R. C. Transmission Schedule

BECAUSE of freightyard strikes, labor and material shortages, holdups through defective dies and cuts made outside our own publishing house, three of the Ministerial Reading Course volumes have been unavoidably behind schedule in transmission to the field. To shorten the delay, and always to have one book in your hands, the Review and Herald, as distributor, is sending out the four books of the unbroken set *one at a time*. The first volume, Blackwood's *Pastoral Work*, was sent out in the autumn as announced, on schedule. The second, *Spiritual Gifts*, volumes 3 and 4, was mailed out in January.

The third and priceless volume which all have been impatiently awaiting, *Evangelism*, by Mrs. E. G. White, is all set and plated, the comprehensive index is finished, and the book is now on the presses and will be mailed in a few days.

The fourth and final volume, *Prophetic Faith of Our Fathers*, the last of the lot, is being impressively illustrated and beautifully bound. It is now all set, and on its way to the pressroom. It will be in your hands before you can possibly finish reading *Evangelism*.

So there has really been little delay in always having one in the succession of books for study. *And one can read only one book at a time*. The chief difference has been that the full set could not be sent out as a unit so you could read them in whichever order you preferred. The delay has simply affected the order in which they were available, and the speed with which you could get the full set. After all, these are study volumes of a permanent character. So be patient and charitable, fellow workers. These are abnormal times. Everything is behind schedule.

The publishers have done their level best in the light of holdups, bottlenecks, etc., by working night shifts, and absorbing the extra cost of individual transmission. The Association secretary has made himself a virtual nuisance by his frequent inquiry and pressure. If any local distribution agency has held books of the earlier releases until the last volume of the set is available, such is an individual action that is unfortunate and contrary to the express promise to the field. Neither the publishers nor the Association can be held responsible for such an action. Every effort is being made to avoid tardiness for 1947.

Good things are worth waiting for, and the 1946 Ministerial Reading Course is no exception. These probably would not have been available to the field at all had it not been for the Ministerial Reading Course provision for the specific production and distribution of these distinctive worker books.

¶ F. W. BIEBER, of the Bible department at Oshawa Missionary College, sends along this news item with a list of student subscriptions to THE MINISTRY: "You may be interested to know that we have a fine theological department and an active Ministerial Association. We have several older students this year who have been released from war service, and these are taking an active leadership in the school. Two of our young men will be beginning a student effort in a near-by town this Sunday evening. The whole seminar group will assist in this effort."

¶ SOME may wonder why our own denomination, noted for its high per capita giving, is not included in the tables of church gifts reported by the United Stewardship Council. However, the Seventh-day Adventist Church is not a member of the United Stewardship Council, and of necessity cannot be, for it is an organization in the Federal Council of Churches.

In these tables the Church of the Nazarene is represented as having the highest per capita giving to church work in America—\$55.59 in 1944. However, in the same year the per capita figure for Seventh-day Adventists in North America was \$109.28.

This is recorded here, not in a spirit of boastfulness, but that our workers may be duly informed of the true facts. *The Christian Century* speaks of the Seventh-day Adventists as one of the smaller denominations with "a tremendous sense of urgency and a high degree of commitment to the enterprise on the part of their lay members."

¶ EXPRESSIONS of joy continue to come from workers in the war-torn sections of Europe, who are again receiving THE MINISTRY after being cut off for the duration. We earnestly hope that the resumption of second-class mail will soon again make this journal available to those who have been similarly deprived in the Orient. We have daily prayed for you both, and rejoice in your steadfastness and growth.

¶ IN this movement we reach our conclusions from the united wisdom of the many, not from the specialized erudition of a few.

Are You Moving Soon?

¶ IN order not to miss a single copy of THE MINISTRY, you should notify the Review and Herald, Takoma Park 12, D.C., giving both old and new addresses. The post office does not forward magazines, even if you leave a forwarding address. Many transfers and changes of address occur during the course of a year. If you are moving, send in both your old and new addresses, well in advance, and thus save delay and expense, and avoid missing your numbers of THE MINISTRY.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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¶ The new *Evangelism* book is bound to—

Revolutionize Our Evangelistic Procedure

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

EVERY evangelistic worker is intensely interested in laying hold of guiding principles and effective ways for making his effort count for the most in winning souls. But where will one turn for this desired information? If one had access to a library of a million volumes, what book could he take down from the shelves that would really help him to know how to lead souls to decision for the commandments of God and the faith of Jesus?

Hundreds of volumes on evangelism have been written by non-Adventist ministers. Many helpful thoughts may be gleaned from these books. But Seventh-day Adventist evangelism is distinctive. Our message and movement are unique and isolated in Christendom. Hence, books on evangelism by ministers of other churches do not and cannot offer the help we need in winning people to the third angel's message.

But our need is now met by the new Ministerial Reading Course book, *Evangelism*. For the first time in the history of our work we have in one volume the over-all divine blueprint for Seventh-day Adventist evangelism. In this volume every worker may find the guidance for which he has longed.

Workers are constantly confronted with the question, Which is the best way to do this? How should I proceed with that? Many have sought to find the best way by the trial-and-error method. But in this new volume, which covers in the main the over-all instruction which God has sent to the advent people on how to present our message, we find the guidance which we need on the numerous aspects of evangelism.

I desire to bear personal testimony to the high value and molding power of these counsels on evangelism. My faith in the Spirit of prophecy has been confirmed by these counsels. When I was invited to Washington in 1939 to teach a

course on methods of evangelism at the Seminary, I sensed the need of investigating the full Spirit of prophecy counsels concerning the various aspects of evangelism. Especially did I seek to ascertain what Mrs. White had written to former evangelistic workers as found in unpublished manuscripts, testimonies, and articles in periodicals.

As I began to investigate these sources, I was amazed at what was to be found. Principles which had taken me twenty-five or thirty years to discover by the trial-and-error method, had been plainly recorded in the E. G. White writings years before. Then I sensed how I could have accomplished far more could I have had access to these counsels at the beginning of my ministry. Now all these valuable counsels are available in one volume to every Seventh-day Adventist worker throughout the world.

I was convinced anew that God had directed Ellen White's pen to bring us guidance. I know of no principle of evangelism in her writings that, when applied in our efforts, has not proved to be the most effective method. The fact that certain principles which have taken some of us nearly a lifetime to discover were all recorded in her counsels addressed to evangelists many decades ago is evidence of the mark of divine authenticity.

TWO of the many principles enunciated by her which have revolutionized my own methods in conducting an evangelistic campaign might well be mentioned. These counsels led me to see most clearly that the real basis of all Seventh-day Adventist evangelism is the threefold message of Revelation 14:6-14. I said to myself, "Why should we not approach the public from the standpoint of this great message of God for our day, and let every sermon be a step-by-step unfolding of this divine message?" Every time I have tried this plan, it has worked better than before. So it led me to completely readjust my order of subjects, the setting of the sermons, the

focal point of the appeals, etc. I find that this plan is an outstanding aid in securing decisions.

In these counsels I found repeated emphasis on the matter of first preaching short sermons, then changing the order, so as to have an aftermeeting or aftermeeting with the interested. This was strongly recommended in Mrs. White's counsels as a means for securing decisions. During the last few years I have applied this principle increasingly in my evangelism, and it has proved fruitful every time.

I am now revising and reconstructing all my campaign sermons in keeping with this counsel. I am preparing a full series of brief aftermeeting studies, so that beginning with the second week of the campaign there will be an aftermeeting in connection with nearly every sermon. These studies will be designed to lead the interested step by step into the experience of conversion, then into keeping the Sabbath of Christ and the other essential practices He has appointed for His followers, and next into membership in the remnant church of Christ.

These are only two out of the numerous principles set forth in this new book, which is destined to be an invaluable aid to our workers. We shall find that it is ever true, "Believe in the Lord your God, so shall ye be established; believe His prophecies, so shall ye prosper."

Notes From the Book of Nature

Lessons From the Sea

THE wicked are like a troubled sea. (Isa. 57: 20.) They are like a turbulent sea, full of passionate desires, and never at rest. The righteous are like a landlocked lake, upon whose surface is reflected the beauty of the sky and fleecy clouds.

In the darkest night, when storms beat upon the sea, there often radiates from each wave a soft phosphorescent light. So in life, the light of love illuminates the waves that beat upon us, and the gloom of discouragement is replaced by a soft glow of restful beauty.

Ungrateful men are like a salt sea, receiving the rain of heaven and the fresh streams from the mountains, and turning them all into salt.

Life is like sea water; it never gets quite sweet until it is drawn up into heaven.

In the depth of the sea the water is still. The heaviest grief is borne in silence; the purest joy is unspeakable.

When the ship shakes, do not throw yourself into the sea. The ship rolls in the wind, but by the wind the ship advances.

The smallest brook can find the ocean; the lowliest child of God can find heaven if he keeps going in the right direction.

The ocean gives back what it receives, in vapor that sends water back to the clouds; and so there is rain in the field and storm on the mountain, and greenness and beauty everywhere. (Henry Ward Beecher.)

H. W. CLARK. [Professor of Biology, Pacific Union College.]

Reactions on Evangelism

"I finished reading the manuscript on *Evangelism* yesterday. It is a fine presentation of a very important subject. My heart thrilled again and again as I read the instruction given. How much I wish that I might have had this when I began my ministry. It would have proved a great inspiration and guide to me."—F. M. WILCOX. [Former Editor, *Review and Herald*.]

"I have received a real inspiration and uplift by going through these statements of the messenger of the Lord, some of which I had never seen before. It seems certain that such a compilation placed in neat form cannot fail to bring a great blessing to all our evangelistic workers and field leaders. I feel that the Lord has led the brethren in deciding to produce such a volume. There is no greater need among us than a resurgence of powerful, Spirit-filled evangelism in all its forms, and I believe this matchless counsel will do much to lead us into such a revival."—L. K. DICKSON. [Vice-President of the General Conference for North America.]

"Whoever is responsible for listing, titling, dividing, and subdividing the table of contents is to be commended for a piece of work well done. Almost every phase of evangelistic endeavor is covered as it relates, more especially, to the specific work of the evangelist. There is a logical progression of thought in the arrangement of the section headings and subdivisions which I like."—C. A. REEVES. [Evangelist, Boston, Mass.]

"You will never know how much reading this manuscript has meant to me. What a wonderful blessing this will be in our work! . . . I cannot express the inspiration this has been to me. I am right in the midst of a campaign, one that is moving slower than any of my former campaigns—a time when one has a tendency to take inventory of his plans and methods. This book has already been an invaluable inspiration to me, and I am changing my methods on several points."—F. W. DETAMORE. [Evangelist, Southwestern Union.]

"I have greatly appreciated the privilege of reading this material. I think it is wonderful. The more I read it the more I am convinced that it is just the book we need. We will see to it in Michigan that every minister and Bible instructor gets a copy furnished by the conference. You certainly have collected a wealth of material and many statements that are very, very valuable. Surely every worker in the denomination ought to have this book and read it carefully, especially those engaged in evangelistic work."—T. G. BUNCH. [President, Michigan Conference.]

"In reading it through I found my interest in the proposed volume growing, and my conviction deepening, that it will prove of inestimable value to each worker. It will place within one volume all the authoritative information needed concerning evangelism. It will certainly tend to solidify and unify our work."—THEODORE CARCICH. [President, Southern New England Conference.]

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Tremendous Times Confront in India

By ROBERT J. RITCHIE, *Pastor-
Evangelist, Karachi, India*

INDIA is primarily composed of just two classes when we consider its population in terms of evangelism. The first is the Indian, who must be preached to in the vernacular, according to his own language area; and the second is the comparatively small English-speaking population of the country.

It might be helpful here to subdivide these again in order to clarify the situation. By the term "Indian" we mean the peoples of India—the natives of India; or in other words, the Hindus and the Mohammedans.

There is, however, one more class that we must not forget. It is the Indian Christians, and though there are only a handful of them in relation to the population of India, they are much in demand among Christian denominations here, as they are borrowed, bought, and sold, as it were, to the highest bidder. The bidding is usually in terms of "curry and rice," India's national diet! However, it must not be forgotten that among these, as among any so-called Christian bodies in the world, there are many real gems. Adventist evangelism in India neither buys nor sells in this market, but the blood of Jesus Christ through the gospel calls and adopts them as sons and daughters to stay in the family till He shall come.

In the second class, or the English-speaking population of India, there are perhaps three subdivisions. First, the English-speaking Indians, next the Anglo-Indians, and then what you might call the covenanted Europeans; that is, the men who are out here in India on a contract basis.

There is very little difference from the approach of the English-speaking peoples of India and that used in the United States or any European country; though in the case of an Indian who speaks English as well as any Englishman, it has been found that his knowledge of English has not changed his religious ideas at all. On the contrary, he is a more difficult man to handle, for he can express himself on his religious views so much better than his brother, who perhaps is worshiping in a more bigoted than intelligent manner. Nevertheless, when these do take their stand for the truth, they have proved to be a great asset to our English rather than our vernacular churches, even though their mother tongue is the vernacular, and English is a foreign language to them. The mode of approach used in reaching

this class is the English effort, though the evangelist has to bear in mind all the while in his personal contact with them that their outlook is entirely Oriental, very often nationalistic.

Let me speak next concerning the Britisher, if I might use that term, for it would include both the Anglo-Indian and the covenanted European that I have already referred to. In our evangelism for this class of people in India, as stated before, we use exactly the same methods used by the evangelists in the States or in Europe. It so happens that most of my experience has been with English evangelism in India. The religious background of this class is Christian, and this background has been for generations past handed down from father to son along two particular lines of thought; namely, beliefs held by the Church of England and Roman Catholicism. These two predominate in the larger cities of India, where the Britisher lives. He is not found at all in the smaller cities and villages of India. Hence, English evangelism is possible only in the larger cities of India.

Combined Effort for Two Groups Successful

It has been found of recent days that a combined English and vernacular effort in the larger cities of India is a very profitable arrangement. I will briefly describe what is done in this way. The same tent is used, with the same equipment, but the vernacular evangelist takes the desk after the English evangelist is through with his lecture, with perhaps an interval of about fifteen minutes. During this interval some Indian music is played and some Occidental motion pictures on nature and travel are shown. Indians will walk miles to see these, and afterwards will sit for hours to listen to a speaker.

During the time that the English lecture is in progress, the early comers to the vernacular lectures are seated outside the tent, where seating arrangements have been adequately provided. This outside seating arrangement proves to be a great attraction to the passer-by, who begins to think that something is going on. This is all the more the case when he observes the English-speaking audience coming out of the tent and the vernacular audience taking their place inside the tent. This gives the general effect of intensive activity and encourages the enthusiasm of both audiences. This innovation in evangelism in India is proving to be a success. A short while ago I followed this suggestion on the combined-effort

plan, passed on to me by the superintendent of the union, O. O. Mattison, and with the Lord's help the result was forty souls born anew into the kingdom.

In the vernacular, evangelism is slow and hard. The bigotry of the people, especially of the leaders, makes the situation difficult. Consider what a man like Mahatma Gandhi says to set the pace for his followers: "There was a time when I was wavering between Hinduism and Christianity. When I recovered my balance of mind I felt that to me salvation was possible only through the Hindu religion, and my faith in Hinduism grew deeper and more enlightened."—*In Young India*, p. 473.

Can you imagine the tremendous force this statement would carry to thousands who might attend our evangelistic efforts? Here is another: "I must tell you in all humility that Hinduism as I know it entirely satisfies my soul, fills my whole being, and I find a solace in the 'Bhagavad Gita' that I miss even in the sermon on the mount."—Quoted by C. F. ANDREWS in *Mahatma Gandhi's Ideas*, p. 73.

Consider the weight of that conviction and the force of pressure upon the mind of a deciding and almost converted Hindu. Yet the power of the blood of Christ is a far greater weight. We are facing tremendous times in India. Listen to this statement by an intimate friend of Mr. Gandhi, K. Chandy, formerly executive councilor, Mysore State, and vice-chancellor, Mysore University: "There is a world of difference between Christ and Gandhi, and Gandhi's influence may not further the interests of the Christian in Swaraj India."

Have you considered the import of this last statement, and especially of the last two words? The whole of India is in a state of commotion at this very moment, and for that reason we are facing tremendous times in India. We hope and pray for men and means, and most of all power to finish the work in this dark land, rightly known as the "Gibraltar of Heathenism."

I might say that A. L. Ham, president of the division, has sounded the call to evangelism long and loud. This call has been heeded, and there is a stir throughout the division. At every meeting you attend you hear the watchword "Evangelize!" Scores of efforts are being launched in the vernacular, and many of them with very good success. The Lord has put His hand to finishing the work in Southern Asia, as He has done in other parts of the world. The outlook has been dark, but prospects now appear to be bright. The work in India is moving forward, and evangelism is to the front.



GREAT SERVICE.—"Thank you for the great service THE MINISTRY is doing for our work."—J. H. WAGNER, President, Allegheny Conference.

SOUL WINNER'S "MUST."—"I believe THE MINISTRY should be on the reading list of every soul winner."—V. A. CHILSON, District Leader, West Pennsylvania Conference.

Chinese Teachers as Evangelists

By JAMES D. WANG, President of the China Theological Seminary

James D. Wang, president of our China Theological Seminary, has been holding public efforts during the school vacation periods the past two years, and the Lord has blessed his work. He believes in evangelism, and that spirit permeates his work in the seminary. His conviction that we are to fulfill Christ's great commission is re-enforced by his own example.—N. F. BREWER.

DURING the summer vacation of 1944 I went to Kweiyang, the capital of the Kweichow Province, to hold a city public effort. This effort was held in our own chapel. As the result of that effort, nine precious souls were baptized. This last summer it was my privilege to hold a public effort in Kunming, the capital city of the Yunnan Province. This effort was also held in our own chapel building, which is located on the outskirts of the city. The chapel is not in the heart of the city, yet it was full every night.

In this effort I tried a new plan. Dr. Chi, our school physician, went with me and conducted a temporary dispensary there. For the first time we combined the medical ministry with the preaching of the third angel's message. Before the regular evening service for adults, we held a special service for the children. We used stereopticon slides for both services. For the adult meetings tickets were issued and given to the people. A good class of people attended, and good order and a spirit of worship prevailed.

For the first time in my experience a question box was used, and through this, many people have come to Christ. It is my conviction that follow-up work is very important, and I and others have sought to help the people not only to understand but to practice present truth. Seventeen people were buried in the watery grave as the result of this effort. Besides this, a whole church composed of twenty members began to keep the holy day, and another thirty people were enrolled in the second baptismal class, from which some people will surely accept Christ as their personal Saviour.

During the war all the materials for use in the evangelistic meetings were very meager. I wrote texts and made charts on large sheets of paper. Reference books were few, and we had to preach just from the Bible. Of course, to be a preacher in China in these times is not an easy matter. One must know the background of Chinese culture and civilization. He must also be an up-to-date evangelist, familiar with all recent developments. Above all, he must be a spiritual man, trusting God and preaching the Word of God, and the Word only. The sequence of subjects presented was practically the same as that used in other parts of the world.

The San Yu Theological Seminary is training sixty college students, who are preparing themselves to be light bearers for God in this part of the globe. I am working hard to make this institution a real training center of gospel workers after the pattern of the school of the prophets.

We can secure very good teachers in all subjects right here in China, except a professor of Greek and Hebrew, a teacher of advanced Bible doctrines and the Spirit of prophecy, and a director of industries.

The West China Training Institute, of which I have been acting principal for the last four years, is having one hundred and fifty students. We shall have more soon now that the war is over and transportation and communication are improved.

Besides my administrative work in the West China Training Institute, I am teaching three subjects. The Lord has been good to each one of us during the war, and we have been able to carry on a most important work for Him, through His help.

Pastor G. I. Meng went out this summer and last summer to hold public efforts in the north-western part of China. Pastor T. S. Geraty held city efforts at Chungking at the same time. Both Pastors Meng and Geraty are teachers in our seminary. The spirit of evangelism is strong in our seminary, and we pray that the Lord will continue to guide us in the path where He will lead.

Bible Class a Crystallizing Agent

By JOHN BAERG, *Evangelist,*
North Brazil Union, South America

WHEN we began evangelistic work in the cities of north Brazil several years ago, it soon became apparent that the illustrated sermons were inadequate to instruct thoroughly a semiliterate audience. But besides difficult transportation facilities and lack of Bible instructors to conduct studies in the homes, there were still other problems: 1. Prejudiced neighbors can produce a truly unpleasant atmosphere for a Bible study. Here the houses are placed in solid rows, each sidewall being the sidewall of another home. 2. A reader who is incessantly "shooing" chickens and pigs or tending children cannot concentrate. 3. Readers who have never even seen a Bible, and are quite illiterate become embarrassed in their effort to locate references, even with the aid of the instructor. 4. Many work away from home all day and can only attend studies at night.

The Bible class solves all these problems with a single stroke—no giggling neighbors, no pigs, chickens, or crying children, and no references to find. The illiterate are not embarrassed, for no one is asked to read by himself.

The lessons are brief, consisting of about eight or ten questions. The accompanying answers are direct quotations from the Scriptures. The "core" of each answer is printed in red ink. A successful procedure is for the evangelist to read the question, after which his assistant reads the answer in a clear, loud voice. All the "pupils" have a copy of the lesson in hand, and follow the reading with attention. The evangelist repeats the same question, whereupon all repeat that part of the answer printed in red ink in unison.

The lessons we use are only ten in number, but they serve as real bracers when the new-found faith is under attack in the home or at the factory. It is a comfort to be able to point to the answer, and say, "It is written."

We begin propaganda for a permanent literature list about the third night of public meetings. One person in each family may leave his name with us to receive an "honor card" bearing his name and a number. This assures him of a copy of everything that will be distributed, including a series of beautiful lessons printed in two colors. We enlist every family represented. When several members of the same family ask to be enrolled, they are always accepted.

We have learned of several honor cards that have been used as identification for securing traveling permits, and as character references. Many of them are carried in billfolds for years.

The Bible class begins during the third or fourth week of the campaign, and is held twice each week. On class nights the regular illustrated serial on the life of Christ is presented in the middle of the song service in the usual way. To avoid losing time with a roll call, the Bible instructor is seated at a table near the entrance to record the matriculation numbers of the honor cards as they are presented, and to dispatch the lessons. Thus we know exactly who attends each night, and especially on class nights. When someone misses a class period he is visited the following day, and if possible, the lesson is studied with him.

There are only ten lessons in the series, and all the topics are so arranged as to appear about three weeks after they have been given by sermon. The tenth lesson deals with the subject of baptism, and on that night a list is compiled of all present who wish to prepare for this sacred rite.

The following class night those present are invited to bring Bibles. A large sheet containing all the cardinal points of doctrine, with accompanying proof texts, is given to each one. Our church members are advised to seat themselves among the new ones and help them find the references. A full month is required for the study of all the passages.

At the bottom of this large sheet there is an impressive baptismal vow, enshrined between two appropriate pictures illustrating conversion and baptism. Below the vow are lines for the date and signature, and a line for the minister's signature. This becomes a cherished document to be framed and hung in the place formerly occupied by the patron saint. It serves as a testimony to all who enter the home.

It might be added that the Bible class does not dispense with home visitation. But brief friendly visits can be made under practically all circumstances, whereas Bible studies require a degree of calm and quiet conducive to clear thinking.

Our lay workers are also using the lessons in winning souls. Recently I found two families deep in the forests of Maranhão practically ready for baptism as the result of studying the ten lessons.

PULPIT AND STUDY

Biblical Exposition and Homiletic Helps

Jewish Division of Day Into Hours

By ROBERT L. ODOM, Editor,
"Our Times," Nashville, Tennessee

IN the time of Christ it was the custom of the Jews to divide the daylight portion of the day into twelve hours. Christ asked His disciples, "Are there not twelve hours in the day?" John 11:9. *This is understood to mean the working day, from sunrise to sunset.* The householder went out "early in the morning" to hire laborers to work in his vineyard; and he also went out "about the third hour," "about the sixth and ninth hour," and "about the eleventh hour," to hire more workers. And "when even was come," he paid them their wages. (Matt. 20:1-12.)

Generally the writers of the Gospels employ this method of time reckoning when they specify the hour of the day when an event took place.

The pious, for example, had three special hours for prayer—morning, noon, and night. (Ps. 55:17; Dan. 6:10.) Now it was at these three special hours of prayer—the third hour, the sixth hour, and the ninth hour—that three notable happenings took place in connection with the crucifixion of Christ. They will be noted in this study.

"The hours appointed for the morning and the evening sacrifice were regarded as sacred," says the Lord's messenger, "and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem, and offered up their petitions to the God of Israel."—*Patriarchs and Prophets*, pp. 353, 354.

Josephus says that the priests performed the sacred ceremonies of the altar "twice a day, in the morning and about the ninth hour."—*Jewish Antiquities*, book 14, chap. 4, sec. 3.

When it was Zachariah's lot to burn incense in the temple, "the whole multitude of the people were praying without at the time of incense" (Luke 1:9, 10), which was the third hour. It was "the third hour of the day" (Acts 2:15), or about the time of the morning sacrifice, that the disciples prayed and received the outpouring of the Holy Spirit on Pentecost. Jesus was crucified at "the third hour" (Mark 15:25), which was around nine o'clock in the morning.

John says that "it was about the sixth hour" (John 4:6, 8) when Jesus stopped at the well of Samaria and sent His disciples to the city to buy food. Commenting on this experience, the Spirit of prophecy says: "On the way to Galilee Jesus passed through Samaria. *It was noon* when He reached the beautiful vale of Shechem. At the opening of this valley was Jacob's well. Wearied with His journey, He sat down here to rest while

His disciples went to buy food."—*The Desire of Ages*, p. 183.

It was "about the sixth hour" (Acts 10:9, 10) that Peter went up on the housetop to pray, and was very hungry. This was the noon hour. At "the sixth hour" (Matt. 27:45; Mark 15:33; Luke 23:44) darkness covered the land on the occasion of Christ's crucifixion. The Spirit of prophecy says that this occurred "at midday."—*Ibid.*, p. 753.

The nobleman's son was healed at "the seventh hour" (John 4:52, 53), which was about one o'clock in the afternoon.

It was "about the ninth hour of the day" (Acts 10:3, 30) that Cornelius was praying for light, when the angel visited him. "Peter and John went up together into the temple at the hour of prayer, being the ninth hour." Acts 3:1. At "the time of the offering of the evening sacrifice" (1 Kings 18:29, 36) Elijah called the people to the sacrifice and prayer to the true God. This was about three o'clock in the afternoon. It was also "about the time of the evening oblation" (Dan. 9:21) that Daniel was praying, and Gabriel came to him.

At "the ninth hour" (Matt. 27:46; Mark 15:33, 34; Luke 23:44) the darkness was lifted, and Jesus expired on the cross. "When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice."—*Ibid.*, p. 756.

And "it was about the tenth hour" (John 1:39), or about four o'clock in the afternoon, that John and Andrew stayed to talk with Jesus at His place of abode.

The Jews appear anciently to have divided the night (from sunset to sunrise) into three watches. (Judges 7:19; Ex. 14:24; 1 Sam. 11:11; Lam. 2:19.) But in the time of Christ the night was divided into four watches. (Matt. 14:25; Mark 6:48.) Hence Christ said that the master of the house might come "at even, or at midnight, or at the cockcrow, or in the morning." Mark 13:35.

It also appears that the Jews divided the night (from sunset to sunrise) into hours. Luke says that it was "at the third hour of the night" (Acts 23:23) that Lysias sent Paul, escorted by soldiers, from Jerusalem to Caesarea. This was nine o'clock in the evening. The Lord's messenger comments thus: "At nine in the evening, the body of soldiers, with Paul in the midst, marched out of the fortress, and through the dark and silent streets of the city, and at a rapid pace pursued their journey toward Caesarea."—*Sketches From the Life of Paul*, p. 227. (Many Bible commentators concur in this opinion.)

(The concluding phase of this discussion will be presented in the next issue of THE MINISTRY under the title "The 'Sixth Hour' in John 19:14."—EDITOR.)



"Faith is the brave endeavor,
The splendid enterprise,
The strength to serve, whatever
Conditions may arise."

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

¶ "Storytime With Uncle Paul"—
until the Japanese came

Bible Story Program for Children

By PAUL H. ELDRIDGE, *Former
Radio Evangelist, Manila, Philippines*

IN THE field of religious radio programs, there is one promising feature which has not as yet received much attention. This is Bible stories for children. Programs of highly dramatized Scriptural incidents, often drawing largely on imagination or fiction, are occasionally heard. But there is a real place on the air for the vivid and accurate telling of straight Bible stories in a way that will capture and hold the interest of children.

Just now is an opportune time. Parents are impatient with the current brand of hair-raising tales which are so common on children's programs, and station managers and program directors will listen with interest to proposals for a more uplifting type of broadcast. By way of illustration, I wish to cite our experience in Manila, Philippines, during the months just before the war.

After arrangements had been completed with KZRM, Radio Manila, for the inauguration of our Sunday evening Bible prophecy program, known as "God Behind the Headlines," I discussed the possibility of a children's broadcast with the production manager of the station. He was interested at once. After giving the matter careful consideration, he scheduled the children's Bible story program for eight-thirty Sunday morning over KZRF, an affiliated station. This was the hour that I had chosen. The program was called "Storytime With Uncle Paul," and went on the air as a sustaining feature one week after our evening broadcast began.

In order not to antagonize the Catholic audience, the word Bible was not used in the program title. The stories were announced as coming from "the best book in all the world." I followed the plan of telling one complete story and one installment of a continued story each week. The fall of Jericho, raising of the daughter of Jairus, the call of Samuel, etc., were each told completely in one program, requiring about five minutes. The stories of David, Joseph, and Esther were covered in weekly installments, with about five minutes for each chapter. With these continued stories a few minutes would be spent at the close of the broadcast building up interest in the next week's installment. Vivid titles helped create an interest; as, for instance, "Slingshot, Sword, and Scepter" for the story of David, and "Beautiful and Brave" for the story of Queen Esther.

Various devices were utilized to get a response from the children who listened. A club was started, called Uncle Paul's Radio Story Club, and all were invited to become members. All that was necessary was to send in name and address, with age and birthday of the prospective member. A button marked "Radio Story Club" and a 3" x 5" card, printed neatly as a certificate and signed by "Uncle Paul," were sent to each member. Every week the names of new members were read on the air. A careful record was kept of each child, with the date of his birthday. As these birthdays came around, the names were read over the air, followed by the playing of "Happy Birthday to You."

When the story of "Slingshot, Sword, and Scepter" had been completed, we had a letter-writing contest on "What I Admire Most About David." Later on we featured "Safety," and offered a little ribbon on which was printed "Safety First" to all who asked for it.

From the very beginning this Bible story program met with a gratifying response from the children. When membership in the club reached five hundred, we announced a studio party in celebration. About ninety children showed up at the radio station by eight o'clock on Sunday morning. We had an interesting little party with them, and when eight-thirty came, they were studio audience for the regular "Storytime" broadcast. The club membership continued to grow, until the arrival of the Japanese put an end to our radio work. Then there were more than six hundred children enrolled.

The radio station was very much pleased with this Bible-story broadcast. On two different occasions it refused to sell our time to commercial interests. One Sunday morning when we arrived at the station we found another group in the studio, planning to go on the air with a sponsored program at the time for our broadcast. They had been scheduled by mistake, and when the announcer called the production manager on the telephone, he gave orders for our program to go on as usual. Just before the war broke out, this man promised to shift us to KZRM, a more important station, and give us a half hour on Sunday morning instead of fifteen minutes.

Our last broadcast of "Storytime With Uncle Paul" came on Sunday morning, December 28, 1941. For nearly ten months these Bible stories had been bringing to hundreds of children their

first taste of the Word of God. Who can tell how far reaching the results of this endeavor will be?

Anyone attempting this type of program should not only have a fondness and burden for children, but should thoroughly enjoy telling them stories. In addition, the following may be found helpful:

1. A pleasing and friendly voice.
2. A background of friendly contact with the radio station management.
3. Assistance of a good pianist or organist to provide little interludes for breaks in time sequence, etc., as the stories are being told.
4. A catchy theme song. "Brighten the Corner Where You Are" is a good example.
5. Features which not only interest the children but also win the approval of parents and teachers.

If in addition to their interest in the stories, the children could be led to enroll in a Bible study course such as the Voice of Prophecy Junior Correspondence Course, positive results in the way of conversions and baptisms would surely follow. Certainly God's blessing will attend every earnest effort to reach children with the gospel story.

THE BOOK SHELF

Books, Reviews, and Discussions

Reading Course Catechism

Q. What are the REQUIRED volumes for the 1946 Ministerial Reading Course?

- A. *Evangelism*, by Mrs. E. G. White.
Prophetic Faith of Our Fathers, by L. E. Froom.
Spiritual Gifts, volumes III and IV, facsimile reprint.
Pastoral Work, by Andrew W. Blackwood.

Q. What is meant by the ELECTIVES for the 1946 Ministerial Reading Course?

A. The ELECTIVES are acceptable supplemental books to be read in addition to the set of four required volumes, in order to complete the course.

Q. How are they chosen by the reader?

A. They are selected by the individual enrollee in accordance with personal preference or need.

Q. From what list are they selected?

A. A list of forty-seven recommended titles appeared on page 26 of the November, 1945, MINISTRY. Book reviews appearing in THE MINISTRY throughout the winter months give the special features and values of the various volumes. And publisher's advertisements in the winter months likewise repeat the titles and their special values.

Q. How many ELECTIVES must one read to complete the course?

A. That is optional. Only one is required, but large numbers of our progressive workers read one or more, and some read a dozen a year—one each month. Forward-looking workers should plan on several ELECTIVES.

Q. Are the ELECTIVE choices limited to the books listed in THE MINISTRY?

A. No, these were listed for guidance, by competent readers and counselors. But you may choose your ELECTIVES outside this list, if you prefer.

Q. Must we purchase these ELECTIVES personally?

A. The whole purpose of the Reading Course plan is to enlarge our understanding, to add to our knowledge, to inspire our service, and thus to increase our efficiency. The purchase is incidental, but most workers wish to keep a book of value that has become a personal friend and helper.

A Shepherd Chooses "Shepherdess"

THIS is a volunteer book review. When the New Year was approaching, and the 1946 Ministerial Reading Course was being promoted, I noticed the title of one of the electives as *The Shepherdess*, by Arthur Wentworth Hewitt. It occurred to me that this might be a happy selection. Most of my reading course books had been selected for the shepherd, and here was a chance to get an elective that would appeal to the "shepherdess" as well.

So I made my wife a Christmas present of "my elective." That may sound selfish, but it wasn't. She went to work with unusual diligence to read it, and I will confess I could hardly wait for my chance. Finally it came, and I read it with increasing interest and appreciation to the last page. My perusal of the volume was made more profitable because my wife had read it first and marked the things that impressed her.

Although this book is written primarily for shepherdesses, the last chapter is emphatically for the shepherd. May I quote the first paragraph in this last chapter. It is entitled "The Care of the Shepherdess." Here is the first paragraph:

"O daughter, beloved, listen! All through this book I have borne down hard on this duty and that defect, till your eyes are red with grief and anger, and perhaps the more timid hearts are discouraged and full of fear. Be patient, my dear! The world is not all one-sided. And men are snoopy creatures where their selfishness is concerned. I suggest that you go off to play now and leave the book open at these pages for your parson-husband to pick up and read, with an eavesdropping eye and increasing chagrin, while I tell him (and me) what is what. For all these burdens of helpfulness are not to be dropped on feminine shoulders without great obligations on the pastor's part to love and care for his shepherdess very tenderly."

I can very sincerely say that I wish every shepherd who reads these pages would see to it that his shepherdess has opportunity to read this book. Let her read it first, and "read and mark and inwardly digest," and then you do the same. However, since it was "my elective," I did some added marking also.

As you read the book, you may find a few things that will jar on your fine sense of culture. Those whose taste is molded by the Spirit of prophecy, where not a shadow of coarseness ever

enters, may get a shock now and then, but the purpose of the author is avowedly to "shock" us where we need it. We can suffer a few scratches in order to get the best berries. The author claims to be "a wise old bird," and if you will read his book, I believe you will agree with me that he is.

B. H. SHAW.

[Pastor, Adrian, Michigan.]

(For further particulars, see announcement page 41.—EDITOR.)

International Standard Bible Encyclopedia, Eerdmans Publishing Co., Grand Rapids, Michigan, five volumes, \$32.50.

It has been my custom for several years, when I visit one of our academy or college libraries, to inquire whether they have the *International Standard Bible Encyclopedia*, for I am anxious to see all the students in our Christian schools having access to this excellent help in the study of the Bible.

This encyclopedia, sometimes spoken of as the "Orr Dictionary," after its general editor, the Reverend James Orr of the United Free Church College, Glasgow, is certainly an invaluable compendium of Biblical information. It was the aim of the editors that every word in the Bible and the Apocrypha, which has a distinct Scriptural meaning, should appear.

Aside from the editorial staff, nearly two hundred scholars from England and America, specialists in their fields, made contributions. All subjects that may throw light on the meaning of God's messages in the Bible are discussed, such as archaeology, the languages and the literature of people of Bible lands, manners and customs, family life, occupations, and the historical and religious environments of the Hebrew people.

This Bible encyclopedia has the unique qualities of thorough, up-to-date, reverent scholarship, along with genuine loyalty to the Bible as the revealed will of God. Although the views of liberal scholarship are not ignored, the book is marked by "reasonable conservatism." In the treatment of subjects on which marked differences of opinion prevail, the divergent views are represented in separate articles. For instance, a deistic evolutionist, in an article on evolution, endeavors to show that Christianity can be harmonized with evolution. This is followed by a comprehensive article which maintains that evolution is both un-Christian and untrue.

The revising editor, Melvin Grove Kyle, was an accomplished and devout archaeologist, and this revised edition can be counted on to contain the findings and Biblical archaeology and geography up to the date of publication.

All words and subjects are alphabetically arranged, and there is a system of cross references which helps the student find other articles which bear upon the subject being studied. Bibliographies are given at the end of leading articles. And besides, there are seven indexes—to contributors, general subjects, Scripture texts, He-

brew and Aramaic words, Greek words, illustrations, and an index to the atlas.

This encyclopedia should be in every preacher's study. Aside from our dictionary it is the most frequently consulted reference book in our home. It saves time, stimulates thought, and illuminates the Sacred Word. It is like having at hand a large group of experts in the various departments of Biblical research, whom you may consult at will. Here you find, in comparatively brief compass, a clear presentation of information that helps illuminate the meaning of the Bible.

MILTON E. KERN. [General Field Secretary of the General Conference.]

See announcement, page 43.—EDITOR.

Bible Music,* Lulu Rumsey Wiley, Paebler Co., New York, 1945, 218 pages, \$3.

The author has drawn from many authoritative sources in shaping the scholarly background of *Bible Music*. For the Christian minister and layman the strength of this volume lies in the spirit of reverence which characterizes the musical thought throughout. There is an earnest approach to the study of singing, dancing, and musical performances of Bible times. Musical instruments are reviewed, and songs and musicians are considered. The opening chapter contains fifty pages of verse-by-verse references to music as found in the Scriptures.

This book is to be recommended for the information that it contains and for the blessing that it will bring to the reader who studies its pages.

ADRIAN R. M. LAURITZEN. [Head, Department of Music, Union College.]

Brothers Under the Skin,* Carey McWilliams, Little, Brown and Company, Boston, 1943, 338 pages, \$3.

This book is a well-written volume, brimful of worth-while information for anyone interested in American social problems.

Some of the chapters deal with, "The Non-vanishing Indian," "The Long-suffering Chinese," "The Forgotten Mexican," "Our Japanese Hostages," "Hawaii: Island Outpost," "Puerto Ricans and Other Islanders," "The Negro Problem."

"In the world of the future," writes Mr. McWilliams, "these Chinese Americans, Filipino Americans, and Japanese Americans need not be regarded as problem children; on the contrary, they should be regarded as potential population assets of the first value. Already Hawaiian-trained Chinese are at work in China as doctors, nurses, educators, and administrators. They can serve this country in the future in many and varied ways."

In his chapter on "The Forgotten Mexican," the author writes:

"It comes as something of a shock to most Americans to realize that New Mexico is predominantly a Spanish-speaking State. With a population of 531,818 in 1940, some 221,740 New Mexicans listed Spanish as their mother tongue. In 1940 Dr. Sigurd Johansen estimated that 49.1 per cent of the population of the State consisted

of Spanish Americans, or Hispanos, as they are called. Both Spanish and English are official languages in the State of New Mexico. . . . The New Mexico Hispanos are not recent immigrants; on the contrary, 90 per cent or more are descendants of the early Spanish colonists."

Mr. McWilliams goes somewhat into detail on the many problems created by the Negro immigration of late years from the Southern States.

The book deals with modern, live, social questions in America and is well worth while reading.

LOUIS HALSWICK. [Secretary,
Bureau of Home Missions.]

Therefore Stand,* Wilbur M. Smith, Wilde Company, Boston, 1945, 614 pages, \$3.

The author is head of the department of English Bible in the Moody Bible Institute in Chicago, and editor of the *Pelouber's Select Notes* on International Sunday School Lessons. He has for many years been a writer and frequent contributor to religious periodicals and has lectured at many of the larger Bible conferences in the United States. He is a careful writer.

This volume is what may be called a new work on Christian apologetics, covering primarily three great aspects of the Christian faith, namely, the creation of the world, the resurrection of Christ, and the judgment to come. I believe this to be the greatest piece of work which Dr. Smith has achieved. It is an epochal volume, and I predict it will be received by Bible believers as the most important volume of Christian apologetics which has appeared in years. It goes to the bottom of questions and wrestles with difficult problems. And yet it can be read and understood by any intelligent person who is really interested in the defense of the Christian faith.

The excellent bibliography attached indicates that Dr. Smith has mastered all the important British and American literature of the last half century on subjects he touches upon.

The author writes out of the belief that now, more than ever, the facts of life, the facts of history, and the facts of science are not on the side of agnosticism and atheism, but rather on the side of Christian truth, and that our faith is definitely not contradicted by facts, but is opposed only by the theories of men, whether they be theories of philosophy, sociology, or the hypotheses of science. He points out that we have arrived at the time in American Protestantism when church leaders are not even rebuked for the denial of any of the great fundamentals of the faith, but are being allowed to keep their professorial chairs and their pulpits even though they have long ago abandoned the Christian faith.

The author first gives a careful, detailed, comprehensive survey of the powerful forces and agencies which have multiplied and grown in power and intensity until from every side the basic Christian faith finds itself incessantly assailed. He recognizes that these attacks have wrought fearful havoc throughout Protestantism. He gives some consideration to the bitter causes for the unbelief of men and their age-long antagonism to God and Christ.

The major part of this volume is devoted to a detailed presentation of the three great themes which the apostle Paul proclaimed to the most intellectual city the Western world knew at the time of its glory, the university city of the world—Athens. The last chapter of the book is an attempt to offer some suggestions for an immediate, vigorous offensive on the part of the evangelicals in the Western world for the defense and advancement of the Christian faith, for the recapturing of much that has been lost, and the winning back to Christ and to the faith of the new generation of young men and young women which is growing up almost totally ignorant of the great facts of the only redeeming message which the world has ever known.

The author has considered no trouble too great, no prolonged research too taxing, to support everything that is set forth in this volume with adequate, abundant, dependable quotations and references.

C. B. HAYNES. [Secretary,
Council on Industrial Relations.]

It Can Happen Between Sundays,* Eugene Dinsmore Dolloff, Judson Press, Philadelphia, 1943, 111 pages, \$1.

A book written from successful experience to assist the busy pastor to increase interest and attendance at the midweek services. The author believes that a midweek meeting is absolutely necessary to the life of the church, and for the spiritual growth of the individual members of the church.

Quoting Dr. Dolloff: "We believe the hour has struck—clear as a bell—for the revival of the potent, power-filled fellowship gathering in every evangelical church in America. . . . There can be no 'just as good' substitute for the midweek service in which all those present may take part."

He retains the characteristic features of the old-fashioned prayer meeting, but has adapted them to modern conditions, especially to appeal to young people. The secret of his success is the intensity of emphasis placed upon this meeting. Every proper means of publicity is utilized for the promotion of the meeting.

Each part of the meeting is separately treated in a special chapter. One chapter analyzes the proper use of song in the prayer meeting. Another is devoted to the problem of securing more general participation in the prayer season. One chapter discusses the testimony service, and how it can be made more helpful.

Organization, promotion, and publicity stir up the interest and worth-while, Spirit-filled services keep up the attendance and unite the members in profitable fellowship. The ideas for publicity and for the use of music will prove of interest to all who hold public meetings. Especially will evangelistic meetings be enhanced by their use. This book will more than repay the time spent in studying it.

M. E. LOEWEN. [President, West
Pennsylvania Conference.]

* Elective, 1946 Ministerial Reading Course.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

Capital and Labor in Titanic Conflict

By CARLYLE B. HAYNES, *Executive Secretary, Council on Industrial Relations*

THE war between capital and labor is not a new war. It is as old as sin. As old as human history is the unrest of the discontented. The fierce demand of the "have nots" from the "haves" has punctuated every century of the past, but the urgency of the demands and the passionate vehemence are tremendously intensified today. The safety valves heretofore depended upon to relieve the pressure, in social, economic, and political palliatives, are now proving futile. Men are coming to fear that a world-shattering explosion is inevitable.

There is widespread and constantly deepening social discontent. There is the heaping up of enormous treasure for the few and deprivation of the many. There is a sinister, portentous feud between capital and labor. These things, or rather their accentuation, make our time different from all other times of which we have read, heard, seen, or known.

This is weighted with much significance to the student of prophecy. For this is the exact picture which the ancient prophets have painted of "the last days," "the time of the end," when "the coming of the Lord draweth nigh." That being true, what a time for great preaching is here, especially preaching which places these things before the world in the setting of the significant forecasts of Scripture; preaching which accurately, convincingly, and comprehensively explains the meaning of prophetic passages which foretold these developments!

With a situation in the world which achieves the all-time record of industrial unrest, with strikes which influence every aspect of human life and endeavor, with capital and labor locked in a shattering battle of Titanism, what a time is this for a conviction-carrying exegesis and presentation of James 5. Men everywhere can think of little else. Every man's peace is affected by it. Every home feels its influence. The papers are full of it. The ether waves carry it into every home. Law-makers frenziedly endeavor to construct legislation to combat the epidemic. Governments and administrations rise and are broken, on this question.

To you and me has been made known the cause, the explanation, and the only solution. Then preach as you never have preached before—and preach the Word! Tell men what God's Word declares about the significance of this world-wide

situation and what it portends. Men will listen, for you have the answer. Do not fail to give it to the world. Point your audience to James 5:1-11. Here is a striking message for the toiler, the oppressor, the world, the church, and the individual Christian. It describes the "last days" as a time which will be marked by an unprecedented heaping together of riches, when men will amass treasure as never before; a time of injustice and oppression, a time of slaughter and bloodshed, a time of "extravagance and luxury," a time of unfair and unjust labor discrimination. (Twentieth Century New Testament.) First of all, this is a message and a warning to the oppressive rich in verses 1-6. The warning of James is paralleled by Old Testament prophecies in Isaiah 33:1 and Habakkuk 2:9-11, A.R.V.

These oppressors are bidden, "Weep and shriek over your impending miseries!" (Moffatt.) This they are to do, not in penitence, but in despair. Nowhere in this message to the rich is there the usual exhortation to repentance, or any hope held out of reconciliation to an offended God. There is only severe denunciation. This in itself is indicative of the time when this prophecy is to be fulfilled.

God's People to Wait Patiently

What a contrast between this message and the one which immediately follows to God's faithful children! These are bidden to *wait patiently* for the coming of the Lord as a day of release, of comfort.

Let us be careful when we present a message on the capital and labor issue. We should make it plain that the possession of wealth is no sin, and that the man who has wealth is not necessarily under any stigma. It is the misuse, or abuse, of wealth which brings God's anathema. Those to whom James' prophecy applies are those who are not faithful stewards of God's goods. Consequently, while imagining themselves to be rich, they are really most poor and most miserable.

This is clearly the meaning of James. It is God who gives men power to accumulate riches. "It is He that giveth thee power to get wealth." Deut. 8:18. (Eccl. 5:19.) And as wealth comes from God, so it is to be used for God, in accordance with His will. The severe denunciation of James is upon the rich who do not recognize this, but expend their wealth on themselves.

While this is done "here on earth," it does not go unnoticed in heaven. It is from heaven that

the declaration of punishment comes. The thing which accentuates this monstrous folly is that "you have been storing up treasure *in the very last days.*" (Moffatt.) There is a small but very important error in translation here. The Greek word is "in," not "for."

Those whose labor has produced the wealth are, by some manipulation or established system, prevented from obtaining their proportionate share of that which they have produced. God makes a record of it. That record will have to be faced in the judgment.

More than once God has spoken about unjust labor relations. In particular He has spoken about the matter of "the wages of him that is hired." Lev. 19:13 (Mal. 3:5; Jer. 22:13).

Remedy Not in Human Organization

The remedy is not in human organization, in combines of labor against combines of capital. The remedy is in God. It is in the coming of Christ. We should sound it out over all the world that there is no solution of social unrest, no "cure-all" for the problem of capital and labor, short of the return of our Lord.

It is not surprising, however, but quite to be expected, that oppressed men who are not acquainted with God's plans and purposes, and who do not know His remedy for the ills of humanity, should take into their own hands the business of correcting untoward conditions. When large masses of men who are not influenced by religious considerations come to believe that they have been and are being victimized and exploited by the overprivileged minority, it is entirely human for them to organize to resist oppression and exploitation. This is what is happening today.

Today labor is organized, and capital is organized. They are locked in a titanic struggle for the mastery. Each becomes stronger daily. Each becomes more determined to overwhelm the other. Their struggle is entering into every aspect of human life throughout all the world. It has become the outstanding characteristic of our times. Most surely it is one of the factors which will produce that condition which will bring great hardship upon the people of God in which they will be unable to either buy or sell.

We must be careful not to inveigh against men. We must be careful not to take sides. We can and should point out, however, that industrial organization—look on it as we may as good or bad—is not the remedy for human injustice, human inequality, human oppression. It will not, it cannot, cure the social unrest that curses the world. It will not bring classes together.

Whatever one may think of social conflict, whatever side he may take in it, one thing is plain. These events shout from the housetops that Christ's second coming is near at hand, even at the door. These are "the very last days." It is this to which James directs attention. It is this to which we must direct attention.

James does not overlook the need of counseling God's faithful people. Nor should we. Unlike those who are unacquainted with God's purposes and plans, the followers of the Lord do not take

the popular course. They have no part in combinations, in federations, in unions, in human organization, in fighting, in resistance, in violence. To them these very developments constitute a convincing sign of the times. They stand apart from all the maneuvering for place and power. God has spoken to them, and they heed His counsel.

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8:11, 12.

God's people need not fear nor be afraid. Instead of being afraid of man or the strength of man, God's people are to heed His words: "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8:13.

So the people of God, ground as they may be between the upper and nether millstones of industrial conflict raging in these "last days," make God their refuge and turn to Him for guidance. They do not turn in vain. This word of counsel is sent them from heaven:

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

The "therefore" shows that this tender, sympathetic exhortation is with reference to the oppression of unfair labor conditions. This counsel shows clearly that the course the Christian is to take in the industrial conflict of the present time is that which looks away from man to God. He will not fight. He will engage in no violence. He will not meet force with force. He will not place his reliance in human organization. James declares, "He doth not resist you." "He is not arraying himself against you." (Rotherham.) "He offers no resistance." (Weymouth.)

Greatly oppressed as the Christian worker may be, misunderstood by both sides, bewildered and buffeted, he finds consolation and relief in that which James was inspired to write—that his sufferings will not last forever. Indeed, the end of them is near at hand in a complete and lasting relief and remedy—the return of his Lord. Furthermore, the end of them will bring more than relief. It will bring reward, eternal and satisfying.

The time of deliverance is near. That should be preached with unparalleled power just now in the midst of the turmoil of industrial conflict.

Specific suggestions for our workers regarding the handling of this issue, and Spirit of prophecy counsels thereon, are scheduled to appear in the next issue.—EDITOR.

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PLEASURE AND BENEFIT.—"I receive great pleasure and benefit from reading THE MINISTRY. There is always something special in every issue."—Rose Boose, Bible Instructor, Santa Ana, California.

San Francisco's Challenge to Us

By ALFRED RICHLI, *Missionary
Appointee, Southern European Division*

THE eyes of the world were wistfully turned upon San Francisco a few months ago, with the question: "Will the United Nations Conference be able to establish and implement an organization that will guarantee lasting peace to a war-ravaged world?" The signing of the charter of the United Nations by fifty countries, on June 26, 1945, was the answer to "a world of power, tempered by a little reason."

Strange that men should look for peace through politicians gathered in council at a city that knows so little of the Prince of Peace! So far, the third angel's message has made no notable impression upon San Francisco. There is no monument of Seventh-day Adventism in the way of representative institutions to which we might point in that city. And yet: "San Francisco is a large field, and an important portion of the Lord's vineyard."—*Testimonies*, vol. 7, p. 111.

Thus spoke the messenger of the Lord in 1900. Now, in 1946, the field is much larger, the city much more important, and the time of reaping fully at hand. What a stupendous and urgent task! San Francisco in evangelistic analysis presents one of the greatest challenges to the messengers of God in this generation.

THE CITY AT THE GOLDEN GATE.—San Francisco is one of the most unique cities in the world—unique because of its location, buildings, bridges, and people. Situated on a hilly peninsula on the Pacific Ocean on the west, the Golden Gate on the north, and the Bay of San Francisco on the east and north, it possesses the only commodious harbor on the Pacific coast south of Puget Sound and north of San Diego Bay. No wonder it ranks second in the United States in the value of its water-borne commerce.

San Francisco is a city of all nations. Here the Western World ends and the Eastern World begins. It is the gateway to the Orient. The majestic bridge which daringly spans the Golden Gate is but a symbol of the far longer steamship lines that cross the vast expanses of the Pacific Ocean.

Many love the city because of its good food, others because of its invigorating climate. But still others affirm that they would never live in San Francisco because of its chilly ocean winds and frequent fog at certain seasons.

The most surprising thing about the city of the Golden Gate is its vitality. Where one hundred years ago there were marshes and barren hills, there is spread out today a city of almost three quarters of a million people of all nationalities. The hills, the sea, the fog, the zest for life, the traditions of the men who were poor one day and struck it rich the next, the undying hopefulness, the tendency to accept life as a gamble of fleeting moment, still portray an epoch which was but yesterday. The exuberant, colorful quality

of old San Francisco survived the swift current of the years.

HOW A METROPOLIS WAS BORN.—Yes, it was but yesterday when the city was born, and even in her childhood she assumed metropolitan character. Only as far back as 1769 the first European visited the site of San Francisco. Seven years later a Spanish expedition from Monterey founded a fort, a presidio, and a mission on the Bay of San Francisco. When San Francisco passed into American hands in 1846, it was merely a Mexican village—and that was only a hundred years ago! From the discovery of gold in 1848 by James W. Marshall dates the beginning of a fantastic growth both in people and in wealth. The feverish gold rush which followed was the birth pangs of a great city.

Almost every nation had a part in turning the trading place at the Golden Gate into a roaring, cosmopolitan metropolis of 25,000 people by the end of 1849. The early immigrants came from as far south as Chile, as far east as central Europe, as far west as Australia, China, and the islands of the Pacific.

MEMORABLE EVENTS.—The San Francisco earthquake of April 18, 1906, is the most serious disaster of its kind that has occurred in the United States. The damage resulting from the shocks was relatively more serious in some of the outlying towns than in San Francisco; but the gigantic conflagration which broke out in the city and raged for three days in the heart of the business section, destroyed 497 city blocks, covering an area of four square miles. Some 28,000 buildings were demolished, causing damage to the extent of about half a billion dollars, and the loss of about 500 lives.

But the energy of the citizens restored the city within a few years on a grander and more solid scale. Thousands of new buildings were quickly erected, and a new and magnificent metropolis arose from the ashes of the disaster.

Two outstanding international events will be forever recorded in the annals of the city. The first was the Panama-Pacific International Exposition of 1915. This exposition was held to celebrate the opening of the Panama Canal and the quadri-centennial of the discovery of the Pacific. The second was the Golden Gate Exposition of 1939 and 1940. Beautiful Treasure Island, the site of the exposition, is a man-made island of four hundred acres in the center of San Francisco Bay. It is now covered with gray-colored airplane sheds, and swarms with sailors and marines; but it is destined to become the metropolitan airport.

In the memories of a great many advent believers San Francisco looms as the site of several General Conference sessions.

ECONOMICS.—Why the phenomenal growth of San Francisco? Why the influx of nearly 200,000 persons during the last few years? San Francisco is a prosperous city. Ever since the gold rush of 1849 made it a financial center, no other city west of Chicago has had higher bank clearings and bank deposits.

San Francisco's industries are varied and im-

portant. The most significant are publishing and printing, canning and preserving, slaughtering and meat packing, foundry and machine-shop products, furniture and shipbuilding. During the war the metropolitan area of San Francisco became one of the greatest shipbuilding centers of the world, including the shipyards of Henry Kaiser fame. The trade area of San Francisco embraces a great number of important cities and towns, such as Burlingame, Redwood City, Oakland, Alameda, Berkeley, Richmond, San Rafael, and Sausalito.

From the city at the Golden Gate, business connections extend to all parts of the world. San Francisco's foreign trade is a potent factor in northern California's prosperity. A great many of the nation's large business concerns have their Western headquarters in San Francisco or in the adjoining bay cities.

POPULATION.—If the eleven contiguous cities of the area were counted as one, San Francisco would now have a population of more than 1,500,000. The census of 1940, however, lists only 634,500 inhabitants for the city proper, but it is obvious that San Francisco absorbed a goodly number of the 500,000 war workers who, according to estimates, have settled in the bay area during the last five years. Without counting the transient elements, such as servicemen and their wives, and other numerous travelers, the city population may be estimated today at almost 800,000.

The 18,000 Chinese, who have a town of their own within the city, do not constitute the only large foreign colony. The census of 1940 revealed that more than 22 per cent of the city's population was foreign born, including such other large groups as 48,800 Italians, 32,400 Germans, 16,000 Spanish (excluding Mexicans), 8,800 French, and 8,200 Russian.

San Francisco's main thoroughfare is Market Street, cutting the city diagonally from the water front in a southwesterly direction. The flat district south of Market Street constitutes the manufacturing section, and the home of a great part of the wage-earning classes. Farther to the west and south lies the old mission district, which is largely a better-class residential section.

EDUCATION.—The city's educational facilities are outstanding. There are about 180 public schools in San Francisco with an enrollment of more than 100,000. The institutions of higher learning are many, noteworthy among which are the University of San Francisco and the San Francisco State Teachers' College. The University of California of near-by Berkeley, one of the largest and best-known institutions of its kind, maintains several branches in San Francisco, including colleges of medicine, dentistry, pharmacy, and law, and the California School of Fine Arts. Also Stanford University of Palo Alto has a college of dentistry and medicine in the city.

San Francisco is a city of culture, the first in the nation to have a civic opera house. The municipal auditorium contains a magnificent organ, and is in use for a variety of events daily throughout the year. There are two public art galleries and several semipublic galleries, which offer ex-

hibits and collections of national and international fame. A special point of interest is the main public library in the Civic Center, with its collection of rare books. The city has seven broadcasting stations.

TAKING INVENTORY.—How can the message of the soon-coming Saviour be brought to the attention of such a diversified, cosmopolitan city population? Its religious interests are centered in three hundred churches of all denominations, with the Roman Catholics predominating. The influence of the latter is strongly felt in the city administration and in public and social life.

It is encouraging that the third angel's message has already gained a fairly good foothold in the city. There are now seven Seventh-day Adventist churches in San Francisco proper, the largest one having slightly over five hundred members. The aggressive and steadily growing colored church has about one hundred members, while the churches of the German, Italian, Russian, and Japanese brethren are small.

The seven churches are maintaining a church school and an academy in the city, with a satisfactory enrollment. Pacific Union College is located nearby in the beautiful Napa Valley, and within three miles from this college is St. Helena Sanitarium, a beloved place of retreat for many weary city dwellers.

REAPING A LARGE FIELD.—The task of reaping is made extremely difficult because of the strong position of the Roman Catholics and the large proportion of foreign-born population. A comparison of foreign-language groups in our San Francisco churches with the population figures reveals an alarming situation—only two dozen Seventh-day Adventists out of 50,000 Italians, for instance. Thousands of French, Swedish, Norwegians, Danish, and Greeks have remained untouched by our message. Whose soul has been stirred into action by the words of God's messenger penned forty-five years ago? They might have been written but yesterday, so fittingly do they depict the present conditions.

"Some work has been done in the large city of San Francisco, but as we study the field we see plainly that only a beginning has been made. As soon as possible, well-organized efforts should be put forth in different sections of this city, and also in Oakland. The wickedness of San Francisco is not realized. Our work in this city must broaden and deepen. God sees in it many souls to be saved."—*Testimonies*, vol. 7, p. 110.

In the past, pastoral evangelism has been carried on with gratifying results. But the lack of a long-range, thoroughly planned evangelistic program for the entire city, supported by substantial resources, is apparent. Yes, the path is clearly marked out. As it broadens before our eyes, and we press forward, opportunities for metropolitan evangelistic efforts will surely present themselves.

A large and effectual work can be accomplished in San Francisco if we move in a patient and discerning manner. The Catholics maintain several big medical institutions and welfare organizations

—Please turn to page 44



Satan Multiplies Opposing Attacks

THE devil has a thousand ways of opposing and besmirching truth in his attempt to bring confusion and revulsion to the minds of honest seekers after light. His bag of tricks seems never to run out. One of his old favorites has been by direct attack, from those not of our faith, upon the basic truths of the message—the law, the Sabbath, salvation by grace, the atonement, the nature of man, and other cardinal positions of present truth. This has succeeded in turning many an inquirer away from further investigation of this message. If the un-Biblical positions sometimes imputed to us were actually ours, we, too, would repudiate and oppose Adventism. But these charges are unfounded falsehoods. We are sound evangelicals.

Satan's flanking attacks through apostate Adventists have sometimes proved to be a still more effective method of opposing the onward march of truth. By distorted twists, garbled quotations, and clever misrepresentations, opposition is made more appealing. Seeming to speak from "inside" knowledge, and apparently quoting from unimpeachable sources, our opposers fabricate twisted concepts and create distorted pictures that succeed in turning many of the uninformed away in disgust and resentment. If such plausible assertions were true, we could not blame them. We would follow the same course.

Perhaps the most revolting of all new attacks is for a "neuro-fatigued" former "theological student" with a distorted mind to fall a prey to nudism, and then to publish unblushingly in a nudist journal that he is "a Seventh-day Adventist nudist" in "good standing" in the church. More serious still is an attempt to support and justify this unseemly course and to attempt to entice others into it by alleging that certain other Adventists are likewise nudists. And—most blasphemous allegation of all—is the assertion that this "form of life" is supported by "our prophetess" in her simple advocacy of "sunshine" as one of God's natural remedies for disease and a promoter of health. The foul implication is then made that this expression really means "social sun bathing" in mixed nudist companies.

This lying slander is unfounded in any single fact. The unfortunate former student, after earnest but futile efforts had been made to change his way of thought, was disfellowshipped by the church for his unseemly conduct, as was the other "Adventist" mentioned, some three years prior.

He therefore has no "standing" or place of any sort in the church. And the insinuation that *Ministry of Healing* endorses nudism is a libelous product of a diseased imagination. It is a black lie against the spotless white championship of purity, modesty, morality, and the accepted canons of decency adhered to undeviatingly in all Spirit of prophecy writings from 1844 on to their close in 1915. This position has likewise been held without deviation by the church throughout its entire history. Never in all our history has it even been suggested that such a practice might have any approval. Such a suggestion would be revolting to any true Seventh-day Adventist.

We cannot allow such slimy charges or filthy insinuations as contained in that article to pass without instant challenge and denial. Our record is as clear as the noonday sun. Regrettably, the article is being used by certain opposers of truth to turn away inquirers from the faith. If its allegations were true, we would all turn away from it. But there is not a scintilla of truth therein. We must scotch every lie that wriggles out of the pit of darkness.

L. E. F.

OUR THEOLOGICAL STUDENTS

Current Field Training Notes

Undergirding for the Ministry

By RONALD D. DRAYSON, *Instructor
in Bible, Walla Walla College*

SEVENTH-DAY ADVENTIST colleges are, at the present time, producing most of the ministerial talent for the world field. This means that the young men enrolled in theological courses today are potentially the pastors, evangelists, conference administrators, and departmental secretaries of tomorrow. Consequently, a great and solemn responsibility rests upon educators and students alike as preparation is made to meet the needs of a field that is ripe for the harvest.

Those who direct the work of the ministry in the field have more than a passing interest in the product of our colleges. They are constantly seeking for young men and women who are consecrated in heart and life, equipped with sanctified judgment and practical knowledge, and willing to devote their energies and abilities enthusiastically to the great but humble mission of bringing salvation to

their fellow men. Many times, however, they have reason to be disappointed in the graduates of the theological course. Young men find their way into the ministry when they do not have a sufficient knowledge of the Scriptures to present the faith intelligently. Some are incompetent and inefficient in other responsibilities pertaining to the work of the gospel ministry. Still others have a tendency to be overconfident regarding their ability to preach, and are not willing to learn and to do the humbler tasks. They have a mistaken idea that a call to the ministry involves labor of a public and spectacular nature, and that the work of giving Bible studies and making personal visits is beneath them.

These deficiencies present real problems that cannot be set aside as part of a normal process of transition from training to active service. It is my conviction that, with the help and co-operation of all concerned, much more can be accomplished during the period of training to prepare practical, humble, and consecrated young men who can be of immediate value to the field.

It is, of course, recognized that the instructors in the college theology department, as well as the ministers in the field with whom the young men are called to associate, carry a great responsibility in guiding the preparation and development of a mature and powerful ministry. However, the student who definitely feels called of God to enter the ministry has a tremendous responsibility to prepare himself thoroughly for his work. He should make it his business, with God's help, never to be guilty of incompetency, overconfidence, or self-pride.

Development While in Training

There are several objectives for a young man to keep in mind while preparing for the ministry. Having received a call to this sacred work, he should immediately begin to live and act in accordance with the high standards of his calling. If he plans to win souls when he enters active service, he should begin to work for others while in training. The years at school provide many golden opportunities for soul winning and unselfish service among fellow students. He should realize that a sudden change or baptism by the Spirit will not take place when he is transferred to the conference pay roll. Even when he has been accepted as a conference worker, and associates with other ministers in the field, he is still the same human instrument he was while in training.

The theological student should strive to be profound rather than brilliant. He should develop the best qualities of his mind and body. He should seek to be a permanent influence for good, rather than to make popular impressions. The foundations of his character must be made broad and deep.

It is, of course, the responsibility of the teacher to keep these important lessons before the students. He should make them well aware of the fact that mighty preaching is the result of deep consecration, loving service for others, diligent study directed by the Spirit of God, and profound conviction. When the life of the minister has become enriched by this type of service, he will then, and not until then, be able to speak with power from the pulpit.

While in training, the young man will naturally form an opinion of the kind of work he would like to do in the field. This is natural and proper, provided it is done prayerfully and with the spirit of humility. But he must remember that he may not always do the choosing. God chooses him, and He may have some other work for him to do either as a lifework or as preparation for that work. Whatever he may prefer, *his greatest desire should be to win souls for Christ*. Too often preparation is made with the *method* only in view, rather than the *result* and *product* of the method used. A minister is not trained merely to be a public speaker, no matter how capable and efficient he might be in that art. His preparation should be for the purpose of soul winning.

Young men should determine, while in training, to be willing to do what they are asked to do, no matter how menial the task may appear to be. It may be that God wants them to teach in a church school or to canvass for a time. Such tasks provide opportunities for further development. If they are given the responsibility of driving tent pegs, caring for the tabernacle, or operating the projector, they will be the better workmen for having begun at the bottom and climbed the ladder round by round.

Making calls and giving Bible studies is *most* important, and no one should complain if this is his task. This type of work is to be done by the minister as long as he labors for the Lord, and if he does not begin his ministry in this way, he may never experience the joy of personal work in leading souls to the Saviour. Consequently, his ministry will be weak and fruitless.

It is well to plan on a small and humble beginning. To the intern, an effort in a small town has many advantages over a large effort. With a small staff of workers, there will be a greater variety of tasks to perform and more opportunity for self-expression. Progress will be made faster, and the abilities of the young minister will be observed more readily by those in authority. In this way added opportunities will be provided and greater responsibilities given. It pays to begin well within the limits of one's capabilities and then grow with experience.

There are six essential elements of intrinsic importance to be coveted by a young man preparing to enter the ministry: (1) a call from God, (2) a deep consecration, (3) a practical experience in personal work for others, (4) a competent knowledge of the Scriptures, (5) a humble spirit, and (6) an eagerness to learn in whatever capacity he may be called to work. With these objectives constantly in view, there will be limitless possibilities for growth and development in the ministry of Christ.



NO. 1 PERIODICAL.—"THE MINISTRY is my No. 1 all-round periodical, fulfilling, as it does, so many urgent needs. Its influence upon my spiritual outlook is far-reaching, and I believe it is playing a tremendous part in the finishing of our God-given task."—A. W. MACAULAY, *Pastor-Evangelist, South New Zealand Conference.*

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Reading Room Suggestions—No. 1

By HOWARD A. CURRAN,
Pastor, Ventura, California

BECAUSE of frequent and urgent requests to set down in writing a summary of what I have learned through several years of experience in managing a reading room, the following suggestions are offered. These are not presented as a model or ideal to be followed in all cases, but merely as a recital of what we have found feasible in our own experience. Circumstances in other places may alter procedures and methods considerably.

In our reading room in Los Angeles, we had three main rooms, which we will discuss in order: (1) the salesroom, including window display and inside display; (2) the reading room itself; (3) the lecture and prayer room.

I. The Sales Department Room

1. CHOICE LOCATION.—The location of a reading room should be carefully chosen, for the location will help to determine the number of contacts made, the *kind* of society with which they will be made, the amount of business done, and the amount of free literature distributed. The place should be chosen in a better part of town and where there is a large pedestrian traffic of at least a middle class of society. A place very close to large office buildings or other public buildings is excellent, especially on the shady side of the street, to avoid sun glare on the eyes and harmful effects on the window displays. The advertising feature of a streetcar or bus running in front of the place is an asset, though a streetcar does add to the noise and confusion of the place. We should ever bear in mind the common statement, "You get only what you pay for," and though the rent on a good location may seem high, yet the ultimate results will more than prove that the investment is worth the price.

2. SIZE AND SHAPE.—The size and shape of the room or store rented is of more than minor importance. The place should have a shape and size that would permit the sectioning off of three or four rooms. If there is a mezzanine floor for the fourth room, all the better. Besides the front part, or the display and salesroom, there should be an adjacent place for quiet meditation or reading. The entrance to this room should be a doorway (but no door) with drapes of pleasing color. Then beyond or to one side there should be a stockroom or place for storage. If lectures and Bible studies are to be a part of the daily or weekly program, still another room somewhat larger than either of the other three should be

planned for. It should be long and narrow, if possible, to facilitate the use of stereopticon pictures or filmstrips. This room, somewhat secluded, can also serve as a prayer room.

3. FURNISHINGS AND FIXTURES.—*The salesroom* should be large enough to have an attractive display of most of our books, Bibles, plaques, occasional cards (with Bible texts), and framed religious pictures. To attract the people, one should endeavor to have the "best display in town of the greatest variety"—the things that people want. This establishes a confidence in the minds of the public that you have what they want, and they could not benefit by searching elsewhere. The news of such a place goes far and fast by word of mouth.

If space is at a premium, cabinet drawers can be easily placed in the display tables, down to within three inches of the floor. The cabinet style of display table not only gives much added room for stock supplies but enhances the beauty of the place. You might have a bookrack against the wall to the left of the door where people enter, and another to the right along the other wall. These can be some ten or twelve feet long if space permits, about two feet thick at the base, and graduate up to six inches thick at the top, being six feet high over all. If these racks have heavy, six-inch plate glass strips to hold the books in, the entire book is visible, and the expense is nominal. The rack on the left could hold the attractive Crisis Series, *Bedtime Stories* and other children's books, also numerous song and chorus books; the right-hand rack should contain our other books, the various books of the Spirit of prophecy, and inspirational books.

A sizable table can be placed in the very center of the room for the Bibles. (The one we had in Los Angeles was thirty inches by seven or eight feet long.) These can be arranged so as to place as many as one hundred Bibles or more without too much crowding. These Bibles can be stood on end between book ends, especially if they are the zipper type. In the center a sizable pile can be made, starting with the largest and ending with the very smallest. New Testaments and various other translations can be placed upright at one end of the table, between book ends. In front of this the smaller New Testaments can stand on end between other book ends. Then on the farthest corner, the cheapest clothbound Bibles can be piled.

There can be a smaller rack for the Companion Series in a conspicuous part of the room, with miscellaneous small books and pamphlets, children's color books, Bible study sets, health series, quiz books on the Bible, etc. This rack does not have to be more than about four feet long, but should have several drawers in the base. A cabinet table with other articles for inspirational books, and

smaller popular items, all of a religious nature, having Bible texts upon them, is very helpful. The top can have graduated trays or bins, rising some six or eight inches at the rear. Above this on the wall, have a picture or two; or better still, a large cardboard circle, some three feet in diameter, or a square, covered with a velours paper of dark green, royal blue, or dark red (whichever matches the color scheme). On this, place an assortment of cards, etc., held up or pinned to the board with Dennison's No. 37 card holders. All tables show up better covered with a dark red velvet or other material of a pleasing color matching the door drapes. There should be one sizable covered table for plaques of all kinds, preferably the smaller sizes.

It is well to have one comfortable chair (mainly for the use of the attendants) and a small chair. There should be a nice streamlined desk, with a hard-top surface (about 25 by 60 inches), with plenty of space for the money drawer, or cash register, wrapping paper, paper sacks, string, and other articles that are generally needed. A high stool should be behind the counter. This is more restful than an ordinary chair for this work and more convenient in frequently rising to serve customers.

All furniture, as far as possible, should be painted to match. The lighting should be of some indirect system, probably two or three floor lamps, kept lighted all the hours the place is open, for light attracts. A drinking fountain or bottled water is very essential, as is also a telephone. The name in the phone book should be the same as that on the window and the sign above. A potted palm tree, rubber plant, or other sturdy shrub, adds to the cheer and attractiveness of the place.

An electric clock in a readily visible place, and readable from the window, is much appreciated by the public. A suitable large, lighted picture, about three by four feet in size, placed near the rear of the room, is a fine attraction if obtainable. Several large-size pictures of a religious nature can hang on the walls. An attractive waxed linoleum covering on the floor is one of the best, and the most easily cleaned floor surface for all seasons of the year, and it should sparkle with cleanliness. In fact, neatness and cleanliness should characterize the whole place at all times. If the reading room is connected with a radio broadcast (which is very important and helpful), there should be a radio to enable the people to hear that program if they so desire. A portable battery set is sometimes the most handy, for it must be placed where it will not disturb others who may not be inclined to listen at the time.

4. THE WINDOW DISPLAY.—The window display is probably the best advertisement that a reading room has; therefore much care and forethought should be given it without too much thought to moderate expense. It is well to change the display about once a month. When one finds material that is very suitable and usable, it should be purchased by the roll, or quantity (whether in wartime or not), for it may not be available

when next you want it. The velours paper (which has the appearance of velvet on paper) comes in three colors—dark green, dark (royal) blue, and dark red—any of which is very attractive for backgrounds, doilies, squares, circles, book displays, etc.

There might be a tendency to put too much in a window, but one should *always remember*—the majority of persons see what they want in a window, and come in after the article. Some will come in to look around casually or satisfy their curiosity, but it is safe to estimate that eighty-five per cent buy "through the window." Therefore, even though the plaques, books, pictures, and smaller items in the windows may seem numerous, yet a wide variety in the display seems necessary.

A good Bible display should always be in prominence (sometimes in a pile, other times between book ends, and in various other ways). Christ should be made prominent as the general theme as much as possible. Statements such as "Christ Our Righteousness," or "Christ Is All and in All," can be placed on the blackboard in raised letters. A small sign in front of the Bibles, "Read the Bible," is a good suggestive thought. For the books displayed, a statement such as "Books That Are a Blessing to Mind and Soul Are Needed," can be placed above the reading racks also.

The window should be well lighted from above, with from four to eight 200-watt lights all during the open hours, including the daytime. A small sign above the doorway entrance, at right angles and horizontal to it, with the name of the place, is very important, not only to help people who are looking for it, but to cause pedestrians to look in and see what it is all about. A woman who was passing a window of the reading room one Sunday was heard to exclaim, "It is just like a sermon to read those mottoes." She told how she had left a large church right in the middle of a dry sermon to finish her spiritual food from our window.

5. INSIDE DISPLAY.—The inside display can be so neat and appealing that people will say, "There is something about the atmosphere of this place that simply draws me in." Or, "This place is different from any other place I have ever seen."

The table of plaques should be near the door, as they are the articles which attract the eye and sell readily, bringing the most profit. It is possible to have a display of some 175 plaques (from 15 cents to \$1.25 each) in a space thirty inches by eight feet, with careful planning. Another rack about 12 or 15 inches above the table, and resting upon a standard at each end, makes room for some fifty of the smaller plaques.

If the Bible display table is in the very center of the room, it will be the first thing seen as one enters, and will attract a large number of people. It helps people to remember that their Bible is nearly worn out, or that they need a gift for a loved one, a boy or girl in the service, or perhaps a birthday gift. It is well to have the best selection of Bibles in the city, with all popular

makes, such as Oxford, Holman, Nelson, Collins, Winston, Cambridge, National, Thompson Reference (Kirkbride Co.), American Bible Society, and others. All the different languages obtainable should be on hand, as well as different translations. We want all kinds of people to get the habit of coming, knowing that if it is obtainable anywhere, it is likely to be obtained at "that reading room."

The Crisis Series is a colorful and attractive display, and the Bedtime Series is in great demand by all parents, schoolteachers, and grandparents. The occasional cards (birthday, get-well, sympathy, congratulations, wedding anniversaries, baby announcements, thank-you, gift cards, etc.) should each have a Bible text inside as well as the specific wish it bears, for you are not competing with the regular card stores. (If you were, you would have to have a whole room for nothing but cards of all kinds.) Some people will go across town to get such a card, for it is distinctive.

—To be concluded in May

Meeting Opposition in Minneapolis

By MELVIN K. ECKENROTH, *Evangelist, Minneapolis, Minnesota*

WHENEVER an evangelist of the advent cause begins a series of public meetings, the enemies of truth gird for a struggle to the end. In His day Christ condemned those who deliberately misrepresented or hindered the progress of truth: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52. The devil seems to take particular delight in raising up men and women to distort and misrepresent our various positions, to create false impressions and arouse bitter prejudices, thus attempting to hinder the entrance of truth.

This problem is ever with us. And as the closing scenes settle upon a benighted world, the fury of the enemy's wrath upon God's people will increase. This is the definite picture of prophecy in Revelation 12:17. We can expect it, and we are experiencing its fulfillment. Some of the most bitter opposition originates from those who once shared this blessed hope, but who, like Peter, have taken their eyes off the Saviour and have gone down in the treacherous sea of speculation and bitterness.

It is our sacred responsibility as Adventist evangelists to endeavor to carry on our work in such a way as to allay the baser prejudices of our opponents as much as possible. It is not necessary deliberately to create quarrelsome situations in order to bring us prominence.

"Let us do nothing that will unnecessarily arouse opposition."—*Testimonies*, vol. 9, p. 208.

"Let everyone bear in mind that we are in no case to invite persecution. We are not to use harsh and cutting words. Keep them out of every article written, drop them out of every address given. . . . Our work is to study to weed out of all our discourses everything that

savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method."—*Ibid.*, p. 244.

"Hold to the affirmative. . . . Keep always to the affirmative."—*Ibid.*, pp. 147, 148.

With this basic counsel in mind we planned our work accordingly in the preparatory stages of our evangelistic program here in Minneapolis, for we were invading the home territory of E. B. Jones, whose works of opposition to the message are well known. By prayerful counsel and study with our conference president and the executive committee, we planned our work with the idea of deliberately disarming our opponents by laboring in such a way that their allegations would fall on deaf ears and not hinder God's cause.

First of all, the way was prepared for our public meetings by a series of radio broadcasts. We told the people that these programs were supported by the Seventh-day Adventist churches of Minneapolis, and were units of a great world-wide effort for Christ. In doing this as our first step of public advertising, we began long before the actual opening of the effort to prepare the way in such a manner as to disarm our opponents. We considered this method of our initial advertising to be very important. We distributed by the thousands radio logs containing a statement that Seventh-day Adventists were sponsors.

Of course this drew the ire of our opponent, and he forthwith wrote a leaflet headed "Beware—Dangerous False Prophets Now Active in Our Midst." Thousands of these were distributed. We had started our advertising campaign far enough in advance of our actual opening date so we could work "affirmatively," and by completely ignoring this opposition we could present a courteous Christian approach.

Second, I personally called upon the author of this opposing handbill, and kindly appealed for his own salvation. I made it plain that we were interested not in a religious controversy, but in his salvation as well as that of the thousands in our city. Of course, our attempts were repulsed, but the fact that we sought to display a Christian attitude in dealing with opposition created a stabilizing influence upon our work.

Third, by announcing our meetings as supported by co-operating Seventh-day Adventist churches, we disarmed our opponents from hurling the charge of "deception" at us. By advertising on our first handbills that these public meetings were units of a world-wide effort for Christ, and that the Seventh-day Adventist churches of Minneapolis were supporting this program, we tied in very closely to our previous radio advertising the same technique of advertising our public meetings. Usually, the first attack by our opponents is that we are working in a way deliberately calculated to deceive people as to our identity. Thus they succeed in arousing serious prejudices. By preparing the way for our campaign in this manner, we had to turn away hundreds from the door the opening night, as more than twenty-three hundred filled the theater to capacity. God had helped us win the first round of the struggle. Our opponents had failed in keeping the people away.

Fourth, we consistently ignored any opposition publicly. In our personal work we placed carefully worded leaflets in the hands of the people in an effort to counteract our opponent's leaflets, giving an answer only to those who had received the opposing literature.

Fifth, we mailed out to all the ministers in the city a copy of the booklet *Bible Reasons Why You Should Be a Seventh-day Adventist*, prepared by M. E. Kern. We sent along a carefully worded letter appealing to these ministers to deal fairly and justly in such a controversy. We received only one unfavorable response from the list of almost three hundred.

Sixth, we gave Mrs. E. B. Jones (a stanch Seventh-day Adventist) wide publicity by placing her picture on our handbills, newspaper ads, etc., as our official hostess. This positive approach naturally neutralized the sting of our opponents. The sincere Christian experience of Sister Jones has aided in working out a solution for our problem. In areas particularly troubled by E. B. Jones, a statement of endorsement of our work by Mrs. Jones, with an accompanying picture of her, might prove helpful.

Finally, in all our public expressions we have tried to avoid any unkind attacks or statements on churches, individuals, or organizations. Our work is too exalted to permit it to sweep along in the dust of unkindness. Our crowds have remained constant, and we have every indication of having a marvelous fruitage here at the home of this new wave of opposition. Opposition anywhere could scarcely be more bitter than it was here, but our opponent has failed from beginning to end. God has vindicated His cause.

Let it ever be borne in mind that hours of prayer and deep humility before God must become the experience of the evangelist who is face to face with such opposition. God will answer and ever guide aright.

Illustrating the Two Laws

By ROBERT F. CORREIA, *Licensed Minister, Potomac Conference*

THE pipe standards are placed in position first for the display. The law of God in the form of two tables, and the law of Moses in the form of a scroll, are hung on the two outside standards. At the proper time the various tabs that distinguish these two laws are attached and displayed progressively. They are held in place by means of screw eyes and screw hooks. The size of this chart is serviceable up to 5,000 auditors. Here are the materials required for the two-laws device:

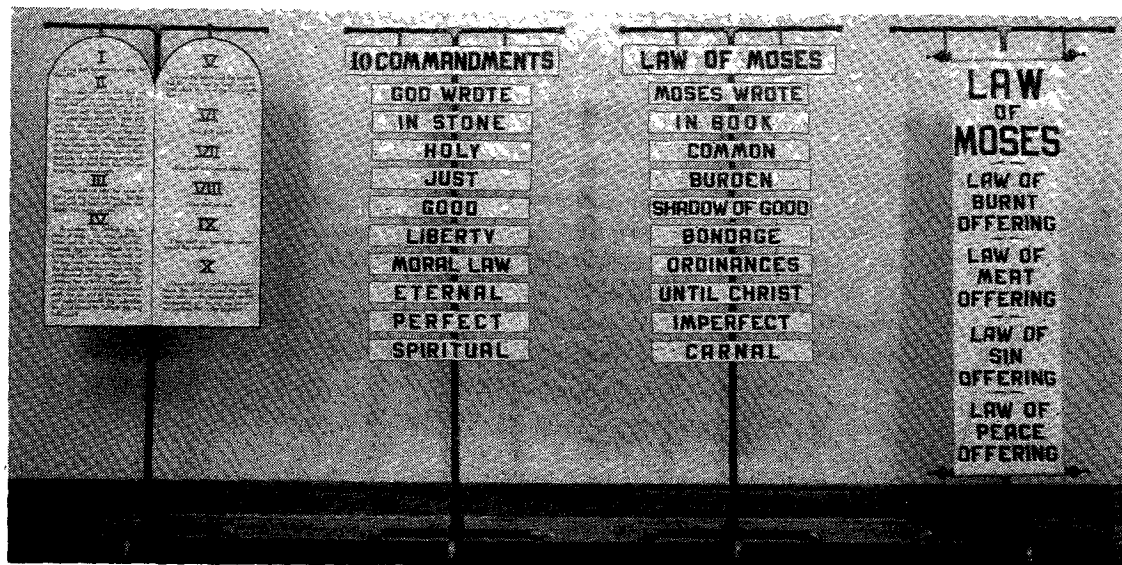
- 20 pieces 3-ply $\frac{1}{4}$ " fir, 4" x 30"
- 2 pieces 3-ply $\frac{1}{4}$ " fir, 6" x 36"
- 2 pieces 3-ply $\frac{1}{4}$ " fir, 12" x 36"
- 3 removable pin hinges
- 8 pieces strap metal, $\frac{1}{8}$ " x $\frac{1}{2}$ " x 8"
- 2 dowels, $1\frac{1}{4}$ " diameter x 18" long
- 4 ornamental knobs
- 1 piece sign cloth 18" x 70" long
- 12 bolts ($\frac{1}{4}$ " gauge) $\frac{1}{2}$ " long

Pipe Standards

- 16 pieces 1" pipe, 11 $\frac{1}{4}$ " long
- 4 pieces 1" pipe, 47 $\frac{1}{2}$ " long
- 4 pieces $\frac{3}{4}$ " pipe, 31 $\frac{1}{2}$ " long
- 8 pieces $\frac{1}{2}$ " pipe, 13 $\frac{3}{4}$ " long
- 4 crosses (1") with side outlet
- 4 reducers, 1" - $\frac{3}{4}$ "
- 4 T's $\frac{1}{2}$ " x $\frac{1}{2}$ " x $\frac{3}{4}$ "
- 4 plugs ($\frac{1}{2}$ ")
- 4 L's (1")

CONSTRUCTION.—The law of God is constructed out of two pieces of 3 ply, 18" wide and 48" long. The tops are curved to represent two tables and the two pieces are hinged together with removable pin hinges. Flat white paint is applied to the surface, and the lettering can be done with India ink and speed-ball pen.

The law of Moses is printed on a piece of sign cloth 18" x 70". The sign cloth is attached to two dowels with ornamental knobs on each end for



Suspended Cut-Outs on Pipe Frames

scroll effect. The various tabs are made of plywood surfaced with flat white paint. The top hooks are constructed of strap metal, with a curved end which hangs over the pipe. All the tabs are hung together with screw eyes and screw hooks.

The pipe standards are put together in such a way that they can be easily collapsed. The base is constructed of four single pieces of one-inch pipe in the form of a cross, joined together in the center by a one-inch cross, having a side outlet to which is attached the upright standard, consisting of two sections of pipe joined together by a 1"-3/4" reducer. The bottom pipe is one inch and the top three quarter inch. At the ends of the cross-base are inverted elbows. The horizontal piece at the top is constructed of one-half inch pipe.

The Minister's Helpmeet

By MRS B. F. HARTMAN, *Minister's Wife, Olean, New York*

AS THE young people of the Providence, Rhode Island, Temple walked the streets of the city singing for Ingathering, my husband led the group, and I helped solicit. It was our first year of work together. That year I was young people's leader during and following the Ingathering campaign.

The next year we were transferred to Pittsfield, Massachusetts, and it was there that one of the godly sisters organized a prayer band designed to pray the clock around from 6 A.M. to 10 P.M. The Lord blessed our work, and some fine souls were added to the church through the two efforts which we held in that vicinity.

On one occasion the local elder's wife and I interviewed a man in a restaurant with our good literature. He accepted our invitation to attend our effort in the city, and in turn he invited five other people, who later were baptized and joined the church.

Occasionally I spoke in the place of my husband. I conducted the music, played the piano, and visited the interested. I usually accompanied him to his cottage meetings and ran the stereopticon machine. I did Ingathering in some sections in the business places. I assisted in a successful Dorcas Society sale and sold several hundred *Life and Health* a month. Then there was the housework to be done, too, and long board meetings to attend.

Our next move was to Connecticut, where I spent my time keeping house, attending services, going to Bible studies with my husband, assisting in Ingathering, and working with our literature.

We were then transferred to Aroostook County, Maine, a place where ten ministers could be kept busy. Physically I was born in Vermont; but spiritually I think my birth took place in Maine. It was there I learned the necessity of prayer and the fact that God hears and answers prayer and protects His

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Advantages of Bus and Car Cards

By JOHN OSBORN, *Pastor-Evangelist
Seattle Central Church, Washington*

DWIGHT L. MOODY once said: "You need not think that we are going to get audiences for the asking. . . . If we want an audience, we'll have to go out and get it, and that means work." These are the words of a noted evangelist, uttered to his corps of workers when planning the strategy of his evangelistic campaign during the Chicago World's Fair Exposition in 1893.

Though accustomed to speaking before huge audiences, Mr. Moody recognized the importance of using every legitimate means to arrest the attention of the masses. He sensed the necessity of keeping his evangelistic program constantly before the public by various means of advertising. It is said that he spent an average of five hundred dollars a day for ads in newspapers, in streetcars, on circulars and posters. One firm printed a half million tickets in advertising his meetings. His advertising methods revealed that he considered the everyday publicity the most profitable.

The importance of everyday advertising has not diminished since Moody's day. The attention of the racing throng is best arrested by constant and ever-present publicity. Few can or should spend five hundred dollars a day for advertising evangelistic campaigns, as did Moody. Yet means expended to keep our subjects before the public eye every day of every week are wisely spent.

Week-end distribution of handbills and big Sunday newspaper advertisements are essential, but their message is soon lost with the discarding of the daily paper or the dodger. Telling the story of your meetings on the week end is no guarantee that all have learned about it, or that those who read about it will remember.

A colorful form of advertising kept before the public eye every day has a definite advantage. For this type of advertising, the bus or car card used on city transit systems is excellent. In centers where the masses ride the streetcars and busses daily, such a poster can bring its message to their



Standard-Form Two-Color Window Cards

attention twice a day for six days a week as they go to and from their place of employment. Such advertising is of little value of course, if only a few passengers ride each day.

Every successful business enterprise recognizes the value of keeping its product before the public constantly. Assuming that the human mind forgets quickly unless it is impressed over and over again, one soap company spends more than a million dollars a year to inform prospective buyers that its soap floats. In this respect the daily bus card has the advantage over the weekly dodger.

Even though advertising is constant, it is ineffective unless executed properly. Involved in this is the proper design of the bus card, including the picture, the title, the "trademark" or "slogan," and the space for announcement of time and place.

That which arrests the attention is the pictorial element of the card. This must be made the main feature. The better the art work and the more color, the greater the value in gaining attention. Furthermore, the picture must harmonize with the lecture title. In the accompanying illustrations of bus and streetcar ads, you will note how the artist has blended the picture with the title.

In designing the card, space should be left at the bottom for the time and place of the meetings. This information is printed after the card has been screen processed. There are two advantages gained by this:

1. It is more economical, since the cutting of letters is more expensive than printing.
2. If the time and place are not screen processed, a double supply of cards can be "screened" at a very small additional cost. The extra supply could be used in a series held at another location, by merely having the new address inserted.

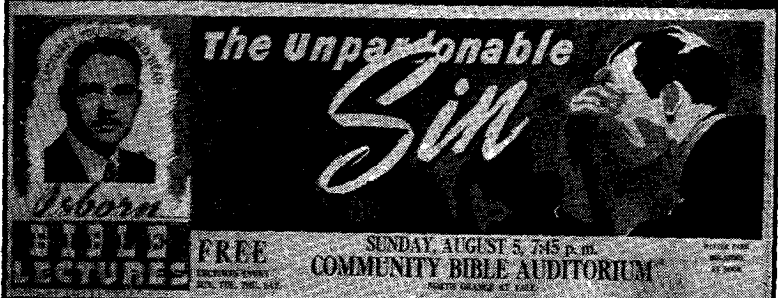
You will note that the left side of the card constitutes a "trademark" for the lecture series. It appears on every card. This is of as much value to an evangelist as a trademark is to a firm. It assists in quick identity. There are no limits to the designs and catchy slogans that might be used in the preparation of a "trademark."

Crowding too many subjects on one poster greatly minimizes its effectiveness. It is better to depict and advertise the Sunday night subject only. At the bottom of the card an announcement of the week nights on which lectures are conducted may appear.

DASH CARDS.—A word should be added regarding the use of outside bus cards, known as dash cards. Although it is true that interior



What and Where is...
HEAVEN
Osborn
BIBLE LECTURES
SUN. JUNE 3 7:45 p.m.
FREE
COMMUNITY BIBLE AUDITORIUM
CORNER NORTH ORANGE AND YALE



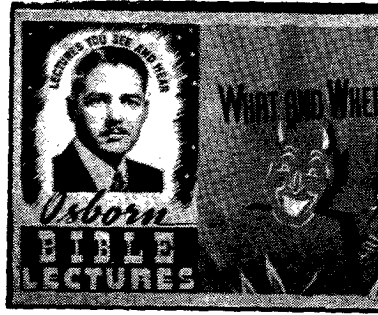
The Unpardonable
Sin
Osborn
BIBLE LECTURES
FREE
SUNDAY, AUGUST 5, 7:45 p.m.
COMMUNITY BIBLE AUDITORIUM
NORTH ORANGE & YALE



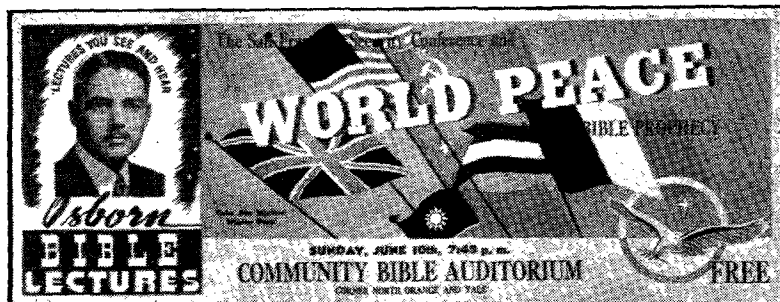
**THE COMING WORLD CONFLICT-
ARMAGEDDON**
AS PROPHESED IN THE BIBLE
Osborn
BIBLE LECTURES
SUNDAY, JUNE 17th, 7:45 p.m.
COMMUNITY BIBLE AUDITORIUM
CORNER NORTH ORANGE AND YALE
FREE
LECTURES YOU SEE AND HEAR THROUGH DEVICES, CHARTS, PICTURES, DEMONSTRATIONS



Seven
TERRIBLE PLAGUES
Osborn
BIBLE LECTURES
FREE
SUNDAY, JULY 29, 7:45 p.m.
COMMUNITY BIBLE AUDITORIUM
NORTH ORANGE & YALE



WHAT AND WHEN
Osborn
BIBLE LECTURES



LECTURES YOU SEE AND HEAR
Osborn
BIBLE LECTURES

THE SALT LAKE INTERNATIONAL CONFERENCE 1944
WORLD PEACE
BIBLE PROPHECY

SUNDAY, JUNE 10th, 7:45 p. m.
COMMUNITY BIBLE AUDITORIUM
CROSSER NORTH ORANGE AND YALE
FREE



LECTURES YOU SEE AND HEAR
Osborn
BIBLE LECTURES

Mr. X is GUILTY
CONFRONT THE REALITY

FREE
LECTURES EVERY
SUNDAY 7:45 P.M.

SUNDAY, JULY 22, 7:45 p. m.
COMMUNITY BIBLE AUDITORIUM
NORTH ORANGE ST. PAUL
FREE



LECTURES YOU SEE AND HEAR
Osborn
BIBLE LECTURES

Dreadful Beast Powers of Prophecy.

FREE
LECTURES EVERY
SUNDAY 7:45 P.M.

SUNDAY, JULY 8, 7:45 p. m.
COMMUNITY BIBLE AUDITORIUM
CROSSER NORTH ORANGE ST. PAUL
FREE

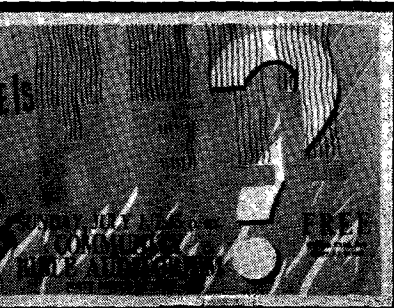


LECTURES YOU SEE AND HEAR
Osborn
BIBLE LECTURES

MILLENNIUM

FREE
LECTURES EVERY
SUNDAY 7:45 P.M.

SUNDAY, JUNE 24th, 7:45 p. m.
COMMUNITY BIBLE AUDITORIUM
CROSSER NORTH ORANGE ST. PAUL
FREE



bus cards are of little value where transit systems have few passengers, the dash card is always a good investment. Unlike interior cards it must carry only the barest essentials of printed matter.

With an attractive picture to catch the eye, it should announce the name of the lecture series, the evenings the lectures are conducted, the place, and the fact that the meetings are free. Mounted on front, sides, or back of busses, its message can be carried to thousands. The value of this card is increased if a new pictorial design is substituted every month or six weeks.

The following helpful hints may be of some value to those who wish to try the publicity card method of advertising.

1. Usually a company other than the transit company has the franchise for the bus advertising space. This information can be secured by phoning the office of the transit company.

2. Rates are based on quarter showing, half showing, or full showing. A full showing would include all the busses, half showing, half the busses, etc.

3. Arrangements should be made well in advance of the time for the opening lecture, for two reasons: (a) Bus advertising space is not always easy to secure. (b) The designing, screen processing, and printing must be completed at least ten days before the opening night of the meetings in order to give a full week's publicity to the first lecture.

4. The contract for space usually calls for a monthly change of bus ads by the advertising concern.

Permission can be secured by the evangelist to have one of his company change the car ads each Sunday night after the cars or busses return to the garage, and this will give a full week's advertising for the following Sunday night subject.

5. Securing the best position in the bus to place the card is essential. The nearer to the front it is placed, the greater its worth.

6. If the card stock is cut with the grain lengthwise, the card is more easily inserted in the rack.

7. Waterproof cardboard should be used for cards used on the outside. If this is not available, the regular card stock can be varnished, back, front, and edges, with a clear varnish.

8. Ordinary screen process shops do not produce pictorial data such as appears on the cards shown here. They are the work of a commercial artist who recently accepted this message and desires to

help our evangelists in this way. Those of our evangelists who wish to use this type of advertising can contact Mr. Arne Peterson, Box 1693, Jacksonville, Florida.

WINDOW CARDS.—Many of our evangelists also find window cards a good means of publicity. The cost of their production can be cut without losing the value of a different color card each week, by having a full supply for the campaign printed at one time, leaving a blank space for the subject. Each week the subject can be printed in a different color. The change of color in the title will have the same effect as a change of color for the entire card, and with less cost.

Creating Effective Gospel Posters

By ARNE E. PETERSON, Artist,
Jacksonville, Florida

SUPPOSE we turn the hands of time back to when I was in the Navy operating a silk-screen process shop for Uncle Sam to use in the grim process of war. I was located in the city of Jacksonville, Florida, when I happened to see a poorly designed bus ad for a religious evangelistic meeting. At first I was neither impressed nor inspired to attend the services. However, I came across a handbill and a newspaper ad, put out by the same preacher, that were much better. Being an advertising man, I realized that someone was spending a lot of money to get people to go to church.

My curiosity was aroused, and I suggested to my wife that we ought to drop in on the preacher at Eleventh and Main Street who felt he had so much to say that he was willing to spend a lot of money to let us know about it. We agreed that if he stuck to the Bible in all that he preached, we would continue to attend his meetings. After searching the Scriptures and checking him closely we were convinced that here was a man who had a real message.

I was troubled as I reflected that he was not getting half out of his advertising that he should. My curiosity got the better of me, and I ventured to ask him about the cost of his advertising. I was shocked to find out how much he was paying for so little return. Silk-screen advertising had not yet been developed further than a sign-painting stage. And in buying advertising in as small a quantity as his needs required, printing and lithography were out of the question. The Spirit of the Lord began to move upon me, and I felt a strong burden to help this preacher who had a message to give.

I volunteered to supply this preacher his bus ads at no cost to him except the cardboard. It was a thrill to me to feel that my art experience would be able to help so worthy a cause.

THREE BASIC FACTORS OF DESIGN.—Our first objective was *Simplicity*. Titles and descriptions and locations had to be reduced to the least number of words possible and still be effective.

The second point of consideration was the value of illustrating. Sometimes it is hard for a preacher

to see the value of anything but words, but this evangelist was an exception to the rule. I realized that when I saw the manner in which he conducted his evangelistic meetings—with the successful use of charts, diagrams, and devices. Advertisers who spend thousands and thousands of dollars a week have found that the old, old saying, "A picture is worth a thousand words," is true, and the saying has lived through the ages for a real reason. Point number two, then, is the *Illustrative Quality* of the poster.

Our third point to consider was what should the illustration be? It should be a dramatization of the title, such as "Mr. X Is Guilty"—placing the importance on the words "is guilty." This was further developed by the outline of a judge in a courtroom, pronouncing the sentence of guilt.

We applied this same process to the poster on "The Unpardonable Sin." Here the word "sin" received the emphasis, and our problem was reduced to picturing sin in some way. With the use of shadow repetition a man holding his head emphasized the dreadfulness of sin. We can hardly draw any other conclusion from this poster than that this man had a deep problem of sin.

It takes the artist to present color and design in such a way as to excite interest. This brings us to our third and last phase of poster making, *Color and Design*.

Our design must be of the same caliber as the best advertising if it is to impress the observer. People all over know that good advertising costs money, and if the evangelist can present his advertising on the same level as national advertising or better-grade art, he has commanded the respect of those who read it. He has cashed in on a little of the prestige so dearly but profitably paid for by big business. He has lifted the world's most important message out of the class of cheap advertising and placed it where it belongs. Color and design both have their role in this respect.

Design It as for a Billboard

I'd like to define just what an artist means when he speaks of design. Webster says that design is to plan mentally, to outline, to fashion according to a plan. But aside from these facts there is another aspect of design—the physical aspect. The best rule for achieving a good physical ensemble in graphic advertising is this—consider every piece of advertising, whether a two-page advertisement, a broadside, a folder, or a postcard, *as if it were a billboard*. People move past all forms of advertising just as fast as they move past the billboard. So make it brief and simple; keep it whole and entire, and in the very act of obeying these restrictions you will have a better chance of making the ensemble interesting and memorable. It will take you a little longer to do it this way—but that is design for you.

I am sorry that the value of color is lost in studying the cuts of the posters designed for Elder Osborn, inasmuch as they appear here in black and grays. Thus the greatest effect has been

—Please turn to page 44

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

¶ The story of the 47th General Hospital, staffed by C.M.E. graduates

How God Used a Hospital

By WILLIAM H. BERGHERM, *Former Chaplain, 47th General Hospital, U. S. Army*

THE 47th General Hospital was often, though erroneously, of course, spoken of as the Adventist hospital. It was, in fact, a regular Army hospital, sent forth in so far as its staff of officers was concerned, by the College of Medical Evangelists of Loma Linda, California. Every medical officer at the time it was activated by the Army was a graduate of our medical college. And about one third of its nurses were from our various sanitariums.

By May, 1944, the hospital was operating in New Guinea as the first general hospital ever to be set up on the mainland of that great island. The site chosen for the hospital was not far from the battlegrounds which marked the farthest point of penetration southward by Japanese troops. Here was the turning point of the war, and also the beginning point for what was perhaps the most unusual venture of any Christian medical college. Before the construction work had been finished patients began to roll up the hill in Army ambulances from the many hospital ships waiting to unload their patients in the bay below. It was not long before our white, prefabricated buildings proved to be insufficient for the thousands of patients that passed through their doors.

The setup of a large hospital in the Army in which not a single medical officer used tobacco, and where from Sabbath to Sabbath upwards of from seventy to seventy-five of its personnel attended church on the Sabbath, naturally attracted attention and produced considerable comment from the community about us. As chaplain of the hospital I kept my ear to the ground to profit by as much of this comment as possible. It was evident very early in our work that our medical officers were held in very high esteem by the patients, for their professional ability as well as for their personal and sympathetic ministry to the sick.

Among our earliest patients were a doctor and his wife who were Lutheran missionaries. These excellent people had just been released from Japanese imprisonment after eighteen months and were in a very weakened condition. They had served their mission board for many years at Madang, New Guinea, where they operated a hospital for the natives. When the Japanese came, these missionaries chose to remain with their patients, many of whom were at the time very ill.

Consequently, they had been captured, placed in an internment camp, and made to suffer many hardships and great hunger. God in His mercy sent the American soldiers to liberate them just in time to save their lives. Our contacts with these good people were most pleasant. The doctor was acquainted with some of our Australian missionaries, and he was highly grateful for the fine treatment and care he and his wife received while with us.

It would be obviously impossible to list all the cases in which the ministration of the doctors and nurses won hearts and broke down prejudices among the tens of thousands of patients and others with whom they dealt. On one occasion a young soldier stopped me as I was passing through the wards. He had been very sick, and only the kind and faithful care of physicians and nurses had brought him through the crisis. He said to me, "Chaplain, I have been in a number of hospitals since coming into the Army. From the first I realized that there was something different about this hospital. I have been trying to discover what that difference is, and have come to the conclusion that it must be their religion that makes these doctors different. Tell me, what church do they belong to?" It was a privilege to sit down beside that soldier and explain that it was indeed a religion that made a difference.

MEN realized all the way through that our nurses and doctors went about their work in a manner that indicated an acquaintance with the Man of Galilee who walked among men as One who served. Often, when medical skill had done all it could, our officers would call for me as chaplain, and I was permitted to see more than one dying man place his hope on Jesus, the Saviour of mankind. On one occasion an Adventist soldier was brought to us from the north in a hospital ship. He had never heard of the 47th. But one day, as I passed along by his bed, he called to me and said, "Chaplain, are you an Adventist?" When he learned that I was, he replied, "I thought so, and I am sure there are a number of other Adventists around here, too." There was a difference, and it was always discernible.

From the start we maintained a Sabbath school, an M.V. Society, a Friday evening Bible class, and a midweek prayer service, and these services seemed to be a source of inspiration to the entire

group. We often had as many in attendance from outside the 47th as there were from the unit itself. At one period our Sabbath attendance had well over one hundred servicemen and servicewomen. This made the Sabbath a day of great interest for all. We could generally look forward to seeing new faces each week, and many happy meetings thus took place as friend met friend just arrived overseas.

The medical officers, nurses, and enlisted men in the unit gave strong spiritual leadership in all these meetings. Special mention should be made of Lieutenant Colonel Harrison Evans, Lieutenant Colonel Delos Comstock, and Major Ronald Buell and their excellent leadership in the Sabbath school; of Captain Russell James and others in the Friday night meetings; and of the valuable work done by Captain Ewald Bower, Betty Stoehr-Macdonald, Miss Edith Nelson, and others, in the music and chorus work, which reached far beyond the confines and halls of the hospital itself.

Our Adventist enlisted men held Bible studies in their own tents, and with the aid of a small projector went through several series of evangelistic studies, which were not without fruitage for the Master. A most worthy contribution was made to the community in general by the officers in charge of the officers' club. Under the direction of Lieutenant Colonel Herbert Childs and Lieutenant Colonel Lonnie Neufeldt a large library of sacred and classical records had been brought together, and each week a concert of recorded music was given at the club. This drew men from all parts of the base and presented quite a contrast to the ordinary programs in the officers' clubs.

In the ministry of this hospital we were greatly blessed in having a host of friends back home who were untiring in their service in acting as a base of supplies for our needs over there. The Home Missionary Department of the General Conference and the Dorcas Societies were ever ready to serve us. Various conferences and publishing houses supplied us with a large number of books and missionary papers, as well as gospel films. One conference sent us small paper boxes nicely illustrated containing "medicine" in the form of Bible texts handwritten and folded in an attractive way. These were a great encouragement to many of the patients. Provision was made for THE MINISTRY, Review and Herald, and other denominational journals to be supplied to the medical staff, and these were greatly appreciated.

It would not be our desire that anyone would receive the impression from what we have said that all was a perfect arrangement in our setup as a hospital. It must ever be remembered that this was an Army hospital, operated and controlled



Scenic Setting of the 47th General Hospital in the South Pacific

by the War Department. Many of the arrangements imposed upon us would not have been of our choosing, but because of the emergency of war we were obliged to adapt ourselves to them in a Christian manner, rendering honor to whom honor was due, and not yielding our principles.

It is also to be borne in mind that this effort on the part of the medical college to sponsor a hospital project, offering it to the nation at a time of great need, was the first time in all history that a Christian medical college offered its country a large hospital of this nature to be operated entirely by officers of its own choosing. It constituted from the start a situation requiring utmost tact and heavenly wisdom on the part of the management. There were those in the Army who told us it would not work. But it did work. Its official rating with the Army was "Superior," the highest rating given. Scientifically, its reaction upon our denominational work and college could be none other than good, because of the well-known skill and integrity of our medical men.

The success of the effort, after all, must be decided by its impact upon the hearts of those it has served—those waiting mothers and others back home who rejoiced to know that their boys in the time of their greatest need were being cared for by Christian men and women of high scientific ability; the sick and wounded themselves, who realized that in the doctors and nurses of the 47th they found men and women of skill and human understanding. Of these evidences there were many.

¶ AFTER a diligent search of two weeks I finally located our church in Kassel, Germany. You may well imagine what difficulties I encountered.

LOCATING OUR CHURCH IN KASSEL, GERMANY When I came here I did not know any German, and we were forbidden to talk with German civilians; nevertheless, I greatly desired to learn the location of our work and workers.

In cleaning out the building we are making into a hospital, I came across a telephone book. I thought perhaps I might find our church listed there. Sure enough, I found it (so I thought), No. — Strasse. So at the earliest possible moment I took off for — Strasse. When I came to that number the sign indicated that there were meetings there on Sunday, Wednesday, and Friday. The poster was signed by Pfarrer [Reverend] Sattler, and an address was given.

After considerable difficulty I finally found Pfarrer Sattler. He did not speak English, but his wife spoke a little.

"Well," I said, "I am trying to find my people."

"I can tell if you are of my people," she replied. "Do you have a Bible?"

I drew mine from my pocket and turned to Revelation 22:14. She brought her Bible and the daughter and pastor brought theirs. We then turned to Revelation 14:6-12; 22:14; Exodus 20:8-11; Isaiah 8:20; Matthew 24:14; and Genesis 2:1-3. They seemed puzzled. So I told them that I was looking for a church whose people worshiped on Saturday. I told them the church's administrative headquarters on earth are in Washington, D.C., and that the English name is Seventh-day Adventist Church. I said, "Do you have a city directory? Perhaps I could find it listed there." So they got out a 1941 edition of the Kassel city directory and looked for the church.

Finally she said, "I think this is it." It said in the directory, "*Gemeinschaft der Sieben-ten-tags-Adventisten, Quer Allee 11.*" (Denomination of S.D.A., St. No. 11). They put the address on a slip of paper, and after thanking them, I left.

The address was approximately six blocks away, so I hurried there. I looked for Quer Allee 11 and found it. The place looked like an apartment house. There was no door in front, so I walked in. The building was a hollow shell. Fire bombs had done their work. The inside was full of rubble. Partially covered was an upright piano. I hit a couple of keys on the piano with my fingers, and they gave a dismal echoing noise that seemed to heighten the effect of ruin and desolation. I looked around, but could not see any sign indicating where the church met. I inquired of a half-dozen different people walking along the street, but some could not speak English, and the others could not help me.

The following day I was referred to a man who spoke English and through him was directed to an address on the outskirts of Kassel, located among some beautiful hills. Here I found two kindly Seventh-day Adventist sisters. One had been an Adventist for forty years and the other for about twenty-seven.

The younger showed me where our church was located. It was at Quer Allee 11, the place where I had been before, but behind the pile of ruins I had seen, in an adjacent building, and was reached by a different entrance.

We had 190 members here in Kassell when the war started in 1939, and two churches. One has been completely destroyed, and the other is heavily

damaged. I have been to the Allied Military Government authorities in an effort to secure materials for the church. So far I have managed to get them to release a small amount of timber for the roof, which was heavily damaged about three weeks ago when a high wind toppled over the wall of a near-by building, thus caving the roof in.

Twenty-four members were called to the colors and twelve to official war work. Of the twenty-four men called to the colors, one has been killed, four are American prisoners of war, two returned home, and seventeen are unaccounted for. Eight members were killed by air raids. Ninety-four members twice lost their homes from air raids.

The church auditorium was damaged several times, but could always be repaired. The church auditorium was confiscated by the state, and used for a furniture factory for six months. During this time the brethren and sisters met in the basement under the auditorium. Prior to the war five brethren from Kassel were in the mission fields. I believe that there are still some in Japan.

During the rule of the Nazis the church had many difficulties. At first they were able to print a few pamphlets and periodicals. Later the brethren were forbidden to print anything. They were also forbidden to collect any offerings. Tithe could be paid only as a membership contribution (not as tithe). They were not permitted to speak of the Sabbath, because it sounded Jewish. So the members called it "the day of rest." It was against the law to teach Sabbath school classes. Since only certified government teachers were allowed, they had no Sabbath school. All teaching was under party control. They were unable to use their hymnals, for fear of causing vexation to the rulers.

At present there are about seventy members here in Kassel. According to some estimates 95 per cent of Kassel is destroyed or uninhabitable. From pictures I have seen and from what the brethren have told me, Kassel was a beautiful, clean city. Incidentally, the German people are very clean. You see them coming out of broken-down ruins looking as if they had stepped out of a bandbox. Their standard of living was evidently quite high. From what I have seen, the average German seems to have been better off than the people in England, France, or Belgium. It makes one think what happens when a nation forsakes God. Ruin, ruin everywhere! From forty to sixty thousand were killed in one raid of fifty-five minutes. Three thousand are buried under the rubble of the Kassel State Theater.

The brethren asked me to speak on the first Sabbath I attended church. I told them as much as I knew about the progress of the work in the past six years. Then in the afternoon they asked me to speak again, and I told them of my Army experiences and God's care for me. Dr. Reider, a former missionary to Tanganyika, acted as interpreter. The brethren have asked me to obtain a *Yearbook* and the statistics of our work since September, 1939.

FABIAN STRAND, JR.
[Technician, Fifth Grade.]

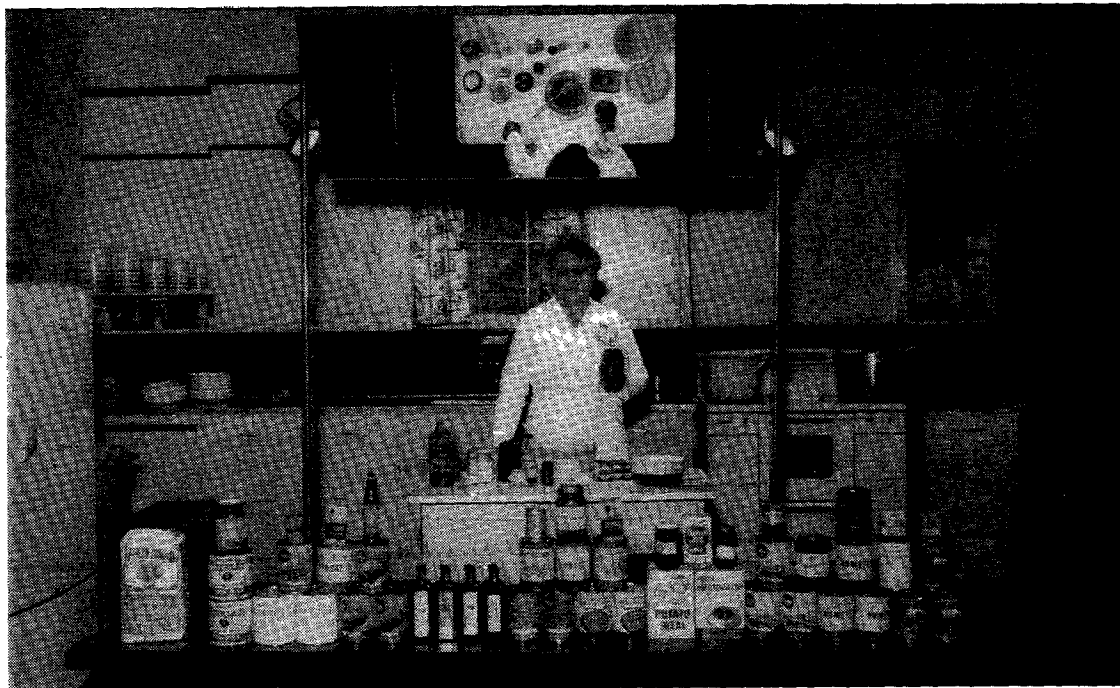
Race Differences in Dietary Habits

By W. H. ROBERTS, M.D., *House Physician,
Rest Haven Sanitarium, British Columbia, Canada*

- I. FOOD PROBLEMS DUE TO RACIAL HABITS.
 1. Huge foreign population in our midst with habits and tastes as fixed as our own.
 2. Peasant classes ordinarily eat more balanced diet in their own countries. New diets in another country may be chosen unwisely, through lack of knowledge of nutritional values.
 3. The New World cosmopolitan in diet, as in every other way.
- II. SLAVIC PEOPLES (Poles, Russians, Lithuanians, Czechs, Slovaks, Hungarians).
 1. Meat and potatoes prominent.
 2. Cereals not used freely.
 3. Fond of pork and highly seasoned sausages.
 4. Favorite vegetable—potatoes and others, in stews or thick soups; sauerkraut and cucumbers.
 5. Smoked, pickled, and salted fish. (Salt often used too freely.)
 6. Hungarians season their food very highly. (Paprika, onions, fresh peppers.)
 7. *Nutritional Defects:*
 - a. Too much meat.
 - b. Salt and spices too freely used.
 8. *Recommendations:*
 - a. More raw vegetables, especially tomatoes.
 - b. Improved methods of cooking vegetables.
 - c. More milk, whole-grain cereals, and fruits.
- III. NORDIC PEOPLES (Scandinavians, Germans, Dutch).
 1. Fond of pork and sausages. All portions of animal utilized.
 2. Fish and cheese freely used.
 3. Like pickled foods, especially sauerkraut.
 4. Milk, fruit, and green vegetables used, but in small amounts.
 5. *Recommendations:* Milk soups and cottage cheese should be used more freely, to provide extra calcium.
- IV. LATIN PEOPLES (Italian and French).
 1. Cereals.
 2. Greens and other vegetables.
 3. Dairy products.
 4. Dark bread, macaroni, corn-meal mush to which tomatoes, cheese, or a bit of pork and garlic have been added, called polenta.
 5. Relatively little meat used. In southern Italy, fish used extensively.
 6. Beans, eggs, and cheese used liberally.
 7. Garlic and green peppers used abundantly.
 8. *Disadvantages:* Coffee unhealthful.
 9. *Recommendations:* Freer use of coarse cereals, root vegetables, and potatoes. Supplementary cod-liver oil should be

used to prevent rickets, to which these children are particularly susceptible.

- V. MEXICANS, SPANISH, PORTUGUESE.
 1. Spaniards eat too much meat.
 2. Mexicans use little meat and practically always cook it with vegetables.
 - a. They use freely many varieties of beans (soybeans becoming very popular), as well as rice, potatoes, peas.
 - b. Chili plant sacred to Mexican, who is supposed to be blessed in health if he uses it plentifully. (One of their main sources of vitamin A.)
 - c. Chile con carne—a favorite meat dish. Tamales also popular.
 - d. Tortillas furnish the bread.
- VI. NEAR EASTERN PEOPLES (Greeks, Turks, Armenians, Syrians, Arabs, and some South Balkan peoples).
 1. Wholesome, well-balanced diet.
 2. Sour milk, such as yogurt and matzoon. This culture passes through stomach unharmed. Changes intestinal flora. Provides considerable vitamin B.
 3. Milk, butter, cheese, plentiful.
 4. Barley, chief cereal.
 5. Dates, figs, olives, grapes, citrus fruits, grown in some regions.
 6. Garden products plentiful.
 7. Lamb or mutton almost only meat used, and this used sparingly.
 8. Native dishes not highly spiced.
 9. Honey a favorite sweet.
 10. Green salads freely used.
 11. South Balkan peoples healthiest and longest lived in Europe.
- VII. ORIENTAL PEOPLES.
 1. Rice takes place of bread and potatoes.
 2. Wheat, corn, millet, in North China.
 3. Population too congested to allow for raising of cattle, so milk and dairy products almost totally lacking. Especially hard on infants. Some mothers nurse their infants for several years.
 4. Eggs and bean sprouts provide extra minerals and vitamins.
 5. Quantity of meat eaten with vegetables very small (fish once or twice a month; meat once or twice a year).
 6. Beef considered more or less sacred; Buddhists are known to be vegetarians.
 7. Vegetables cut in small uniform pieces, in conformity to ancient law laid down by Confucius.
- VIII. JEWISH.
 1. Vegetables cooked with meat and in too small amounts.
 2. Too many fatty foods, sweets, pastries.
 3. Jewish children frequently malnourished because of lack of milk. (Milk and meat not eaten at same meal.)
 4. Kosher meats—flesh of clean animals.
 - a. Cloven-hoofed; chew the cud; non-scavengers.
 - b. Killed by severing great vessels. In-



Display Table Set Up Before Each Class, Exhibiting Products From Several Health Food Companies. Beyond This Was the Demonstrating Table, With Overhead Mirror Tilted to Show Preparations

testines examined for blisters which might indicate disease. Liver examined for parasites.

c. Housewife soaks, washes, and salts meat. After one hour meat is washed three times to remove salt and last traces of blood.

5. *Recommendations:* More fresh and canned vegetables and fruits; also coarse cereals and dried fruits.

IX. SUMMARY:

1. Tendency among practically all European races to eat meat too freely, also spices. Vegetables could be used more freely to advantage, particularly among immigrants to this country.

2. In South Balkans (Bulgaria in particular) people are most healthy and longest lived. These people live on coarse cereals; fresh fruits, vegetables, and dairy products (including yogurt), and meat is eaten very sparingly.

3. Where meat is used sparingly, it still should be handled as carefully as among the Jewish people. However, disease in animals (particularly undulant fever) is increasing so rapidly that even occasional use seems objectionable. Nuts and legumes, dairy products and eggs, are suitable substitutes.

REFERENCES:

Cooper, Barber, and Mitchell, *Nutrition in Health and Disease*, p. 413; Bogert and Porter, *Dietetics Simplified*, pp. 227-232.

Cooking School in Toledo

By VERA BRETZ, Bible
Instructor, Toledo, Ohio

THE truth promulgated by the remnant church calls for a reformation not only of the spiritual life but of the physical life as well. Believing that what we eat and how we act influence one's health more than anything else, and convinced that it is our duty to teach our people how to live physically, as well as how to live spiritually, we organized a cooking school for our church members in Toledo.

The need for this school was imperative. Many of our members who had been baptized in a recent effort had been instructed not to use meat, tea, coffee, and condiments, but lacked the knowledge of preparing healthful, balanced, appetizing meals. The Spirit of prophecy says:

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work."—*Ministry of Healing*, p. 149.

After consulting and planning with the pastor of the church, we made arrangements to implement the inspired instruction given us years ago. It was decided that inasmuch as the school would include the women of the church, it would be well to have the Dorcas Society sponsor it. We were able to secure, free of charge, a modern demonstration kitchen from the gas company office in the center of town. Elder Mills gave us strong



Cooking School Class, Toledo, Ohio. Miss Bretz, the Instructor, in Front Row, Center

promotion several Sabbaths before the school opened. He secured the names of all who cared to enroll, explaining that there would be only a small fee of one dollar a person. Ten lessons were planned for this school, each lesson requiring four hours once a week. Nearly seventy-five enrolled in the school.

General principles on health adduced from the Spirit of prophecy, from notable health specialists and scientists, with instruction on the action of food and its preparation, were mimeographed and handed out each week at the beginning of each class period, together with separately printed recipes. I then discussed this material with the ladies, and after the discussion gave them opportunity to ask questions. In all these discussions I sought to inculcate in their minds the spiritual principles involved in learning how to prepare a healthful meal. This phase of our classwork involved at least an hour.

With the help of some volunteer students I then began to prepare certain food to be put in the oven or cooked on the stove. The worktable, which had a large mirror over it, could be tipped in such a way that the students who did not help prepare the food could see from their seats what was being done. During the demonstration, opportunity was given to ask questions.

Much of the preliminary work was done the day before, so that time could be saved in the combining of the recipes. When the food was ready for baking, steaming, or cooking on the stove, the women were dismissed for the noon hour. Following the recess period they reassembled and were ready to sample what had been prepared. After partaking of these samples, they were again permitted to ask questions about the dishes which had been prepared and sampled.

Each student was asked to make the same dishes during the following week, and learn from experience what had been demonstrated at the school. The attendance of the cooking school kept up well all the way through, and I feel that the sisters have put the material into use in their homes, as several have already told me of their results.

Health foods were used freely during the demonstrations, and thus were introduced to our new believers. Since they were also on sale, the ladies could return home with a supply of them.

The class period was opened and closed with prayer. Work was so arranged that not all of

it fell upon the leader, but volunteers shared in making it lighter. To conduct such a cooking school requires thought and time; yet it is a work which should not be neglected. If our people are to prepare for the Lord's advent, they must have pure and holy bodies.

The spirit of appreciation and thanks by those who attend the cooking school makes one feel that the effort has been worth while, and that it has been a definite means of helping our people to love the Lord better.

We have been told by the Lord's messenger that health reform constitutes the right arm of the third angel's message. This is understandable when we apprehend the fact that an indissoluble union exists between the physical and spiritual powers of the human body. Christ recognized this fact, and that is why He took so much time and effort to restore the physical body before He restored the spiritual body. Good health and a strong body are conducive to holy and fruitful living.

Miss Bretz has prepared a loose-leaf mimeographed book on diet and cookery which she presents to the members of her cooking school. This has an attractive cover, with appropriate design, on goldenrod paper, and contains ten lessons of practical instruction on principles, preparation, menus, and other information regarding foods.

The Humanity of Christ

By WALTER E. MACPHERSON, M.D., *President, College of Medical Evangelists, Los Angeles*

THERE are many things about our Saviour which we either do not know or cannot understand. Things essential to our salvation are made very clear, while other points are only partially clarified. Much has been written in the Holy Scripture in regard to the character and the interpretation of the teachings of Jesus while He lived on this earth. An innumerable number of sermons have been preached on these subjects. But I should like to deviate from these particular approaches, important as they are, and present certain other qualities of Jesus, the knowledge of which is not necessarily essential to our salvation, but which will help us in accepting salvation by faith, and by belief in Him as our Saviour.

From the viewpoint of a physician I am interested in Jesus as a physical being, with particular reference to the period of time which He spent on earth. I have wondered what might have been recorded in a case history and in a report of a physical examination, with Jesus as the subject. From our knowledge of medical history we must concede that laboratory tests, such as are now used as part of a complete clinical examination, were neither known nor used in those days. Had such

This helpful sermon, wholesomely discussing some little-studied aspects of Christ's life and death, was preached at the White Memorial Church in June, 1945. It will be of value to preachers as well as physicians.
—EDITOR.

tests been available, what would they have shown in regard to Jesus? In other words, from physical and physiological standpoints, would He have been much different from the average human subject of His time or of our time?

Concerning these questions, we are not left entirely ignorant or uninformed. In John 1:14 we read that "the Word was made flesh, and dwelt among us." In other words, while dwelling among us, He was in human form. All evidence, whether it is of Scriptural origin or from profane history, is in complete support of this opinion. Combining the information taken from various pertinent references in the Scripture with our present knowledge of embryology and of genetics, we must accept the fact that at the time of His conception the chromosomes were of a human quality, although divinely appointed. How the transfer from divine to human was accomplished is a complete mystery, but in support of this opinion is the answer to Mary's question to the angel: "How shall this be, seeing I know not a man? . . . The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:34, 35.

Apparently His prenatal life and His birth were, from a medical viewpoint, neither abnormal nor spectacular in any way, except as prophecy was fulfilled. Neither were His growth and development as a child and as a young man particularly unusual, except for the fact that He was mentally brilliant, and, as compared to most others, He lacked obvious physical abnormalities. He was accepted by most of His neighbors and the people of His home town in about the same manner as were the rest of the youth about Him.

Of course, from the time of His conception, and particularly from the time of His birth, His mother and a few others knew who He was, and recognized full well His close contact with heaven. They observed certain other unusual qualities, but to a great extent were unable to comprehend the entire situation. The Scripture makes it quite clear that the opinion that He was the Son of God was never widely accepted, either during His early life or even during the time of His active ministry.

LUKE records that "the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." Luke 2:40. The fact that Jesus lived a vigorous life and that He was physically robust cannot be denied. He was no weakling, and His health must have been good. Nevertheless, it is quite obvious that His fundamental physiological processes were similar to or identical with those of other human beings.

He required food and frequently ate with His friends. He knew how it felt to be hungry, and on one occasion, when His hunger was especially acute, the devil tried to take advantage of that fact by tempting Him to sell out His birthright, even as Esau had done many years before.

No doubt Jesus could stand up to more physical

exertion and hardship than could His disciples, but many times He became unusually tired and went into seclusion in order to try to get some needed rest, or He became sleepy and took advantage of the hospitality of His friends in finding a place to "lay His head." On one occasion He was so sound in sleep in the rough bottom of a small boat that a terrific storm did not awaken Him.

Similarly, His emotional reactions were quite human, and with the added knowledge which He had concerning His identity and the purpose for which He was in the world, it is reasonable to believe that the physiological responses caused by His emotions must have been frequently unusually severe. The Scripture makes it clear that this was particularly true as the time of His public ministry began to come to a close.

Using these premises as a background, one could reasonably hypothesize that various tests and measurements would have shown that the factors which are now recognized as applying to human physiology would have been demonstrated in Jesus.

Up until the time He was thirty years of age He lived a reasonably average life, although much time and thought were given to preparation for the work which He was to do. Here was a young man who had divine wisdom but a human form. In view of the fact that He was limited by His humanity, the enormity of the task which lay before Him was almost overwhelming. The time during which His task was to be accomplished was very short, and even though it did not require the limit of His divine knowledge to perform it, it did require all the physical energy He had. Of course, we must recognize that at any time Jesus could have called all the forces of heaven to His support, but as I interpret the Scripture, He never did so, even up to and including the time of His death.

At the age of thirty, and continuing over a period of three and one-half years, Jesus lived a very active life. He went through many hardships, which in all probability could not have been withstood by men who were less robust than He.

Let us now consider some of the circumstances which presented themselves at the close of His period of ministry, and let us make a brief analysis as to the possible relationship of these circumstances to His death. Keep in mind as we proceed that Jesus' mental capacity and His ability to interpret the true significance of these circumstances were unlimited. He understood full well what was taking place and what was to occur, and He also had complete knowledge as to what the final results would be.

Keep also in mind that His ability to bear up under this terrific physical and emotional load was limited to what He as a human being could endure. Remember that Jesus, who had complete authority over life and death, and who openly admitted that He had the power to save His own life if He wanted to, did not do it. He chose to remain within the limits of human endurance, and to submit Himself to the laws of human physiology until He finally died on the cross. Here are some

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Cultism a Last-Day Evangelism Problem

I. NEW TESTAMENT PROPHECIES ON CULTISM.

1. By Jesus. Matt. 24:45, 11, 23, 24; 7:15, 21, 22.
Deceivers—"deceive many."
Come in Christ's name.
Say, "I am Christ."
"False prophets shall rise."
"Lo, here is Christ, or there."
False christs and false prophets.
"Shew great signs and wonders."
"If it were possible, . . . deceive the very elect."
False prophets come in sheep's clothing; ravening wolves.
Say, "Lord, Lord." Prophecy in His name, cast out devils, and do many wonderful works.
2. By Peter. 2 Peter 2:1-3, 10-15, 17-20; 3:16.
"False prophets also among the people."
"False teachers"—bring in damnable heresies.
"Denying the Lord that bought them."
"Bring upon themselves swift destruction."
Many "follow their pernicious ways."
Because of influence "the way of truth shall be evil spoken of."
"Through covetousness, . . . with feigned words make merchandise of you." (Charge fees.)
"Walk after the flesh in the lust of uncleanness." Verses 13, 14, 18, 19.
Despise government. (Political issues.)
"Speak evil of the things" they do not understand.
"Forsaken the right way, and are gone astray."
"These are wells without water." (Shallow.)
"Speak great swelling words of vanity."
"Live in error."
"Promise . . . liberty" and live in bondage.
Easily re-entangled in error.
Wrest the Scriptures to their own destruction.
3. By Paul. Col. 2:8, 18, 23; Eph. 5:6; 2 Thess. 2:3; 1 Tim. 4:1-3, 8; 2 Thess. 2:9-11.
"Spoil you through philosophy and vain deceit."
"After the tradition of men, after the rudiments of the world."
"Beguile you of your reward."
"Voluntary humility and worshipping of angels."
Have a "shew of wisdom in will worship,"

and humility and punishing of the body. (Hypnotism.)

"Children of disobedience" and unbelief.

Deceive on the coming of Christ.

In latter days some depart from faith, heeding seducing spirits and doctrines of devils.

Hypocritically speak lies without conscience.

Some forbid to marry.

Some hold to special dietary God never ordered.

"Bodily exercise." Without profit. ("Rollers," "Shakers," etc.)

With all satanic power and lying wonders.

With all deceivableness of unrighteousness. (Law abrogated.)

"Strong delusion."

4. By John. 1 John 4:3.

Deny Jesus Christ has come in flesh. Spirit of antichrist (2 John 7).

5. By Jude. Jude 12, 13, 16, 19.

"Spots in your feasts of charity."

"Wandering stars."

"Having men's person in admiration because of advantage."

"Who separate themselves." (False sanctification.)

II. SATANIC PRACTICES IN OLD TESTAMENT.

Soothsayers; "replenished from the east."

Isa. 2:6; 8:19.

Familiar spirits; wizards that peep and mutter. Isa. 19:3.

"Consulter with familiar spirits," necromancer. Deut. 18:11.

Witchcraft. Ex. 22:18.

Charmers; wizards. Isa. 29:4; 19:3.

"Observers of times." Deut. 18:14.

Diviners, dreamers, enchanter, sorcerers. Jer. 27:9; 2 Kings 17:17.

Human sacrifices. Lev. 18:21.

"These . . . are an abomination unto the Lord." Deut. 18:10-14.

III. A CHURCH WARNED OF DECEPTIONS MAY DETECT ERROR.

1. Outstanding deceptions in cultism.

a. Based on pagan philosophy.

b. Patterned after heathen religions.

c. Seeks righteousness by works.

d. Denies God's Word, but uses it as convenient. (Astrology uses chance.)

e. Denies Christ came in the flesh.

f. Practices spiritism, magic, etc.

g. Practices immorality.

2. Church's only safety is adherence to Word.
"Preach the word"; "sound doctrine";
"truth." 2 Tim. 4:1-5.
"Knowledge of the Lord and Saviour Jesus Christ." 2 Peter 2:20.
"Dead with Christ from the rudiments of the world." Col. 2:20.
"Be ye therefore followers of God," children of obedience. Eph. 5:1, 6.
"Sanctification of the Spirit and belief of the truth." 2 Thess. 2:13.
"Believe and know the truth." 1 Tim. 4:3.
"Sanctified by the word of God and prayer." Verses 5, 6.
"Nourished up in the words of faith and of good doctrine."
"Exercise thyself . . . unto godliness." Verse 7.
"Earnestly contend for the faith"—delivered to the saints. Jude 3.
"Keep yourselves in the love of God." Verse 21.
"Looking for the mercy of our Lord Jesus Christ."

IV. APPROACHING CULTISTS WITH OUR MESSAGE.

1. Understand heathen philosophies enough to meet cultists intelligently.
2. Be discerning of "deceiving words." (Cultists talkative.)
3. Listen patiently at first to learn background of reader's ideas.
4. Lead out definitely so reader will not monopolize conversation.
5. Do not condemn reader's ideas, but rather teach truth.
6. Build new foundation. Teach God's purpose. Plan of redemption often confused in transmigration of souls belief.
7. Dwell on a personal God, personal Saviour, personal devil.
8. Teach Daniel 2, emphasizing that true God reveals Himself in prophecy, not astrology.
9. Trace erroneous beliefs to heathen sources and expose heresy.
10. After reader's discovery of error help him to acknowledge truth.
11. Let earnest prayer help to settle the issue, not argument.
12. Do not hurry cultist into baptism. Teach thoroughly and allow time for adjustment.
13. Urge cultist to accept and walk in new light immediately.
14. As truth is accepted, step by step, make sure heresy is cast aside.
15. Tactfully rid home of pictures portraying cultist ideas.
16. Continue to build new philosophy on Bible as source of genuine religion.
17. Stress difference between literal and symbolical interpretation of Word.
18. Encourage reader's following scripture in his own Bible.
19. Enjoy light and sunshine in room where you study God's Word.

20. Show no fear of spiritism, but prepare for battle with Satan.
21. Stress art of meditation and prayer on Bible principles.
22. Avoid negative teaching on state of dead, destruction of wicked, etc.
23. Teach sensible sanctification and healthful living. (Cultists confused.)
24. Handle dress reform tactfully. Guard cultist's mystical application regarding crucifix, charms, etc.
25. Build new philosophy of worship by teaching sanctuary truth. Teach Bible "unity," "glory," etc.
26. Teach true church in contrast to mystical "bride."
27. Discourage "shopping" for new religious ideas. Anchor reader into remnant church.
28. Let reader realize fallacy of cultism and testify to Bible truth.
29. Keep new convert busy doing philanthropic deeds rather than "arguing" doctrines.
30. Clarify truth until reader is well established.

RECOMMENDED READING:

Booth, *The Bridge Between the Testaments* (Scribner's, New York), pp. 97-202.

C. W. Ferguson, *Confusion of Tongues* (Doubleday Doran, New York).

H. M. S. Richards, *Seven Sermons of Prophecy*, chapter "Should Christians Trust in Astrology?" (Voice of Prophecy gift book.)

E. J. Waggoner, *Fathers of the Catholic Church* (Pacific Press).

L. C. K.



SEPTUAGENARIAN SPEAKS.—"I enjoy reading THE MINISTRY more than any other paper. I am seventy years old. Having been in the truth over fifty years, I need old sheep's food more than lambs' feed."—WILLIAM DUCE, *Albuquerque, New Mexico.*

"Answers to Objections"

IN reply to all inquiries as to where a copy of this book may be purchased, it should be stated that the book is out of print. However, a new and enlarged edition is to be printed in 1946. To make sure that this edition contains all the helpful material needed by our workers, the following invitation is here given:

If you have met any objection to our doctrines which is not answered in the old edition, please send it in to me. State precisely what the objection is. Please do not send in requests simply to have hard texts explained. This book deals with texts only as they are used as objections to our teachings.

It is our wish to make this volume of increasing value to our workers.

F. D. NICHOL,
Review and Herald,
Takoma Park 12, D.C.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

† A survey of Spirit of prophecy counsels on—

Music and Song a Part of Worship

By OTTO H. CHRISTENSEN,
Pastor, Humboldt Park Church, Chicago

WE often speak of having a song in our hearts, but the song in our hearts must find expression in the song of our lips, in order to make our inner experience fully effective. Rightly employed, singing "is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul."—*Education*, p. 167.

Music also can serve in many practical ways, such as assisting the memory, cultivating our natures, subduing our rude ways, quickening our thoughts, awakening our sympathy, promoting harmony of action, and banishing the gloom and foreboding that so often destroy courage and weaken effort. It thus becomes a wonderful stimulant for right living, and has been provided by God for this very purpose. One cannot sing and be gloomy, and yet how many fail in using this balm. In *Messages to Young People* this counsel is given:

"The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another."—page 292.

In speaking of Jesus, Mrs. E. G. White says:

"With a song, Jesus in His earthly life met temptation. Often when sharp, stinging words were spoken, often when the atmosphere about Him was heavy with gloom, with dissatisfaction, distrust, or oppressive fear, was heard His song of faith and holy cheer."—*Education*, p. 166.

What a wonderful example of victory! And it, too, is within our reach by the use of song. Israel of old took advantage of the power of song as they journeyed through the wilderness, and as they came up each year to the temple to worship.

"The people of Israel, as they journeyed through the wilderness, praised God in sacred song. The commandments and promises of the Lord were set to music, and all along the journey these were sung by the pilgrim travelers."—*Christ's Object Lessons*, pp. 298, 299.

"The time of the Passover corresponded to the close of March or the beginning of April. . . . All along the way were spots memorable in the history of Israel, and fathers and mothers recounted to their children the wonders that God had wrought for His people in ages past. They beguiled their journey with song and music, and when at last the towers of Jerusalem came into view, every voice joined in the triumphant strain."—*The Desire of Ages*, p. 76.

Song is a means of saving souls, for we are told that "the melody of song, poured forth from many

hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls."—*Testimonies*, Vol. V., p. 493. Song unseals the springs of penitence and faith in the soul that oft-times would never come forth, and inspires hope and love and joy. "The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above."—*Ibid.*, p. 491.

Music forms part of the atmosphere of heaven, and we can get a portion of that blessing here below. It is while we are here below that we are to prepare ourselves to enjoy the pure and true worship of heaven.

"As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise."—*Messages to Young People*, p. 292.

"There will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived."—*Education*, p. 307.

Singing is not merely some preliminary act prior to the worship of God. It is definitely part of the worship itself. Sometimes we may be unconscious of this and fail to be as reverent during that part of the service as we are during the other part. To help in understanding this point, I quote:

"As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power."—*Ibid.*, p. 168.

"Music forms a part of God's worship in the courts above, and we should endeavor, in our sings of praise, to approach as nearly as possible to the harmony of the heavenly choirs. The proper training of the voice is an important feature in education, and should not be neglected. Singing, as a part of religious service, is as much an act of worship as is prayer. The heart must feel the spirit of the song, to give it right expression."—*Patriarchs and Prophets*, p. 594.

In the worship of Israel song had a definite part, and it served as a redeeming feature to save the people from idolatry. On page 711 of *Patriarchs and Prophets* we are told that David composed psalms for the sanctuary services, and also to be sung in the journeys to the annual feasts of the temple, and this resulted in freeing the nation from idolatry. Surely there must be power in song, but

we are told that it must have "beauty, pathos, and power." It is also suggested, that if practicable, we should call to our aid instrumental music, that glorious harmony might ascend to God. (*Testimonies*, Vol. IV, p. 71.)

We are also given instruction on conducting worship in song. That which should lift our hearts to the throne of God, if not done aright, may do just the opposite. Therefore this part of the worship should be studied carefully. The following instruction has been given us:

"It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice, so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to His glory."—*Ibid.*, Vol. IX, p. 144.

"I saw that all should sing with the spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to Him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited, and unbelievers favorably affected." *Ibid.*, Vol. I, p. 146.

We too often feel that the height of worship in song is reached when soloists, duets, or quartets render some special selection. This may be very inspiring, but we do not need to feel that something like this is always necessary in order to have a worshipful service. Listen to these words from the pen of Mrs. E. G. White:

"There are those who have a special gift of song, and there are times when a special message is borne by one singing alone or by several uniting in song. But the singing is seldom to be done by a few. The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory."—*Messages to Young People*, p. 293.

"In the meetings held, let a number be chosen to take part in the song service. And let the singing be accompanied with musical instruments skillfully handled. We are not to oppose the use of instrumental music in our work. This part of the service is to be carefully conducted; for it is the praise of God in song.

"The singing is not always to be done by a few. As often as possible, let the entire congregation join."—*Testimonies*, Vol. IX, p. 144.

There is danger in all this if we try to follow the customs of the world and feel that some form of display is necessary to impress the public with the effect of our special music. Unconsciously this tendency has urged upon us an overindulgence of display in singing. Against this very thing we have been warned:

"In their efforts to reach the people, the Lord's messengers are not to follow the ways of the world. In the meetings that are held, they are not to depend on worldly singers and theatrical display to awaken an interest. . . .

"The evil of formal worship cannot be too strongly depicted, but no words can properly set forth the deep blessedness of genuine worship."—*Ibid.*, p. 143.

Again, in *Fundamentals of Christian Education* the same author urges us to advance in finding the best methods, "but it is not for the workers to seek for methods by which they can make a show, consuming time in theatrical performances and musical display, for this benefits no one."—Page 253. The simple and sincere is always refreshing.

We shall soon be entering the Promised Land,

the land of everlasting joy and thanksgiving. How fitting that we should be preparing in body, soul, and spirit to enjoy the blessings of that land. It will be a land of song, because happiness always overflows in song. "Those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is thanksgiving."—*Testimonies*, Vol. VII, p. 244.

Soon we shall be entering the last great crisis of earth, when God's people will be tested to the limit. But when God is with us and our hope and confidence in Him is steadfast and unchanging, our hearts will be filled with a heavenly song. In *Education* we are told that "amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the song of hope and trust will be heard in clearest and loftiest strains."—Page 166. How fitting it is, then, that we learn to sing and that we make it a true part of real worship according to God's plan and purpose.

THE QUERY COLUMN

Bible Questions and Worker Problems

"The Bride" in the Spirit of Prophecy

In "Ministry of Healing" (page 356), Mrs. White says that "the bride is the church." In "Great Controversy" (page 427), she asserts that "the people of God . . . cannot be represented . . . as the bride." How is this apparent contradiction to be harmonized?

THE assumption that there is any contradiction in these two passages is based upon the false premise that in the Scriptures any symbol used as a figure in two or more places must always refer to the same thing. The inconsistency of this premise may be illustrated by many instances.

Thus, Jesus says, "I am the true vine, and My Father is the husbandman." "I am the vine, and ye are the branches." John 15:1, 5. But in other Scriptural passages He is represented as the husbandman, and His people as the vine. "I had planted thee a noble vine: . . . how then are thou turned into the degenerate plant of a strange vine unto Me?" Jer. 2:21. Again, a wife is said to be "as a fruitful vine." Ps. 128:3.

The apostle Paul refers to "the leaven of malice and wickedness" (1 Cor. 5:8), and Jesus bade His disciples "beware of the leaven of the Pharisees and of the Sadducees," referring to their "doctrine," as recorded by Matthew (16:6-12) and to their "hypocrisy" according to Luke (12:1). Yet Jesus also likens "the kingdom of heaven," to leaven. (Matt. 13:33.)

A glance at the two statements made by Mrs. White regarding the Scriptural application of the bride of Christ shows that in the first instance she is commenting on the institution of marriage, which she declares to be a "symbol of the union between Him and His redeemed ones." "He Him-

self," she continues, "is the Bridegroom; the bride is the church." As Scriptural confirmation of this statement, she cites Canticles 4:7 and Ephesians 5:25-28. Many more passengers might have been added, such as Jeremiah 3:14: "Turn, O backsliding children, saith the Lord; for I am married unto you."

In the second passage, Mrs. White clearly intimates that "in the Revelation" the figure of the bride varies from its application in other parts of the Scripture. In that book "the people of God are said to be the guests at the marriage supper. If guests, they cannot be represented also as the bride." It is the reception of the kingdom, with its capital "prepared as a bride adorned for her husband," that is here referred to, as well as in Daniel 7:13, and 8:14. Both of Mrs. White's passages are in harmony with plain Scriptural statements, and are therefore not contradictory to each other.

D. E. ROBINSON. [Member of the
E. G. White Publications Staff.]

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Air-Conditioned Sermons

By A. M. TILLMAN, *Director of the
Lake Titicaca Mission, Peru*

THE apostle Paul prophesied of a time coming when men would not "endure sound doctrine," but rather would have "itching ears," desiring to listen to "smooth things" which please the ear and conform to the practices of the carnal heart. Not many people enjoy listening to the voice of rebuke and correction—the voice that fearlessly says, "Thou art the man."

So today there is a danger that we, in an effort to please men, may prepare and present sermons that may be called "air-conditioned"—sermons which are neither hot nor cold. We are startled as we read the fearless words spoken by Martin Luther, and impressed that he spoke no lukewarm message, but rather gave "the trumpet a certain sound." And to this day we are witnessing how the Lord honored his courageous spirit, which was so ably revealed in his public discourses.

It may be that an "air-conditioned" sermon is easy to prepare, easy to present, and easy to receive, but it leaves the congregation in a satisfied, Laodicean condition and does not "feed the flock." There may be times, if we follow the public methods of Jesus, when we shall have to speak plainly, for Christ was not speaking in parables when He said, "Ye hypocrites," and, "Ye generation of vipers."

Surely the message of Isaiah 58:1 is for us today, where the Lord says, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." The ministers of the Lord need to "earnestly contend for" and present "the faith which was once delivered unto the saints," and

thus maintain the standards and norms of this advent message.

If there were tears in the voice of Jesus when He uttered His scathing rebukes, surely ministers today should prayerfully "preach the Word," but at the same time be always ready to "reprove, rebuke, exhort with all long-suffering and doctrine." In this manner one can present a message which condemns but is immersed in so much love and baptized with such power of the Holy Spirit that the hardest hearts will be softened, and none will be offended.

May the Lord give us pentecostal wisdom and convincing power in every sermon, to awaken and transform those who listen.

✱ ✱ ✱

Unsolicited "Ministry" Testimonials

LIFESAVER.—"Every time THE MINISTRY comes, I think I ought to write you how much it is appreciated by us out here in the mission field. My work takes me out on tour most of the time, and I am sorry to say that many of our publications go unread because of the lack of time. But I always read THE MINISTRY. I feel I must. It seems to me a continuation of my college training. Out here, where conventions and meetings for counsel and 'visiting brethren' are rare, THE MINISTRY goes a long way to help make up the lack, for which we in India are a thousand times thankful. For us it is an evangelical 'lifesaver.' For years I have kept every copy on file. As long as time lasts, may THE MINISTRY live and enliven our workers."—G. B. HOAG, *Publishing Department Secretary, Northeast India Union Mission.*

FIRST CONTACT AFTER WAR.—"I want to express my thanks for THE MINISTRY, which we now get after all these years of German occupation. In many ways we have felt that we have been cut off from the outside world, and one of the things I missed very much was THE MINISTRY. I can hardly tell how glad I was to receive the first number some time ago. It was the first of our denominational papers from the outside world that we got here, and it has been read and reread many times."—ALF LOHNE, *Evangelist, Oslo, Norway.*

INESTIMABLE VALUE.—"I have had in mind for some time to write you regarding THE MINISTRY. I have had more time to read since coming West and because of this have perused THE MINISTRY with new interest. As I have done so, I have wished many times that I had had such help and instruction as this journal contains, when I began my ministerial work. It would have aided me in many, many ways and made my work much more efficient. I feel that this journal is proving of inestimable value to our ministry."—F. M. WILCOX, *Veteran Editor, Glendale, California.*

CORPORAL'S APPRECIATION.—"Today I received a welcome copy of THE MINISTRY. Already I have read several articles in it. I have surely enjoyed the magazine and appreciate it greatly, even though I do not definitely plan on the ministry. I do plan on some Bible work at least, as I have done some on occasion as opportunity came."—CPL. MARTIN D. BUSH, *314th General Hospital, U. S. Army.*

INFLUENCE FELT.—"It is recognized that THE MINISTRY carries an influence throughout the denomination that is in many ways stronger than the influence of other of our denominational periodicals."—HAROLD SHRYOCK, M.D., *Dean, College of Medical Evangelists.*

INSTRUCTIVE AND INSPIRING.—"I have been local elder and church school teacher of the Siquirres church for a number of years, but only since July, 1945, have I received THE MINISTRY. By whose kind recommendation I know not, but I want to express my high appreciation of this most excellent magazine. It is certainly very in-

structive and inspiring, and I eagerly look forward to receiving it month by month."—EDWARD PARCHMENT, *Costa Rica*.

TOWER OF STRENGTH.—"I appreciated very much the excellent editorial in THE MINISTRY entitled 'Moral Accountability of Preacher.' It emblazons a truth much needed. THE MINISTRY is a tower of strength to me. I read it from cover to cover."—A. C. FEARING, *Evangelist, Trenton, New Jersey*.

STIMULATING MESSAGES.—"THE MINISTRY comes to us with fresh messages and new ideas. So many times we feel that we have visited with some of our best workers in the world work after we have read through a copy of THE MINISTRY. We appreciate it more than we can tell, and its stimulating messages are inspiring."—H. M. SPARROW, *Superintendent, East African Union*.

ANSWERS QUESTIONS.—"I have enjoyed the magazine immensely, and think it should be more generally read by our church officers as well as the ministry throughout the conferences. There are many questions which come up, and a dependable answer can be found in the columns of THE MINISTRY."—L. F. BACCHUS, *McMinville, Oregon*.

MUCH APPRECIATED.—"We appreciate this magazine very much."—I. E. ANUNSEN, *Secretary-Treasurer, North Dakota Conference*.

ONE HUNDRED PER CENT.—"Be assured that our conference officers are 100 per cent behind this journal. THE MINISTRY is very much appreciated in our field, and very helpful to the workers."—R. G. LEWIS, *Secretary-Treasurer, Southern California Conference*.

INVALUABLE IN ARMY.—"The information THE MINISTRY contains I have found invaluable as a counselor in my missionary endeavors."—HAROLD KAUFMAN, *Technician Second Class, 381st Station Hospital*.

USEFUL AND FRANK.—"I express a profound appreciation for THE MINISTRY magazine, for it is useful and frank in pointing out errors and procedures. Often my mistakes come out to meet me through correctives placed in its pages by others in the work."—JOHN HEGEMAN, *Radio Secretary, Oklahoma Conference*.

HELPFUL AND PRACTICAL.—"May I offer my gratitude for what THE MINISTRY has meant to me. The magazine is giving us some excellent ideas which are really helpful and practical."—FRANKLIN L. FOWLER, *Evangelist, Vineland, New Jersey*.

GREATLY APPRECIATED.—"I greatly appreciate THE MINISTRY. The back page thoughts are of particular value."—OWEN A. TROY, *Pastor, Sunset Avenue Church, Pasadena, California*.

SOLID MATERIAL.—"I am finding THE MINISTRY very helpful. I appreciate the good solid material to be found in its pages."—JOHN JEWKES, *Victoria, British Columbia, Canada*.


ELEVATING AND UPLIFTING.—"THE MINISTRY has been sent to me gratis by some kind friend ever since it was first published, and I would not like to miss one copy of this valuable magazine. And right here I wish to compliment you on the elevating and uplifting nature of the paper, and on the improvement it has made through the years of its publications."—D. F. TARR, *Veteran Worker, South Africa*.

FINE WORK.—"As a worker in the field I want to tell you how much THE MINISTRY means to me. I am sure we all appreciate the fine work you are doing for us."—M. K. ECKENROTH, *Evangelist, Minneapolis, Minnesota*.

READ WITH INTEREST.—"I read THE MINISTRY with a great deal of interest—not only the medical department, but the entire magazine."—L. E. COOLIDGE, M.D., *Medical Director, Takoma Hospital and Sanitarium, Tennessee*.

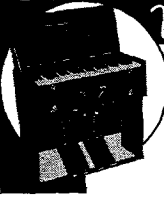
GENERAL FAVORITE.—"THE MINISTRY magazine is a general favorite with our spiritually minded boys, and any of them who request it may receive a free subscrip-

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STIMULATING MAGAZINE.—"I wish to express my appreciation from this 'roof of the world' for our stimulating magazine, THE MINISTRY. Its contribution can be measured only in souls won to Christ."—A. M. TILLMAN, *President, Lake Titicaca Mission, Peru.*

MISSIONARY'S APPRECIATION.—"We always appreciate THE MINISTRY with its fine articles and suggestions."—ORLEY FORD, *Director, Salvador Mission, Central America.*

ADMIRABLE MEDIUM.—"I think the journal is filling its place admirably as a medium of thought for the workers of the denomination, both evangelistic and medical."—D. A. DELAFIELD, *Publicity Director, Voice of Prophecy.*

USED IN MISSION SCHOOL.—"THE MINISTRY is a good journal. I want you to know that we appreciated it very much over in the mission field. Especially when we were in Japan, and I was trying to prepare young men in our mission school to be workers, I found much inspiration and really valuable material in THE MINISTRY."—PAUL H. ELDRIDGE, *Missionary to the Far East.*

A JOY AND INSPIRATION.—"I particularly appreciate THE MINISTRY. It is of definite assistance in my work in learning important developments religiously and politically. More important than this, however, are the joy, inspiration, and enthusiasm gained to advance with the message of hope to those who know not salvation in Christ."—MARION A. OFFER, *Bible Instructor, Malden, Massachusetts.*



Grace Abounding *

By LOUISE C. KLEUSER

"Courage good—grace abounding!"

Message quite unique,
Telling of a heart experience
In torn Europe weak!
In those days when war and turmoil
Brought us daily plight,
Nations falling, drafting man power,
Raids by day and night!

"Courage good—grace abounding!"

Through uncertainties;
'Twas an hour demanding leaders,
Saints brought to their knees!
'Twas the church's tribulation,
Fearless, firm she stood;
From the ruins of oppression
Rose a brotherhood!

"Courage good—grace abounding!"

Watchword of the true;
May it ever cheer God's servants
Greater tasks to do!
Gain or loss—His truth must triumph;
God is on His throne,
Guarding, shaping, and restraining
Till His work is done!

* During a very trying year of the second World War, A. V. Olson, of Europe, greeted the brethren of the General Conference with a message which became the theme of these lines.

THE RELIGIOUS PRESS

Valuable Current Excerpts

EMBASSY TO VATICAN.—We are indebted to *The Protestant Voice* for the information that Myron C. Taylor has returned to his post as the President's representative to the Vatican. Evidently, the President is not going to take any step which might upset the balance of power in this country. He has evidently been prodded by the Roman Catholic hierarchy to continue the policy set up by President Roosevelt. In spite of numerous protests, President Truman is disregarding the Protestant criticism against this illegal and unholy alliance between our Government and the head of a religious denomination. . . . It is most discouraging to Protestant and Free Church people in this country to observe the favoritism now being manifested on the part of our Government for the Roman Catholic Church and its political pretensions. We predict that the outcome will be a growing Protestant and Free Church solidarity concerning the issue.—*Watchman-Examiner*, January 31.

MISSIONARIES TO CHINA.—An estimated 2,000 Protestant missionaries will be back at work in China within two years, and from 500 to 800 will return within a year. There were approximately 6,000 Protestant foreign missionaries in China in 1937. Most of the Protestant workers have been evacuated during the eight-year war in Asia.—*Watchman-Examiner*, January 31.

CHURCHES GROWING.—Statistics published recently in the *Yearbook of American Churches*, 1945, are exhibited in compact form in a still more recent issue of the weekly *Information Service* published by the Federal Council's department of research and education. The main object of this tabulation is to show the growth or shrinkage of the churches between 1926 (the date of the latest reliable religious census) and 1944. In a word, church membership has increased somewhat faster than the total population. The number of denominations also has increased, from 185 to 256. . . . There is a very large number of very small bodies. . . . Fifty-two groups having more than 50,000 members account for about 98 per cent of the total, and many of these groups are closely related. It is sometimes said that the small and irregular sects are growing most rapidly. Some of them are, in percentage. One of the "Evangelistic Associations" gained 2,446 per cent—beginning with 150 members. But the 52 larger bodies gained nearly 17,000,000, while the 133 smaller ones gained 217,343. The largest of the larger denominations do not differ very widely in their rate of increase. Lutherans gained 29.3 per cent in these eighteen years; Methodists, 22.9 per cent; Roman Catholics, 25.9 per cent. The Baptists are credited with a gain of 68.3 per cent, but that is partly because a Negro group with more than 2,000,000 members got into the record within the period.—*Christian Century*, January 16.

SHAMEFUL COMPARISON.—America spends more money every thirty days for cigarettes than all her people put into missionary offerings for an entire year. Of course, it is not the business of the church to make a drive against the almost universal cigarette habit of our day, nor can we expect cigarette smokers who are not Christians to support our missionary work. The only question that arises is as to whether those who call themselves Christians spend more for cigarettes than they contribute to missionary enterprises.—*Watchman-Examiner*, January 31.

CATHOLIC MISSIONARIES.—The Roman Catholics of America have more than 2,000 missionaries engaged in work among non-Christian peoples in foreign fields.—*Watchman-Examiner*, January 24.

GIFT FOR WORLD COUNCIL.—At the December meeting of the Friends of the World Council of Churches,

Inc., the incorporated body set up to cultivate support for the Council the munificent gift of over a million dollars in securities by Mr. John D. Rockefeller, Jr., a long-time friend of the ecumenical movement, was announced. This gift, the first of such size ever to be given in a single donation to the World Council since its inception, and the first of such size to be given at any time to the ecumenical movement as a whole, was inspired by the work of the Council in the field of rehabilitation and spiritual undergirding of the Christian community on the continent of Europe.

Although leaving the trustees free to vote the proceeds of the gift in any manner they might judge proper, Mr. Rockefeller indicated quite clearly his hope that one half of it "more or less" might be applied to certain kinds of reconstruction and interchurch aid which the Council's department of that name has projected and begun in the devastated areas.—*Federal Council Bulletin*, January.

SUGAR DIVERSION.—Where has the sugar gone! Admittedly, a considerable quantity has gone to war via the manufacture of synthetic rubber and smokeless powder. What is not so well known is the enormous diversion of sugar into beverage alcohol. According to figures compiled by the Internal Revenue Bureau, the past four years have witnessed an increasing use of sugar in alcoholic liquor. Here are the figures: 135,531,375 pounds in 1941; 147,271,062 pounds in 1942; 150,954,828 pounds in 1943; and 183,936,092 pounds in 1944.—*Watchman-Examiner*, January 17.

SALVATION ARMY ANNIVERSARY.—The Salvation Army has celebrated its eightieth anniversary with suitable ceremony. Nothing is more phenomenal in the history of Christianity since the third century than the rise of the Salvation Army. When William and Catherine Booth were called by God to go to the underprivileged poor of England, a new era dawned for forgotten masses of neglected people. . . . Out of Whitechapel, a debased section of London, through the grace of God

ARTHUR W. HEWITT'S

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There is much excellent material given by Ellen G. White which should guide in answering the question. However, there may be some people, especially those just entering into church membership, who would welcome scientific proof that they can live, work, and be perfectly healthy without meat.

All of us have observed the huge advertising program being conducted to convince the public that meat is essential. It would seem wise to be informed that all scientific evidence does not support this contention.

For an authoritative article of particular interest and significance read the technical paper entitled—

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FASCIST CONCORDATS.—Among the few pacts which the fascist powers in Europe concluded before their defeat, yet which, believe it or not, are still in effect, are the concordats concluded with the Vatican.

Between the two world wars the Holy See signed many concordats, mostly with fascist and totalitarian governments. Among the more important pacts of this type were those with Poland, Italy, Germany, and Austria. Agreements similar to concordats were concluded with Franco-Spain and Pétain-France.—*The Protestant*, January.

SEARCHLIGHT ON CINEMA.—Protestants and Free church people in the United States know perfectly well that they are unfairly represented in motion pictures. . . . The South Carolina Baptist State Convention, at its annual session, recently declared: "We should insist that the moving-picture industry stop leaving the impression that all the decent ministers belong to one church, and all the failures and bad ones come from Protestant groups." The Roman Catholic hierarchy has established a powerful organization called "The Legion of Decency." Because of the centralized and dominant control in that church, this organization is abundantly financed and has trained personnel. Consequently, they get from the motion-picture industry just about what they want. On the other hand, Protestant and Free church people have no one to represent them adequately, although a promising committee promoted by *The Christian Herald* is doing some important work. Nevertheless, the resources behind it are meager.—*Watchman-Examiner*, December 27.

NONCHURCHGOERS.—Roger Babson, in a recent report, said: "According to the statistics gathered by my organization, at least 60 per cent of our people never attend any church, Protestant or Catholic." Without remotely blaming the churches, we plead with them and our ministers to do their utmost to make attractive our religious services, and we plead with church members to set a good example to the nonchurch members of our country. This is a pitiful, tragic report made by Mr. Babson.—*Watchman-Examiner*, Dec. 20, 1945.

COLLEGE OF CARDINALS.—Overshadowing every other world news item on Christmas Eve was the announcement from Rome that Pope Pius XII had named thirty-two prelates from nineteen countries to become cardinals at a secret consistory on February 18. Four Americans were among those elevated. . . . New York City's Archbishop Spellman was one of those elevated. . . . The objective of the Roman hierarchy is, without doubt, to bring all nations within the orbit of the Roman Catholic Church and to subject them to its authority. This insistence upon secular power and the employment of secular, political, and economic contrivances will strengthen Protestant and Free Church resistance and solidarity. The elevation of plain American citizens to the position of "prince" of the supranational Vatican state is a revelation of religious careerism. . . . How different is all this from Jesus, the lowly Man of Nazareth, who wore no garments of pomp and worldly glory, who lived and died to serve His fellow men, and who never sought a bishopric.—*Watchman-Examiner*, January 3.

"SIMPLE AND NONTECHNICAL."—The Archbishop of York, pleading for "simple and nontechnical" language in connection with efforts to reach nonchurch-going people, says with keen wisdom: "Much of our theological vocabulary is Arabic to the man in the street. The unchanging gospel must be preached in modern terms so that the man of science and the artisan can easily know what we mean."—*Watchman-Examiner*, January 24.

CONDENSATIONS

From Current Religious Periodicals

TREND AWAY FROM IMMERSION.—In the Baptist Church in recent years there has been a tendency away from baptism by immersion. This trend has resulted in a new tradition, and one large denomination has actually circulated moving pictures showing Jesus being baptized by John as the former stood knee deep in the Jordan, with John pouring water upon him from a mollusk shell. In some States as many as one third of the Baptist churches accept members who have not been immersed. In one of the most populous associations of New York State, only a few churches, representing less than one seventh of the total associational membership, require immersion. The transition away from baptism by immersion has been gradual, and few persons are aware of the change. Baptists must restore baptism to a place of beauty, dignity, and real significance in the minds of the people. Otherwise new converts will seek any way out of the ugly act of immersion. (PAUL BARKER in *Watchman-Examiner*, Nov. 22, 1945.)—J. G. T.

GERMANY AND CHAOS.—The rise of Adolph Hitler to power in Germany is a direct result of the philosophy taught the German people since the Reformation. The philosophies of such men as Paine, Darwin, Marx, Spinoza, and particularly Nietzsche laid the foundation for the mixed combination of currents and crosscurrents of thought over which Hitler became the dominant leader in 1933. There is nothing strange about Hitler's Germany upsetting the world's equilibrium by its military and economic aggression. She has merely put into military action the atheistic-military chaos she had so long harbored in her bosom. She has sown the wind; she is now reaping the whirlwind. Liberals in all lands will have great difficulty justifying their ambitions for an atheistic world with the background which Hitler has brought into the light.

Let us not forget for one moment that Russian Communism, France's immoral national and communal life, the anti-Christian revolutionary forces in England and in our country, all are building against the same background. Germany was the first to absorb these philosophies, and she was the first to fall. France began to totter under its impact a whole century ago, and she is a mere skeleton of a power, without a future. England is gradually succumbing to the same unholy deceptions, and we had better be concerned about the things going on in America. The world has just witnessed what atheistic philosophy has done to Germany. Will civilized nations learn the lesson? To save herself from the chaos which has come to Germany, America must make a decided right turn, and do it immediately. She must turn back to God and to the Bible. (I. R. WALL in *Watchman-Examiner*, Nov. 15, 1945.)—J. G. T.

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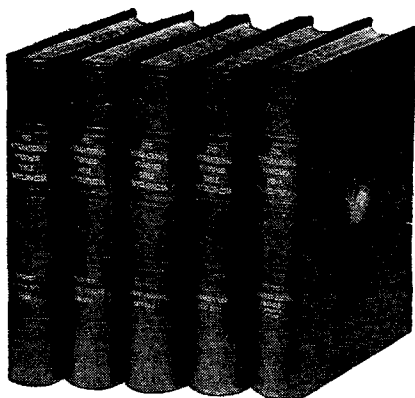
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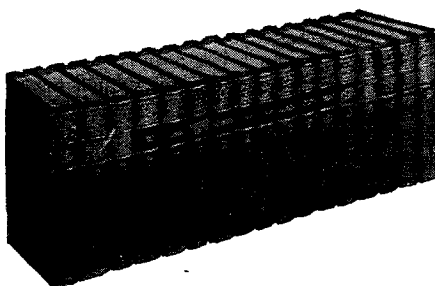
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The Humanity of Christ

(Continued from page 33)

statements from Scripture which describe some of the circumstances in which Jesus was involved shortly before His death.

"Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill Him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And He went his way, and communed with the chief priests and captains, how he might betray Him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude." Luke 22:1-6.

It is clear that Jesus knew of this arrangement before it took place, and no doubt it disturbed Him greatly—not necessarily because it affected Him but because it also affected Judas. Here was one of His own disciples who had rejected Him as his personal Saviour, and on account of that fact was headed for eternal destruction. Jesus had come to save sinners, and Judas was only one of many who were intimately acquainted with Him but who had refused to be saved by Him. This fact must have been a great burden on His mind.

"Then came the day of unleavened bread, when the passover must be killed. And He sent Peter and John, saying, Go and prepare us the passover, that we may eat." Luke 22:7, 8. He then instructed them as to where to go. As He ate the Passover supper with His disciples, Jesus told them that it represented His body, which was to be given for them; and as they drank the wine, He told them that it represented His blood, which was to be shed for them. Obviously they did not

comprehend the significance of what He was telling them, and in anticipation of what their reactions might be when He was finally taken from them, another mental burden was added.

Later on, in His anxiety he told Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:31, 32. He also told them that He was to be betrayed by one of them; and in trying to decide among themselves who would be the guilty one, their attention was diverted to another subject, and strife broke out among them as to who should be counted the greatest.

—To be concluded next month

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Effective Gospel Posters

(Continued from page 26)

lost, and many of the gray values have neutralized the power of color in the posters. These posters range from four to eight colors, depending on the needs of each poster.

Color is the poster painter's chief means of creating effect. The colors he uses must be harmonious. If they were not harmonious, people would be repelled instead of attracted by the poster. But this harmony must not give a restful effect, for arousalment is the essence of a poster. It must challenge people to take an interest in something; that is to say, it must contain an inner tension which radiates out into contemplation.

There must be a harmony of contrasts, for only contrasts create tension and stimulate and occupy the eye. The means by which a poster achieves effect is then a long-distance effect instead of near effect. This means, as a matter of course, that the letters can only play a very secondary part. The poster is not read like a prospectus. The eye does not take in a series of communications one after the other, but it takes in the whole picture at a glance. Color unifies and ties the poster together, placing the emphasis where it will do the most good.

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San Francisco's Challenge

(Continued from page 16)

in the city. We have merely a treatment room, which a courageous sister recently opened under the sponsorship of one of our doctors in Oakland. There is not a single vegetarian restaurant or health-food store operated at this time by one of our brethren. Somehow, a survey of our work in San Francisco forty-five years ago yields a brighter picture than that of today:

"In San Francisco a hygienic restaurant has been opened, also a food store, and treatment rooms. These are doing a good work, but their influence should be greatly extended. Other restaurants similar to the one on Market Street should be opened in San Francisco and in Oakland. Concerning the effort that is now being made in these lines, we can say, Amen and amen. And soon other lines of work that will be a blessing to the

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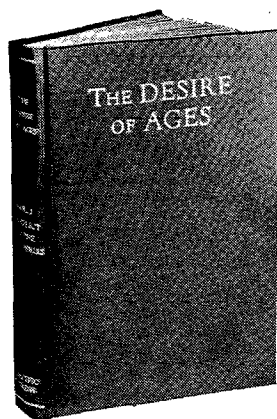
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people will be established. Medical missionary evangelistic work should be carried forward in a most prudent and thorough manner. The solemn, sacred work of saving souls is to advance in a way that is modest and yet ever elevated."—*Ibid.*, pp. 110, 111.

True there are a few Seventh-day Adventist doctors and dentists in the city, but their combined efforts along this line are unnoticeable. Perhaps too little attention has been given to the following counsel, which deals particularly with the situation in San Francisco.

"The physician and the minister should realize that they are engaged in the same work. They should labor in perfect harmony. They should counsel together. By their unity they will bear witness that God has sent His only-begotten Son into the world to save all who will believe in Him as their personal Saviour."—*Ibid.*, p. 111.

Might not such harmonious, united, enthusiastic labor be the answer to San Francisco's challenge for evangelization to God's remnant people?

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The Minister's Helpmeet

(Continued from page 23)

own. The absolute necessity of keeping close to God through prayer and Bible study was etched into my soul.

Those were days of trial and living close to God and holding sweet communion with Him. When we moved to Brewer, Maine, I made the habit of rising early in the morning to pray and read and write. While in Aroostook I visited from house to house and gave Bible studies. But "hanging on to the arm of the Lord," was my most important exercise while there.

While in Aroostook we had a tent effort in Caribou. I had a smaller tent beside the big one in which I conducted Bible studies before the evening meeting, and reviewed subjects already considered in the large tent.

It was close, soul-wrenching work. Gone was my old self-confidence, but as I relied wholly upon God for strength, He gave me words to speak, and some of those who eventually joined us were those who faithfully attended these Bible studies.

Our next district was in Bangor, Maine, where we lived for two years, and from there we were transferred to Olean, New York, where we now reside. By this time our family has increased, and two precious children have come to bless our home. Naturally my home duties have multiplied with the coming of the children, and my outside activities have been more or less restricted. However, the children are getting older now, and the desire to see souls won to this truth is increasing rather than diminishing. Certainly I can devote some time each week to the salvation of souls! My neighbors, with heavier home duties than I, find time to attend dances, card parties, and movie shows. Surely I can do for the Lord what they do for fun! It will take careful planning and hard work, but "I can do all things through Christ which strengtheneth me."

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TIMESAVER!—When there is diversity of opinion, instead of debating it out at length in some of our discussions in committees and councils, if we would all get down on our knees and plead for divine enlightenment, as did our pioneers, seeking for wisdom and unity, and the understanding of God's will, far quicker and sounder agreements would be reached and greater oneness prevail. God can do more for us after fifteen minutes of intercessory prayer for guidance upon our part than we can do for ourselves by hours of prayerless debate. Prayer is a wonderful timesaver, clarifier, and unifier. We need to pray more and talk less.

UNDEPENDABLE!—Some are long on promises but short on performances. These sincere souls fully intend to do what they promise, but lack the determination, persistence, self-discipline, organization—or whatever is involved—to carry it through. No, we are not referring to emergency situations that come to us all, when the best-laid plans go awry, but to those cheerful chronics, who give ready assurance, yet rarely carry through as promised. They simply cannot be counted on. If they meet their appointment, or write the article, or otherwise fulfill a promise, those involved are surprised and pleased. They are just that much ahead. The performance was really unexpected, but nonetheless welcome. It was not actually anticipated, because of the known dereliction of the procrastinator. If we have trends in the wrong direction, it will be wise to grip ourselves and to bring our performances into line with our obligations. To be known as a derelict is not something to be desired. For one thing it is bound to affect our future. It is tolerated only because of strong points in other directions that compensate, but it is a dangerous margin.

ASCRIPTION!—In its highest form, sacred song ever lifts the soul Godward. It gives voice to the highest aspirations and sentiments of the entire congregation of worshipers. It draws forth a spontaneous "Amen!" from the heart and lip of the devout. It is the transparent medium for ascription of praise, adoration, or testimony to the goodness, love, and care of God. In its purity there is no intrusion of praise to man, no glorifying of the skill and accomplishments of the musician. It is marred only when the devices of professional training, distracting facial expressions, or bodily contortions are obtruded. When in thought or word such expressions emerge from the hearers as, "What a voice!" "What remarkable

control!" "What marvelous leading!" "What magnificent blending!" or "How they respond like an organ to the touch of the master on the keyboard!"—then the ideal has been marred. The goal has been missed. Then the human element has blemished the divine plan and purpose in sacred song. The tarnish of self has appeared on the gold of a sacred gift. We need, we seek, the transparent gold of true worship through song.

ALTERNATIVES!—Some evangelists demand an inordinate amount of record keeping—tabulations of calls, studies, follow-ups, stages of interest, special problems, prospects, and so forth—from their associates, especially Bible instructors. This not infrequently presents an alternative: either keeping elaborate time-consuming books, or reducing the possible number of visits, studies, and follow-ups. There are only twenty-four hours in each day, and the human constitution can stand only so much pressure. When these workers are through serving you, they still are supposed to be in shape to help other evangelists. One has no right to demand so much that his assistants become virtual wrecks and have to get away to recuperate. Which will it be, brother evangelist—excessive bookkeeping, or better health, more visitation, more studies, and more decisions for this message? It cannot be both.

COMPENSATION!—The best of men are a combination of strength and weakness. Human frailties beset the race, including preachers. And often the stronger the man the more conspicuous his weaknesses. We have not yet developed the knack of taking men apart, and putting them together again free from imperfections. Neither conversion nor consecration removes certain human trends and limitations. So we shall simply have to recognize the strength and value of men, and safeguard against their weaknesses. This can often be achieved by associating together two or more individuals of varying and compensating talents. One is strong in finance, another in good judgment and counsel, another has a careful, scholarly bent, another is strong in public presentation, and yet another has the gift of writing. It takes all to round out and complete the quota of need. Few men have all "ten" talents. But two with "five" each can together make ten, and the "one-talent" man has his contribution to make. Group work is the strongest of all, if men will recognize the strength of others and the weaknesses of themselves, and make compensating provisions to cover these weaknesses. This program calls for charity, discernment, and appreciation.

L. E. F.