

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

April, 1947

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Notes and Notices

Information and Sundry Items

❖ It was the Sunday before New Year's, when I chanced to be in our great Eastern metropolis. A friend and I went to hear one of America's most famous preachers in perhaps the greatest

THANK GOD FOR THE SIMPLE ADVENT FAITH

masterpiece of ecclesiastical masonry in the New World. Built with lavish expenditure and skill by men of great wealth, it embodied everything that appeals to the esthetic—marvelous design, exquisite windows, fretted masonry, stately pews, majestic organ and carillons. Though professedly Protestant, it had the high pulpit to the side, and altar in the center of the nave. The wealthy congregation was decorous. The deacons were in morning cutaways and wing collars. The highly trained paid choir included two colored contraltos, in token of the equality of all—though none were in the congregation. The service was dignified and impressive, and proceeded flawlessly, without a jarring note or slip. The choir numbers were impressively done and had a strong artistic and ethical appeal. The edifice was filled without advertising, fanfare, or extravagant eulogies. The sermon was unique, appealing, courageous—yet tragically Christless. Oh, the name of Christ was used, but a life of intense activity to Christianize the social order was the substituting keynote. Activity for God and man, that makes you God's man and assures you of approval and ownership by Him, was the essence of the message. It was straight salvation by works. It appealed to the resolute heart. There was no call to repentance and transformation of life, but to courageously fight for God to establish His kingdom on earth. There was no recognition of need for cleansing grace from Christ, but a buckling on of the armor and a fighting of the battles of God. It was a New Year's summons to a crusade for a better, more enduring world. When the last prayer was intoned, and the choir in recession had withdrawn from the great auditorium, a sense of the skilled artistry of man and esthetic satisfaction was the immediate impression—until the inescapable problem of sin and salvation and the utter barrenness of such a message to men in this catastrophic hour swept over the soul. Then there surged throughout my whole being the joyous conviction: "Thank God for the simple Advent faith and expectancy. Take your ornate structure and give me the humbler habitations where God meets with His people. Take your professional paid choir, with its glorious strains, and give me simpler music that touches the soul. Take your brilliant plea for Christianizing the

social order, and give me the everlasting gospel that saves. Take your grandiose plans for reconstructing this old world, and prepare me for a better world soon to come forever. Take your cathedral-like splendor, and give me hundreds of humbler chapels and modest churches. Take your ethics and esthetics, and give me a vibrant Christian life with energizing power and transforming grace. Thank God for the simple advent faith!"

❖ ONE hundred and two sets of the new 1947 Ministerial Reading Course were ordered for the workers of Great Britain under the energetic leadership of Ministerial Association Secretary George King. The workers in North and South England, Scotland, Ireland, and Wales; the union headquarters; the publishing house; college; and food factory are listed. This is excellent, Britain!

❖ JOHN B. CONLEY, Ministerial Association Secretary for Australia, has just reached denominational headquarters, after spending a period in Great Britain observing ministerial methods employed there. While in America he will visit and observe some of our college theological training departments, larger evangelistic efforts, union ministerial institutes, the Voice of Prophecy headquarters, and attend the Spring Council. Aggressive evangelistic plans are under way for real advances in Australasia. May Heaven's rich blessings attend.

❖ PITY the lad who is given a place just because of his dad or some other relative or a friend of means. Such a start is a serious handicap to anyone. He may be taken on to a conference force, but he will remain only if he has inherent ability and is a profitable worker. Influence only goes so far; then his own record, his adaptability, and his fitness for the cause of God will determine his future. Young man, build on your own foundation.

❖ SINGING EVANGELISTS, see page 30 for an important announcement.

❖ A 28" x 20½" POSTER in full color has been prepared by the Medical Department of the General Conference to set forth in an attractive way the foods essential to a balanced dietary. By means of this chart the basic seven food groups are shown, and the amount needed daily from each group. It is believed that this simple device will prove effective in bringing before our people in a positive way the foods necessary for healthful living. This poster, entitled "Our Daily Food Needs," has been prepared primarily as a teaching aid for our churches and schools. It may be secured without charge by writing to the Medical Department, General Conference S. D. A., Takoma Park 12, D.C.

M. WINIFRED MCCORMACK, R.N.

[Associate Secretary, Health Education.]



The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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The Calling of the Preacher

By ALBERT MEYER, *Ministerial Association*
Secretary, Southern European Division

THERE is in this world no nobler calling than that of being an ambassador for the King of kings. None is richer in experience and in manifold blessings; none, to be sure, is as challenging. The prophets of old, conscious of their responsibility, responded to it with fear and trembling; the church, on the other hand, ordained her messengers only after fasting and prayer. In the midst of present-day uncertainty, of wavering convictions, each worker ought to understand the full meaning of his *calling*.

Jesus chose the apostles after having spent a night in prayer. (Luke 6:12-16.) The Lord especially emphasized the nature of their calling: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you." John 15:16.

In studying the life of the disciples, one easily discovers the difference between their character and the diversity of their talents. They were men of humble origin, more accustomed to hard work than to the subtle dialectics of the rabbis. Their remarks denote simplicity of soul, but at the same time honesty and uprightness. They were deeply attached to Christ, and in order to follow Him they did not hesitate to abandon everything. Little by little the example and teaching of their Master revealed to them the noble aim of divine calling.

How is the preacher's calling to be discerned? First of all it would seem, by his behavior. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 1 Tim. 4:12; 2 Tim. 2:15. Wherever he goes the worker is indeed an epistle of Christ, seen and read of all men. On this point we find precious counsel in *Gospel Workers*.

"The true minister will do nothing that would belittle his sacred office. He will be circumspect in deportment. . . . Feeling his need, he will seek earnestly for the power that must come to him before he can present in simplicity, truthfulness, and humility the truth as it is in Jesus." The measure of capacity or learning is of far less consequence than is the spirit with which you engage in the work. It is not great and learned men that the ministry needs; it is not eloquent sermonizers. God calls for men who will give themselves to Him to be imbued with His Spirit. The cause of Christ and humanity demands sanctified, self-sacrificing men, those who can go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice."—Pages 17, 63.

It is not asking too much of the preacher to be a devoted friend to mankind, a wise and well-informed counselor, without pedantry, and with becoming gravity. He will be an optimist by conviction, but will shrink from thinking of his judgment as being infallible. It is by his character especially that the worker for God reveals his true value—unselfish, enemy of all narrowness of heart and mind, firm yet kind, loving but without weakness. He must endeavor by the grace of God to increase his talents, acquire new ones, fight against his weaknesses, broaden his horizon, increase the level of his knowledge and ideals, forget himself for his fellow men, be a winner of souls—up to date in the full sense of the term.

The calling is ratified by the words of Jesus: "That ye should go and bring forth fruit, and that your fruit should remain." All efforts of the worker should tend to this end. Preaching, which is one of the most important elements, cannot be neglected. Napoleon Roussel, the tireless evangelist of the last century, said:

"Every preaching is an action; bad preaching is bad action. . . . I would that the preacher go into the pulpit not to put himself above the audience, but in order to be better understood; I would that he talk not so much as a doctor than as a brother. I would . . . so many things that neither I nor others are doing. The weakness in preaching may be traced back to the author's desire to preach mostly himself.

Thus preoccupied, it is impossible that the speaker find in himself the expression of a sentiment he does not have; it is impossible that he reveal not the sentiment he does have; it is impossible, most of all, that he receive the blessing of God. . . . This is the way Placide (figure of the preacher whose words are abundant and superficial) leaves Egypt, goes through Sodom and hell in two long strides, and falls upright into earthly paradise. Placide is inexhaustible, stops not when the topic is discussed, but when time is up. . . . Placide is not a Bible, he is a concordance; he is excellent, but disconnected as is the concordance." (From a French book on Napoleon Roussel, by E. De la Pierre [Lausanne, Switzerland], pp. 290, 299, 301.)

Speaking of another type of preacher, which he calls Eusebe, Roussel writes: "The greatest ambition of Eusebe is to be called a good preacher, but he will never be it. Eloquence grows out of conviction; well, Eusebe is not worried about being convinced, but to convince; not to discover truth, but to find matter for discourse."

Ministry is a school. Souls won constitute the most precious reward. Fatigue, hardship, deceptions, are then quickly forgotten, and give place to the purest joy. The preacher is in a very special way a "man of God," that is, entirely at His service, representing faithfully the character of the Master whom he serves. His behavior, his language, his attitude, his demeanor, all must be of the highest quality. He will tolerate nothing vulgar or commonplace.

It may happen, as was the case with Peter, that the worker may "work the whole night without taking anything." It is useless, then, to be obstinate; it is better to change methods and, according to the command of Christ, launch out into the deep, far away from the shore, with faith and confidence. God grants the increase and makes the harvest to ripen; communion with Him is a primary condition of success.

We must recognize that results do not invariably or immediately correspond to efforts put forth. Discouragement often lies in wait for the preacher. But he must remember that God tries His own by success and by failure. Pride may tarnish the preacher's success. In the retreat to which God calls him, the worker must try to find out the reasons for his defeat. Is he really convinced of his calling? In casting aside everything in his life which hinders his onward march, he will start anew, humbly and joyously, full of confidence, assured that the Lord has gone before him. He will adapt his methods to those of God, and beware of sidetracking, devoting his full energy to his task.

No one, of course, could remain in the ministry with empty hands, year after year. The Lord has put into His church ministers whom He wants to become efficient. (2 Cor. 3:4-6.)

It may not be amiss to mention a danger to avoid. Souls won, as already stated, are the most precious reward, but let the preacher be careful not to draw them to himself. Doubtless his personality, his character, his talents, will exert a great influence on them and the church

as a whole. Let him remember though that his ministry is faithfully filled only when he is a true echo of the voice of God, as was the case for John the Baptist. He said of Christ: "He must increase, but I must decrease."

Happy the minister who, after faithfully accomplishing his task, fully surrendered to his Lord, and not to his own affairs, at the end of the day can say these words of Jesus in all humility, but with sincerity: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do."

"Our Fathers Trusted in Thee" *

By HARRY W. LOWE, Associate
Secretary, Sabbath School Department

IN PSALM 22 we find these five words that have much meaning for us today: "Our fathers trusted in Thee." These cries from the cross would never have been uttered but for the terrible burden of the world's sin that was focused fiercely on the Saviour. Faced with the hatred of His own people, as of the whole world, He uttered from the cross some cries which represent the fearful loneliness and abandonment of the sinner. For example, verse 1, "Why hast Thou forsaken Me?" is by itself a picture of a lost world utterly unrelieved by the victory at Calvary.

As Jesus faced this rejection of God, and despite the dreadful penalties He was vicariously paying, He went back to the past and aligned Himself with the God-men in His ancestry: "Our fathers trusted in Thee . . . and Thou didst deliver them." (Verse 4.) He was so to speak, living in the world of Abram ("I have lifted up mine hand unto . . . the most high God," Gen. 14:22); of Jacob ("then shall the Lord be my God," Gen. 28:21); of Joseph ("the Lord was with Joseph," Gen. 39:21); of Moses ("the God of your fathers hath sent me unto you," Ex. 3:13). We can catch the challenge of His courageous soul as, confronted with His own godless generation, He reminded the Father, "Our fathers trusted in Thee." With irrevocable and triumphant determination, that was where His own faith lay—in the God of His fathers.

It is the fashion to reject the past. Our grandfathers were too simple; their scholarship was limited; their theology too narrow. On this basis we have cut loose from almost everything of the past. Not long since I sat on Sunday morning in a large church in the north of England. Thirty or forty years ago that church was always crowded to capacity. Fifty to eighty years ago that whole district rang with the triumphant news of the gospel of salvation, and that country from the days of John Wesley and

* Worship talk, General Conference chapel, Nov. 3, 1946.

George Whitfield had produced a sturdy race of lay preachers and ministers whose fundamentalism kept them close to the cross and close to the people.

But as I sat there, a young and polished modernist preacher was holding forth to row upon row of largely empty pews. As I looked around and listened to a gospel which bygone days and worshipers knew not in that place, I heard a cry of lament: "Our fathers trusted in Thee." Modernism has well nigh stripped religion of God and of faith in an almighty Father. It has surrendered the faith of its sturdy forebears.

A few days ago I visited the United Nations meeting in New York. I had also visited the previous gathering in London. I listened and watched and noted the same speeches, the same hopes, the same tactics, the same lack of confidence among the nations, as they struggled with their insoluble problems. Walking away, and meditating on the past and present, I thought of those reproachful words, "Our fathers trusted in Thee," and I added, "but we trust in nothing."

When Harold Nicholson, famous British leader, was broadcasting from Paris at the time of the long-drawn-out foreign ministers' meeting in that city, he commented on the present disillusionment in France as follows: "In 1919, we, all of us, possessed faith and hope. There is no faith or hope in the Luxembourg today. They do not believe in what they are doing; they do not believe in each other; they do not believe even in themselves." Against that fearful pessimism we must place, to the lasting credit of men we are apt to despise, this fact, "Our fathers trusted in Thee."

One of the best-known New York City churches held a special meeting to welcome United Nations delegates, and advertised a sermon on unity by an able preacher. During his address a certain secret society was held aloft as an example of world unity, and only once was any Biblical reference used, and that was at the end of the discussion. I left that building with but little good from that sermon. The words "Our fathers trusted in Thee" were ringing in my ears, but I was left wondering in what we are trusting today.

We Adventists have spiritual fathers—men of faith and courage. They had no General Conference organization behind them, no facilities except such as we would disdain. Yet they worked on when they had little or no money or equipment—in fact no armory except prayer, the inspiring truth of the Word in their hearts and a strong faith in God.

I feel almost afraid today to ask people to sing the hymn with which we opened this worship ("Faith of Our Fathers") because stanza two seems so utterly beyond the faith of this faithless generation—

"Our fathers, chained in prisons dark,
Were still in heart and conscience free;

How sweet would be their children's fate,
If they, like them, could die for Thee!
Faith of our fathers! Holy faith!
We will be true to thee till death."

If all we believe and teach of the final conflicts between truth and error means anything to us personally, we surely need the heroic faith of our loyal fathers.

Balanced Program in All Lines

By M. L. RICE, *President
of the Atlantic Union Conference*

A BALANCED program in every conference is largely an executive problem. In order that strength and unity may be maintained in a conference, there must be equal or proportionate consideration given to all departments. If this is not done, a one-sided program will develop, which will, in a short time, reflect a decided weakness in the field.

To make our conference work strong, to give a healthy tone to the work as a whole, we must give proper promotion to every line of endeavor. A conference cannot be said to be in a good strong condition, even though some departments of the work seem to be prospering, if at the same time other lines of work are down or dragging.

It is but human for a person to be interested in his own field of activity. To every individual some lines of work appeal more strongly than others. By natural temperament and ability men are best adapted to certain lines of endeavor. According to Scripture, men are endowed with certain gifts. It is because of these very factors that conference executives must constantly watch to see that a balanced program is carried on in each field. If executives look upon one branch of the work as most important, fostering this particular field and neglecting the others, they will have an unbalanced program in the conference, and this will be reflected in disappointing results. Every department of our work should be given equal attention.

We are instructed that "the presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of our work may receive equal attention."—*Testimonies*, vol. 6, p. 329. "Equal attention" would imply that efforts should be made to see that all lines of work receive the same sympathetic interest and consideration.

There are times in every field when strong promotion and perhaps special consideration should be centered on some one department of our work. For illustration, suppose we were facing a religious-liberty crisis. Naturally we would rally our forces, meet the issue, and as far as possible give this department of our work all the help we had at our command. It might

be that for a time the greater part of our denominational efforts and strength would be centered upon this one department. When the emergency was passed, we would relax our efforts. But we all know the results that would follow if we continued to promote and emphasize this one line at the expense of all others.

What is said of the religious-liberty department could be said especially of every other line. "Ministers should be guarded, lest they thwart the purposes of God by plans of their own. They are in danger of narrowing down the work of God, and confining their labor to certain localities, and not cultivating a special interest for the work of God in all its various departments."—*Ibid.*, vol. 3, pp. 34, 35.

In giving "various departments" "equal attention," we do not understand this to mean an exact division of time or man power to each particular line of work. In some cases this might be necessary. The growth of the work in a particular field, or the lack of growth, may have a very definite bearing as to the amount of help and promotion that should be given.

Our work is so developed and organized that weakness will soon appear if any of the various departments are neglected. For instance, if we fail to carry a strong evangelistic program we soon discover we have a dying church, a church shrinking smaller and smaller year by year. Strong promotion of the other departments will never compensate for the loss sustained because of our failure to carry on a strong evangelistic program.

A progressive evangelistic program in every conference is an absolute necessity if the church is to grow. But a strong program of evangelism will not solve the problem of Christian education or of mission funds. Along with evangelism these departments, with all others, must be carefully promoted.

1946 Census of Religious Bodies

EVERY ten years the Federal Government takes a census of all religious bodies in the United States. This census is worth while in marking the progress of church interests in the different States, comparing memberships, contributions, educational, and other activities of the various denominations. The end of the year 1946 was the time for this decennial census.

In gathering the required information, the Bureau of the Census in Washington, D.C., has sent schedule blanks directly to the churches to be filled out and returned to them.

Although we Seventh-day Adventists have our own statistical department, which gathers nearly all the information requested, we are glad to co-operate with the Government in its effort to get as accurate data as possible on the same basis as other denominations report.

From the church directories sent in by the conference secretaries, the name of the pastor or another leading officer of each Seventh-day Adventist church in the United States has been furnished by our General Conference headquarters office in Washington to the Census Bureau.

The General Conference is desirous that the response to the Census Bureau's request be one hundred per cent from every Seventh-day Adventist church in the United States. Conference workers, district leaders, and pastors may find an opportunity to help our churches secure the information asked for on the schedule blank sent to them, and to encourage all our churches to return these blanks promptly to the Census Bureau.



The Same Old Message

By LOUISE C. KLEUSER

THREE generations of preachers—

Grandfather, father, and son!
The elder, with horse and buggy,
His race for the truth did run;
Gathered his flock by the hearthstone,
Burning the old pine knots,
Oft in the homey farm kitchen,
Graced with the skillets and pots.
There by the light of the lantern,
Seated in hard-boarded pew,
Sage, youth, and child raptly listened
To all that the strange preacher knew!

Many a time a revival

Swept through the whole countryside,
Touching the hearts of the careless,
Deep'ning the sanctified!
And the preacher's son caught the fire
Of the truth his father did preach,
Entered the Master's vineyard
When prepared the message to teach.
Schoolhouse and store coaxed the speaker,
While lodge halls for churches must do;
Newspapers published the meetings
And challenged debates not a few!

Then in the messages' progress,

Because of a Christian home,
God called the son of this worker
To preach of His kingdom to come—
Aided by science and invention,
Speeding by land, by sea,
Using the help of the radio,
Holding the crowds skillfully.
Scores take their stand for the message,
Believing all God's commands;
He leads his flock into service
While busy promoting God's plans.

Three generations of preachers—

Grandfather, father, and son—
So true to the same old message,
Look for the kingdom to come!
Methods have changed, plans developed,
And many new goals raised since then;
Yet 'tis the same love and fire
That touches the hearts of lost men!
Age may hark back to beginnings,
Maturity caution proclaim,
Youth, too, may learn from experience,
But the message must be the same!

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Building an Evangelism for Desired Results

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

IF WE would lead men and women to truly follow God, we need to build an evangelism according to God's order. The call of God to humanity today centers on three major steps of decision.

1. **CONVERSION.**—What is the first main step of decision that the Lord wants every person to take? *Conversion* is the first main step in the call of God. The Scriptures show that God's initial appeal to every soul in every land is "Give Me thine heart."

The Lord Jesus stands across the pathway of every man, woman, and child, and with outstretched hands He beckons, "Come unto Me, and I will give you a new heart. I will cause you to be born again. I will make you a new creature. I will reconstruct your sinful life in righteousness and holiness." His Word indicates that conversion is the first main step of decision: "Except a man be born again, he cannot see the kingdom of God." "Except ye be converted, . . . ye shall not enter into the kingdom of heaven."

2. **DAILY OBEDIENCE.**—Every soul by nature has a carnal mind. This carnal mind is not subject to the law of God, neither indeed can be. Hence the Lord gives man a new heart, so he can keep the law of God. The second main step of decision, that the Lord asks every soul to take, is daily obedience to the commandments of God, or the subjection of one's life to the will of God.

In Ezekiel 20:12 we learn that God has appointed the keeping of the Sabbath as the sign of man's obedience to the law of God. "Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."

Since God has chosen the Sabbath as the seal of His law and the sign of man's obedience, decision to keep His commandments centers around the keeping of the Sabbath.

3. **CHURCH MEMBERSHIP.**—In Revelation 12:17 and 14:12, we learn that God calls those who accept His Sabbath into His remnant church, to keep the commandments of God and the faith of Jesus. Thus the Lord first calls man to give his heart to Christ; then to keep the Sabbath of Christ; then to join the church of Christ. In other words, the call of God to hu-

manity today constitutes the three decision steps of conversion, Sabbathkeeping, and church membership. God's call to the people in these last days is summed up in three expressions: "Give Me thine heart," "Take thy foot off the Sabbath," "Come out of the world and Babylon into My remnant church."

This same order of decision is marked out in the threefold message, which is the real basis of all Adventist evangelism. The first seven words of the threefold message are "Fear God, and give glory to Him." People can really fear God and give glory to Him only as they enter into the experiences of true conversion.

The second admonition of the message is "Worship Him that made heaven and earth." It is the fourth commandment that tells us how to worship Him that made heaven and earth. The Sabbath is the sign of God as Creator. So this second admonition of God's message involves a return to the true Sabbath.

The next item in the message is the fall of Babylon and the call into the remnant church. Thus we see that conversion, Sabbath-keeping, and membership in the remnant church are the three major steps of decision that the Lord has marked out for men in these last days.

Proper Approach and Correct Sequence

Let us notice how these three interrelated steps furnish guidance and direction in building an evangelism that will really win men to God's message. It reveals that the proper basis for bringing people into the Seventh-day Adventist Church is first leading them into the experience of true conversion to Christ, then to the acceptance of the Sabbath of Christ. We should put people in touch with Christ before we introduce the Sabbath truth. Getting people connected with Christ should be regarded as a necessary approach for securing a decision for the Sabbath.

The most vital feature in all evangelism is that the seed of truth may spring up and bear fruit to the glory of God. It must always be remembered that it is the bringing of the heart into contact with the living Christ which prepares the soil for the seed of truth to grow and bear fruit. Thus we have the counsel:

"Remember that great care is to be exercised in regard to the presentation of truth. Carry the minds

along guardedly. Dwell upon practical godliness, weaving the same into doctrinal discourses. *The teachings and love of Christ will soften and subdue the soil of the heart for the good seed of truth.*"—ELLEN G. WHITE, Letter 14, 1887. (italics mine).

The non-Adventists in the average evangelistic audience may be classified into three groups: 1. Members of other churches who have a real Christian experience. 2. Church members who have only a form of godliness. 3. Unconverted nonchurch people. We should seek to touch the lives of all three groups spiritually before we introduce the Sabbath. The converted should be drawn into a closer walk with Christ. The unconverted should as far as possible be led into the experience of conversion. This is a necessary part of the proper groundwork for securing decisions on the Sabbath.

Sabbath as Key Factor in Decision

The order of these three parts of the call of God to humanity reveals that leading converted souls to keep the Sabbath is an essential basis for securing decisions for church membership. It shows the imperative need of concentrating on decisions for the Sabbath, as a means of producing the desired fruitage in accessions to the church. Experience proves that if a person can be led to keep the Sabbath, it is likely that he will accept the other features of the faith. To keep the Sabbath of Christ is a key decision which helps people into paying the tithe, which is Christ's; into eating, drinking, dressing, and acting as will please Christ; into receiving the baptism of Christ, and uniting with the remnant church of Christ.

In working for souls we must take into account that if people begin to keep the Sabbath, it will also help them to harmonize with the peculiar practices of the Adventist faith regarding the nonuse of tobacco, pork, tea, and coffee, the payment of tithe and offerings, refraining from the wearing of ornaments forbidden by the Bible, and from following the sinful ways of the world such as dancing, cardplaying, theatergoing, etc.

It is generally better not to urge these unpopular and self-denying practices upon an interested person until he actually begins to keep the Sabbath. Many souls have been lost to the Adventist movement because someone attempted to press upon them these unpopular items before they were able to bear them, or before they had commenced to keep the Sabbath. It should be recognized that obedience to the Sabbath truth as God's special test makes it easier for them to adopt other self-denying practices. Hence there is great strategic value in directing the evangelistic endeavor for decision regarding the Sabbath at the right time.

These three parts of God's call to humanity furnish the proper objectives for each stage of the evangelistic effort. Suppose an evangelist is

planning for a twelve weeks' series of meetings. Some present the Sabbath truth during the fifth week, and the truth about the identity of Christ's remnant church for the last days and the call out of Babylon in the ninth week.

(These suggestions as to the length of the effort and when these particular truths shall be presented are only for the sake of making a concrete illustration of the relation of these three major steps of decision to a series of meetings. They are not intended as any guide or norm for these procedures. Such items must vary even with the same evangelist according to the different situations which he encounters.)

The evangelist builds his effort from beginning to end on the objective of leading men and women into these three successive steps of decision. During the first four weeks his supreme objective is to lead into the experience of conversion. This is to prepare his hearers to keep the Sabbath of Christ when it shall be made known to them. During the fifth to eighth weeks, he seeks to lead the people to begin the observance of the Sabbath. During the last four weeks his objective is to have men and women to unite with the remnant church.

This gives him the right objectives for his successive sermons. It directs him in the choice of subjects and the building of sermons for the accomplishment of these objectives. It gives guidance in how to construct the successive sermon appeals and the public calls. It shows him how to plan the aftermeetings and the personal work. Thus the evangelist is able to blend the entire series of meetings into these three steps, and to carry many of his hearers through these decision steps into the remnant church.

Such well-directed effort means much in securing results. "By well-directed, persevering effort there might be *many, very many, more souls* brought to a knowledge of the truth."—*Testimonies to Ministers*, p. 149.

It means much to get hold of the right objectives, and then direct and concentrate our efforts where they will accomplish the most for the ultimate desired results. This is just as necessary as for the fisherman to know how and when to pull his line.

A worker may make his own way harder or easier in securing decisions for the Sabbath by the kind of effort he puts forth to prepare the people to accept the Sabbath. If a man is not converted, he cannot keep the Sabbath. It takes conversion to create an attitude toward God where he can truly observe the Lord's day. A man must be holy before he can keep the Sabbath holy.

We have been told that we would see many more souls flocking to the standard of truth if the ministers preached Christ for the conversion of the soul in connection with the explanation of the doctrines of the faith.

"If, in connection with the theory of the truth, our ministers would dwell more upon practical godliness

... we should see many more souls flocking to the standard of truth; their hearts would be touched by the pleadings of the cross of Christ, the infinite generosity and pity of Jesus in suffering for man."—*Testimonies*, vol. 4, p. 375. (Italics ours.)

Leading converted souls to keep the Sabbath is not only an essential basis for securing decisions for church membership but also for holding them in the church. If we work for a person's conversion as the essential initiatory step toward making him a Seventh-day Adventist, we are laying a foundation for gains which will abide. But if we do the work backwards, and get him into the church before he is converted, we are in a certain sense helping him to fall out by the way.

With the right objectives before us we can, under God, secure better results as we learn how to direct our efforts more and more in keeping with His divine plan.

Pastors and Visiting Evangelists

By H. LESLIE SHOUP, *Pastor,*
Jackson, Michigan

CITY-WIDE evangelism involves the united efforts of the visiting evangelistic company, the entire resident church membership and its pastor, and the conference administration. Each one is dependent on the other, and only by close co-ordination and harmonious co-operation can satisfactory results be obtained. Teams, like machines, function best when there is no sand in the gearing. This is only another way of saying that it takes the grace of Christ to bear one another's burdens. To win a bountiful harvest of souls, everyone interested should go "all out" in behalf of the program.

The resident pastor or district leader can render valuable service in preparing his congregation spiritually and in contributing aid whenever and wherever needed. He can do much as an advance agent, with his knowledge of the city and where to get needed materials or equipment. He can introduce his new associates to the right people. The pastor by his attitude can do much to help or hinder the success of the meetings. He, like a mother in a home, unconsciously creates atmosphere. He should not only repeat the words of John, when he yokes up with the evangelist—"He must increase, but I must decrease"—but for the duration of the effort he should live that role. Congregations quickly discern the spirit of the group of workers, and either respond to the grace of loving-kindness, or are repelled by self-seeking and vainglory.

The series of meetings held in Jackson, Michigan, this past summer and fall, paralleled by a field school of evangelism, was more than a lecture course on the advent message in that it partook of the nature of a field laboratory, in which conference interns and theological stu-

dents were given a practical experience in applying theories studied in college. Under the able leadership of the homiletics teacher of Emmanuel Missionary College, five prospective preachers, their wives, and three Bible instructors were introduced to and participated in public and personal soul winning. In such a situation the resident pastor can be helpful in showing the inexperienced workers how to make pastoral visits that later in the effort materially aid in bringing interested prospects to a favorable decision.

The pastor's example in punctuality and faithfulness in attendance builds for effective teamwork and also encourages his congregation to support the meeting with their presence. By sitting in an inconspicuous position in the early part of the meetings, he can make observations of weakness and defects in organization and execution. Then in workers' meetings he can point the way to improvement without being considered an obstructionist.

Even a new congregation is quickly infected with the spirit that radiates from the working staff. Their mannerisms and personalities are scrupulously observed, and wield a magnetic influence, as well as does the speaker who presents the message from the desk.

Evangelism and stewardship are the two main pillars that uphold the superstructure of the church and justify its perpetuation. Since we are carrying out the Saviour's commission to teach others and make disciples of all who will accept the gospel, when we launch a united effort, the public appointments naturally take priority over the regular church schedule. The pastor can give the right mold to collective thinking by soliciting the good will of his church board and also of the leaders of the various departments and church activities.

The wise pastor, like Aaron and Hur, will hold up the hands of the evangelist, who becomes the mouthpiece of the company. To say the least, he can keep out from under the feet of the one who is in the limelight. He does not have to be a "Yes, yes" man, saying "Amen" to every proposal, but by being on the alert, by giving helpful suggestions, and by being willing to give and take, he will be co-operating so that plans for action can be worked out that will spell success and become the joy and satisfaction of all who have part in the united endeavor.

It is no small item in these days of congestion and housing shortage in our cities to provide living quarters for a group of workers when even sleeping accommodations are at a premium. Here again the pastor can either show zeal or listless indifference for the comfort and well-being of his associates. Unless the workers are comfortably and respectably cared for, they cannot be happy nor put their best into the intense demands that are made on their time and energy. Shabby living quarters have a tendency

to provoke introvertive thinking and a feeling of neglect and homesickness.

In some respects, most humans are like dogs—they like to be noticed. But when a hound is in hot pursuit of a rabbit, he forgets the need of a kennel and even an affectionate pat on the head by his master. When he has run down his quarry, then he exudes the satisfaction of having had a part in the chase. So it is in fishing and hunting for souls; there is lasting satisfaction and enjoyment in executing the Master's orders and sharing the joy of His salvation with others.

Because of the demand for men who have the ability to gather and hold the attention of large audiences, there are some evangelists who become professional specialists. Experience has taught them methods that produce good results, and causes them to refrain from repeating mistakes that tend to failure. This is well and good, of course, but there is a tendency on the part

of some of these brethren to ride roughshod over their associates who must carry the responsibility of feeding and shepherding the flock after the excitement of the effort is over and the evangelist leaves. Much grief can be spared those who follow up the public effort if the evangelist reciprocates the build-up the pastor gave him when he took over. At the beginning of a series of meetings it means a complete readjustment of the customary program of the church to mesh into the evangelist's plans. Likewise, at the close of the campaign the congregation must undergo another readjustment so that the impression will not obtain that the church has just experienced a religious spasm, but a sound healthy growth in grace and knowledge of the truth.

The ideal program as to pastor and evangelist relationship was successfully demonstrated in the field school of evangelism recently held here in Jackson.

Prayer Circles for Humanity's Needs

By E. L. CARDEY, *Director, Voice of
Prophecy Bible School, South African Union*

Here the secret of the amazing growth and blessed results of the Voice of Prophecy Bible School and radio work in Southern Africa is disclosed. It merits the close study of all our workers. It is a sobering challenge, and should be taken most earnestly to heart. Not by money nor by organization, but by faith and prayer will our work be finished.—EDITOR.

WHEN Jesus gave the parable of the importunate widow, as recorded in Luke 18, His mind obviously reached out to the last days of this earth's history, and He gave utterance to this remarkable question: "When the Son of Man cometh, shall He find faith on the earth?" (Luke 18:8.) He had already answered this question in statements which He had made concerning the signs of His second coming. He had likened the last days to the days of Noah and the days of Lot when He spoke of those wicked times preceding the destruction of the world by the Flood, and of Sodom and Gomorrah by God's atomic bombs. He declared that the last days would equal and possibly surpass those days in wickedness.

Then, in closing His remarks to His disciples relative to those signs preceding His coming, Christ showed how this wave of iniquity would affect the faith of the people of God. He declared that because iniquity would abound, the love of many would wax cold. (Matt. 24:12.) We need not enlarge upon the tide of iniquity which is now sweeping the world. We do need, however, to measure the results of the beating of this flood tide of evil upon our own faith. If we can pass through these times and be unscathed, and can keep our faith firm, we shall

be counted among God's hearers in the day of final reckoning.

It is difficult today to exercise faith, because it is so easy to trust in the material things about us. We all seem to be borne along on the tide of human achievement and prosperity. We see so many miracles of science which man has thought out with his own brain that we are in danger of trusting in man and in the works of man. This is what the world is doing, and we as preachers are in danger of being overcome by the same spirit. It seems to be most difficult to exercise a childlike faith in the promises of God and in the power of prayer. But the work of the Lord will never be finished on this earth by trusting in the mere mechanics of doing things.

We are glad to know that God's chosen workers will not depend on these material things to finish His work on earth. We shall find the secret place of God's power, and out of this powerhouse of divine energy God will use His chosen servants to enlighten the whole earth and quickly finish the work. I love to put the emphasis on the word *He* in that text we so often quote, Romans 9:28—"He [God] will finish the work, and cut it short in righteousness." We as Seventh-day Adventist ministers should read and re-read the many statements the Spirit of prophecy has made showing how God will use His people today for this quick work in the earth.

That one statement in volume 9 of the *Testimonies* will yet be fulfilled among us. Mrs. White declared: "In visions of the night repre-

sentations passed before me of a great reformatory movement among God's people. The sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God."—Page 126. Has not the time come when this experience should be witnessed among us? Are we not too frightened over the thought of miracles wrought through prayer? Because we have understood that Satan can perform miracles, must we be driven to the conclusion that God will not perform miracles through His chosen servants?

There will be a counterfeit of miraculous power in the last days, but, brethren, there will also be the manifestation of genuine divine power. How can that divine power be brought to earth and applied to the finishing of God's work? We believe it can only be done through the prayer of faith. We ask in all earnestness, Has not the time come when companies for prayer should be formed among workers, and among preachers first of all? And our godly laity should be invited in where prayer is made in behalf of a lost world. We believe that the time has come for this to be done. And we know that when we step forward boldly by faith, and invite people not of our faith to bring in their requests, we shall see the arm of the Lord made bare in their behalf.

It was with this conviction upon us that we organized a prayer circle when our Voice of Prophecy work first began in Africa. The results have been wonderful. We believe we shall still see much more than we have yet seen. Even in these three short years that we have been carrying on our prayer circle, we have had continuous evidence that God is pleased with such an effort in behalf of humanity.

Why should not a prayer circle be formed in every one of our churches? This circle should include not a promiscuous gathering of people who do not know how to pray. But those should be brought in who are willing to spend a long time in prayer at least once a week. Word should be sent out to the general public that such a prayer circle is meeting in the Seventh-day Adventist church, inviting anyone to write in his requests for prayer. If this were done, we are confident that a new experience would soon come to our churches.

Thousands of people from all over Africa have sent in their requests to the Voice of Prophecy at Cape Town. These requests have come by post, telegram, and even cable. We believe that people all over the world are looking for a place where they can go and ask for prayer. Might not our churches become literal powerhouses for God if such prayer circles were organized in them? We pray that God will roll upon the hearts of many of our pastors and church workers a burden for just such a work as we are doing in Africa in the Voice of Prophecy prayer circle.

City-wide Effort on Small Budget

By MITCHELL R. GARRETT,
Evangelist, Orlando, Florida

ALL our workers want to know how to conduct a successful city-wide effort on a small budget. Conference presidents and treasurers are especially interested. We should remember it is not necessary to deplete the conference treasury to hold a city-wide evangelistic campaign.

In my attempts to gather the masses in cities like Birmingham, New Orleans, Shreveport, and Little Rock, I have used every legitimate method, from hand bills and window cards to a powerful public address system on a gliding airplane, synchronized with printed leaflets fluttering down from the air. Considering all the methods used, including radio invitation cards and all the rest, I have come to the conclusion that some of these methods are just so much money thrown away. Based upon several years of experience in year-round public evangelism, I am firmly convinced that newspaper display advertising is the best dollar spent.

Of course I recognize that during the period of newsprint rationing it was not possible to get ample space to rightly advertise our meetings. In these places we had to use other methods. Perhaps the next best method is panel cards mailed to a select group, with the telephone seat reservation plan. I have used this plan for years with a good degree of success.

When we concentrate upon newspaper display advertising, putting our best into the composition, and find that night that more than 75 per cent of the people saw the ad, then why use all the other methods, at great expense? I find it best to let the audience know from the first night how the campaign is getting along financially. They want you to pay your bills, and they are the ones that will pay them, if we will keep them informed.

In the campaign we are now concluding here in Orlando, with the continued blessings of God we shall baptize more than fifty persons. This has been a combination of a tent and hall effort. About 90 per cent of all our advertising has been newspaper display advertising. In all, the campaign will cost about \$3000, and \$2800 of this will come from the public in freewill offerings, leaving a cost to the conference, aside from labor, of about \$200. Before the second baptism was held, far more than \$200 had been paid in tithe by the new members and interested ones.

In order to operate a successful effort on a small budget, the first thing to do is to plan to operate on the assigned budget. Cut out much needless spending. Use the better methods of advertising. Use heartfelt gospel preaching as the best advertising. Preach Christ, and make plain the Word of God. Keep your audience in

your confidence. Let them know how you are spending *their* money. They will feel it a privilege to help you pay your way.

Sabbath by Jury Trial

By ROBERT M. WHITSETT, *Central Union Conference Evangelist*

ON A RECENT Sunday night in Pueblo, Colorado, we presented the Sabbath by jury trial before the largest crowd we have ever had, somewhere close to twelve or thirteen hundred. Pueblo is not a large city, but we have a beautiful auditorium, and the people seem to be accepting the truth readily. The jury gave a favorable verdict in about two minutes.

In presenting the evidence we used a method that proved very effective. Naturally, whenever we have a program like this, where it is necessary to read from secular historical sources, Protestant witnesses, and from the Catholic catechism, the reading of material becomes quite boresome. So we used our ministers to serve as witnesses. When I called for Alexander Campbell, one of our ministers stepped out on the platform before a microphone and read the very words that Alexander Campbell wrote. When I called for the testimony from Dr. Hiscock, another minister stepped out and read his testimony. When I called for a historical reference, another one stepped out and read the reference.

When we used the Catholic catechism, I asked the question and a witness gave the reply. As we passed the conversation back and forth on the platform, it made a very dramatic presentation of the evidence, and one that the people will never forget. Our audience were sitting on the edges of their seats all through the program, and when we asked for a show of hands as to how many agreed with the evidence that was given, it was completely unanimous.

How to Deal With Catholics

By HENRY F. BROWN, *Associate Secretary, Home Missionary Department*

IN WORKING for Roman Catholics, we might well keep the following principles in mind:

1. Use the Catholic Bible, as Catholics have no confidence in the Protestant versions. There are three Catholic versions extant: a full Bible in the Douay Version, which you can purchase for about \$2 in any Catholic bookstore, two New Testament versions—the Knox and the Paterson, New Jersey, version. These cost about \$1.50 apiece. Some of the notes in the Bibles are useful.

2. Call the Bible "the Holy Scriptures" or "the Word of God," but not "the Bible," as

they have been taught that the Bible is a Protestant book.

3. Teach positively, and not in a condemning way.

"What course shall the advocates of truth pursue? They have the unchangeable, eternal Word of God, and they should reveal the fact that they have the truth as it is in Jesus. Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. Let the truth do the cutting; the Word of God is as a sharp, two-edged sword, and will cut its way to the heart. Those who know that they have the truth should not, by the use of harsh and severe expressions, give Satan one chance to misinterpret their spirit. . . .

"Let not those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should do in order to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, especially by way of personalities, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble, such as never was will come upon us, of which we have but little idea."—*Testimonies*, vol. 9, pp. 239-241.

4. Speak respectfully of Mary, the saints, and the popes. The Catholics reverence these, and we should not be disrespectful of any man's religion.

5. Refer to the New Testament writers as Saint Peter, Saint Paul, Saint John, and so forth.

6. Refer to the Catholic position on Peter as "The First of the Accepted Popes," and "The Beginner of the Line of Papal Succession."

7. Refer to Peter's epistles and sermons as infallible and inspired.

8. Peter's statements can then become the preferred basis for Bible readings:

- (1) The State of the Dead. Acts 2:29, 34;

- 13:36.

- (2) Forgiveness of Sins. Acts 2:38.

- (3) Baptism. Acts 2:38.

- (4) Indwelling of the Holy Spirit. Acts 2:

- 33, 38.

- (5) Jesus Our Redeemer. Acts 2:32.

- (6) The Resurrection. Acts 2:27.

- (7) The New Earth. Acts 3:21; 2 Peter 3:

- 10-12.

- (8) The Judgment. Acts 10:42.

- (9) The New Birth. 1 Peter 1:3, 23

- (10) Second Coming of Christ. 1 Peter 1:

- 7, 13.

- (11) Christ the Creator. Acts 4:10.

- (12) Christ the Soul Mediator. Acts 4:12.

- (13) Holy Living. 1 Peter 1:16; 2:1, 11.

- (14) Obedience. 1 Peter 1:22.

- (15) Religious Liberty. Acts 4:19.

- (16) Clean and Unclean Meats. Acts 10:14.

- (17) Rock Christ, Not Peter. 1 Peter 2:4, 6, 7.
 (18) Peter Not Pope. Acts 10:26.
 (19) Priesthood of Believers Not Hierarchy. 1 Peter 2:5, 9.
 (20) God Hears Individual Prayer. 1 Peter 3:12.
 (21) Christian Witnessing. 1 Peter 3:15.
 (22) The Nearness of the End. 1 Peter 4:7.
 (23) Life of Prayer. 1 Peter 4:7.
 (24) Endurance of Trial. 1 Peter 4:12.
 (25) Existence of Satan. 1 Peter 5:8.
 (26) Fallen Angels. 2 Peter 2:4.
 (27) Rome Is Babylon. 1 Peter 5:13.
 (28) The Prophecies. 2 Peter 1:19-21.
 (29) Apostasy of the Early Church. 2 Peter 2:1.
 (30) Destruction of the Wicked. 2 Peter 3:7.
 (31) Preparation for Christ's Coming. 2 Peter 3:14.
 (32) The Sabbath. Peter was present when the Saviour said, "The Son of man is Lord also of the Sabbath." Mark 2:28.

(33) Peter puts approval on Paul's writings. 2 Peter 3:15. In Catholic usage this is equivalent to "*Nihil Obstat*" (there is no objection). This provides a wide field from which to prove many other truths by using Peter's writings, all on the premise that St. Peter was the first pope.

"Preaching to Emptiness"

PASTOR J. C. H. COLLETT, of Dehra Dun, India, sends us an interesting clipping from Gandhi's paper, *Harijan*. This article was called to his attention by an Indian who on a very rainy night formed one of an audience of two non-Adventists at one of his meetings. Thus he had a firsthand acquaintance with the experience in the title, "Preaching to Emptiness."

Stephen Grellet was a well-known Quaker preacher of the early nineteenth century. . . .

"S. G.," waiting on the Lord to shew him His will, was directed by the spirit to take a long journey into the backwoods of America and preach to the woodcutters who were hewing timber in those parts. Seeking for direction to know where he should go, he pictured a part of the forest he had visited before, but which had left his mind, and a voice was heard in his own heart, saying distinctly but very gently, so that only he could hear it, "Go back there and preach to those lonely men." So he left his wife and home.

As he proceeded on his way a flood of happiness came over his soul. Coming near the place he both trembled and rejoiced. But he found it silent and deserted. The one big wooden hut that remained, had evidently not been used for many days. The woodcutters had moved on into the woods, and might not return for weeks. Could he have mistaken the voice? No, he could not believe that.

What should he do? He put up a silent prayer. Through the windless silence of the forest came the answer: "Give your message. It is not yours but mine." So he strode into the building, went to the end of the room, and stood on a form as if there

were one or two hundred eager listeners and preached to the empty building with a power he had never known in his life before. He spoke of the love of God as the greatest thing in the world, of how sin builds a wall between man and God, but the wall is thrown down in Jesus Christ, who longs to come and dwell with man.

S. G. thought of the silent woodcutters, rough wild men, and felt love for each one. How much greater, then, must be God's love for them! He prayed aloud for them. Finally, utterly exhausted by his effort, he threw his arms on the boards in front of him and hid his face in his hands. A long time passed. The place was still deserted. He noticed a poor mug, left as if to mock him. In his heart he hated the mug, and compared it with the beautiful utensils in his father's aristocratic house in Limoges in France. Why had he renounced beauty and luxury to follow a voice that led him on fool's errands to preach to nothing but a cracked mug? He wrestled with this mood, and overcame it. He took the mug, cleansed it carefully at a little stream, drank from it, ate some dry bread from his pocket, and felt himself enfolded in a sustaining life-giving presence. He rode home again like a man in a dream, conscious that he was not alone.

Years later he was crossing London Bridge in a crowd of people, wearing his habitual Quaker hat and coat. Suddenly someone seized him and said in a gruff voice: "There you are. I have found you at last, have I?"

S. G. remonstrated: "Friend, I think that thou art mistaken."

"No, I am not. When you have sought a man over the face of the globe year after year, you don't make a mistake when you find him at last." In a loud voice, regardless of the passers-by the man told his story. He had heard S. G. when he preached to nobody. He had gone back that day to get his lever from the deserted settlement. He had thought S. G. a lunatic, standing on the bench, preaching to emptiness, but had listened through the chinks. "Your words went through a chink in my heart, though its walls were thicker than those of any shanty." He was ashamed to be seen, so slunk away back to camp, and was miserable for weeks.

Finally he got hold of a Bible. How the other men laughed! He found the passage about the lost sheep. "It's share and share alike in the forest. I told the men all about it, just like you. I gave them no peace till everyone was brought home to God. Three went out to preach to other districts. At least a thousand have been brought home to the good shepherd by that sermon of yours which you preached to nobody."

Two-Minute "Church Histories"

By RUSSELL QUACKENBUSH, Pastor,
Hyattsville, Maryland

PERHAPS in your pastoral work you are seeking a way to prove to the church membership that simple everyday missionary acts done by laymen actually help win souls; a way to foster friendliness and deepen the spirit of Christian fellowship and understanding within the church; a way to be able to publicly recognize each member or family; a way to keep the past providential leadings of the Lord fresh in the minds of the believers; a way to use more profitably the time when visiting the members of the church; a way to widen your own knowledge and understanding of your flock.

Then, while visiting your church members, secure from them a brief verbal history of their

past religious life. Carefully write up a two-minute history from this material in a suspended-interest style, not revealing the person's name until the end of the story. This individual church history can very acceptably be read following the announcements at the beginning of the church service. At the conclusion of the history, the person or persons named may be asked to stand, just for an instant, that other members may become acquainted with them. Following are two examples of brief church histories.

(1) Today, Golden, Colorado, is the starting point of our story of providential guidance, for it was there that a girl of thirteen joined the Methodist Church, and for over twenty-five years took active part in its projects, both in general missionary work and in teaching. But when the scourge of evolutionary teaching began to permeate the minds of her minister and his flock, full confidence and communion could no longer be retained. Unconsciously her mind was opened to the pilgrimage for truth which then began.

A Seventh-day Adventist neighbor began to leave the truth-filled *Signs of the Times* at this teacher's home. This literature was read, and became the channel for bringing other literature on our health principles into the home. These were particularly appreciated.

Next as a patient at our Boulder Sanitarium, the kind, sympathetic attitude of the nurses, and their prayers, won her heart. All seemed deeply interested in her welfare. Someone visited her room and left *Steps to Christ* and other literature. After she returned to Golden, a Bible instructor came ten miles, from Denver, to form other important links in the chain of truth. The small church at Golden welcomed her as an interested visitor at each Sabbath service.

Then on doctor's orders, a lower altitude had to be sought. So first to Louisiana, and then to Burbank, California, our subject traveled, and while contact with the truth was temporarily broken, Providence connected the chain of truth anew when a Bible instructor at Burbank called and held further Bible studies with her. In the following year another precious soul had seen the full light and had heard the call to come out from the world, and upon profession of faith she united with the remnant church at Burbank, California.

Soon the course of travel moved eastward, to Riverdale, Maryland. On October 3, our sister, not fully satisfied with church membership by profession of faith, was baptized in the Hyattsville church by Elder _____. Now in her home, set on a hill, her life is a light which cannot be hid, directing other travelers to the city of God. Her name? Sister _____.

(2) He was a Methodist, born in Morgantown, West Virginia. She was from Iowa, and

had determined within her heart to join the church which would make the greatest appeal to common sense. They were married and made their home in Norwalk, California. There a doctor's wife was seeking an avenue of missionary service, and, selecting some copies of *The Signs of the Times*, she called regularly at the home of this young couple. The wife read the Bible prophecies and was convicted. The husband, too busy to read, counseled that such stirring messages should be laid aside and not read.

Time passed, and then a friend asked them to attend some evangelistic services held forty miles away. Too far, they contended! The message moved nearer—thirty miles away. Still too far! The message moved still nearer—twelve miles away. The friend sent over a constant barrage of urgent invitations for them to attend the meetings.

Something must be done. They had been bothered long enough. They would go one night, and then peace would reign. It was a Sunday night meeting which they attended. The tabernacle was crowded, but two people graciously offered them their seats. The mark of the beast was the subject, and the Sabbath truth was brought so forcefully to their hearts that the man was ready to join the church immediately. And as his open-minded companion studied, she fully decided that the message was freighted with divine as well as with common sense.

Both were baptized in Fullerton, California, on May 30, 1931. Now a fear seized his heart—what would his fifteen employees think of this change? It was a drastic change from rigid Sundaykeeping to strict Sabbathkeeping. But boldly he told his reasons, and the two men that worried him most appreciated the message the greatest.

Who can say what agent was most powerful in turning these precious souls to God and His truth? Was it the *Signs of the Times*? Was it the persistent, insistent invitations to attend the evangelistic services? Or was it the evangelist's pointed message? Surely the message of the Lord comes to us here a little and there a little, line upon line and precept upon precept.

The loss of the West is the gain of the East, for today, rejoicing in the truth as towers of strength in the church, Brother and Sister _____ worship and work with us.



"A blessing and a power will attend their labors. They will experience a higher culture of mind and heart. The selfishness that has bound up their souls will be overcome. Their faith will be a living principle. Their prayers will be more fervent. The quickening, sanctifying influence of the Holy Spirit will be poured out upon them, and they will be brought nearer to the kingdom of heaven."—*Testimonies*, vol. 6, p. 268.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

The Sect of Jehovah's Witnesses

By HAYDEE COLON PASTRANA, Bible
Instructor, Greater New York

NAME.—This sect, which originally was known as "Millennial Dawn," has gone more or less through an evolution of names. When their literature began to circulate, exposing them under this name, their leader, Pastor Russell, changed the name to "Watch Tower and Tract Society." Later it became "People's Pulpit Association." However, in the last days of Russell's leadership it became known as "The International Bible Student Association." This however was not the last stage of the evolution through which the name went, for when the leadership of the sect fell into the hands of Judge Rutherford, it was changed again, this time to the name of Jehovah's Witnesses. Although in the past this particular sect has been known as Rutherfordites or Russellites, they are commonly known today by their latest adopted name.

HISTORY.—Charles Taze Russell was born in Pittsburgh, Pennsylvania, on February 16, 1852. Little did the world imagine the strides this one man was to make in the proclaiming of twisted Bible doctrines. He was privately educated in his early life, and was a Congregationalist. His study in the Bible, his reluctance to accept the popular conception of hell, and his independent way of thinking led him to write two works: *Food for the Thinking Christian—Why Evil Was Permitted* and *Tabernacle Shadows of Better Sacrifice*. Five years later there appeared the first volume of *Millennial Dawn*.

Pastor Russell, as he was called by his followers, began in the year 1879 to spread and proclaim his doctrines. In a short while he had followers which numbered in the thousands. They were persecuted by storms of protest from the other churches against their beliefs, but this seemed only to strengthen them.

Russell's subtle way of twisting the Scriptures to his own end lulled many to his way of reasoning. Those errors are dangerous from the point of orthodoxy. Pastor Russell continued the propagation of his doctrine through the years, and at his death in 1916 Judge Rutherford, a follower and able interpreter of *Millennial Dawn*, took his place of leadership.

BELIEFS.—While perhaps the frequent change of name might also indicate a change of allegiance and of identity, the fact remains that Russell's views on all matters are tenaciously

adhered to, and his writings circulated with much zeal to this day. His erring ideas and beliefs have been translated in various languages.

Russell has drawn to him thousands of followers due to his absolute belief in a second-chance theory. He believes and propagates that Christ secured for all men a second chance to save themselves in the millennial age.

He does not accept the Bible as a guide and rule of faith. The Bible must be read with his aid, entitled *Studies in the Scriptures*. He asserts that his six volumes of Scripture studies are practically the Bible. If anyone studies the Bible without these Scripture studies, he is told that he will be led into darkness. However, if Scripture studies are read without the Bible, such will not be the case. Thus not the Bible itself but Russell's interpretation of it is to be studied. Specific beliefs are as follows: There is no authority in the Word of God for the doctrine of the Trinity of the Godhead; Jesus was only a creature of God, and not the Son of God from all eternity, and now since His death, the God-man no longer exists in human form; the Holy Spirit is not a person in the Godhead.

Concerning atonement Russell says, "The sacrifice for sin does not complete the work of atonement." He avoids the word *redeemed* and uses instead the word *ransomed*, thus changing the meaning of redeemed in the New Testament. He states that atonement will not be complete until the close of the millennium. This ransom does not guarantee everlasting life, but guarantees to man a second chance.

Man's present experience with sin will forewarn him fully, and when he is granted a second chance, only a few men will receive the penalty of annihilation. It is taught also that man did not lose a heavenly paradise but only an earthly one, because of sin.

The judgment day truth is taught to be a thousand years in length, and is stated to be the world's trial day, when all shall have a second chance. During these thousand years there is a gradual resurrection taking place. They believe that in 1878 those of the gospel age who died were resurrected and are now on earth. It is also taught that there will be no punishment for the wicked.

The belief that our Lord came in 1874, but started His restoration work in 1878, which continued until 1918, was declared by Rutherford. In 1914, he asserts, Christ took His throne here on earth, which time marked the close of Satan's rule. Since 1914 judgment of His servants has been taking place.

In his fanaticism, Russell denounced all forms of organized Christianity, referring to the churches as "the great Babylon of prophecy." He accuses them of misrepresenting the Bible and misleading the people.

During the recent war it was evident that the Witnesses were strict believers in noncombatancy. Many of them were placed in conscientious objectors' camps throughout the country.

They absolutely refuse allegiance to the flag, but are stout believers in freedom of press and speech, which has been gained under the red, white, and blue. Edward F. Waite, a retired judge of Minnesota, lists thirty-one Jehovah's Witnesses cases which have come before the Supreme Court since 1938, and shows how the verdicts rendered have widened the area of freedom of speech, broadened the conception of freedom of press, and made far more sweeping the protections accorded the exercise of religion. (*Christian Century*, June 28, 1944.)

The Supreme Court, which in times past granted this particular sect many privileges, has decided against them recently in the case of their imposing on children the duty of magazine canvassing as a religious requirement. However, this has not stopped the steady flow of literature which they as a people faithfully distribute. Many new followers are being drawn by their false doctrines today, just as in days past, and there seems to be a steady increase of believers.

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(NOTE: A second discussion on Jehovah's Witnesses by another writer will appear in a later issue of THE MINISTRY.—EDITOR.)

Erroneous "Witnesses" Doctrines

(From *An Examination of the Doctrine of "Jehovah's Witnesses"** by Lehman Strauss.)

I. DENYING THE DEITY OF CHRIST (p. 11).

Rutherford says in his book *The Harp of God* (1921):

"Some have earnestly believed that Jesus was God Himself. But such a conclusion is not warranted by the Scriptures."—Page 99. "Some insist that Jesus when on earth was both God and man in completeness. This theory is wrong."—Page 101. "The incarnation of Jesus is scripturally erroneous."—Page 101. "The Logos (meaning Jesus) was the first and only direct creation of Jehovah; and thereafter God's creation was performed through his Logos."—Page 98.

Page 16

In his book *Reconciliation* (1928), he maintains:

"The Son is a god. The name god is applied to mighty ones, even to angels and to magistrates. The name god is therefore properly applied to the Son because he is a mighty one. The names Jehovah, Almighty God, and Most High God are never in the Scriptures applied to Jesus."—Page 106. "Jesus was not God the Son."—Page 113.

2. DENYING ATONEMENT OF JESUS (p. 21).

Russell declares in his book *Studies in the Scriptures*:

"One Redeemer was quite sufficient in the plan which God adopted, because only one had sinned, and only one had been condemned. . . . One unforfeited life could redeem one forfeited life, but no more. If we should suppose the total number of human beings since Adam to be one hundred billions, and that only one-half of these had sinned, it would require all of the fifty billions of obedient, perfect men to die in order to give a ransom for all the fifty billions of transgressors."—Vol. 1, p. 133.

(Mr. Russell does not clarify himself when making the statement above, but Strauss says he understands it to be Russell's belief.) He states further:

"The 'ransom for all' given by the man Christ Jesus does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man another opportunity or trial for life everlasting."—Vol. 1, p. 150. "It was his flesh, his life as a man, his humanity, that was sacrificed for our redemption."—Vol. 2, p. 129. "Jesus' suffering would not pay the debt of sin."—Vol. 5, p. 127.

3. DENYING THE TRINITY (p. 37).

With regard to the Trinity, Rutherford says in his book *Reconciliation* (page 101):

"If Jesus was one part of the Trinity, then it would be impossible for the Trinity or any part of it to have furnished the redemptive price for a perfect man, because there could be no exact correspondence." "It (the Trinity) could have originated only in one mind, and that the mind of Satan, the Devil."

On the same page he calls the doctrine of the Holy Trinity "senseless, God-dishonoring, deceptive."

L. C. K.

* Loizeux Brothers, 19 West 21st Street, New York, N.Y., fifteen cents.



Justification and Sanctification

JUSTIFICATION is the work of a moment—righteousness *imputed*. Sanctification is the work of a lifetime—righteousness *imparted*. Obedience of the Word works reform.

Justification, God does something *for* us. Sanctification is regeneration. God does something *in* us; righteousness imparted.

In justification we are *accounted* righteous. In regeneration we are *made* righteous.

In justification our *record* is changed. In regeneration our *nature* is changed.

Justification *obliges* us to work righteousness. Regeneration *enables* us to work righteousness.

MRS. W. H. ANDERSON.

The Ministry, April, 1947

The Query Column

Bible Questions and Worker Problems

Mrs. White and Revised Versions

What was Mrs. E. G. White's counsel and practice with reference to the use of the various versions of the Bible? Was she influenced by others in the use, or in the discontinuance of the use of various versions?

ELLEN G. WHITE occasionally used the Revised Version rendering and the marginal reading of texts in nearly all her books published after 1885, the year of the appearance of the English Revised Version.

In *The Great Controversy*, published in 1888, seven texts from the newly issued revision were employed, and she also used the marginal rendering of eight other texts. The proportion of Revised Version and marginal rendering of texts is very small when we consider that there are more than 850 scriptures quoted in *Great Controversy*, or a little better than an average of one scripture text to a page; whereas there is approximately one Revised Version rendering and one marginal rendering for each one hundred pages.

In 1901 the American Revised Version came from the press, and from that time forward we find that Mrs. White occasionally employed both the English Revised and the American Revised versions.

In 1911, when *Great Controversy* was reset, Mrs. White retained six of the seven texts previously quoted from the English Revised Version. For the other text she substituted the American Revised rendering. The eight marginal renderings were used as in the earlier edition.

In the publication of *Ministry of Healing* (1905) Mrs. White employed eight texts from the English Revised Version, fifty-five from the American Revised Version, two from Leeser, and four from Noyes, in addition to seven marginal renderings.

Other volumes in which Revised Version texts frequently appear are: *Patriarchs and Prophets* (1890); *Steps to Christ* (1892); *Thoughts from the Mount of Blessing* (1896); *Desire of Ages* (1898); *Education* (1903); and *Testimonies for the Church*, vol. 8 (1904).

The E. G. White books using but few Revised Version or marginal renderings are: *Christ's Object Lessons* (1900); *Testimonies for the Church*, vol. 7 (1902); *Testimonies for the Church*, vol. 9 (1909); *Acts of the Apostles* (1911); *Counsels to Teachers* (1913); *Gospel Workers* (1915); and *Prophets and Kings* (1916).

We therefore find scriptures of revised rendering in all five of the Conflict of the Ages series. As might be expected, those volumes which enter into an exposition of Bible truth dealing with points of doctrine or the teachings of Christ, contain more texts quoted from the revised versions than do volumes of counsel to the church and those presenting largely historical description.

As to Mrs. White's attitude toward the 1885 revision and the American Revised Version, and as to her own use of these in preaching and writing, her son, W. C. White, who was closely associated with her in her public ministry and in the preparation and publication of her books, wrote in 1931:

"I do not know of anything in the E. G. White writings, nor can I remember of anything in Sister White's conversations, that would intimate that she felt that there was any evil in the use of the Revised Version.

"Before the revised version was published, there leaked out from the committee, statements regarding changes which they intended to make. Some of these I brought to mother's attention, and she gave me very surprising information regarding these scriptures. This led me to believe that the revision, when it came to hand, would be a matter of great service to us.

"When the first revision was published, I purchased a good copy and gave it to mother. She referred to it occasionally, but never used it in her preaching. Later on as manuscripts were prepared for her new books and for revised editions of books already in print, Sister White's attention was called from time to time by myself and Sister Marian Davis, to the fact that she was using texts which were much more clearly translated in the Revised Version. Sister White studied each one carefully, and in some cases she instructed us to use the Revised Version. In other cases she instructed us to adhere to the Authorized Version.

"When *Testimonies for the Church*, Volume Eight, was printed and it seemed desirable to make some lengthy quotations from the Psalms, it was pointed out to Sister White that the Revised Version of these Psalms was preferable, and that by using the form of blank verse the passages were more readable. Sister White gave the matter deliberate consideration and instructed us to use the Revised Version. When you study these passages you will find that in a number of places where the Revised Version is largely used, the Authorized Version is used where translation seems to be better.

"We cannot find in Sister White's writings, nor do I find in my memory, any condemnation of the American Revised Version of the Holy Scriptures. Sister White's reasons for not using the A.R.V. in the pulpit are as follows:

"There are many persons in the congregation who remember the words of the texts we might use as

they are presented in the authorized version, and to read from the revised version would introduce perplexing questions in their minds as to why the wording of the text had been changed by the revisers and as to why it was being used by the speaker. She did not advise me in a positive way not to use the A.R.V., but she intimated to me quite clearly that it would be better not to do so as the use of the different wording brought perplexity to the older members of the congregation."—E. G. White Document File No. 579.

The fact that Mrs. White consistently quoted from various versions of the Scriptures from the time they were available to the close of her ministry, indicates clearly that she saw an advantage to using these versions where their rendering better expressed the thought. Any intimation that she was influenced in the use, or in the discontinuance of the use, of the various versions by leaders of the church is entirely without foundation. While some have intimated that there may be a hidden danger in quoting from the two well-known revised versions, it would seem logical that were this so, Mrs. White would not have herself drawn from these versions, nor would she have been silent in regard to their use.

In connection with this question, it might be well to present again to readers of THE MINISTRY a few statements penned by Mrs. White in regard to the authorship and translation of the scriptures. With one exception, these were all written after she had begun to make use of the revised version.

"This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape,—a chart or guide-book to the human family to show them the way to heaven."—E. G. White MS. 16, 1888. (Published in *Testimony of Jesus*, p. 11.)

"I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way of life therein revealed."—*Early Writings*, pp. 220, 221. (1858.)

"Some look to us gravely and say, 'Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability, would be just as ready to stumble over the mysteries of the inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept, and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth."—E. G. White MS. 16, 1888. (Published in *Testimony of Jesus*, pp. 12, 13.)

God has been pleased to communicate His truth to

the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was intrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth."—*The Great Controversy*, Author's Introduction, pp. VI and VII. (1888.)

"I take the Bible just as it is, as the inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men, they have eloquence and talent, the whole life work is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another just as Satan designed it should be until we may see the full meaning of the words of Christ 'When the Son of man cometh shall He find faith on the earth?'"—E. G. White MS. 16, 1888. (Published in *Testimony of Jesus*, pp. 13, 14.)

ARTHUR L. WHITE, [Secretary
Ellen G. White Publications.]

Radio Evangelism in Action

Plans, Methods, and Objectives

"The Children's Corner"

By THOMAS A. MCCOY, Pastor-
Evangelist, Akron, Ohio

A NUMBER of years ago in Jersey City, a little Adventist boy was visiting us at our apartment. It was toward evening, and suddenly he said, "I must go home to hear my radio program." Curious, I asked him what the program was. He said, "Hi Ho, Silver," and away he went. The world is feeding children on crime and mystery programs and unreal stories, such as "Super Man," "Terry and the Pirates," "Jack Armstrong," and similar programs. During children's most impressionable years, they are developed into little gangsters—so much so that in some communities the churches and law-abiding citizens are circulating petitions to get this type of program off the air.

From J. Edgar Hoover we know the story of the army of young criminals and juvenile delinquents, but what are we doing about it? Do we have any responsibility here? Jesus said, "Feed My Lambs." John 21:15. These lambs are listening to the radio. Are we doing as much as we should to evangelize the children? The greatest feeding period in life is from one to twelve years of age. These are the years that shape the future of the boy or girl. In thinking of evangelism, we too often think only of getting people to turn to Christ before it is too late, perhaps just before death comes. But one child

who becomes a Christian at the age of twelve or onward is worth far more than the tottering adult who will soon enter the grave. The child has a whole lifetime before him to become a blessing to others. I ask, Which is the greater work—turning a whole life to Christ, or only a few years, at best, at the end of a life?

I have been burdened for a number of years to do something through the medium of radio to help the children. I asked myself, "How can I interest the children? I don't mind talking to adults, but the children are different." At that time I had not heard of any of our workers doing radio work for children. But one day I read an article in *THE MINISTRY* by Paul Eldridge, and saw how successful his program for the children proved to be. I kept thinking, "I must do something for the children."

The radio station on which I had a weekly half hour called and asked me if I would be interested in taking another half hour, making my program a full hour in length. I thought, "That is too long for a program." Then the thought came to me more forceful than ever, "Here is your chance to put on a children's program"; so I said, "I will take it."

Many of our pastors have a corner in their sermons for the children in the church service. So the idea came to me of having a children's corner on my radio program. I decided to dedicate the first part of the program to the interest of children and the latter part to adults, thus taking in the whole family.

Our radio program is from 9:30 to 10:30 on Sunday mornings. The opening continuity is the same, then we lead into the "Children's Corner," with organ background of "Jesus Loves Me, This I Know," and a short poem about children. Then I repeat: "Then were brought unto Him little children, that He should put His hands on them, and pray. Jesus said, 'Suffer little children, and forbid them not to come unto Me; for of such is the kingdom of Heaven.' So come now, children, gather about your radio. This is your corner. Join with the children as they sing, 'Jesus loves me, this I know, for the Bible tells me so.'"

The general outline of the program is as follows:

THEME: Group of children in studio sing one stanza of "Jesus Loves Me." Then a child recites a poem or gives a musical reading.

MUSIC: A child sings a solo, or children sing duet, trio or quartet.

STORY: By evangelist.

THEME: "Jesus Loves Me," by group.

Announcements are then made for the children, with the theme background. Then we have more music to introduce the adult program, and go on into the regular program.

After a few weeks I made a free offer to the children. The response was most encouraging, coming from forty-one different towns and cities in northern and southern Ohio, from

three towns in West Virginia, and nine in Pennsylvania in a single week. It was five times greater than any response I had previously received from adults. The next week the response was about the same. With the third and final offer, the response was about double that of the first week. From these names I am starting a "book-for-the-month" plan for children, starting with *Uncle Arthur's Bedtime Stories*.

In this combined program for children and adults, the children encourage the adults to listen, and the adults help the children. All enjoy "The Children's Corner." Interest the children, and you have the parents also. Here is a letter from one of the adults.

"DEAR SIR:

"I listen to your program on Sabbath morning [Sunday] and enjoy it so much. On no other program have I heard the little children singing and speaking. How I love to hear them. Tears came to my eyes the first time I happened onto your program and heard their little voices singing 'Jesus Loves Me.' May God bless them and keep them. They sang right into my heart: They brought back memories of when I had my own two little ones with me. They are grown up now, and as much as I tried, I'm afraid have taken the wrong path. Oh, how it breaks my heart. Please pray for us.

"May I have the booklet *The Bible Made Plain*? Are there other books you have told about? I am also a lover of poems.

"May I have a copy of the poem about the 'Vine-covered Stone Church' and the people going there? You have an effective way of speaking that poem. It almost seems as though you were walking up those stone steps and hearing the bell tolling. Another one I'd like to find, as I used to have it, is 'The House by the Side of the Road.' May the Lord bless all of you."

As to the per cent of responses that came from Adventist homes, I would say not more than five per cent. We have received a number of compliments from the various engineers that have worked with us on our program. They say it is the best religious program they have on the station, that it is out of the ordinary, and interesting. I believe they carry all Mutual's network religious programs except the Voice of Prophecy. If a religious program interests the engineer, one can feel encouraged.

I believe that religious programs for children comprise a field we have scarcely touched. Cannot we do more?

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ALL-ROUND INSTRUCTION.—"I am taking this opportunity of writing a word of appreciation of the continued helpfulness of *THE MINISTRY*. While my particular work lies in the field of radio evangelism, I appreciate the all-round instruction which is given in your paper, touching upon every phase of our work."—R. C. PIPER, *radio evangelist, Sydney, Australia*.

MINE OF INFORMATION.—"There is a mine of information in this most valuable periodical, which I, for one, find it quite profitable to explore from time to time."—H. CAMDEN LACEY, *pastor, La Crescenta, Calif.*

Pulpit and Study

Biblical Exposition and Homiletic Helps

Bible Prophecy (2 Peter 1:19-21)

(Sermon Outline)

By F. F. SCHWINDT, *Evangelist,*
San Diego, California

- I. GOD REVEALED HIMSELF TO MAN.
 1. In creation. Rom. 1:19, 20; Ps. 19:1-4.
 2. To His prophets. Amos 3:7; Num. 12:6; Heb. 1:1, 2.
 3. By His Son. Heb. 1:3; John 3:12; 17:6.
- II. BIBLE PROPHECY.
 1. Brings to light God's hand in events of human history. Amos 3:7, 8; Isa. 13:19-22.
 2. Outlines God's plan beforehand.
 3. Gives glimpses of coming glory. Rev. 21:1-27; 1 Cor. 2:9-11; Isa. 53:1-12.
 4. Assures of faith's final reward. Isa. 34:16, 17; 55:10-13; Isa. 35:1-10.
- III. OUR ATTITUDE TOWARD BIBLE PROPHECY.
 1. Search the Word. John 5:39; Isa. 34:16.
 2. Believe it. 2 Chron. 20:20; Luke 24:25; 16:29-31.
 3. Take heed unto its message. 2 Peter 1:19-21; Rev. 1:3.
- IV. BLESSINGS OF PROPHECY.
 1. Light in a dark place. 2 Peter 1:19.
 2. Prosperity of the soul. 2 Chron. 20:20.
 3. Comfort for the sorrowing. Jer. 31:16, 17.
 4. Hope for the dying. Luke 2:25-30.

What to Do With Sermons

WHAT to do with a sermon after it has been preached? Some have advised one thing, and others have advised just the opposite. One leader advised that all preachers should take all their sermons and their sermon outlines out in the back yard and consign them to the flames. He thought that would be a burnt sacrifice which would be highly acceptable unto the Lord. But in no other field of endeavor would such advice be thought to be even intelligent. Who would say understandingly that the poets should burn all they composed during the first twenty-five years of their work? Or that at the age of fifty they should gather their efforts together as represented by their poetry and burn them, for in so doing something better would be given? Some of the very best in the field of literature would have perished if this course had been followed.

It is interesting to know what John Wesley

had to say about this matter. Mr. Wesley preached more sermons probably than any other man in the world. He tells us he preached an average of 800 times every year, and during his long ministry preached approximately 40,000 times. Any careful reading will show he re-preached his sermons over and over again. Here is what he had to say about the matter:

"I was musing here on what I heard a good man say long since, 'Once in seven years I burn all my sermons, for it is a shame if I cannot write better sermons now than I could seven years ago.' Whatever others can do, I really cannot. I cannot write a better sermon on the Good Steward than I did seven years ago; I cannot write a better sermon on the Use of Money than I did thirty years ago; nay, I know not that I can write a better sermon on the Circumcision of the Heart than I did five-and-forty years ago. Perhaps, indeed, I may have read five or six hundred books more than I had then, and may know a little more history, or natural philosophy, than I did; but I am not sensible that this had made any essential addition to my knowledge in divinity. Forty years ago I knew and preached every Christian doctrine which I preach now."

This was written by Mr. Wesley September 1, 1778. He did not feel that the effort of other years should be discarded, but after years had intervened he felt those sermons of other years possessed merit and real value. We are somewhat surprised to find Mr. Wesley thinking so highly of the sermon which he had composed "five-and-forty years ago." Aldersgate Street came after that sermon, yet so well did he execute this work that after "five-and-forty years" he could say, "I cannot write a better sermon."

It should not be understood that Mr. Wesley is making a plea for inferior sermons; rather, his testimony is, whatever you do, do it well. Do it so well that after "five-and-forty years" it is still well done. This, one of the greatest preachers of all times, has a real lesson to teach preachers of all times, namely, when you preach, preach well. In the words of another of the world's greatest preachers, Mr. Wesley would say to us, be "thoroughly furnished."

Benjamin Franklin said George Whitefield preached his sermons best when he was preaching them over for the fortieth time. Charles G. Finney said one should present his sermon materials so as to win his case. The one thing which should not be done to a well-wrought sermon is to destroy it. It may be God gave it to you.—By GLENN A. HALL in the *Free Methodist*, June 28, 1946. Reprinted by permission of the Free Methodist Publishing House, Winona Lake, Ind.

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"If I am even with my enemy the debt is paid; but if I forgive it, I oblige him forever."

The Ministry, April, 1947



The Gospel to the Cities

A VERY impressive statement appeared as a front page item in the November 14, 1946, issue of the *Watchman-Examiner*, well-known national Baptist journal. Seldom have we seen a more impressive and challenging statement. The church's responsibility to proclaim the saving gospel in the great metropolitan centers of the nations was never more urgent. But as the writer has pointed out so clearly, the tendency is to veer away from these great centers. A particularly heartening thing about this call, however, is that it is indicative of an encouraging trend among leaders of Christian thought. They recognize that a great hour has struck—an hour of opportunity for evangelical Christianity. For us to hesitate or fail in such an hour would be criminal. Our workers everywhere will appreciate this clear analysis of needs and opportunities.

"The Gospel in the City"

"There was never an hour when the opportunities of the church were what they are at this moment. There never was a moment since Calvary when the city cried for the help of Christians as it is crying now. The heart of the modern metropolis has been largely abandoned by the modern churches and the new theologians; and these great centers—threatening to become the black holes of our cities—have been flung at our feet as our special charges. Evangelical ministers and evangelistic churches will either shine there or darkness will reign; we will either be the salt to the city, or corruption and decay are its destiny.

"If we put Christ upon the throne of our affections, if we make His church the medium of our endeavors, if we tithe our time and tithe our income we will conquer. Thousands will yet throng the courts of the Lord, the walls of His church will be compelled to widen by their incoming, and into every dark spot of the city we will send our young men and maidens, carrying the torchlight of life, and our mission stations will become the lighthouses for the storm-tossed of every region, and hospitals for those suffering from moral hurts, yea, homes into which Christ shall walk, and with His voice raise the dead."—WILLIAM B. RILEY.

Nothing less than this should be the purpose of the remnant church. "O that we might see the needs of these great cities as God sees them!" cried the Lord's messenger in 1909. And in the following year she wrote these words: "The burden of the needs of our cities has rested so heavily upon me that it has sometimes seemed that I should die." (*Evangelism*, pp. 38, 34.)

Mrs. White wrote much, particularly in her later years, about the work in the great metro-

politan centers. "Not a thousandth part [is] being done in working the cities, that should be done," she declared in 1910. (*Ibid.*, p. 29.) Since the time when this was written, thirty-seven years ago, we have attempted some work here and there, but many great cities throughout the world are still waiting for the heralds of the everlasting gospel and the judgment hour message.

At the recent Autumn Council a call was sounded for the leadership of every world division to make a study of the needs of the great cities within their territories, and to begin a vigorous program of evangelism at the earliest opportunity. The call, in the form of a resolution, has already appeared in the columns of *THE MINISTRY*, and the responses to this call have been most heartening.

Some things, however, will need to be studied, else the results will be disappointing. The Lord has laid down some definite principles for working the large cities. These we need to study most carefully. Medical work is to be a real factor in our city program.

"The principles of health reform are to be promulgated as a part of the work in these cities. The voice of the third angel's message is to be heard with power. . . . We are far behind in doing the work that should have been done in these long-neglected cities. . . . In this work physicians and gospel ministers are needed. We must press our petitions to the Lord, and do our best, pressing forward with all the energy possible to make an opening in the large cities. Had we in the past worked after the Lord's plans, many lights would be shining brightly that are going out."—*Ibid.*, pp. 533, 534.

Evangelism in large cities requires a different technique from small town and rural evangelism. Evangelistic teams capable of meeting the challenge of metropolitan problems are needed for such work. The counsel of the Lord on this is clear and explicit:

"In connection with the proclamation of the message in large cities, there are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another." "One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the Word of God with clearness. And each gift is to become a power for God, because He works with the laborer."—*Ibid.*, pp. 97, 99.

From this different instruction it is evident that a variety of talents is needed. Notice the different types—*speakers, writers, singers, teachers*, and even those who know the power of earnest, fervent prayer. Concerning the evangelistic team we read:

"No less than seven men should be chosen to carry the large responsibilities of the work of God in the the great cities. And these men should humble themselves daily and seek the Lord most earnestly for sanctified wisdom. They should relate themselves to God as men desirous to be taught. They must be men of prayer, who realize the peril of their souls. What should be the work of these seven men? They should investigate the needs of the cities and put forth earnest, decided efforts to advance the work."—*Ibid.*, pp. 37, 38.

Notice the qualities required—"humble," "sanctified," "desirous to be taught," "men of prayer"; men who can "investigate the needs of the cities"; and "advance the work."

It may be that not many fields feel they could spare the services of such a group of men. But this is the Lord's plan. And where our brethren carry out His plan we always see results. Stronger teamwork will accomplish more than the scattered efforts of isolated workers. One can chase a thousand, but two can put ten thousand to flight, according to the Scripture. No wonder, then, that Jesus always associated His workers.

"There should always be two and two of our brethren to go out together, and then as many more as they can rally."—*Ibid.*, p. 437.

"The extra expense of a second man . . . will be an investment that will bring returns."—*Ibid.*, p. 70.

There is much valuable counsel in the new book *Evangelism* on these important features. This compilation represents the gathering of years. We urge our leaders and those called to proclaim the message in these great challenging centers to make a special study of these inspired statements. Time spent in such study will repay us manifold. Then, having studied, let us heed the instruction of the Lord and move forward into these dark, sophisticated centers of commerce and culture, vice and sin. Under the leading of the Spirit, let us reap a harvest for God, and establish lights in these black holes of civilization. This is the hour, and this is our task.

R. A. A.

Cost systems are popular and profitable in commercial enterprises. The ascertaining of the production costs for each phase in the process of manufacture, and thus of the completed product, makes for greater efficiency and lower cost per unit of the product.

It works impressively in a publishing house, for example, in manufacturing books under uniform conditions and with identical materials. The efficiency of a department foreman, or of the individual workmen in that department, in producing standardized products can thus be gauged by relative costs, and appropriate measures can be taken.

There are those who would seek to apply the same system of costs and measurements to souls

and soul winning, despite widely varying local conditions, and marked differences in the product. To attempt to tabulate the comparative cost of souls won under widely contrasting conditions by uniform averages of dollars and cents—and to seek to measure the relative efficiency and profitableness of workers by such comparative costs—is to mechanize the gospel and to misapply a good business principle designed for material products. It is to reduce soul winning to a cold, calculating process.

This is obvious, because conditions and communities differ so radically. Religious backgrounds and attitudes vary markedly in different sections. Some are predominantly Lutheran, others Mormon, Catholic, Campbellite, Mennonite, Spiritualist, Pentecostal, Cultist, or Jehovah's Witness. Then, too, geographical and transportation conditions vary greatly. Some sections are conservative and hard, others are open and receptive. Some are deeply prejudiced, others very friendly. Some are foreign.

The size of a place automatically affects costs—whether small town, city, or metropolis. The hall or auditorium rent, newspaper and billboard advertising, and radio costs vary sharply, and therefore affect the total expenditures. Moreover, conditions vary in the same community at different times—whether there has been systematic preliminary literature distribution, whether unity or division exists in the church, whether it is new or overworked territory, whether we have a good reputation or some local disgrace in the church or ministry, and the type of evangelism that has preceded.

Christ Himself did not have uniform success in the various communities He visited, nor did the apostles. Uniform measurements are therefore unfair and misleading. More than that, they inject certain definite dangers. In concentrating all effort so as to lower the baptismal cost of new believers, those already in the church who need pastoral help and visitation may be neglected, and slip into the column of losses, thus neutralizing the gains and upsetting the attempted ratio.

The whip of comparison and rivalry invites superficial, hurried work. The seeking of quantity rather than quality in the results of an effort so as to lower the average cost is a mistake. Proper visitation, instruction, and follow-up are seriously affected. There is a tendency to rush people into baptism before they are fully prepared so as to reduce initial costs in the race to surpass other evangelists.

Let us seek most earnestly for efficiency. Let us guard needless expenditures. But let us not be penny wise and pound foolish. We need the men and women who may be more difficult and costly to win. Judicious expenditures often net liberal, lasting, cumulative returns. God forbid that the business of saving souls should be shifted to the cold commercial basis of a competitive world.

L. E. F.

The Ministry, April, 1947

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Injuriousness of Caffeine Beverages

By LESTER H. LONERGAN, M.D.,

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CAFFEINE, one of the world's most popular alkaloids, is found in plants of at least six different families, widely distributed over the globe. Among its varied sources may be mentioned the following plants: coffee, tea, Paraguay tea, guarana from Brazil, cola from West Africa, and chocolate. We shall consider briefly four types of these caffeine beverages—coffee, tea, the caffeinated soft drinks, and lastly chocolate.

COFFEE.—The main active ingredient in coffee is caffeine, and it is largely for the effects of this drug that the beverage is used. Roasted coffee contains from .6 per cent to 2 per cent caffeine (averaging about 1.25 per cent). A cup made from a heaping tablespoonful (about 15 grams), averages $1\frac{1}{4}$ to 3 grains of caffeine; the latter amount representing the full therapeutic dose of the drug.

As a result of the action of this drug, central nervous system stimulation is marked, resulting in more rapid flow of thought, disappearance of drowsiness and fatigue. Respiration is also increased. However, connected thought and concentration may be more difficult of accomplishment, for impressions may follow one upon the other so rapidly that attention is distracted and confusion results. A common manifestation of this stimulation of the higher nervous centers is insomnia and restlessness, commonly observed in many people following indulgence in coffee or tea at night.

Hawk, in studying the effects of coffee drinking among one hundred young men, observed a definitely unfavorable action in nervous and mental reactions. The coffee drinkers were shown to be less accurate in color selection, in target practice, and in drawing a straight line.¹ Horst and co-workers reported that both caffeine and coffee taken daily produced a sustained deleterious influence on the performance of acquired motor skills.²

There is a recognized place for such stimulants in therapeutics, as in the emergency treatment of central nervous system depression from narcotics. But the all-too-common practice of indulging in such stimulants as a "pick-me-up" merely to relieve fatigue when rest is needed, constitutes simply a method of borrowing on health reserves. Such a practice, of course, can-

not continue without a real price being paid—too often physical bankruptcy. The "pick-me-up" is followed by a "let-me-down," and that not infrequently with a crash.

Increased nervous activity is usually followed by depression, proportional to the degree of the preceding stimulation. That this occurs after caffeine, is indicated by the studies of Horst and his associates, who noted definite depression as late as twenty-four hours after the use of the drug. Those who had the habit frequently complained of nervousness, insomnia, tremors, and especially a morning headache, relieved only by coffee.³

That the headache so commonly noted among habitual coffee drinkers is actually a "caffeine-withdrawal headache" is indicated by the studies of R. J. Dreisbach and C. Pfeiffer, who produced "in 55 per cent of thirty-eight trials on twenty-two subjects, headache as extreme in severity as the subjects had ever experienced" by the sudden withdrawal of caffeine.⁴ The characteristics of this common headache are gradual onset over a period of a few hours, preceded by lethargy and cerebral fullness. The actual headache, central or occipital in type, usually begins in the early afternoon, later becoming generalized and throbbing, reaching a peak within three to six hours. Associated with this headache are "mental depression, drowsiness, yawning, and disinclination to work."

Other important effects of caffeine include increased circulation as a result of direct heart muscle stimulation, with dilation of the coronary arteries, and increased flow of blood in the skin. Circulatory symptoms commonly noted from excessive use are irregularities in the heart, with palpitation and increased rate; irritation of the stomach, with an increased secretion of acid. From studies of this last-mentioned effect, E. S. Judd reported the production of peptic ulcers in 40 to 50 per cent of cats given caffeine in a wax-petrolatum mixture to delay the absorption of the drug.⁵

Drs. Roth, Ivy, and Atkinson at Northwestern University, produced ulceration of the gastric mucosa of cats by the administration of caffeine in relatively large doses.⁶ These workers also demonstrated a marked stimulation of gastric secretion in man by the use of caffeine,

and caffeine-containing beverages. The stimulation produced by coffee was due in part to its caffeine content, and partly to other products, such as the irritant volatile oils.

In patients with peptic ulcer, the secretory response to caffeine beverages was prolonged increase in total gastric acid. Among thirty-six ulcer patients 70 per cent reported that coffee aggravated their symptoms.

"Since caffeine and caffeine-containing beverages do not provide a 'buffering effect' but provoke a prolonged secretion of acid in ulcer patients, and since caffeine produces vascular and cellular changes which apparently render the mucosa susceptible to erosion, such beverages should be avoided by the ulcer patient. The evidence indicates that the excessive use of caffeine-containing beverages may contribute to the pathogenesis of peptic ulcer in the ulcer susceptible person, and will render the therapeutic management of the condition more difficult."

In coffee, the volatile oil, *caffeol*, developed in the roasting process, is the ingredient which gives the beverage its characteristic aroma and flavor. *Caffeol* is definitely irritant to the gastrointestinal tract, tending to epigastric distress and stimulating peristalsis. It is in part responsible for the gastric irritation and increased secretion previously discussed.

The 12 per cent of tannin in roasted coffee is present in the form of "caffetannic acid." In this form it does not precipitate proteins, and is not astringent.

Decaffeinated coffees (such as Kaffee-Hag, Sanka, etc.), although containing insignificant amounts of caffeine (90 to 97 per cent removed), still contain the irritant *caffeol*. Bernay and Faure report that this type stimulates gastric secretion in hyperchlorhydria and gastric ulcer about like ordinary coffee.⁸ This observation was confirmed by Roth and associates.⁹

TEA: Tea contains caffeine to the amount of 1.4 to 3.5 per cent, usually about 2 to 3 per cent. The average cup of tea, prepared from a heaping teaspoonful (4 grams) of the leaves, contains about 1.5 to 2 grains of caffeine. (A quick infusion extracts practically all this drug.)

Tannin is usually present in amounts from 4 to 11 per cent; but is only partly extracted by a quick infusion. By precipitating proteins, lessening absorption, and irritating the gastric mucosa, it is definitely deleterious to digestion.

COLA AND OTHER CAFFEINATED SOFT DRINKS:

The main constituents of these popular thirst quenchers are *sugar* and *caffeine*.

As to sugar, Wilder and Keys in the American Medical Association *Handbook of Nutrition* state:

"Sugar is not among the recommended foods. . . . Sugar supplies nothing in nutrition but calories, and the vitamins provided by other foods are sapped by sugar to liberate these calories. One of the worst of the many bad food habits that Americans have acquired is their use of sweetened carbonated beverages. Many persons take such beverages by the half



"Depopularizing" Liquor

By R. H. WENTLAND
American Temperance

ANYONE driving on the highways today is much impressed with the numerous large billboards advertising liquor, beer, and wine. We realize that these large roadside boards make impressions, and we all agree that the liquor traffic would not be quite so widespread if it were not for the idea of popularity it carries in the minds of many young people.

Properly coined slogans and pithy statements to the contrary can have an equal effect in helping "depopularize" the use of alcoholic drinks. The American Temperance Society of Michigan is now carrying on an advertising program for the second year. We use thirty-five large boards with inside advertising space of six by twenty feet. The advertising company does all the work, from the creation of the board to its



Liquor by Advertising

AND, Secretary,
e Society, Michigan

maintenance to the end of the year. We believe the work to be dignified and impressive. Persons from various parts of the United States have written us for information, and some very fine compliments are passed to us from leading people of the State in many walks of life.

Not only do we thus advertise against the use of liquor, but we also advertise the name of our church, and this has some value to the many thousands who see these signs daily.

Although we have changed the message on the boards this year, we have maintained the general scheme; hence the board is immediately recognized and identified by people who have seen a sign of this type elsewhere in the State. We believe there is a definite place for this kind of temperance work.

pint many times a day, with a resulting excessive consumption of sugar."¹⁰

The Council on Foods and Nutrition makes this important observation: "The consumption of sugar and of other relatively pure carbohydrates has become so great during recent years that it presents a serious obstacle to improved nutrition of the general public."¹¹ Ray M. Moose in discussing this states:

"From the Council report it is made clear that when sugar is 'diluting with calories' it is displacing nutritionally superior foods from the dietary, while at the same time it is increasing the requirements of nutrients in the foods displaced. Vitamins B₁, riboflavin, and niacin are necessary for the oxidation of dextrose. Sugar does not supply these vitamins, yet it increases their requirement. When 'diluting with calories,' sugar is thus using vitamins from other foods or from the reserves of body tissues."¹²

Discussing the habit of taking snacks or drinks containing high carbohydrates during the workday, Wilder, in "Symposium on Nutrition in Industry," sums up the evidence on the subject as follows:

"There may be a nervous element to the production of some of these low blood sugars, but also that tendency to develop low blood sugars between meals is one that may be stimulated, I feel sure, by eating high carbohydrate meals. It has been shown definitely that if one gives two doses of sugar, one following the other, the elevation of the blood sugar that is produced by the first dose is not observed in the second dose, and that the fall of blood sugar after the dose of sugar is greater after the second dose. . . .

"The objection to giving sugar between meals that way (as in soft drinks) is that one does not provide with it the vitamins that are needed for its own utilization. One throws on the rest of the day's intake of food the burden of providing those vitamins, and increases the likelihood of the individual's suffering from a chronic or a mild hypovitaminosis. In some cases I think severe grades of hypovitaminosis have been produced by excessive consumption of sugar. Certainly the more of this drinking of soft drinks between meals or eating rich carbohydrate foods, such as candy bars, at those times of the day when one feels weak and empty, the more likely one is to need to continue to do so, and for that reason, as Dr. Pett said, there is some reason to think that eating sugar instead of correcting fatigue, may lead ultimately to an increased sensitivity to fatigue. I agree with him in that statement.

"We have found clinically at the Mayo clinic, and others have made the same observation, that the best way to treat persons who have this tendency to low blood sugar between meals is to take them off a high carbohydrate diet and put them on a high protein, high fat diet with rather considerable restriction of carbohydrate, and particularly with restriction of sugar."¹³

As to the caffeine content of soft drinks, in Coca-Cola, Roth and others reported a caffeine content of 33 mg. (about ½ grain) per cup or bottle.¹⁴ The gastric secretion stimulated by this beverage was 90 per cent of the response to coffee.¹⁵

The caffeine content of Pepsi-Cola is about 1¼ grains (77 mg.) per cup or bottle; and that of Spur is nearly 1 grain (57 mg.), as recorded by Dr. Roth.

CHOCOLATE AND COCOA: Pure chocolate is not pleasant tasting, so before use it is mixed

with much sugar and often flavored with vanilla. The chief active ingredient is theobromine, with less caffeine, hence the central nervous system stimulation is not so great. The high fat content (oil of theobroma) tends to disturb digestion by retarding both gastric secretion and motor functions. Acne vulgaris, not uncommon among young adults, may result from the use of chocolate, possibly because of its high fat content.

In an analysis of several brands of cocoa appearing on the American market, the *Consumers' Research Bulletin*¹⁶ reported in February, 1946, that in a cup of beverage cocoa as prepared according to directions, there was contained the following: theobromine, .13 to .87 of a grain per cup; caffeine, .09 to .48 of a grain per cup; tannin 3.75 to 9.76 grains per cup; fat, ranging from about 10 to 24 per cent.

It is further suggested in this article:

"Until more is known, however, of the physiological effects of tannin on the digestive system, it is doubtful if one should assume that cocoa is a suitable beverage for very young children." . . . "In the light of present knowledge it would seem wise to regard cocoa and chocolate as flavoring substances to be used sparingly rather than as common items of daily diet."

We are told by Dr. Oliver T. Osborne, professor of therapeutics, Department of Medicine, Yale University:

"There is no question but that a caffeine habit can be acquired, whether as such (perhaps in the form of Coca-Cola), or as a tea or coffee habit. Coca-Cola, tea, and coffee 'fiends' are of common occurrence. It is not necessary here to discuss the end-effects of the Coca-Cola habit; it is serious, and especially harmful to children and youth. The cause of the habit is the caffeine in the mixture. It is not pertinent to discuss the small amount that one glass may contain, or that the civilized world drinks tea and coffee freely. The Coca-Cola habit is pernicious."

"Civilized man in this age is over-stimulated and needs something to soothe and quiet him. He (and also she) is beginning to get this quieting from more tobacco than he (or she) ever before used. But if this does not satisfy him, he also, as well as those who do not smoke, will drink more tea and coffee. The result is greater nervous tension, greater nervous irritability, less sleep, more indigestion and finally a lack of mental balance and of physical strength. We are now menaced with the probable over-use of tea and coffee; hence this warning is issued."¹⁷

"The coffee, tea, Coca-Cola, or other caffeine habits may be readily acquired by anyone, and may do as much harm, in some cases, as alcohol and tobacco."¹⁸

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The Lacto-Ovo-Vegetarian Diet

By RUTH LITTLE, Dietitian,
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IN THE Spirit of prophecy we are told that flesh is not the best food, and that it is to our advantage to discontinue its use.

"It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood. These elements are not so well or so fully supplied by a flesh diet. Had the use of flesh been essential to health and strength, animal food would have been included in the diet appointed man in the beginning."—*Ministry of Healing*, p. 316. (See also *Counsels on Health*, p. 115.)

The following are a few quotations from some outstanding nutritional authorities which emphasize the accuracy of the foregoing statements:

"The lactovegetarian diet, or combination of vegetable foods and milk, is however, easy to plan so as to be highly nutritious, and to promote optimal health. . . . Muscle meats are less valuable as supplements for vegetable foods than are milk, eggs, and glandular organs, since they are less rich in most of the vitamins, contain a poorly constituted mineral mixture that is low in calcium."—MCCOLLUM, ORENT-KEILES, and DAY, *The Newer Knowledge of Nutrition*, (5th ed.; Macmillan, 1942), pp. 563-4.

"Liebig, the first great student of protein in nutrition, thought that meat, being most like man's muscle, would be most efficient in replacing it. He had no idea that all proteins are lit-

erally taken to pieces in the digestive tract and all the parts (amino acids) reassembled by the cells according to their needs. Liebig's notion has been slow in giving way to the newer conception of the place of protein in nutrition, and many spend money in maintaining a traditionally high amount of meat in the diet who might be using their money to better advantage in obtaining a better supply of minerals and vitamins. The regard in which meat is held is probably largely due to its peculiar texture and to certain substances found in its juices which give it a pronounced and agreeable flavor and exert a stimulating effect upon appetite and digestion. . . .

"As regards satisfying real body needs, meat proteins are by no means superior to all others. In fact, the proteins provided by nature for building body protein during the growth of the young are found in milk and eggs. The value of milk as a source of protein for growth cannot be disputed. . . .

"Milk and eggs are not only adequate substitutes for meat, but they carry in addition a rich supply of minerals and vitamins which will have to be added to the meat ration to make it equally valuable with either of the other two. The housewife who provides a somewhat varied diet, ample in fuel value, including milk and eggs, need not feel that she is depriving her family of any essential if she furnishes a very small amount of meat or none at all."—MARY SWARTZ ROSE, *Feeding the Family*, (4th ed.; Macmillan, 1941), pp. 121, 122.

"Meats (including fish and poultry). Rich in protein or fat or both, but showing, in general, about the same calcium and vitamin deficiencies as do the grains, except that the meats contain more riboflavin and nicotinic acid. . . .

"Milk. Important as source of energy, protein, mineral elements, and vitamins. The most efficient of all foods in making good the deficiencies of grain products and in ensuring the all-around adequacy of the diet.

"It becomes apparent that a dietary made up, as so many American dietaries are, too largely of breadstuffs, meats, sweets, and fats, may be satisfying to the palate and to the traditional demand for variety, may furnish ample protein and calories with fats and carbohydrates in any desired proportions, and yet may fall far short of furnishing optimal amounts of some of the mineral elements and vitamins. We now understand how it is that liberal allowances of fruits, vegetables, and milk in its various forms, serve (in ways which until recently could not be fully appreciated) to make an ordinary dietary or food supply more conducive to optimal nutrition and health."

"So-called 'high milk' dietaries, resulted in an increase in all the outstanding factors of food value, with no increase in the total cost. Furthermore, the improvement was greatest at

the point at which it was probably most needed, i.e., in the calcium content of the dietary; and there was an undoubtedly very important increase in the riboflavin content and vitamin A value as well.

"The cheapness of breadstuffs and the efficiency with which milk supplements them, give rise to the saying that 'the dietary should be built around bread and milk.'

"Vegetables and fruit taken as a group may be ranked next after grain products and milk in importance as constituents of an economical and well-balanced diet. Like milk they tend to correct both the mineral and the vitamin deficiencies of the grain products; and in a sense they supplement the milk also in that many of the vegetables and fruits are rich in iron or vitamin C, or both.

"The dietaries in which milk, vegetables, and fruit (together) were prominent averaged lower in cost and higher in energy, protein, phosphorus, calcium, and iron; and undoubtedly they also had higher vitamin values.

"Liver has therapeutic value in pernicious anemia; but Rose finds that for normal nutrition, including the requirements of rapidly growing children, eggs do all that liver can do. Obviously, then, if one of these is to be emphasized in the teaching of nutrition and food values to the public, it should be the egg."—HENRY C. SHERMAN, *Chemistry of Food and Nutrition*, (6th ed.; Macmillan, 1941), pp. 508, 512, 533.

"For normal adult maintenance the usual allowance is about 1 gram of food protein per day per kilogram of body weight, Lewis (1942) states it as his opinion, and as the general consensus of opinion of students of the subject, that this allowance is half again to twice as high as the average of actual need. This we believe to be a sufficiently safe margin to cover individual variations (of need, and among dietaries) without complicating the 'protein standard.' . . . It is of far-reaching importance that this fact be effectively assimilated into our thinking, for in the world view of food problems, which must be accepted as one of the responsibilities of the present generation and its successors, there may not be enough animal protein to provide for the dietaries of all people as much as some of the Western groups of people have sought to incorporate in their standard of living. It should be universally recognized as *now known*, and as good citizenship to act upon the knowledge, that all scientifically sound protein standards can be met in terms of foods of which the readily potential supplies are sufficient to go around."—HENRY C. SHERMAN, *The Science of Nutrition* (Columbia University Press, 1943), p. 25.

"As long as this country has access to a plentiful supply of calories, and a variety of whole grain cereals and legumes, it is most unlikely

that impairment of health from protein deficiency will ever occur. . . .

"There are definite psychological problems of convincing a population used to eating a high protein diet that one of much lower protein content, and low in animal protein, will not necessarily impair health. Lumberjacks may demand plenty of red meat to get timber cut, but that demand rests on habit and not on a nutritional or medical basis.

"Post-war feeding operations in war-torn countries will demand large amounts of protein foods until the agricultural economy of those lands can be restored to such a level that they can contribute effectively to their own nutritional support. But there are protein foods that could be made available in this and other countries; protein foods which are stable and of which stock piles could be created for the time when they are needed in large amounts; protein foods which are superior not only in protein but in other essential nutrients. We refer specifically to wheat germ, corn germ, yeasts, dried legumes, and the various products which can be made from peanuts and soybeans. There is sufficient experimental evidence in animal nutri-

tion that the vegetable proteins we have mentioned are high quality proteins."

"Calorie intake from carbohydrates and fat spares protein, and in the presence of sufficient calories from non-protein sources, the amount of protein in the ordinary diet of an active adult may be safely reduced to 50 grams per day, of which as little as 5 grams may be in the form of animal protein. The experimental evidence supporting this latter statement is limited to an 8-week observation period; however, there is no reason to suspect that it would not hold for much longer periods."—*American Journal of Public Health*, 33:1444-1450; 1943, art., "Some Medical Aspects of Protein Foods" by Frederick J. Stare, M.D., and George W. Thorn, M.D.

"Undoubtedly, the more open-minded we are in using the guidance of the newer knowledge of nutrition for greater efficiency in food management, the more extensively will we meet our needs through grain products, fruits, vegetables, and milk."—HENRY C. SHERMAN, "Nutritional Improvement of Life," *Journal American Dietetic Association* 22:580, July, 1946.

What Can a Doctor Expect of His Pastor?

By NORVAL F. PEASE, *Professor of Bible,
College of Medical Evangelists, Loma Linda*

SEVENTH-DAY ADVENTIST ministers and doctors must appreciate and respect each other. In order to establish this sympathetic comradeship, the members of each profession must recognize their responsibility, to the members of the other. Much may be said—and has been said—about the necessity of doctors co-operating with ministers. This article will confine itself to the equally important problem of the minister's obligation to the doctor.

First, the minister must remember that his doctor parishioner is more than a source of revenue to the church. The doctor is a man like other men, and he feels the need of sympathetic companionship and spiritual help. If he is financially successful he is besieged with fair-weather friends—parasites who wish to take advantage of his generosity. He cannot be blamed if he tends to develop a suspicious tendency as again and again he sees thinly veined cupidity. The doctor has a right to expect in his pastor a man who is above mercenary motives, and who will not resort to insincerity in order to secure the physician's financial support for church projects.

The doctor will appreciate a pastor who sometimes calls on him because he needs spiritual companionship, and not because the church needs a new organ, furnace, or roof. Although the wise doctor will not desire to dictate the policies of the church, he will appreciate the

confidence of the pastor, who will at times talk over church problems with him, especially if he is a church officer.

Second, the doctor has a right to expect that his pastor will conduct a church service that he can be proud to invite his friends and patients to attend. One of the great opportunities of the doctor-minister relationship is the possibility of bringing people to the church service, and eventually to Christ, as a result of the contacts made by the doctor.

Now suppose the doctor is not sure but that next Sabbath's service may be a promotion drive, a stereotyped series of readings, or an unprepared sermon. Will he not find his impulses to do missionary work inhibited if he has had a few such disappointing experiences? After all, if he cannot feel free to bring individuals to his church, how can he accomplish much that is lasting for them in spiritual lines? The doctor has a right to expect that the worship service of his church will be carefully planned so that nothing—announcements, music, length of service—need give cause for apology. He has a right to expect that the sermon will reflect preparation, thought, and spiritual maturity.

Third, the doctor has a right to expect in his pastor a man whom he will not be ashamed to introduce to anyone as his pastor. This implies a degree of culture on the part of the minister.

It also involves an interest in people. The doctor should feel free to recommend his minister to patients whose problems are spiritual, without fearing that the minister may bungle the case. The doctor should feel that the minister knows what to do and what not to do in the sickroom, in the death chamber, and in all other human situations. Only as this confidence is felt can the possibilities of the doctor-minister relationship be realized.

Fourth, the doctor has a right to expect that the minister will conduct his evangelism on such a plane that he will not be ashamed to have a supply of the minister's handbills in his reception room. The doctor wants the minister to preach the truth, and to preach it with conviction; but he shrinks from the sensational, the inaccurate, and the bizarre. He has been trained in scientific accuracy. He is more sensitive than some others to misstatements, evasions, and faulty logic. The preacher would do well to value him as a friendly critic.

This article has dealt with only one side of an important relationship. The conclusions that have been presented have evolved as the result of acquaintance with scores of Christian physicians. Perhaps some doctor who reads these paragraphs will get an inspiration to present the other side of this subject, "What the Minister Has a Right to Expect of His Doctor Parishioner." The really important thing is that Christian doctors and Christian ministers learn to help each other and love each other. Each can be an inspiration and a challenge to the other. The two together can be a source of strength to the church and a means of mediating the Christian faith to a needy world.



Instruction in the Schools

THE practice of giving instruction on temperance topics in the schools is a move in the right direction. Instruction in this line should be given in every school and in every home. The youth and children should understand the effect of alcohol, tobacco, and other like poisons, in breaking down the body, beclouding the mind, and sensualizing the soul. It should be made plain that no one who uses these things can long possess the full strength of his physical, mental, or moral faculties.—*Education*, p. 202.



THE ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help His people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to give the warning message.—*Testimonies*, vol. 8, p. 37.

The Ministry, April, 1947

Music of the Message

Ideals, Objectives, and Techniques

My Use of Gospel Melodies

By HAL RUTHERFORD, *Song Director, Shuler Evangelistic Company, Des Moines*

I USE one hundred of the songs found in *Gospel Melodies* in my singing evangelism. I have classified these numbers according to the way I like to use them. I can say that my appreciation for the book grows each passing week, thanks to the good taste, patience, and perseverance of its music committee. I have segregated these hundred songs to make seven groups. These seven groups are distinct and play their part in the evangelistic program. My classification, together with the numbers used in each case, are as follows:

1. Gospel songs (Nos. 24, 27, 37, 41, 71, 74, 76, 77, 78, 166, 174).
2. Gospel melodies (Nos. 8, 9, 62, 85, 92, 94, 128, 142, 143, 184, 187, 202, 210, 220).
3. Gospel hymns (Nos. 2, 13, 16, 28, 89, 109, 110, 115, 116, 118, 125, 129, 134, 136, 198, 236).
4. Choir numbers (Nos. 18, 59, 93, 117, 121, 123, 124, 126, 135, 211, 217, 218, 220).
5. Solos with choir (Nos. 8, 10, 42, 70, 195, 198, 203, 204, 205, 209, 214, 219, 220).
6. Decision numbers (Nos. 34, 39, 51, 14, 53, 41, 44).
7. Gospel choruses (Nos. 14, 42, 48, 51, 61, 66, 72, 79, 87, 108, 152, 153, 164, 175, 181, 189, 190, 197, 233, 235).

After the theme song I use two gospel songs, as listed in group 1. These are purely evangelistic in nature. I reserve Nos. 24, 166, and 174 to be sung just by the choir. From this group of three I choose one each night to be the first number after the theme. This sets the tempo for the meeting. Upon completion of this song, I announce the second evangelistic number. With the audience joining in on this song, there should be a rousing response.

The gospel song magnifies the cross. It is martial in tempo. Its nature is stirring and startling. Its purpose is to clash against the worldly frame of mind of our audience and thrust home the reality and saving power of the blood spilt at the cross. "Jesus Saves," "At the Cross," and "Redeemed," are of this nature.

I follow this evangelistic challenge with the quiet expressed in the choruses. I sing them in their numerical order, connecting each chorus with the one that follows by a few words about the invitation it suggests. For instance, at the conclusion of No. 14: "Only believe! What

should you believe? Believe that Jesus is standing at your heart's door. Now you can sing the words of No. 42 with me. 'Into my heart, come into my heart, Lord Jesus.'"

As a transition for the next: "Believing He comes into my heart brings peace. And you? Did you not invite Him in? Oh, we had better sing the words of No. 48 now: 'Pass me not by!'"

The next phase of the program I devote to specials—a choir number, a solo, an instrumental number, a solo with the choir, a duet. The choir numbers I have segregated are listed in group 4. Through the stanza and refrain the choir is asked to hum as a background, with a continuous "oo" effect. The second time we sing the words, "O Let Me Walk," "I Would Draw Nearer," "Break Thou the Bread of Life," and "Beyond the Sunset" produce a calm, meditative effect.

Solos with choir numbers are listed in group 5. The choir hums with these numbers. In addition the second soprano section hums a duet or trio part at the close of each phrase as the singer pauses. One voice will sustain the melody, another the tenor or alto an octave high.

What time is left before the next theme I occupy with gospel melodies. (See group 2.) There has been the evangelistic appeal, the invitational appeal, the meditative effect produced by the specials, and now, the inspirational appeal from such songs as "Living for Jesus" and "My Prayer."

This brings us to the time for the second theme. The announcements follow. Then just before the lecture, in order that the people might stand for a change of position, there is opportunity for the gospel hymn. These songs are of slower tempo. They are hymns of praise and worship. The effect they produce is one of awe and reverence. (Group 3.)

Group 6 is devoted to songs of appeal for decision. I see four stages of appeal in these songs: (1) "Softly and tenderly Jesus is calling." I must come "Just as I am." (2) A few are hesitating. Friends, "Open the door" and believe. (3) Some are still lingering. "Have you counted the cost?" "Let Jesus come into your heart." (4) On this fourth stanza, "Just now my doubtings are o'er." "Lord, I'm coming home." These stages fit in progressively as the meetings continue and more urgent appeals are pronounced.

I am enabled to carry this classification of songs right with me all the time by using a 2 by 4½ inch cellophane folder such as is found in some wallets. Four such folders on a spiral binder accommodate the different classes, with two back to back. This permits ready reference in planning the program, as well as knowing what songs to use in any emergency, particularly while the appeal is being made.

Attention, Evangelistic Song Leaders

THE long-desired and greatly needed opportunity for brief, intensive training in evangelistic song leadership and church music is about to be realized. In the past, a number of our song leaders have gone with profit to the Rodeheaver School of Music at Winona Lake, Indiana. Much help was obtained there under able and experienced teachers, but without our distinctive denominational emphasis. Some of those experts will now join able musicians from our own ranks in an intensive four weeks' specialized course at the Seventh-day Adventist Theological Seminary, here in Takoma Park, this summer, under the co-ordinating chairmanship of R. Allan Anderson, of the Ministerial Association.

The date is May 15 to June 8. The course will include The History of Church Music, The Place of Music in Congregational Worship, The Place of Music in the Evangelistic Audience, Basic Principles of Song Leadership, Gospel Song Interpretation, Building the Choir, Harmony and Composition, Evangelistic Song and Hymn Playing, and Voice Training. The instructor personnel will be of gratifying caliber. If you desire help, plan to attend. It is just what you need. More complete announcement will be made in our next issue. If you are interested, write D. E. Rebok, president of the Seminary, or R. A. Anderson of the Ministerial Association of the General Conference, and make application to your conference president. This is part of an approved long-range plan.

"The Coming King" (Cantata)

THIS is a cantata on the second advent, with words selected from the Bible, and music written by Burrel Van Buren, a musician of wide experience. Brother Van Buren has made a very appropriate selection of words or messages, taken directly, without alteration, from the pages of the Bible. He has built into this production a logical presentation of the second coming of Jesus, and has given it a musical setting which is equal and superior to many published cantatas of today. It has the virility and strength an extensive number needs.

The composer has tried to strike the middle of the road of difficulty between the smaller, less experienced choirs, and those of broader musical training. This cantata leans strongly toward the difficult. His object was to provide a cantata which could be used effectively within the church, or by volunteer groups whose ambition was to assist an evangelistic effort in a musical way.

The ambitious choir will find plenty to coax out their best efforts. For those less qualified to handle the heavier sections, there is opportunity for the rendition of separate numbers which are complete in themselves.

There are solos for tenor, baritone, soprano, and alto, the vocal range in each voice remaining within the reach of the less trained singer. The choral sections are numerous—sufficiently so to protect the cantata from long sieges of recitative and aria which are monotonously heard in the frequent oratorios.

The composer makes no effort to compete with Handel, but has tried to fulfill a need for presenting the second coming of Jesus in song. He makes no other claim than his endeavor to match the ability of the general volunteer choir, and still to satisfy the demands of more experienced singers. A work is largely what a choir makes of it. Simplicity always displays the best musicianship. It will sound best with a singing group of about forty or more. It needs choral support from many voices to obtain the most impressive rendition.

Given in its entirety, this cantata will take about one hour and a half. In its presentation there opens an opportunity for singing evangelists to climax a series of meetings with a musical review of the Scriptural support of Christ's second coming. (Obtainable from Burrell Van Buren, St. John, Kentucky.)

The Book Shelf

Books, Reviews, and Discussions

Vital Atonement, Clarence H. Hewitt, Warren Press, Boston, 1946, 86 pages, \$1.50.

This was originally a series of four lectures delivered before the Aurora College Ministers' Conference by Dr. Hewitt, who is lecturer in theology at Aurora College, and also executive secretary of the Advent Christian Church.

The range of the book is best indicated by the outline he gives at the beginning of each chapter. The first lecture, entitled "The Development of Formal Theory," deals with: What Is Atonement? The Divine Initiative; Atonement in the New Testament; The First Attempt at Theory; Historical Account of Western Formal Theory.

The second lecture, entitled "A Critique of the Formal Theories," discusses: Critical Examination of the Western Formal Theories; Critique of the Penal Principle; General Inadequacy of the Formal Theories.

The third lecture deals with "The Vital View of the Atonement," and discusses: The Need of a Vital View; The Search for a Vital View; The Obstacle to Be Overcome; The Theory of Vital Atonement; The Scriptural Testimony.

The fourth lecture is entitled "Vital Atonement in Relation to Other Christian Doctrines," and discusses: Vital Atonement and Divine Law; Vital Atonement and Justification; Vital Atonement and Christian Experience;

Extent of the Atonement; Atonement and the Second Coming; Atonement and Life Only in Christ.

In these pages are compressed with singular clarity and succinctness the range of the views that have been held on the atonement. The critique offered on these is, we believe, very largely the critique that a Seventh-day Adventist would offer.

Dr. Hewitt believes that all the theories as to the atonement are inadequate, and some quite untrue to the Scriptures. He rightly observes that the problem of correctly understanding the atonement is found in part in the number of figures of speech employed by Bible writers to express various aspects of the atonement.

His own view, which he names vital atonement, is that Christ by His death and resurrection "annulled the sin-death principle for us," and "released for us a new principle, making it available for all who will unite themselves to Him in faith." "According to this vital theory, we define the atonement as the direct, redemptive activity of Christ, in effecting for men that which man could not accomplish for himself: deliverance from the power of the sin-death principle in human nature."—Page 43.

The limits of a book review do not permit an exposition of this definition. This reviewer found both information and stimulation in the volume. That he could not agree with all that was written is only to be expected. No author can deal with the profound mystery of the atonement without moving into debatable areas that will remain unsettled until the day when all things shall be made plain. Dealing with the atonement is strangely like dealing with the nature of God, and who by searching can find out God? But it is all to the good that men search and that they set down for us the results of their searching. The book is well worth reading.

F. D. NICHOL. [Editor,
Review and Herald.]

Faith and Freedom,* T. Wesley Bready, American Tract Society, New York, 1946, 153 pages, \$1.50.

Dr. Bready's former volume, *This Freedom—Whence?* has become a classic in its field. Those who chose it as an elective in the 1944 Ministerial Reading Course will not want to miss the present volume, the subtitle of which is "The Roots of Democracy." It deals with a basic problem of this troubled world, which is, Communion or Christ?

Dr. Bready writes: "John Wesley and Karl Marx are two of the most influential characters of modern history. Wesley's crusade represents the epitome of spiritual power; Marx's crusade, the epitome of material force. Will the Master Evangelist defeat the Master Materialist? Will our world today choose Christ?"

The book has ten chapters, the last of which

* Elective, 1947 Ministerial Reading Course.

is a keen analysis of today's trends, entitled "What of Tomorrow?" We cannot agree with the author's conclusion that democracy and freedom will triumph in this world, but there are many things in his helpful book that we can agree with. He is right in calling attention to the need of the church to analyze its course. He writes: "Christendom—whither bound?" is a question every serious and honest person must be prepared to face, and he must face it now. Democracy's recent victory in arms without the recapture of a faith that revives spiritual rectitude will only delude us again!"

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

My Views on Voice Production,* Robert L. Weer,
published by author, 1203 Thayer Ave., Los
Angeles 24, California, 100 pages, \$2.

The author is a successful voice teacher who sang naturally as a child, but lost his voice as a result of improper training. He endeavors to treat the subject of voice production from the practical and scientific approach, hoping that others may profit from his early mistakes and benefit from his many years of successful experience in this particular field.

LEON ROBBINS. [Pastor-
Evangelist, Spokane, Washington.]

The Kneeling Christian,* by an unknown author,
Zondervan, 1941, 133 pages, \$1.50.

"Why are Christians so often defeated? Why do most men see so few brought out of darkness to light by their ministry? Is prayer the greatest power on earth or is it not? Do God's prayer commands really concern me?" These are a few

of the questions asked the reader in the first chapter of this worth-while book.

The author, who certainly experienced the power of prevailing prayer, says, "Let us never forget that the greatest thing we can do for God or for man is to pray. Let everyone of us ask on our knees this question, 'If no one on earth prayed for the salvation of sinners more fervently or more frequently than I do, how many of them would be converted to God through prayer?'"

He tells how prayer is not measured by time, but by intensity. George Mueller was exceptional, not because he had a gift of prayer, but because he prayed. Prayer is not given as a burden, but as a joy. "All that true prayer seeks is God Himself."

It is very difficult to put all the worth of this heart-searching volume in a few words. It has truly been a great inspiration to me. I believe every gospel worker will be drawn to read it more than one time.

THELMA A. SMITH. [Bible
Instructor, Minneapolis, Minnesota.]

**Effective Radio Speaking,* William G. Hoffman
and Ralph L. Rogers, McGraw-Hill Book Com-
pany, New York, 1944, 241 pages, \$2.75.**

Bibliography in radio speaking is still very limited, and practically nothing comprehensive and important has been written, particularly for the radio preacher or evangelist. However, since the basic principles for the ordinary broadcast speaker are equally applicable to the preacher using the radio as a medium, and

* Elective, 1947 Ministerial Reading Course.

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MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Secretary

since Hoffman and Rogers' book is a thorough discussion of many techniques of speaking for the radio, it should be on the minister's list of compulsory reading, whether he is experienced or inexperienced before the microphone.

Apart from the helpful pointers on such fundamentals as pronunciation, diction, cultivation of agreeable vocal quality, self-criticism and a useful list of exercises, the volume discusses in a practical way the psychology of combating the lack of interest which most listeners have in a radio talk. Mr. Rogers, experienced as he is in radio writing and producing, is qualified to discuss such aspects of gaining acceptance as radio personality; the strategy, style, and organization of the speech; and the writing of the manuscript.

Because the book is replete with valuable suggestions, it is not one to be glossed over; yet it is not in the least ponderous or technical. It is readable and fascinating. The radio speaker conscientiously trying to practice the principles given in the book will discover that the preparation of the manuscript becomes more interesting and challenging and that the radio talk is rewarded with greater success.

W. FLETCHER TARR. [Professor of Speech, and Radio, Washington Missionary College.]

Alcohol Reaction at Yale,* Ernest Gordon, Alcohol Information Press, Francetown, New Hampshire, 1946, 87 pages, \$1.00.

This is a convincing, comprehensively documented exposé of the Yale School of Alcohol Studies as an enterprise sponsored and largely financed by the brewing and distilling interests, in which "the distillers furnish the bait; the Drys the dupes." I do not recall any book which packs so much enlightening information into such a comparatively small compass. It hits hard, and sends its blows straight to the target. It is a masterly exposure of the schemes and trickery of the Wets to ensnare the Drys, and deceive the country into believing "beer is a food," and the right policy for drinkers is "moderation" rather than "complete abstinence." It is really an eye opener.

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

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The Ministry, April, 1947

Pay Dirt,* J. I. Rodale, Devin-Adair, New York, 1946, 242 pages, \$3.

The author of *Pay Dirt* is the editor of *Organic Gardening* magazine. He is an advocate of "organic" as opposed to "chemical" fertilizers as soil builders and crop producers. The function of bacteria and fungi in the soil as decomposers of waste and conditioners of plant food, and the help of earth worms and other minute animal life in soil conditioning is made clear. Subjects for thought and study by the student farmer and matters worthy of investigation and experimentation are suggested. More space is given to detailed instruction in agricultural procedures than to theories.

Author Rodale expects a strong back-to-the-land movement of people who know little or nothing about agriculture. Small tracts of land, "an acre, two acres, never more than ten" are recommended for amateurs.

E. A. SUTHERLAND, M.D. [Secretary, Commission on Rural Living.]

Nervous Stomach Trouble,* Joseph F. Montague, M.D., Simon and Schuster, New York, 1940, 356 pages, \$2.

Dr. Montague has been showing people for almost a quarter of a century the truth of Plutarch's statement: "If the body were to sue the mind, the court would find that the mind had proved a ruinous tenant to its landlord, the body."

If you have any doubts as to the close relationship between the mind and the body (particularly the stomach) or vice versa, you will abandon them after reading this book. Many suffer from nervousness, stomach disorders (particularly ulcers), colitis, or constipation, and want to find some good medical counsel in language they can understand. Here it is. The titles of some of the outstanding chapters are "Ulcers for Executives," "When to Alkalize—and Other Lies," "Colitis—the Badge of Civilization," "Blood Pressure vs. Food Pressure," "But, Doctor, What Can I Do About It?" "Headaches and Dizzy Spells," "Tobacco Road," "How to Be Civilized Without Suffering."

Although we cannot endorse all that is said relative to foods that should or should not be eaten, nor can we accept the partial position that alcoholic beverages are accorded, nevertheless this remains one of the most fascinating, interesting, and understandable medical books written for laymen that we have ever read.

J. WAYNE MCFARLAND, M.D.
[Editor, *Life and Health*.]

* Elective, 1947 Ministerial Reading Course.

✱ ✱ ✱

"THERE is no limit to the good a man can do if he doesn't care who gets the credit for it."

Page 33

The Larger Outlook

Principles, Perils, and Developments

"They Are They Which Testify"

By OREN C. DURHAM, Research Scientist,
Abbott Laboratories, North Chicago, Illinois

The problem of proper Sabbath observance is acute in our educational centers and also in our large cities. Church leaders must continue to study how to direct the restlessness of modern youth into profitable Sabbath activity. Guidance must be positive and not negative. It is more than a Missionary Volunteer departmental responsibility. Ministers and Bible instructors should know how to help our young people in a practical way.

Recently we had the privilege of observing Brother Durham lead out at one of our college centers in a Sabbath afternoon nature walk. His influence in the Chicago area has meant much to our young people in other sections of the States. Personally, we cannot forget that he helped some years ago in launching a timely and sensible nature interest in our eastern cities. Just how materially this affected the Sabbath-keeping of our youth in that section, only eternity may reveal. This matter of our young people living in crowded cities is a vastly different problem from living conditions in the early days of our message. It therefore, afforded us keen satisfaction to meet Brother Durham again, and to observe that his fine influence in this respect is continuing. L. C. K.

IN A MUCH neglected volume a certain prophet has spoken of the good things on this wise: "Nature and revelation alike testify of God's love." Two witnesses to the same universal truth.

"God is love," triumphantly declares the New Testament. "God is love," agrees the Old Testament, but in slightly different phraseology. "God is love," testifies every leaf and flower, and the delicious red raspberry on the bushes in a corner of my garden. Indeed the ancestors of my raspberries said it first—a long-time first.

But in spite of these worthy witnesses, there are some preachers who in seeking spiritual food for themselves, their children, and their hungry flocks rely entirely on the New Testament and reject the Old. Others, who gladly accept both the New and the Old, reject or completely ignore the oldest testament, published originally in the Garden of Eden, because the pages are larger, the margins wider, and the language one with which they do not happen to be familiar. Nature, we must admit, is a tightly sealed book to far too many earnest Bible students, leaders as well as laymen.

A minister of wide experience, a college Bible teacher, once frankly confessed to an instructor in astronomy, "The heavens are supposed to declare the glory of God, but they don't say anything to me." (Imagine how shocked he would have been if the astronomy teacher had replied, "And I never have been able to make anything out of the Bible.") Later,

suspecting that the fault might be his own and not that of the stars, he welcomed what he regarded as his first opportunity to learn his heavenly A B C's, and is succeeding—out under the open sky in God's own theological laboratory. I am sure that he is already a better preacher for it.

All of which encourages us to offer a nature class for advanced Bible students, for those who know more or less Greek, Latin, and Hebrew but not the language of the lilies or the leaf hoppers; those who know the answers to the Eastern Question, but have never questioned an eastern meadow lark; who can repeat letter perfect the nineteenth Psalm, but have never in their whole lives yielded themselves to the sweet influences of the Pleiades. Those who read beyond this paragraph may regard themselves as charter members of such a class. With a group of this kind, interest should be keen and individual progress rapid, for each member brings to the class a rich background of Bible knowledge and practical experience in ministering the Word.

Let us go outside together. Yes, by all means bring your Bibles. Shall we form a circle here in my back yard, and properly approach this important and thoroughly interesting book, by a word of prayer? "We always pray when we open our Bibles for study," responds Elder Jones, and straightway heads are bowed all around the circle.

"Our Father, we thank Thee for Thy great and beautiful gift to us. We come as a group of little children to read in Thy great book of knowledge. Open Thou our eyes that we may see, and our hearts that we may appreciate, wondrous things out of this sacred work, for we ask it in the name of the Master who observed and taught, out of doors, in Galilee. Amen." So say we all.

Nature's Table of Contents

"The extensive table of contents, if you please," begins the leader, "will be found under your feet, also in the park at the end of the yard, and up over—"

"Look at that!" interrupts dignified Pastor Barton, whose position in the circle allows him to face the house, "a squirrel running right up the wall." All eyes follow the gray squirrel as he travels up the brick wall with almost as much ease as if it were the trunk of a tree. Carelessly he rounds a corner, and the class loses no time in following. Up at a second floor window ledge he stops for a nibble, but finds that we have forgotten to set out his lunch. After pondering the matter for a moment, he uses the downspout as a ladder to the roof. There he is joined by a companion, who has dropped down from an overhanging limb of the big elm. Together they examine the ridgepole as if a business errand had brought them here by appointment. Happily they scamper nimbly over the dormers.

"Such grace!" exclaims Elder Barnes. "If my pulpit gestures—"

One squirrel has evidently decided on a game of tag and elected himself leader. Running swiftly to the table, he leaps several feet and scrambles up a swaying branch of the silver maple. From the maple he will doubtless follow his regular route and make a twig-tip transfer to the big elm. Meanwhile the second squirrel has accepted the challenge, but not without a moment of apparent indecision at the point of take off. Or is it the trick of a self-confident actor who thus whets the thrill appetite of his audience? He makes it, but only by the skin of his strong front teeth.

"Let's give him a hand," urges Evangelist Curry, forgetting for the moment that he is supposed to be in a sort of Bible class. The naturalist joins in the applause, and suggests with feigned impatience that we must proceed with our business, indicating a shift to the back of the lawn. But he no more than opens his mouth when keen-eyed Miss Dennis, the Bible instructor, gives a signal for quiet. She has discovered another squirrel, this time in the raspberry patch. Everyone instantly freezes in his tracks while we watch the sleek little rascal climb up a thorny stem and reach with his left paw for a ripe berry. What could any teacher do under such circumstances but resign in favor of the squirrel and watch him take his booty up into a white oak, there with great dignity to sit on a comfortable limb and make the most of his prize? Time means nothing to a gray squirrel, and time forthwith ceases to have any meaning to this group of busy people as they stand stock still watching the rapid movements of little jaws, the cautious glances of glistening eyes, the dexterity of front paws used as hands.

"I wish my little Arthur could see that." Pastor Edwards seems to be speaking for all parents in the group. "It must be a great privilege to live here by this little park."

"Now I shall have a good pre-sermon story for the children next Sabbath," remarks young Elder Smith. "I never told a nature story in my life, but this is really good."

"It's better than the funnies—I mean—ought to appeal to young people more than the colored comics," blunders Brother Gates. "It would be all right for Sabbath too, wouldn't it?"

"Perhaps one might even use such an incident in a real sermon."

"Of course you have watched them bury acorns and walnuts," says one.

"And meditated meanwhile on the service rendered to the oaks and walnuts and to mankind in planting valuable trees," adds another.

"But the squirrel doesn't actually intend to plant—"

"Nuts and fruits," muses practical Miss Dennis. "What other good foods does the wise little creature select for himself?" The question is directed to the leader.

"Golden bantam corn on the cob," comes the ready answer. "While washing dishes my wife

frequently observes her morning nature watch out of the north kitchen window. One morning last summer she saw something white going up the trunk of that elm tree yonder by the neighbor's garden. It was too far away for her to be sure what it was, but next morning she saw a similar white object in the same tree. A squirrel seemed to be struggling with a pocket handkerchief. She reached for her binoculars, and found that Mr. Bushytail was busily stripping the shucks from an ear of green corn which he had evidently taken from the little corn patch there below the tree. How he got it off the stalk is anybody's guess, but you can be sure that our breakfast dishes waited until breakfast in the elm tree was over."

"How do you suppose he knew there was food inside the wrapper?" The naturalist is not at all embarrassed at being unable to answer.

"Anyhow, I wish I had those antics in a motion picture," persists the conference M.V. leader, "to use in my work with young people."

"Why not bring the young people out here to see it firsthand?" questions the leader.

"But what if the squirrel didn't show up?"

"Well, of course you should have something else up your sleeve. In the honeysuckle yonder is a catbird nest, and in the bur oak yonder is a family of screech owls.

Bringing the Lesson into Focus

"Time to bring this to a focus now. Suppose we all sit down here on the grass, and think this lesson over. I had planned to let the screech owls conduct the class today, but the squirrels took matters in their own hands, as you see. Brother Barnes has been impressed with the grace and beauty of these creatures, Brother Curry with their courage and energy. Another has seen a lesson on the power of example, still another is impressed with the value of play, and several have suggested bringing this experience into the home or pulpit. You have all been surprised and pleased, and you have all been thinking, because you are used to thinking.

"So the class has been very much in session ever since we stepped outside, and you can see as well as I that we have not begun to exhaust our topic. But let us hold fast to these things while we make sure about our attitude and approach to nature study. We have started out correctly, in a spirit of reverence. Paul thanked God that the Thessalonians had received the word which he had preached to them, 'not as the word of men, but as it is in truth, the word of God.' So with the Word revealed in creation. The squirrel is not an accident or an invention of man, but a living expression of the truth of God—the power, wisdom, skill, and infinite love of God. If we regard him thus, he preaches to us as readily as a text in the Bible.

"If we are truly reverent, we shall also be humble. Wise men may boast as long as they stay indoors, but let them hold their tongues

when they go outside. I am quoting: 'He who studies most deeply into the mysteries of nature will realize most fully his own ignorance and weakness. He will realize that there are depths and heights which he cannot reach, secrets which he cannot penetrate, vast fields of truth lying before him unentered. He will be ready to say with Newton, "I seem to myself to have been like a child on a seashore finding pebbles and shells, while the great ocean of truth lay undiscovered before me."' "

"And please remember that Newton was one of the most profound and well-informed scientists that ever lived.

"Brother Gates, please turn to Jeremiah 15:16 and read."

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.' "

"Thank you. We do not know what text Jeremiah discovered that morning, but we have his word for it that he had a grand time. How many of you find Bible study a real personal adventure? How many have had the same happy experience that the prophet tells about? Certainly. Then why not make the most of this experience which we have just had—chew on it—return again and again to it as Jeremiah doubtless did to his text. Food which is really enjoyed is the kind that builds us up. Is that a profitable procedure? I believe you all agree that it is.

"Elder Jones, can you give us a Bible text that stresses the value of curiosity?"

"Yes, Acts 17:11. The Bereans were curious. They searched the Bible daily to see if the things Paul taught were really so."

"Very good. That's a necessary outdoor attitude too. 'Ask the beasts and they shall teach thee.' Meet them half way, give them a chance! Now we have a solid foundation—we find that we must approach our study of God's works in the same spirit of reverence and humility, of high adventure and holy curiosity, that motivates our Bible study. And finally we must not forget the spirit of unselfishness. We shall be rich in the things of the spirit only as we divide with others. We study to teach, even while we are in kindergarten. What we enjoy we cannot wait to share with others—family, friends, and parishioners.

"The requirements for the next session are a fresh, firsthand nature adventure, and a Bible text to go with the one we have had today. Keep your eyes open, and your ears. Gaze at the things of earth and sky as though you were children. Listen, investigate. The class will meet again as soon as any member is ready to report.

"You are dismissed."



When two men . . . always agree, one of them is unnecessary.—WILLIAM WRIGLEY.

Our Theological Students

Current Field Training Notes

V. Holding Membership Gains

THE problem of maintaining our membership accessions is one that should interest every student in ministerial training. It is equally as important for the Bible instructor as for the minister. Statistics of the last few years suggest that this problem must be gripped by every Seventh-day Adventist worker. These days are portentous with instability, and the remnant church is not entirely escaping the inroads of worldliness which characterize the Christian church at large. True, our peculiar and reformatory tenets of faith provide many safeguards against backsliding, but it remains that the faith of all is being terribly shaken in this crisis hour. Only as the Christian builds his refuge on the eternal Rock can he hope to stand in the coming conflict. New converts must indeed become Christ drawn and truth anchored.

Our age is one of quick decision. The spirit of the times must take hold of evangelism as well as of secular life. Time is indeed short for the remnant, for we are already years behind in our task. There is urgency in the proclamation of the everlasting gospel. Our speeding to hasten the day of Christ's return to this sin-cursed earth grows out of the very nature and pressure of these tremendous times. But while we must labor tirelessly and incessantly in the face of eternity, our soul-winning program, nevertheless, must be sound and our work most thorough.

Winning converts to the message is far more difficult today than it was twenty years ago. Sin is more deeply entrenched. Many hearts are dulled and immune to truth. New cults and isms are arising constantly to discourage and confuse the truth seeker and honest of heart. As never before, the Christian must be fortified with Scriptural truth. We are past the age of church revivals, and few know the experience of regeneration. There are many types of so-called revivals, but they only tend to mystify the diligent student of prophecy. It is now imperative that those who become Christians be thoroughly instructed in present-truth doctrine.

The problem of holding our members becomes the more acute because there is affiliated with it another problem which we dare not overlook in our denominational evangelism.

Regrettably, the whole Christian body has caught the spirit of our times, and is worship-

* Fifth and last in this series on student seminar objectives.

ing at the shrine of statistics. The loud clatter of secular machinery has tended to drown out the voice of the Holy Spirit. Self-seeking and vainglory have entered the sacred precincts of the church, and human accomplishment has been glorified.

The remnant church has not entirely escaped this spirit. As our talents began to increase as well as our means, our emphasis shifted toward the strength of skill and organization. There has come also the danger that inexperienced workers will draw some revivalism patterns from the more superficial religions they have observed.

The solution to backsliding and membership losses is found in the church's recognition of an indoctrination program which helps potential Seventh-day Adventists to be drawn to Christ. Right here is a field of study for every seminar member. When the future ministry of our church unites with those who are already evangelizing according to this pattern, then converts to the message will hold fast their experiences until the end.

Holding Our Converts

STUDY HELPS: 1 Thess. 3.

Evangelism, section 10.

DISCUSSION PROBLEMS

1. What should be the soul winner's sincere desire for the individual with whom he labors? 1 Thess. 3:13.

2. In what ways should the new believer be buttressed with a "bulwark"? *Evangelism*, pp. 339-340; 375-381.

3. What suggestions for a follow-up series of Bible studies may well be used by the evangelist? Pp. 334-340.

4. On what particular doctrines must new converts be especially established? P. 343.

5. Suggest some constructive plans for integrating the new believer into the church. Pp. 340-345; 353-357.

6. What further suggestions are given for a complete pastoral evangelism? Pp. 345-351.

7. How may spiritual laymen be a great help to babes in the truth? Pp. 351-353.

8. How can the gospel worker guard the new believer against fanaticism or heresy? Pp. 357-367.

9. What concrete suggestions should be followed to prevent backsliding? Pp. 367-372.

MEDITATION AND PRAYER

1. That God may help me personally to manifest a true love and concern for erring humanity.

2. That my work as a soul winner may be so thorough I will not be responsible for converts' being poorly established in the faith.

The Ministry, April, 1947

SERVICE SUGGESTIONS

1. Plan and carry out a series of Bible studies for establishing new converts.
2. Personally labor for some individual who is in a backslidden condition.

DOCTRINAL TOPICS FOR MONTH (Presented by Seminar Members)

1. What Is Bible Sanctification? (Meeting Pentecostalism)
2. Prophetic Gift in Remnant Church.
3. Significance of Our Sanctuary Truth.
4. Obedience and Cross Bearing.

(These four studies might profitably provide topics for the Sabbath service or prayer meeting.)

L. C. K.

Kindly Correctives

Correct Speech and Cultured Conduct

The Imposition of Tardiness

THE paragraphs which follow, pertaining to tardiness at committee meetings, may be profitably scanned by every preacher in our ranks. They appeared in *The Christian Century* of November 20, 1946:

"Here is a committee of busy men. Enter a latecomer with an apologetic smile. 'So sorry, Mr. Chairman, to be late.'

"Then I suggest the chairman should fling manners to the winds and say: 'You are late, sir, disgracefully late. Every one of us, twenty in all, have been kept waiting ten minutes, making a total of two hundred minutes, or in other words, three hours and twenty minutes. What that is worth in the best working time of the day can be reckoned, if you like, at the very low figure of two dollars an hour. Then you are responsible for a waste of nearly seven dollars, and if you want to lift your head again among honest men you will drop seven dollars in the plate next Sunday as conscience money.'

"Or perhaps a more salutary way would be not to wait for the tardy one, but tell him when at last he arrives: 'We are in the middle of important business; you will catch up as best you can. It will not be easy. I am afraid we have already dealt with a question upon which you have decided views. We cannot go back. So now will you proceed with the matter in hand.' . . .

"No, there is no remedy for unpunctuality to which one can trust, except a dose of elementary Christian morals: let no man think of his own time, but of the time of others. Let no man waste either his own or his brother's life by turning up late. It will be only by taking seriously the kindergarten teachings of the Christian faith, which all of us take for granted, that

we shall be able to see unpunctuality in its true light as a wanton waste of life. The unpunctual man does not even steal my time; he just wastes it."

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If You Must Talk—Whisper!

By H. M. S. RICHARDS, *The Voice of
Prophecy, Los Angeles, California*

THERE seems to be a necessity at times for some communication between ministers on the platform, but in our visitation of eighteen camp meetings, and a great deal of other public work, we found that almost everywhere men have forgotten how to whisper. They think they are whispering, but they are mumbling, grumbling, rumbling, and it makes a continual sound that distracts a speaker if he is at all nervous or high tensioned, and it is especially troublesome to the King's Heralds quartet. Our quartet does some of its finest work in their more subdued and mellow singing, and this continual talking behind them sometimes throws them off-key, draws their attention, and diverts their interest for just a second.

Why couldn't our seminary and our teachers in the colleges train young men to whisper, actually whisper? There is all the difference in the world between a whisper and a grunt or speaking half aloud. A whisper is practically inaudible two feet away, and can be made so quiet that the speaker will not hear it, nor the quartet. I have about come to the conclusion that where I hold meetings, I will ask that those who *must* communicate, to please whisper and not grunt. However, why whisper?

The Field Says

Echoes From Our Letter Bag

EDITOR, THE MINISTRY:

From time to time I have noted with satisfaction the efforts of your journal to keep our methods of evangelism in pace with the times in which we live. Last week I drove by an S.D.A. tabernacle whose sign said: "Capital and Labor in Bible Prophecy." Years ago the term "Capital and Labor" was quite commonly used, but now the term has been largely forgotten and supplanted by such titles as "Labor and Management" and others that we see daily in the press. Am I out of order in suggesting that in our evangelistic advertising we consider using more modern terminology, such as "Labor and Management," as well as allied terms?

LLOYD K. ROSENVOLD, M.D.
Redlands, California.

A Teacher for Young Preachers

EDITOR, THE MINISTRY:

In my childhood I had the privilege of learning the English language, as well as Greek and Latin, in a Catholic seminary. At the age of twenty-four I had the still greater privilege of learning the Adventist message.

Today I am thirty-four years old. Ten years have passed in my Christian life, and in the course of this decade I have had many wonderful experiences which I owe to the Lord and to my teachers at Collonges-sous-Salève.

But since 1939, when I left the hallways of the *Seminaire Adventiste du Salève*, where I had the counsel and instruction of our denominational leaders, to come to this microscopic, isolated isle of the Indian Ocean, I can say to the glory of God that THE MINISTRY has been my teacher. In fact, since 1939 I have been receiving it regularly every month, and find it very precious to me. I consider it a duty to bear testimony to this small (and yet great) organ.

My training as a young preacher is due to a great extent to THE MINISTRY, my favorite magazine. The articles which we owe to a large group of experienced brethren from various fields have enriched my theological education. Thanks to this journal, I have been able to acquire a larger vision of the knowledge of the Bible and the Spirit of prophecy. I have been able to clarify certain personal problems and to give a new form to my sermons.

Thanks to THE MINISTRY magazine I have become acquainted with certain works printed in the United States and included in the Ministerial Reading Course. These books have also been my teachers in my study of the Word of God, and my counselors in my intimate Christian life, while striving toward a higher Christian experience.

Yes, this journal is really a school in itself, and more than a school, since one reads articles in it from the pen of ministers in America who are learned in the Bible and by presidents of divisions and by the General Conference leaders. THE MINISTRY is everything to me. It is with indescribable joy that I welcome it when it comes, a joy that I would not have if I did not know English.

I do not hesitate to say again, with the psalmist, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Psalms 66:16. I owe THE MINISTRY this happy experience. This is the unanimous expression of all those who read and study it attentively. It will be a cherished guest in my home as long as I live. It is truly a school for preachers scattered here and there in the far-away missions, even as to me on this French island of the Indian Ocean.

RENE M. DEVINS. [Evangelist,
Reunion Island Mission, Indian Ocean.]

Religious World Trends

Import of Leading Press Declarations

Adventist Doctrines Defended

A VERY interesting letter appeared in *The Outlook* (Feb. 20, 1946), official organ of the Presbyterian Church of New Zealand. It was doubtless written by a Presbyterian for Presbyterians. Writing under the title "Welcome Heresy," Doctor Milne expresses a very wholesome appreciation of the beliefs of Adventism. Our readers will appreciate this clear analysis.

TO THE EDITOR:

Comment on the warnings about the Seventh Day Adventist Bible course has been simmering in my mind, and Eva L. Weld's letter of January 23, "Welcome Heresy" has brought it to the boil. Granted that the warnings have been restrained, merely to indicate the source of the Bible course, without active condemnation, the suggestion is that it is better left alone, as heretical. It would do Presbyterians a power of good to study the beliefs of other Christians, who believe the Bible, and whose knowledge of both Old and New Testaments would put many of us to shame.

What is the heresy of the Seventh Day Adventists? They believe the creation story. The modernist Presbyterian of course does not. He prefers evolution. Who is the heretic? They believe in the second advent of our Lord. The modernist Presbyterian minister does not, or if he does, he keeps very quiet about it in the pulpit. But our Lord promised to return. Which is the heretic? They believe that the seventh day should be held as the Sabbath as a memorial of creation because God rested on the seventh day. Presbyterians observe the first day of the week as a memorial of Christ's resurrection. Is it heresy to prefer the seventh, which our Lord respected? Do we teach that salvation is the free gift of God to all who believe that Jesus is the Son of God, and who accept Him as their Saviour? So do the Adventists. We have therefore with them the same ticket of admission to eternal life.

The Seventh Day Adventists, in common with certain other sects, believe that the Bible is the inspired Word of God. Modernist Presbyterians believe only that it contains the Word of God, but their critical theories have been upset by archaeology, and their evolutionary "scientific" props are rotting. Geology and biology, although masquerading as exact sciences like physics and chemistry, are being exposed as the obsessions of evolutionists, molding facts to fit theory.

Our Lord recommended clear sight to those who offer to remove foreign bodies from the eyes of others. Our Presbyterian Church should first cast out the evolutionary, naturalistic, higher critical, usurious beam before criticising others whose chief fault is their love of the Bible and their simple belief in its teaching. There is no man from whom we cannot learn something, if we are humble enough, and take the trouble to enquire.

D. S. MILNE.

The *Outlook* editor is apparently not too well pleased with this candid statement, and seeks to nullify it by his remarks at the close of the letter:

[Dr. Milne makes a quite unjustifiable attack on the ministry. No minister of our church disbelieves the creation story, all ministers believe in the second advent of our Lord, although they do not accept Dr.



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Milne's precise theory concerning it. Moreover, it is not a "modernist" theory to say "The Word of God which is contained in the Scriptures of the Old and New Testaments . . ." for that is a quotation from the Shorter Catechism. Finally, the Presbyterian Church disputes the Seventh Day Adventist theory, and accepts the New Testament practice of using the Lord's Day as the Christian Sabbath. Our correspondent takes the unwarranted stand that, because other people do not accept his interpretation of Scripture, they therefore reject the Scriptures. Even Mr. Milne might profit by his own injunction to take heed of our Lord's warning to cast out the beam before condemning the mote.—THE EDITOR.]

Although the editor takes Dr. Milne to task, his very futile attempt at correction reveals the weakness of the argument. Thus, more and

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R. A. A.

The Religious Press

Valuable Current Excerpts

REVIVAL NEEDED.—Military alliances, balances of power, leagues of nations, all in turn have failed. The problems facing us today, like all others in the past, have a spiritual basis. Today, as never before, is there need for a spiritual revival that will synchronize with the rapid advance in the destructive power of science. This revival must be of the spirit, if we are to save the flesh.—*Converted Catholic Magazine*, January.

DOWNWARD TRENDS.—Consider carefully the trends in the world today and you will see how the press, the radio, the movies and the entire educational system is preparing the minds of the people for the acceptance of that one who will be the embodiment of humanistic philosophy and will promise "great things"—the Man of Sin. It hardly needs to be stressed how the trends of today are leading young and old away from belief in the Bible and simple faith in the Lord Jesus Christ. And the ramifications of this evil philosophy are legion, breaking down morality, the sanctity of marriage and the home,

honor and truthfulness, and yet withal preserving and imparting where needed a veneer of "religion" to prepare for a universal faith and universal dictator. The UN may be taken as an adumbration of what is going to be.—**JAMES H. HUNTER**, *Christian Life and Times*, January.

RADIO PAYS.—Let us look at certain facts concerning those who have religious broadcasts. They all agree that radio does pay! It pays in many ways, both financially and in the promotion of good will and for effective propaganda. Churches and groups who use radio find it pays for itself and helps raise . . . funds Whether or not we like it, there is still the fact remaining that cults, sects, and various smaller groups have used the radio to build great followings and to advance their cause. We may not approve their doctrine or their methods, but they do get results. Churches with a radio ministry have added large numbers of converts and developed amazing followings. They have even reached into the membership of regular churches and made their influence felt, often to the dismay of the pastor. . . . Small groups and various individuals with very little to offer a nation in deep spiritual hunger have promoted vast followings and risen to fame and wealth. It is not a question of our approval or disapproval of what and how; it is our responsibility to use this modern missionary method.—**ARTHUR STAINBACK** in *Watchman-Examiner* (Baptist), February 6.

HAITIAN RELIGIOUS FREEDOM.—Haiti, for the first time in the 143 years of its independence, has granted religious freedom to Protestants. This is a direct result of the overthrow of the Roman Catholic dictator Lescot in a bloodless revolution in January, 1946. Free elections were held last May 12, and shortly afterwards an article was voted into the constitution that gives non-Roman churches complete religious freedom and equal status with the Roman Catholic church.—*Converted Catholic Magazine*, February.

OUTLOOK IN ARGENTINA.—Although the political scene looks dark, the picture is brighter as regards freedom of religion. Vigorous repudiation of Catholic teaching in the schools is being heard, but police restrictions prevent public expression of such sentiment. George E. Coll, outstanding educator and minister of education in a former government, spoke against Catholic instruction in public schools in an address given recently under the auspices of Argentina's great daily, *La Prensa*. Student conventions have adopted resolutions condemning the intrusion of priests into the educational system. The decree compelling all religious groups except the Roman Catholic Church to register with the government, which the hierarchy secured from the outgoing military government, has been rescinded. The department of philosophy of the University of Buenos Aires has published a Spanish translation of a collection of Luther's writings, poetry, and hymns. Never has the demand for Bibles and Protestant literature been so great. The Confederation of Protestant Churches now includes 13 groups, and several times recently 22 groups united to make representations to the government on matters of vital interest to Protestants. There are now seven ministerial training schools and seminaries in the country.—*The Christian Century*, Dec. 18, 1946.

ARGENTINA'S NEED.—Argentina's real trouble is spiritual. What Paul Hutchinson reports from France can be applied to this country: "The urge to cheat and circumvent and undermine all public authority . . . lack of trust in one's neighbor . . . looking out for Number One . . . no society can endure in health and strength without a faith in the spiritual basis of life." Perón's five-year plan is a magnificent prospectus which aims to correct nearly all national defects. If it succeeds, Argentina will become a model even for the United States. But can it succeed with-



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out the backing of moral character and an ethical basis on which to build?

The cancer of cynicism is eating at Argentina's vitals. She urgently needs a religious faith. The Roman hierarchy will not provide this by compelling the teaching of the catechism in the public schools nor by its silence in the presence of vindictive persecution, militarization of children and women, and extension of the period of conscription from one to two years. Never was the testimony of democratic Protestantism more needed than today in Argentina. —*Christian Century*, January 29.

RUMANIA AND VATICAN.—The Vatican has abandoned hope of re-establishing diplomatic relations with Rumania, according to an AP dispatch of last November 14 from Vatican City. American Bishop Gerald O'Hara of Savannah-Atlanta, Ga., who was appointed by the Pope as "Regent" of the Bucharest Nunciature, was refused permission to enter the country. The present Rumanian government ousted the former papal nuncio, Archbishop Andreas Cassulo, because of the Vatican's support of the government of Nazi-puppet Antonescu during the war. Pope Pius XII, according to the N. Y. "Times" of July 15, 1943, honored Antonescu with "the highest decoration that the Vatican can bestow." —*Converted Catholic Magazine*, February.

CIGARETTES SUPPLANTING CHRIST.—"To read some of the cigarette advertising you wonder if people are not turning to tobacco, and especially to the cigarette, for 'comfort,' 'a lift,' 'if lonely,' 'if you need a friend,' etc. Is the cigarette supplanting Christ? Do we not need to remind ourselves and others that Christ and not the cigarette is the Comforter to whom God intended us to turn?" With these words, Edward L. Wertheim concludes the foreword to a reprint from *The Christian Herald* of "Is Your Health Going Up in Smoke?" by Ross L. Holman. It is a worth-while reminder. Cigarette advertising is as enticingly deluding as the devil can make it. Because there are unlimited millions of money behind this advertising furnished by the purchases of nicotine's victims, there can be no adequate antidote from those anxious for the people's welfare but ceaseless education and agitation. —*Watchman-Examiner*, January 16.

PROTESTANTISM IN SPAIN.—The facts in regard to the status of Protestants in Spain are exhibited in five numbered points, the statement of which is quoted from the Associated Press dispatch dated at Madrid, December 21, with only minor verbal changes for brevity or clarity.

1. Protestants do not have the right to withdraw their children from Catholic teaching in the public schools, or the right to establish Protestant schools.

2. They do not have the right to print Protestant literature, even hymnbooks. Publication requires license by the government censor; the censor will not, and under the law cannot, give his permission without the *Imprimatur* of the Roman Catholic authorities; and they will not grant this for Protestant publications.

3. Protestants who received Catholic baptism in infancy cannot be legally married except by a priest and, naturally therefore, upon conditions imposed by the church. . . .

4. Protestants do not have equal rights to government jobs, or respect for their faith in the conscript army and public institutions, or the right to hold Protestant ceremonies at burials in civil cemeteries, or assurance of a decent place of burial in towns which lack civil cemeteries.

5. They do not have the right to carry on missionary work.

There are other disabilities. . . . One of these has been the requirement that Protestant services of worship shall be conducted in such inconspicuous places, and in buildings so devoid of the ordinary external

The Ministry, April, 1947

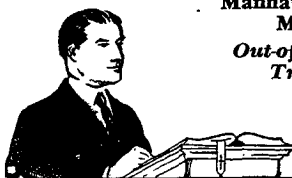
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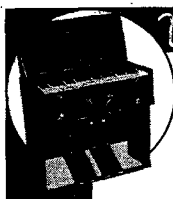
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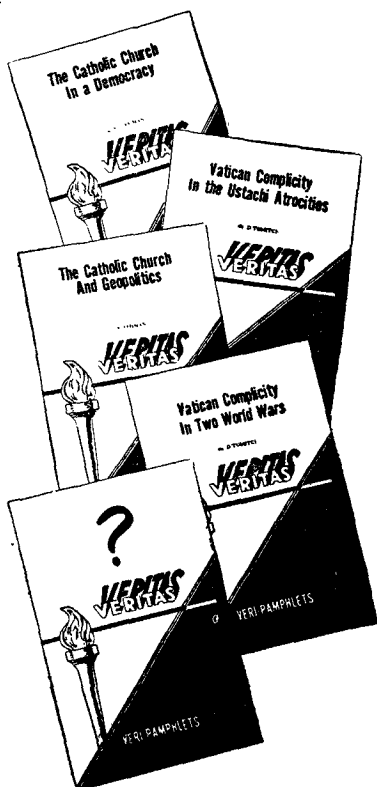
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marks of churches, that they shall not be a "public scandal" or constitute a threat of "corrupting the faithful."—*Christian Century*, January 22.

MISSION COMPLETED?—Reports indicate that Myron C. Taylor, President Truman's personal ambassador to the Vatican, has completed his mission. He left the United States for Rome late in November on a month's "mission of peace" and now has returned. He was received in "audience" by Pope Pius XII. Rome reports show Vatican circles non-committal on whether Mr. Taylor has paid his last official visit and may return in the future only as a private citizen. An official of the papal undersecretariat of state declared that "the Vatican sincerely desires the return of Ambassador Taylor, but is well aware of increasing pressure by American Protestants against the maintenance of an American embassy to the Holy See." The secrecy with which Mr. Taylor's visits to the Vatican have been covered does not permit any conclusion as to their value. What was said by whom and what international activities were involved remain a mystery. Meanwhile this extraordinary ambassadorship to the head of a totalitarian religious sect has created much misgiving among American people. It has seemed a disturbing evasion of American principle and Presidential responsibility to adhere to the Constitution.—*Watchman-Examiner*, January 9.

SCHOOL-BUS QUESTION.—The attempt of the Catholic church in Wisconsin to change the State's constitution to allow free bus transportation to parochial school pupils was soundly defeated at the polls on November 5 by a vote of 530,000 to 463,000. The issue was vehemently fought by both sides till the very eve of election and overshadowed in importance all other issues of State and National interest. . . .

This Protestant victory in Wisconsin is sure to affect the attitude of other states in this vexing question of school busses for parochial school children. Twenty-two other States have been troubled with it in one form or another, and the decision of the U. S. Supreme Court, which is considering the matter as we go to press, is awaited with anxious interest.—*Converted Catholic Magazine*, January.

SUICIDE IN AMERICA.—More Americans die of suicide than of appendicitis. Self-destruction rates eleventh among the causes of death in the U. S.—*Prophecy Monthly*, January.

R. C. MISSIONARIES.—There are 729 more American Roman Catholic missionaries assigned to foreign stations today than in 1944, according to the biennial missionary index published by the Catholic Students' Mission Crusade and noted by *Religious News Service*.—*Prophecy Monthly*, January.

WHISKY NOT A MEDICINE.—It hasn't been generally advertised, but John Barleycorn has lost his job as a doctor. Officially, that is. Whisky is no longer listed in the United States Pharmacopocia. This means that the standard book of authority on drugs and medicines, which is the guide and counselor of the man behind the prescription counter, will hereafter omit mention of spiritus frumenti as a remedy. The announcement comes from those who are working on the twelfth revision.

Reputable physicians long ago ceased the general use of whisky as a medicine. Its omission from U.S.P. means that, if the United States ever had prohibition again, whisky would no longer be available on prescription. Which is nothing to worry about.—*The Christian Science Monitor*. (Reprinted in *The Clip Sheet*, January 6.)

GREEK ORTHODOX PRIESTS.—A resolution that priests may marry after ordination if they have permission from the Patriarch of Constantinople (Istanbul), spiritual head of Orthodoxy, was approved at the closing session in Boston of the ninth

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triennial convention of the Greek Orthodox Church of North and South America. . . .

Although the Greek Orthodox Church has many married clergymen, regulations previously forbade them to marry once they had been ordained.—*Religious Digest*, January.

BIGGEST BUSINESS.—Michael MacDougall, leading gambling detective. Washington, D. C.—“Gambling is the biggest business in America today—bigger than steel, the movies, or the auto industry.”—*Prophecy Monthly*, January.

ARAB ENVOY TO VATICAN.—Charles Hellou, of Beyrouth, well-known Near East journalist, has been named minister to the Vatican from Lebanon, it was announced here. He is the first envoy to the Holy See from an Arab state. Lebanon has a large Christian population. . . . It is expected that Pope Pius XII will shortly announce the appointment of an Apostolic Delegate to Lebanon.—*Zions Herald*, January.

Pointers to Progress

(Continued from back page)

The purpose of a service of song is to bring the minds of all into focus. Or, to change the figure of speech, it is the plowing and harrowing of the soil, getting it ready for the sowing of the seed. Therefore there should be progression in the selection of the numbers to be sung. Each hymn should lead into the thought of the next. It should be the development of the definite pattern. That is the leader's responsibility.

And in giving the number, he can lead the congregation into the thought of the next song by a few appropriate words.

Random selection is ridiculous. Only one thing is worse, and that is to invite the congregation to call for their favorites. How can there be any proper progression with such a method, or rather lack of method? We are told it is our “duty to put some skill and study and planning into the matter of conducting religious meetings—how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend.” (*Review and Herald*, April 14, 1885.) Methods that call for neither study nor skill, which reveal neither planning nor progression, cannot lead men to worship Him who made heaven and earth and the sea and the fountains of waters. The very heart of our message is a call to worship. We must sense the responsibility of preparing the multitude to worship God in spirit, in understanding, and in truth.

R. A. A.



¶ WHEN the evangelist multiplies descriptives and piles up adjectives on his handbill, he cheapens his appeal and draws upon the sensation-seeking elements. The dignified approach in wording, ink, and general appeal attracts the better class, who give character to our work.

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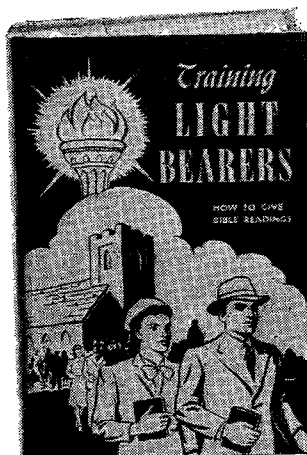
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Interpretative Congregational Singing

DO YOU conduct a song service, or do you just sing songs? Do you choose your numbers with the idea of progression, or do you sing just any song heedless of its content just so long as the people know it? There is a difference, and that difference is vital to the spiritual growth of the church.

Why do we have a song service? Surely not just to fill in time, or to drown the noise of conversation. It would be little less than blasphemous to express the deep fervor contained in most of our hymns and gospel songs and yet have no higher motive than to be merely doing something until the meeting begins. No! Singing is a part of worship. We sing to honor God. Yet much of our singing is far from worshipful and as it is conducted can bring little honor to His holy name.

Interpretive congregational singing is an art, and the leader should be an artist. Often we just sing notes. We say words but do not express thoughts. Test it out sometime. Listen to a congregation sing some familiar hymn like "Faith of Our Fathers," and note whether the people really sense the pathos of the poem. The second stanza speaks of sacrifice and death, and concludes with the thought that to die for God would be a sweet fate. *Death* is a tragic word, yet as we sing of it in some of our hymns we say the word with meaningless formality.

Singing is more than notes and rhythm; it is harmonious speech. Expressionless speech is monotonous. So is expressionless singing. It need not be expressionless. It can be and it should be the truest expression of the soul in praise, petition, or testimony.

It is the responsibility of both the song leader and the accompanist to help the congregation to sense the meaning of the words. Think of the contrasting thoughts in A. J. Gordon's beautiful hymn of resignation, "My Jesus, I Love Thee." How often that sacred poem is mutilated if not murdered in the house of its friends—thoughtless, heedless, ruthless friends! Notice these words of pathos in the second stanza: "I love Thee for wearing the thorns on Thy brow"; or even those in the third stanza that speak about the death dew lying cold on one's brow, and then try to explain the incongruity of an intelligent adult congregation singing them in meaningless monotony. The climax of the poem comes in the last stanza, the opening words of which transport us to the "mansions

of glory and endless delight." The thought of that eternal day when sorrow is ended and death is no more, when the glittering crown of victory adorns the brow of the overcomer, should surely be sung in a voice different from that which describes the agony of our suffering Saviour.

"Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as every other part of the Lord's work."—*Evangelism*, p. 506. This inspired comment and counsel should challenge us. Singing is musical speech, and speech is important. Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Would the words in our congregational singing justify or condemn us?

We sacrificed something when in our modern setting of hymns we put the words between the music lines. In the old style the words were set off separately, sometimes even on the opposite page. The lines of the poems were usually marked to indicate the way the congregation should sing them. Of course, it was harder to sing the harmony when the words were thus separated. But having brought the words and music together, we have now left the accompanist and the singers to sense the meaning of the words and give the proper expression. We can pardon a congregation if it fails to interpret the thoughts. But when a song leader just waves his hands in meaningless rhythm, *that is unpardonable*. "Bodily exercise profiteth little," said Paul, and it is unprofitable unless the leader really leads the congregation into the atmosphere of true worship. Mere arm swinging is ungainly, and when the song leader's sole objective is to give the rhythm, then we do not need him, for the accompanist is able to do that. Such a leader is truly neither use nor ornament.

The apostle Paul said, "I will sing with the spirit, and I will sing with the understanding also." No less an aim should be ours. To catch the true spirit of the hymn or song, to understand and interpret its message, is not only important, it is imperative if our singing is to be to the glory of God. The counsel of the Lord is: "Select hymns with music appropriate to the occasion, not funeral notes, but cheerful, yet solemn melodies."—*Evangelism*, p. 508.

—Please turn to page 46