

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

July, 1947

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Notes and Notices

Information and Sundry Items

❑ ONE of our weaknesses as a movement has been our seeming reluctance to select and call young men of promise to associate with older leaders in major responsibilities. Only in this

CHOOSE AND DEVELOP YOUNG MEN OF PROMISE

way can youth be given training, and have opportunity to gain the knowledge and experience necessary to carry on, without break or setback, when older men must lay down their heavy burdens. Our tendency is to wait until a vacancy forces us to action. This is particularly true in specialized lines, where there are relatively few to choose from. We have younger men coming on in administrative leadership, for we have local, as well as union, divisional, and general administrators. The gradation and growth is ideal. The same is true of most departmental lines, and of pastoral and evangelistic work as well. But that is not the case in editorial lines, to mention but one. Yet even here we are sometimes slow to give young men of demonstrated worth in lesser responsibilities an opportunity to grow into larger service. Often it is only when the combing of the field fails to reveal anyone of the requisite experience that a younger man is thrust forward. Yet these young men usually make good. Most of the metropolitan evangelists of the day were the result of some conference's extremity and of someone's faith. Let us have faith in youth. Let us take the initiative. Let us use their latent abilities, their vigor and resourcefulness, and their consecrated lives. Look back to pioneer days. The youthfulness of James and Ellen White and their associates in 1844 startles us. Yet God used them in a glorious way in our beginning days. We need older men for counsel and leadership, but young men for the rigors of battle and burden bearing. This is true of the nations and true of the church. Youth has the physical vigor and the resilience required for the intensive demands of the times—demands that grow more exacting with the passing years. Let us deliberately choose and develop youth of promise. They will not disappoint us. It is the sensible thing to do.

❑ SOME, in presenting the message of doctrinal truth, have forgotten to give the gospel that saves. It is easy to press so hard upon the necessity of obeying the law that the enabling grace of Christ has been neglected. We are not simply to change the minds of men concerning error; we are to see that their hearts are transformed by the power of Christ.

❑ OUR clothes may be worn, but they can be kept pressed. Our shoes may have seen considerable service, but they can be neatly shined. Our linen may be frayed, but it can be changed with sufficient frequency to be kept clean. Our hair may be thinning, but it can be neatly brushed. Our beard may be tough, but it can be freshly shaved in the morning. Our hands may be roughened with toil, but our fingernails need not be in mourning. The essentials of culture and refinement, of example and leadership, should be ever upon us. These little things are the telltale earmarks of the gentleman. And every minister should be a Christian gentleman.

❑ IT is entirely possible to have such preconceived concepts of how the still future portions of Daniel 11 and Revelation 17 will be fulfilled, and the final segments of the other prophetic outlines fitted in, as to fail to recognize the events when they actually come to pass possibly in a different form. The last great test on the Sabbath and compulsory homage to the Roman Sunday may come through channels largely unexpected. We should not assume the role of prophet. It is sufficient to be a sound interpreter of events when they actually come to pass.

❑ TWO items of special interest appear in the Health Evangelism section of this issue (pages 26-32). One is by Dr. W. E. Malin, the other by Miss Eunice Fox. Be sure to read them and call them to the attention of others.

❑ ANOTHER item of special interest is the appeal made by J. R. Ferren to "Direct People to Your Church." Is your church guilty of bearing no marker or sign of identification? If so, we hope the article on page 24 will move you to remedy the lack. We invite our pastors and local elders who are properly publicizing their churches to write us, describing what they are doing, and send a picture if possible.

❑ LEADERSHIP involves responsibility, and responsibility calls for constructive planning. Instead of meeting conditions simply as they arise, and making chiefly immediate and localized decisions, wise leadership not only plans for the immediate present but embraces long-range planning for the future. It molds the situation, instead of being molded by it. It takes the whole scene into the picture for balance. Our planning should be more than negative—more than the avoidance of this or that pitfall, or *not* doing thus and so. It should be positive, constructive, aggressive. It should plan for contingencies. It should call for certain advances and constant improvements. It should be an over-all plan. It should be an integrated program, part balancing part, and each having its related position in the light of importance and urgency. In such wise planning we may have the blessing of God and should have that of the brethren.



The Ministry



FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
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Some Imperatives for the Church Today*

By HARRY W. LOWE, *Associate Secretary,
General Conference Sabbath School Department*

TO STRESS the appalling spiritual darkness that has descended on the mind of man is now commonplace. Since rationalism, humanism, and secularism have failed to substantiate their claims regarding a progressively better world, a shattering disillusionment has gripped the human heart. One of the most forceful postwar Christian authors in Britain, Dr. D. R. Davies, wrote recently in the *Nineteenth Century*: "The only possible alternative to Christian faith, if one is to be faithful to the facts of history, is despair—sheer, black, utter, final despair." As the world will never accept the alternative, the descent into despair is destined to continue.

If for no other reason, the Advent Movement today must arise in a ringing evangelism to combat the very blackness of the present situation. The church is always affected by world despair, but she dare not become infected by it. Always, when the church has felt the impact of world darkness, and even when she has become affected by it, God has countered by revival and spiritual resurrection. Sometimes this comes by the faithful remnant, sometimes it begins with the lone individual. Nehemiah and Ezra illustrate the former; Elijah, Luther, and Wycliffe, the latter.

In Ezekiel's day the condition of Israel sank to low levels. The desolation of the church is brought to view in Ezekiel 36:3: "They have made you desolate, and swallowed you up, . . . and ye are taken up in the lips of talkers, and are an infamy of the people." This desolation comes first from the relentless enmity of the world, and second from the church's surrender to worldly absorption. On the latter see comment in volume 5 of the *Testimonies*: "That which causes me to tremble, is the fact that those who have had the greatest light and

privileges have become contaminated by the prevailing iniquity."—Page 209.

Desolation, whatever form it takes, leads to despondency: "Our bones are dried and our hope is lost: we are cut off for our parts." Eze. 37:11. Leaders in the Advent Movement are subject to, and must guard against, all forms of discouragement, despair, and despondency. See *Prophets and Kings*, pages 174, 175: "Despondency may shake the most heroic faith, and weaken the most steadfast will."

Always in the darkest hour relief and light are available to God's church on His conditions. His promise of revival through Ezekiel was, "I will open your graves, . . . bring you into the land, . . . and shall put My spirit in you and ye shall live." Eze. 37:12-14. The conditions of this promise are stated thus, using Fenton's translation: "I will increase them with men like a flock. Yet I must be requested by the house of Israel to do this. Then will I increase population for them like sheep." Eze. 36:37, 38. Thus we have a promise of spiritual revival, of a great ingathering of souls, if the church requests God through prevailing prayer.

Nothing is so much needed in our movement today as revival power characterized by (1) a praying church around an open Bible and (2) a Pentecostal ingathering of souls. In this alone lies God's answer to the lowering world gloom.

Our membership gains have been slowing down during recent years in many fields. Here, to illustrate, are two large unions each employing a total of between 800 and 900 workers, field and institutional. In one, for the past five years, the net annual membership gain per worker was .21; in the other it was .41. Even if we omit institutional workers from our reckoning—though every employee of this cause should surely be counted in this greatest work of soulsaving—the per capita gain in soul winning is not more than 1.2 in the one case

* Substance of devotional study at Lake Union session.

and 1.4 in the other. There are other unions in our world statistical reports that can show no more than one soul per worker per annum, and some show even less. The North American Quarterly Statistical Report for the fourth quarter, 1946, shows that for 1945 the net gain in members per worker was 1.05 and for 1946 it was 1.47.

It is clear that if we approach any closer to a stationary membership (1) there will come a limit to the institutions we can erect and maintain, such as colleges, academies, sanitariums, etc., necessary and helpful though these unquestionably are, and (2) there will come a peril point to many fields already heavily institutionalized. Nothing really progresses apart from soul winning in a movement such as this.

We are not destined to settle down and lose ourselves in an ocean of institutionalism. We are to remain a reformatory, evangelistic, militant movement calling God's people out of this world Babel into preparation for the kingdom.

Every penny invested in this cause, every atom of energy used in our work, should bear interest in the shape of souls for the everlasting kingdom. Our careers and our ambitions should be shaped to this end, even though we work in what we call business institutions. An Adventist who thinks he is just a businessman, an executive, or a technical worker, with little or no interest in the spiritual and soul-winning ideals of this cause, is really an anachronism. One of old would say, with clarion voice to him or her, "It is high time to awake out of sleep." He might even say it to some of us who are administrators or promoters, or preachers.

It is not without reason that the Spirit of prophecy so repeatedly insists that we should work as Jesus worked. Of Jesus on earth it was said: "Whatever He did was in reference to the salvation of man."—*Testimonies*, vol. 4, p. 418. Therein is the secret for a fruitful daily worksheet for us. From top to bottom, from East to West, this cause must be saving souls and adding to the population of God's Israel, or it is lost.

Every great soul-saving movement, every great reformer, has found God and the Holy Spirit through a great soul agony to understand more of the Word and to win men to God. Lonely Martin Luther sought increasing light constantly, and in doing so he freed men's minds from thinking in terms of the world's greatest institution—the papal church. Like all great soul winners, Luther was an inordinately busy man. So busy that, when asked his plans for tomorrow he said, "Work, work, from early until late. In fact, I have so much to do that I shall spend the first three hours in prayer." (Quoted in *Purpose in Prayer*, p. 21, by E. M. Bounds.)

His host on one occasion wrote to Melancthon that this was Luther's daily habit. On one occasion he passed the Reformer's room

and heard his praying aloud. "Gracious God! What spirit and what faith is there in his expressions! . . . My soul seemed on fire within me to hear the man address God so like a friend, yet with so much gravity and reverence."—*Ibid.*, p. 37.

If this movement is to finish in greater than Pentecostal power (See *The Great Controversy*, pp. 611, 612), we must request the Lord in deep, prayerful earnestness for the great soul-saving revival which is the one hope and purpose for the church's existence in the darkness of today.

✱ ✱ ✱

For Us

By HELEN M. WESTON

It was for us
Those hands became nail pierced!
That brow so noble,
Blood stained from its crown of thorns,
Those arms outstretched
With love embraced humanity,
That by His grace
Again we may be born!

✱ ✱ ✱

The Rock by the Side of the Road

By GRACE C. FOLKENBERG

"COME, sit on the rock by the side of the road,"
Said the Master to me one day.
So He led me away from the jam in the road
To where that hard rock lay.

I sat on the rock by the side of the road,
But I cried with anguished tone,
"Must I leave my work in the broad highway
To tarry here alone?"

"Just look at the folk on the crowded road,
And, Master, so much to be done,
Souls may be lost as I linger here;
'Tis not long till setting sun!"

My Jesus smiled as He looked at me,
That wondrous smile I love to see.
"My child, I know that the work is great,
I know full well that the hour is late:
For that very reason I asked you to stay
To learn of your Lord the better way.
But earnestly pray for the busy throng;
Thus you will hasten My work along,
While your life and message will sweeter be
Because you paused and learned of Me."

Here on the rock by the side of the road,
Sweet visions of home I see.
More of the beauties of heaven beyond,
As my Lord is speaking to me.

There will be no rock by the side of the road
In the place He has gone to prepare;
The lessons of life must be learned right here,
And not in the mansions there.

So we'll sit on the rock by the side of the road—
We'll sit, when the twilight is dim—
But our lives and message will sweeter be
For having paused and learned of Him.

UNION EVANGELISTIC INSTITUTES

In Connection With Recent Union Conference Sessions

A Brief Survey of Four Institutes

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

THE Northern Union Conference ministerial institute was held in the city of St. Paul. The emphasis in this convention was on the need of larger results in soul winning. It was encouraging to note the large number of fine young men who are catching the spirit of evangelism. It would appear that fully seventy-five per cent of the working staff of the union are those who have recently come from our colleges. The hope of our cause in evangelism rests largely with our young men. Our colleges are sending forth valiant youth, and it is good to know that plans are being laid to strengthen the evangelistic training in the colleges.

It was fortunate that this institute convened in one of the Twin Cities, where M. K. Eckenroth was conducting a successful evangelistic campaign. This gave opportunity for the entire company of ministers and Bible instructors to attend Elder Eckenroth's Sunday night meeting as a part of the institute, and see evangelism in action.

The Central Union institute was held in the city of St. Louis. Here, too, as one looked over the assembled group of workers, the preponderance of young workers was markedly apparent. As these young workers catch the spirit of evangelism and launch out into the deep, we shall see a most encouraging evangelistic advance.

One of the distinctive features of the St. Louis meeting was the marked interest shown in the group meetings—the city evangelistic, the pastoral, the evangelistic music, and the Bible instructor groups. These meetings were well attended, and brought definite and specific help to the respective groups.

It was observed in the St. Louis meeting how the plan of a union conference evangelistic team creates and fosters an evangelistic spirit within the worker group. Would that every union conference could have a strong evangelistic team, to give an evangelistic lead to the work within its borders.

The Columbia Union institute was conducted at Cincinnati. One of the outstanding features of this convention was the evangelistic symposium. A large variety of topics covering certain vital aspects of evangelism were ably presented

by various workers from within the union. These presentations brought to light many helpful suggestions which were greatly appreciated by the workers.

At one of the evening meetings there were present a large number of the converts from the Boothby campaign in this city a few years ago. It was good to see these tangible fruits of evangelism. What a happy day it will be when around the throne of God we shall see the results of the toil, tears, and prayers.

The large place which Washington Missionary College holds in the advancement of the work in the Columbia Union Conference was forcefully brought to the attention of all when considerably over one hundred of the workers stood on a call to those present who had received their training in this college. The increasing emphasis on theological training in this college in recent years has borne good fruitage.

The Lake Union institute was held at Grand Rapids. One of the encouraging features of this institute was the adoption of a goal of a net gain of one thousand souls a year for the next quinquennial period. This is indicative of the aggressive evangelistic spirit of the Lake Union worker group. The adoption of this goal served as a spearhead to implement the instruction and discussion of the various aspects of evangelism.

ELDER BUNCH'S studies dealing with the work of the pastor were helpful and thought provoking. Elder Froom's studies on the Advent sources gave the workers a new appreciation of the remnant church as the continuation of God's pattern of truth through the centuries of the Christian Era. Elder Nichol's studies helped the workers to see more clearly how the message we preach fits this new atomic age.

This institute closed with a high spiritual note. It was my privilege to give a study on the subject "How May I Be Filled With the Holy Spirit?" The entire worker body came forward to consecrate themselves to God for this divine endowment.

May God speed the time when the heralds of His last-day message will be so filled with His Spirit that the work will be speedily and gloriously consummated.

Organizing for Youth Evangelism

By J. R. NELSON, M.V. Secretary,
Pacific Union Conference

"Youthful talent, well organized and well trained, is needed in our churches." "We have an army of youth today who can do much if they are properly directed and encouraged. . . . We want them to act a part in well-organized plans for helping other youth."—*Christian Service*, p. 30.

THOUSANDS of our youth are ready to respond to this appeal. In your church you will find some of these youth. The question may be asked, Why should we spend time and energy in the training of youth for soul winning? The answer is found on page 204 of *Messages to Young People*:

"Satan is a vigilant foe, intent upon his purpose of leading the youth to a course of action entirely contrary to that which God would approve. He well knows that there is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one-half the influence upon the young that the youth, devoted to God, can have upon their associates."

In training our youth for soul winning we accomplish two things: (1) We put into action a positive program that will lead our youth away from "a course of action entirely contrary to that which God would approve." (2) We put into action a latent power in our churches which will have a powerful influence in the winning of youth for Christ.

Thus, in this two-point program we will solve one of the greatest problems of our young people, not in a negative but in a positive way. The motion-picture theater, questionable radio programs, the music of the world, and hundreds of other satanic influences will find no place in the lives of youth who are winning souls for Christ. We must stop trying to cure the delinquency of youth by a negative program, and place more emphasis upon prevention, by following a positive plan that will enlist the energy and enthusiasm of our young people in the right direction. Realizing the importance of this plan, the Pacific Union Conference Committee has passed the following action:

"WHEREAS, Both the Bible and the Spirit of prophecy encourage a great soul-winning movement before the second coming of Christ; and,

"WHEREAS, The youth have demonstrated their ability in soul winning when properly encouraged and organized; and,

"WHEREAS, The basic call of the Spirit of prophecy is to organize our Advent youth to labor for those not of our faith. ('Will the young men and women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith?')—*Signs of the Times*, May 29, 1893);

"We, the Missionary Volunteer Secretaries of the Pacific Union Conference in council feel that advance steps should be taken to meet this call, and therefore,

"Recommend to the union conference committee that the following plan for mobilizing our youth into

active missionary service be approved and encouraged throughout our field:

"1. Wherever practicable, the pastors of the local churches in council with the conference Missionary Volunteer secretary lay plans for public evangelistic services for youth and by youth, the primary object of such meetings being to win other youth not of our faith, and to encourage and revive the spiritual life of our own young people.

"2. These meetings should be given a name designating them as youth evangelistic services, such as 'The Voice of Youth,' 'Truth for Youth,' 'Youth for Youth,' or some similar appropriate name.

"3. Wherever possible the youth themselves should be used as the mouthpiece in giving the message, in personal visitation, ushering, furnishing the music, and assisting in all other ways with the meetings."

There are many ways in which we might organize our youth in evangelism. The pity is that in too many places not even one plan has been tried. I shall briefly mention a few plans that have been tried out in various places with good results.

One of our pastor-evangelists baptizes between fifty and one hundred souls each year without conducting a large evangelistic effort. He trains and uses the youth in his church. Many of them go out as colporteurs; others learn how to give Bible readings, distribute literature, or bring their unconverted friends to the Sabbath morning service where the pastor preaches an evangelistic sermon and makes a call. As many as ten new converts have come forward during one of these Sabbath calls. The youth of this church are following the blueprint.

In another church the pastor organized and trained his youth for a youth effort. The major part of the effort was conducted by the youth both in public meetings and on the radio.

Our interns and young ministers are finding a fruitful field in youth meetings. City officials and officers of the law have great respect for them, and are ready and willing to make concessions to, and help our evangelists in, this type of evangelism.

Another successful method concerns the use of visual aids now in preparation by the Bureau of Visual Education. Four of our youth were trained to use this method, and they selected as the location of their effort a most difficult place, one of our large city churches. Hundreds of people attended and over fifty names have been turned in to date. Several have already been baptized. These youth have accomplished much for God in their humble efforts.

In centers where evangelistic meetings are in progress and where Friday night is being used in the effort, the service may be designated as young people's night. The meeting should be advertised as such, and the youth should take a large part in the service. Saturday night might be used in some cases instead of Friday night. In too many instances we find our youth on Saturday nights going places and doing things that completely ruin all the good accomplished for them at the M.V. meeting, in the

Sabbath school, and the Sabbath morning service.

The great need of this age is evangelism for and by our youth! The world is ready for it. Our youth are ready for it, and God is calling for it. Let us as workers not disappoint our God and our youth in this important work.

We have no stereotyped method to present. But we believe that by following the instruction given us by the messenger of the Lord and using all the resources at our command, much may be accomplished. As we hear from those who have been successful in youth evangelism, may we not only be stirred and inspired, but return to our field of labor with the determination that this is the time to enlist our youth for Christ in a mighty crusade.

Efforts in Our Churches

By C. M. MELLOR, *Pastor-Evangelist,*
South Side Church, Indianapolis, Indiana

THE messenger of the Lord says: "Now is the opportune time to work the cities; for we must reach the people there."—*Evangelism*, p. 78. This is a great challenge to the ministry of God's remnant movement, for in reality the harvest is great, but the laborers are few.

One of the determining factors of the city evangelistic campaign is the place where the meetings are to be held. We are instructed by divine guidance to choose a hall that is representative of the everlasting gospel we are commanded to preach. In some cities there are fine auditoriums to be rented which will adequately fit the evangelist's need. However, this is not always the case. There are times when the minister of the gospel will search for days without finding a suitable public auditorium.

In our recent campaign a careful study of the various halls in all parts of the city was made. Only two were available, and these were definitely second rate. After careful consideration by our evangelistic group, it was decided to use our own church auditorium, which is a fine building, well located for a regional campaign.

A fluorescent sign was constructed for the front of the church, which read, "Prophecy Speaks Auditorium," and a colorful poster advertising the "Prophecy Speaks Lectures" was placed on our bulletin board.

Before the opening date of the campaign a three-panel return business card was distributed to the several thousand homes in the vicinity of the church. Thus before the first meeting a promising list of interested people was obtained.

A problem that confronts our evangelists holding meetings in a large city church is that of our own church members coming early and

taking the choice seats. To solve this problem, we reserved seats for all nonchurch members who requested reservations beforehand. Seventh-day Adventists were permitted to have a reserved seat if they brought one or more nonchurch members with them. This plan assured our visitors good seats in the choice section of the church auditorium, and worked successfully.

One important factor in a successful church campaign is adequate advertising. The masses must know about the meetings. Our experience in the past has demonstrated that the newspaper affords the best means of gaining the attention of the public. If possible, it is well to dominate the church page of the local newspaper with an attractive advertisement. Two factors, other than size, are important in making your ad attention arousing. First, it is advisable to use some kind of picture—either a cut of oneself, or better, a picture illustrating the message. Second, be sure to utilize the advantage of white space. Most church advertising is painfully crowded. If the material is well balanced, with plenty of spacing, it will be like an oasis in a desert.

Special stress should be given, urging our church members to invite their friends, relatives, and neighbors to the meetings. It has been inspiring to me to see the fine group of individuals who come as a direct result of this method, which is the most economical of any type of advertising.

Handbills were not used in our meeting. For the first ten weeks of the campaign, a two-page newspaper was published. The headlines of this newsheet always featured the title of the coming Sunday evening lecture. The advantage of the "Prophecy Speaks News" over the conventional type of handbill is that every person who reads it receives some of the message, even if he fails to attend the lecture. Also, our own church members manifest a greater interest when they know that each paper they distribute contains something on our beliefs.

It is thrilling to both the church members and the evangelist to see every seat in the auditorium filled, with extra chairs being set up to accommodate the crowds. Several individuals who were attracted to our evangelistic campaign started attending the Sabbath services even before the testing truths were given.

After the second sermon on the Sabbath truth was presented, the eleven-o'clock church service was devoted to evangelistic themes. Topics of special interest were chosen so as to attract general attention. Invitations were sent to all attending our regular Sunday, Wednesday, and Friday evening evangelistic meetings and also to our church members. Not only did these invitations bring a large group of visitors to the church, but several Adventists who had not been seen in the church for one or two years began coming to services.

Most evangelists are agreed that the best place to hold a series of meetings is in a rented hall centrally located. It would be desirable if each city had such auditoriums, but often this is not the case. If in these cities we have well-located and representative church buildings, certainly it would be worth while to consider the possibility of holding a campaign in them.

Preparing Ground for an Effort

BY RAYMOND W. NUMBERS,
President, Maritime Conference, Canada

"So Jotham became mighty, because he prepared his ways before the Lord his God." 2 Chron. 27:6.

MANY a minister today, who is only a mediocre worker, might be a mighty soul winner for Christ if he, like Jotham, "prepared his ways before the Lord his God."

No army would be successful in an invasion of the enemy's territory unless very careful and deliberate planning was first made. Secretly men are sent ahead to report back all available information concerning the opposing forces. Underground armies are organized. Then comes a strong aerial attack, followed by the ground forces. We all recognize that the effects of the atomic bomb on civilization were far greater than were those of the preparation, but who will deny the far-reaching importance of the many months of preparation?

Anciently God sent spies before Israel. A very thorough preparation of the soil naturally gives a better promise of a rich harvest. There are, of course, many other essentials if we are to be sure of a hundredfold return, but one thing is certain, and that is we can never expect to reap much if we depend only on selfishly reaping the fruits from the unselfish toil of others.

Ellen G. White says on page 432 of *Evangelism*: "Preparatory work is not of one half the value that the afterwork is." Although this is very true we must not overlook the importance of preparation—both the theory as well as the actual ground work. Jesus said, "These ought ye to have done, and not to leave the other undone."

A practical question regarding follow-up work is found on page 84 of *Evangelism*, and leads us into a wise course to pursue in preparing the ground: "Wise generalship is needed in the selection of fields of labor. Plans should be made before a field is entered, [as to] how these souls are to be cared for. Who will minister unto these who shall take hold of the truth?"

One solution to the problem may be found by encouraging *colporteurs*, *medical workers*, and *missionary-minded families* who live the truth to settle in unworked key centers. To my mind

this is one of the best ways to prepare a field, and at the same time have loyal members ready on the ground, who are qualified to hold the interest once it has been gained.

"We need wise nurserymen who will transplant trees to different localities and give them advantages, that they may grow. It is the positive duty of God's people to go into the regions beyond. Let forces be set at work to clear new ground, to establish new centers of influence wherever an opening can be found."—*Ibid.*, p. 60.

THE COLPORTEUR COMMANDO.—The evangelist should work very closely with the publishing department secretary. The colporteur is a commando who goes right into the homes of the enemy, carrying truth-filled literature. The evangelist can then follow this up by an aerial attack. (He conducts an air raid—not a tirade.) He, of course, does not use his heavy bombs, but a few incendiaries to set on fire the honest in heart. By the time he marches into the town or city, he is already assured of victory. He may not have any converts in name, but he does have many sympathizers who are potential converts.

"More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald*, Nov. 10, 1885. Thus God has given His approval of using literature in preparing the ground for a harvest. Although we have not come to the place where we are witnessing a thousand conversions to the truth in a day, I believe that we would see scores taking their stand for this truth if we were more systematic in our distribution of literature.

Layman's Part in Preparing Ground

Laymen who are rightly trained can accomplish much in preparing the ground for an effort by literature distribution, Bible studies, cottage meetings, and lay efforts. Some evangelists are rather skeptical of lay efforts, but I have found them very helpful. The interested ones from these smaller lay efforts who have not yet taken their stand can be bound off in a central effort.

Our laymen need careful instruction, however, in their work, lest they tear down instead of build up. In our preparatory work we do not need to reveal what our real plans are. I have had the sad experience of having someone with zeal, but not according to knowledge, go before me and tell everyone that I was planning to start a new church. This spelled defeat before we even started.

"You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is to work as Paul worked. He says, 'Being crafty, I caught you with guile.'"—*Evangelism*, p. 125.

If we are expecting a good catch, we must not splash around in the water before we let

down the net. We might catch a few fish that have little or no backbone, but the ones we are trying to get are gone. We have spoiled it for ourselves and those who will follow us. "Do not arouse opposition before the people have had opportunity to hear the truth and know what they are opposing."—*Ibid.*, p. 143.

We must do all we can to remove the stones in the stony ground of prejudice. The unselfish service of our Dorcas sisters can break up and enrich the hitherto unproductive soil.

Putting Right Arm to Work

Throughout most of Canada we have been trying to do our work with one hand—our left hand at that. But we have been plainly told: "As the right hand of the third angel's message, God's methods of treating disease *will open doors for the entrance of present truth.*"—*Ibid.*, p. 516.

"As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed."—*Ibid.*, p. 515.

Cooking schools, branch Sabbath schools, Sunday schools, as well as temperance and health lectures, can all be used in preparing the field. We should feel free to use any method that will bring results, whether it derives from the home missionary, the Sabbath school, the Missionary Volunteer, the medical, or any other department.

A little boy was lost in one of the dark jungles of Africa. The searching party returned at dusk, their efforts in vain. Early the next morning at dawn the search continued. This time, however, they all joined hands to comb the tall jungle grass. When the lad was found, and his lifeless form was finally placed in the arms of the brokenhearted mother, she cried, "Oh, why didn't you join hands before?" May God help us to join hands in saving earth's millions!

How to Win More Men

By O. D. CARDEY, *Pastor-Evangelist, Martinez, Georgia*

DURING thirty years in the ministry the Lord has blessed me in winning many men as well as women to this truth. To state just how this has been done is not easy. The same Spirit that causes women to take their stand for the Lord Jesus Christ will persuade men to decide in favor of the truth, and then give them the courage to remain faithful to their decision.

I believe that one of the first principles to keep in mind in working for men is to work for families, instead of for the women of the family alone. I always endeavor to encourage the entire family to attend the meetings or

Bible studies. I do not find this difficult if I advertise subjects that are of current interest to thinking men. If the subjects are published in a clear-cut, straightforward way that will catch their eye and arouse a little of their curiosity, the men will come. Then it is up to the speaker to keep them coming by presenting the subject in a clear, simple way.

As ministers of the Lord Jesus Christ we should present every doctrinal subject of the Bible so clearly and plainly that all in the audience will leave the meeting with the knowledge that they have been listening to the Word of God. Then the Holy Spirit will help men as well as women to decide in favor of the truth. It will take the power of God to turn men from sin and unrighteousness to a life of holiness in Jesus Christ. But this power is promised to us. Several statements from the Spirit of prophecy have been a source of real help and encouragement to me:

"You need power, and this power God is willing to give to you without stint."—*Gospel Workers*, p. 35.

"Today those who forget self and rely on God for success in the work of soul saving, will have the divine co-operation, and their efforts will tell gloriously in the salvation of souls."—*Ibid.*

"All that Christ received from God we too may have. Then ask and receive."—*Christ's Object Lessons*, p. 149.

"Those who beg at midnight for loaves to feed the hungry souls will be successful."—*Ibid.*, p. 148.

"All the resources of heaven are at the command of those who are seeking to save the lost. Angels will help you to reach the most careless and the most hardened."—*Ibid.*, p. 197.

If only we will take these promises at their face value and believe them, we will be able to win men for the Lord. We are to realize that we do not work alone, but that the Lord bids His disciples to be brave and strong, "for One mightier than angels would be in their ranks,—the General of the armies of heaven."—*Acts of the Apostles*, p. 29. Then we will have courage to urge men to sever their connections with the world and step out on the promises of God by faith.

After I have presented the doctrinal truths from the desk, I always make it a special point to shake hands with the people as they leave, and especially make the men feel that they are welcome at the services, and urge them to continue to come. Then as we visit them in their homes we show a special interest in the men. As another important feature, I find that having a man for an assistant as I visit in the homes is a real help in keeping the interest of the men. Whenever the husband or father of the house is interested and is attending the meetings, it is always better to arrange for visits or Bible studies in the home in the evening, when the entire family can be there.

We must try to put ourselves in the place of the men with whom we are working. Thus we are in a position to help them solve their problems. When I felt a definite call to the ministry,

the conference workers said that I must go out and get an experience in the colporteur work, because if I could not persuade a man to buy a book I could never persuade him to keep the Sabbath or pay tithe. The experience that I received in the canvassing field has been of real help to me in my ministry in knowing how to meet men and sympathize with them, and then to cause them to see the necessity of obeying the Lord.

In order to get more men to take their stand for this message, we must encourage them to first take their stand and then decide that they are going to keep the Sabbath, come what may, before they ever go to their employer and ask for the Sabbath off. We must help them to step out by faith and trust the Lord to care for them. I always frankly admit that it will not be easy, and tell them the Lord may test them to the very last loaf of bread, but He will never forsake them. He will never ask them to do something that He does not give them the strength to do. It takes continual prayer and working for these men in order to win them for the Lord. When I visit them I always make it a point to have prayer with them and pray with them on their personal problems. I find that this personal touch does much to win them. If a man does lose his position I do all I can to assist him in finding other work. And whenever possible I encourage men to get into the colporteur work. In every church in which I have ministered, I have been able to get young men out into this line of God's work. I find that these men will remain faithful and make good workers for the Lord.

Another of the important things to bear in mind in winning men for the Lord is to make them feel that they are welcome at every service. Especially should this be true when they begin to attend the Sabbath services. If they miss one meeting visit them at once and find out the trouble. I keep a record of all new members who are attending the Sabbath services, and if one is absent I either call on him or have one of the workers visit him that day if possible.

Then when the men are fully indoctrinated and in the church, put them to work. Give them something to do, and you will find that they will not be slipping out of the church. Give them a small part in the Sabbath school, missionary meeting, or young people's meeting. Ask them to pray in prayer meeting. This will bind them to the church as nothing else will. "To win souls to the kingdom of God must be their first consideration."—*Gospel Workers*, p. 31.

If we are going to win more men we must talk to God about men, and then talk to men about God. We must pray as if everything depended upon God, and then work as if everything depended upon us. In every effort that I begin, regardless of my past experience, I work

and pray as if my whole future depended upon the results of this one effort. I do not believe that any minister should ever graduate from such an experience as this, regardless of how long he is in the ministry.

In summation I would say, the only way I know of to win more men for the Lord is to do all I can to interest them, and then leave them to the Lord and pray that the Holy Spirit will convert them to the Lord and not just to me.

Columbia Union Symposium

By B. G. WILKINSON, *Field Representative, Washington Missionary College*

THE evangelistic symposium held at Cincinnati, Ohio, February 22 to March 6, 1947, was one of the high lights in connection with the quadrennial session of the Columbia Union Conference. The variety of subjects presented by the speakers was amplified and co-ordinated by workers assembled from all over the union.

No forum of the air could have aroused such interest as was manifested in this institute by the earnest consideration of the what and the how inherent in the third angel's message. Not only did the lines of our truth obtain greater emphasis by these discussions, but the methods of carrying it to others were made more clear and more compelling. What a joy it was to have our hearts stirred and our devotion to God's work strengthened by such an unusual meeting of the brethren.

Some of these workers were young and inexperienced in field work. This assembly gave them opportunity of contact with soldiers of the cross who had won victories in the midst of opposition and trial. Those present had not been privileged to come together and hear the stirring exchange of stimulating thoughts for five years or more. They could now learn more of the ways and means which had gained and were gaining great advance in the dark districts of the enemy. "Not forsaking the assembling of ourselves together," was the advice of the apostle Paul, and is applicable to workers as well as to the church in general. This symposium constituted schooling which could not otherwise be secured.

Twenty-two speakers presented as many papers on the different phases of the work. They were filled with the irresistible energy of the message as they gave urgency to methods of soul winning. "We are well able to go up and take the enemy," said Evangelist Boothby as he pleaded for large city evangelism. "Pictured truth" meetings does much to build up the attendance and also to deepen the interest in the regular preaching services each night, according to N. S. Ashton, pastor of the largest church

in the denomination (Sligo, Takoma Park). As to small city efforts and rural evangelism, Elder Moffett, president of the West Pennsylvania Conference, deeply stirred the audience by his fervent plea to attempt great things for God and hasten the finishing of the work.

D. A. Ochs, president of the Columbia Union Conference, emphasized the inestimable benefits which accrue to the cause through the worker who is faithful in advancing the claims of Christian education. "The local church board is the last link in the chain of leadership in the Advent Movement," said Elder Leach, president of the Chesapeake Conference. He pointed out how to associate the church elder in evangelistic endeavors. Elder Hill, president of the New Jersey Conference, wrote thus of the broad field of service open to Bible instructors: "In all ages there has been a unique place of Christian service for consecrated women. Bible instructors are often able to enter into the remote problem areas of the ministry whereunto a wise minister does not approach."

Space does not permit a report of all the papers of other Columbia Union workers. All the presentations were thoughtfully written. They provided stimulating ideas so suggestive that the discussions from the floor were inspiring and profitable.

Loyalty to God and Brethren

(Concluded)

By JOHN L. MCCONAUGHEY, President
of the Oklahoma Conference

Loyalty to Organization and Leadership

WE WOULD not be the people we are, and we would not be doing the extensive world-wide work we are doing, if we did not have organization. And this organization would not hold together a day without effective leadership to keep it functioning. Last autumn I was visiting with a minister at Grand Rapids, Michigan, who was attending an Autumn Council of the General Conference Committee for the first time. He had been called to administrative work as the president of a conference a few months before. He told me that he would not take anything for the education that he was receiving at the council. He had been assigned to one of the important committees, but had quietly slipped in once or twice to observe the work of one or two of the other major committees, such as finance and budget. He was leaving that council with a much larger conception of our world-wide work with its multitudinous interests, and with a greater appreciation of burdens being carried by the leaders of our world work. He could well exclaim with the prophet, "I sat where they sat, and re-

mained there astonished among them seven days!"

I have had instilled into me from the beginning of my contacts with this people a deep respect for the leaders of this movement. I believe God directs the affairs of this people through the leaders whom He has caused to be chosen for this purpose. Some men may be weak and some may fail, but that is no cause for us to doubt the leadings of the Lord in the choice of these men, nor does it give us any excuse to withhold our loyalty and our co-operation in the plans laid by our leaders for the advancement of this work. Even if we feel that leaders manifest poor judgment at times, we should be careful how we criticize them and question their motives and their call to the positions of trust which they occupy.

"The Bible specially teaches us to beware of lightly bringing accusation against those whom God has called to act as His ambassadors. . . . He who has placed upon men the heavy responsibility of leaders and teachers of His people, will hold the people accountable for the manner in which they treat His servants. We are to honor those whom God has honored."—*Patriarchs and Prophets*, p. 386.

"To accuse and criticize those whom God is using, is to accuse and criticize the Lord, who has sent them."—*Testimonies to Ministers*, p. 466.

"Our ministers in responsible places are men whom God has accepted. No matter what their origin, no matter what their former position, whether they followed the plow, worked at the carpenter's trade, or enjoyed the discipline of a college; if God has accepted them, let every man beware of casting the slightest reflection upon them. Never speak disparagingly of any man; for he may be great in the sight of the Lord."—*Gospel Workers*, p. 481.

We must be on our guard that we do not develop an independent attitude toward counsel and direction that comes to us from the leaders of our work. The other day a man was overheard to remark: "I do not have any faith in the leaders. There are only four men in the denomination that I trust." I am glad that this is an extreme and exceptional case, and does not represent the rank and file of our people and their leaders. One of our lay leaders, whom we had to disfellowship a few months ago, was actually advising his church not to follow counsel that came to the church from conference officials and ministers. Such conditions, though few, are a challenge to us as workers and leaders. They cannot be ignored and must be handled diplomatically, but decisively, in order that the cause of God may be protected. The spirit of loyalty to this organization and its leadership must ever be upheld and impressed upon our people.

"The spirit of pulling away from fellow laborers, the spirit of disorganization, is in the very air we breathe. . . . Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been

built up by wise, careful labor."—*Testimonies*, vol. 9, pp. 257, 258.

It is a serious thing for a conference worker, paid from the tithe, to indulge in criticism of this organization and its leaders. We do have a complex organization. There have been times when I have wished it could be simplified, but when I think of what is being accomplished through it by so small a group of people, I am led to thank God for a small part in helping to make the wheels go round. And my respect and admiration, and sometimes my sympathy, goes out to the men and women who are carrying the burdens of its leadership; for "I sat where they sat" and am astonished at what God accomplishes through human instrumentalities.

"God has brought His people together in church capacity in order that they may reveal to the world the wisdom of Him who formed this organization. He knew what plans to outline for the efficiency and success of His people. Adherence to these plans will enable them to testify of the divine authorship of God's great plan for the restoration of the world."—*Ibid.*, vol. 6, p. 235.

Loyalty to One Another

My third point is that of loyalty to one another. I believe this is the kingpin of all the loyalties. With this I desire to emphasize the attitude a minister should, under all circumstances, maintain toward a fellow worker—that tie that binds our hearts together in Christian love. The most unpardonable fault that a minister of the gospel might have is, to my mind, that of disloyalty to his fellow ministers and the peddling of tales and gossip, or the giving of expression to prejudice or lack of confidence in a fellow worker.

I believe that gossip is the greatest curse in the church today, and with too many of our people it has become a besetting sin. There is nothing that can so quickly mar the influence of a minister of the gospel than to become a bearer of tales against, or be critical of, his fellow minister—or any church member for that matter. It is a sad thing that now and then there are workers who never seem to learn the lesson of loyalty to their associates. I once knew a minister who lost his responsible position because he could not refrain from passing on to others gossip and criticism which he picked up here and there, about some of his fellow workers and brethren. I read in the Spirit of prophecy:

"Men have no right to surmise evil in regard to their fellow-men. . . . They should not even express their prejudices regarding the erring; for thus they place in other minds the leaven of evil."—*Ibid.*, vol. 7, p. 260.

"Christians should regard it as a religious duty to repress a spirit of envy or emulation. They should rejoice in the superior reputation or prosperity of their brethren, even when their own character or achievements seem to be cast in the shade. . . . Those who possess the mind of Christ will have humble views of themselves. They will . . . be ready to sacrifice their own interests and desires rather than to

cause dissension among their brethren."—*Ibid.*, vol. 5, p. 242.

"He that taketh up a reproach against his neighbor cannot receive the approval of God."—*Ibid.*, p. 615.

"Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should inquire, 'Have you strictly followed the injunctions of your Saviour?'"—*Ibid.*, p. 616.

One way we can show our loyalty to others is to rejoice in the success that is attending the work of others, and to pass along an expression of our confidence and esteem now and then.

"Cultivate the habit of speaking well of others. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. When tempted to complain of what some one has said or done, praise something in that person's life or character."—*Ministry of Healing*, p. 492.

I am sure that you feel with me that it is a great privilege to be associated with the workers in this progressive union conference. I rejoice in the fine spirit of loyalty that exists among us in this field. Here we sit together, united, planning greater things for the future. I trust that this ministerial institute will be such a help and inspiration that each one will look to it in retrospect, and be able to say, "I sat where they sat, and remained there astonished."



"I Sat Where They Sat"

Ezekiel 3:15

By CAROLINE EELLS KEELER

So many sit aloof, or very far apart,
But when we sit where they sit, we see into their heart.

It shamed me so to know that I had judgment passed
Upon one who was hurried so, and time was going fast,
That I missed the ardent hopefulness that sang within
his soul,
And didn't know his anguish when he failed to reach
his goal.

When we sit where they sit, know our brother's far-
ing,
Know his trials and heartaches, and how much he is
daring
To wrest an honest living from life's stern and rocky
soil,
We'll have more sympathy for him, we'll even help
him toil.

When we sit where they sit, and get to know them
well
And pass a kindlier judgment, 'twill cast a magic
spell
Upon some dreary outlook and brighten up the face
Of one who's almost losing in life's hard uphill race.

I sat where they sat. I heard their own heart sorrows,
The little fears that spoiled their days, and even their
tomorrows.

I sat where they sat, and when I did arise
There was understanding in my heart, and tears were
in my eyes.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Preparing Candidates for Baptism*

By MAUD CRUMP, *Bible
Instructor, Danville, Virginia*

THE work of preparing a candidate for baptism is fraught with grave responsibilities for every minister and Bible instructor. Faithfulness or neglect in this work may determine the destiny of a soul for eternal life or eternal death. Therefore, how carefully and prayerfully should this delicate work be accomplished. As to the significance of this ordinance of baptism, I quote from volume 6 of the *Testimonies*:

"Christ has made baptism the sign of entrance to His spiritual kingdom. . . .

"Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King."—Page 91.

Preparation for baptism should begin with the first study, and should continue throughout the series of studies. Quoting again from volume 6: "The very first experience should be right."—Page 92. And this admonition is given on page 97: "There is need of more thorough preparation on the part of candidates for baptism." If this warning was applicable in 1882, surely it is more timely today, as we compare the spiritual condition of the world at that time with the present condition.

As students of prophecy we know that the forces of evil are rapidly marshaling their powers in the political, physical, and social world, and it logically follows that new members will have to meet the onslaughts of the enemy in ways which have hitherto been held in check. I refer to the many winds of false doctrine, various phases of spiritualistic manifestations, discriminations in industry, and persecution by the beast power and his image. Consequently, all members brought in now should be especially grounded in the truth. We are told in the Spirit of prophecy that new converts will have to learn in a few months what it formerly took them years to learn.

Paul speaks in 1 Corinthians 3:13, 14 of every man's work being tried as by fire. May we so build that our work will abide the great tests of the closing days. Our commission is: "Go ye therefore, and teach all nations, baptiz-

ing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." This shows that teaching precedes baptism, and embodies the foundation principles taught by Jesus Himself.

The first step in the preparation of a candidate for baptism is thorough conversion and surrender to the will of God. Since the days of creation God's supreme test has been obedience. The candidate should understand the foundation principles of the plan of salvation, have a real conviction of sin, and experience the joy of righteousness by faith. We, as workers, should know that the candidate has a real personal experience with the Lord. I quote again from the *Testimonies*: "None can depend upon their profession of faith as proof that they have a saving connection with Christ."—Vol. 6, p. 92.

In this basic work the teacher should pray with and for the candidates, teaching them how to exercise faith, how to grasp the promises of God, and how to study their Bibles. Here is where many of the nominal churches fail, especially with young people. They accept the desire to live a better life and to follow the Lord, in place of a full surrender and true conversion. Then, it is immediately announced that the person is "saved." He is next urged to join a church, but this only leaves him in a confused state of mind with no real experience as an anchor. Let us not make the mistake of the popular churches.

Teaching Basic Denominational Beliefs

The second step is that of teaching doctrine. There are certain fundamental principles of Bible truths which are recognized by us to be the basic beliefs of our denomination. That the candidates should understand, accept, and become rooted in these truths is the great objective of the Bible instructor. Seventh-day Adventists should be able to give a reason for the hope that is within them, so that they know our doctrines and know why they know them.

Methods and devices used in presenting the various subjects are the test of our teaching ability. These doctrines must be lived out in the life so as to register in a practical way in the mind of the pupil. It is not enough to believe in the Trinity, or the Holy Spirit as the third

* From the Columbia Union Ministerial Institute.

person of the Godhead, and His part in creation; we must also know the Spirit's convicting and indwelling power. It is not enough to know that the seventh day is the Sabbath, but we must also know how to keep it so as to receive a spiritual blessing. These subjects must be emphasized and crystallized by repetition in the mind of the reader.

One of the most important studies to be understood by the candidate for baptism is the two laws—what was nailed to the cross, and why. It is on this point that opposing ministers do their utmost to confuse those who wish to know the truth. These laws should be studied separately and then reviewed until they are clearly defined. They will then become a strong bulwark against lawbreaking, as well as a wall of protection to the new believer.

Then, there is the Spirit of prophecy—the greatest of gifts bestowed upon the church. This study, properly given, identifies God's remnant church, confirms the law, and clarifies many points of truth. One who really accepts this truth seldom backslides from the message. Each added subject presented should be made plain, practical, and deeply spiritual.

I believe that it is best to deal with each candidate individually. When this is not feasible, because of a large interest, I would suggest class instruction for a group. If there is any real problem in a reader's mind, help him after class by discussing it thoroughly with him. If the minister himself takes the baptismal class, he will use his own methods, of course.

The work of preparing candidates brings grave responsibilities, yet the joy of winning a soul, who is now being fully prepared to die to the old life of sin and arise to walk in newness of life, compensates by far for all the time, toil, and anxiety involved. This is the joy of which Paul spoke when he wrote to his new converts in Thessalonica. (1 Thess. 2:19, 20.) May this be the experience of each Bible instructor.

Bible Instructor Group Meetings

VIII. Atlantic Union Conference

THE Atlantic Union ministerial institute was held in New York City. Strong March winds accentuated the activities of this bustling metropolis. During this institute visitors from all points of the union became part of the vast stream of humanity that travels by means of New York's great subway system. Hotel housing in Manhattan, with meetings held at the Washington Avenue Church in Brooklyn, and with every meal necessitating a subway ride to the city's food center, helped to impress upon visiting workers that here life is exceedingly harassing.

The discussions in the Bible instructor group meetings stressed various problems, and Mrs. Elva Heald and Miss Harriet Holloway, both

trained nurses as well as Bible instructors, ably provided practical help on how to maintain health under such abnormal city pressure. Excellent points were stressed on relaxing and overcoming noise and sleep difficulties. The advantages of a healthful diet for Bible instructors was stressed. A worker must know herself as well as be herself.

The Sunday evening evangelistic service at the Brooklyn Academy of Music afforded an excellent observation point for evangelism. Here W. A. Fagal and his helpers were drawing in the large gospel net. A half hour before the regular service begins, Mrs. Ena Ferguson has been instructing those who attend the public Bible class. During the institute Mrs. Ferguson led out in discussing with the Bible instructors the various objectives and techniques of such a class and smaller group instruction.

The Atlantic Union presents' great cosmopolitan problems affecting our evangelism. National and racial problems, complicated by language difficulties, often prevent these workers from conducting inspirational evangelistic meetings such as those of our other Eastern States. A sympathetic and helpful understanding of the needs of these struggling groups is necessary. Many of the strongest churches in this union represent the strength of various foreign-language groups, and are a distinctive contribution to our work. The instruction of the Spirit of prophecy, that the work in Greater New York is to be an object lesson to our city work generally, received new significance because of proximity. The increasing problems of Catholicism, and how to win souls from its ranks to our message, were presented by C. A. Reeves, who, with his strong group of workers, has been wrestling with this problem in Greater Boston. The Bible instructor's work is indispensable here. Pastor J. B. Conley, a visiting director of evangelism from Australia, brought a new challenge to the Bible instructors. A fine group of young women from Atlantic Union College, who are looking forward to entering the Bible work, were present. These young women thoroughly enjoyed the institute.

IX. Lake Union Conference

Because of its good hotels and cafeterias Grand Rapids is a suitable convention city. This city again lent itself to our denominational needs, and a very profitable ministerial institute was conducted during one of the winter's blizzards, which resulted in a complete traffic tie-up with many visitors actually snowbound. Because of accommodations in the meeting hall, which almost adjoined our hotels, we were not inconvenienced during the heavy storm. Good will and faithful attendance at all the meetings made this institute a blessing to the workers.

The Bible instructor group meetings were well attended by young people in training for Bible work at Emmanuel Missionary College.

This college is leading out in a strong way in field training and in practical theology. The union already has a most representative group of young college-trained Bible instructors, who are fast developing into strong workers, in addition to a number of noble veteran women of the profession, who continue to inspire young women for the Bible work.

The Lake Union is faced with the acute problem of meeting various isms. Questions by the Bible instructors revealed strong inroads of dispensationalism in this area. Various approaches and instruction techniques were discussed with freedom by those who have had experience in dealing with such isms as the Jehovah's Witnesses and other groups.

A number of Bible instructors have gathered experience by helping laymen to become useful in our larger evangelism plans. Not merely class instruction, but actual experience by joining a trained Bible instructor when visits or Bible readings are made in the homes of the people, is the true need of our laymen desiring to become acquainted with personal work.

A well-balanced discussion on standards relating to our reform message, and the proper technique for presenting these standards to the public, assured us of the sound caliber of our Bible instructors in this union, and of their true devotion to principle. Our Bible instructor meetings were characterized by good fellowship and a larger vision of the work.

X. Canadian Union Conference

The setting for the ministerial institute in Canada was the lovely city of Toronto. The weather was as varied as the problems awaiting discussion. An anticipated spring was delayed by a heavy snowfall, drizzle, and slush. Our leaders had skillfully dispensed with their conference business preceding the institute, leaving us an extra day for ministerial and evangelistic problems. Some of the "best wine" for the feast of institutes had actually been kept for this last meeting.

Our Bible instructor group meetings were most inspirational. Quite generally the wives of our ministers took part in all the meetings of this group, and made their contributions. Canada is blessed indeed with capable personal workers. Her two colleges point the way by stressing the Bible work as an important profession for both young men and young women.

Often the minister's wife is her husband's only helper. Our Canadian sisters must still supply physical as well as spiritual vitality in pioneering. Isolation in the work, while living without many of the comforts of modern life, develops the same strength that characterized the laborers in the earlier days of our message. Here we detected that woman plays a real part in the worship program of our churches. The leadership of the minister's wife in the church is reflected in the observation of true worship

principles in the lives of the minister's family. While the topic of Christian standards received due attention at each of the season's institutes, here in the "Maple Leaf Dominion" the discussions pertained to real principles rather than minor details.

CONCLUSION.—As we reflect the blessings and also the impressions of the various ministerial institutes held in the United States and Canada, we can say from the heart that our Bible instructor family is indeed a strong sisterhood for service. While our colleges lead in this respect by strengthening their Bible instructor training, the field is keeping abreast by following Ministerial Association guidance in courses of reading and study. The Bible work has been unified during the last few years, and is already a profession that is attracting the highest type of womanhood and manhood. These union ministerial institutes made us conscious of the strength of personal work in our message. Cognizant that our greatest need is the power of the Holy Spirit in our efforts, our Bible instructors everywhere dedicated themselves anew to this noble ministry.

L. C. K.

Training and Selecting Helpers *

By MARY E. SAXTON, *Bible Instructor, Washington, D.C.*

THE great Master Teacher selected men from various walks of life to be His helpers in the work of saving souls and the dissemination of the gospel. He could have enlisted angels to be His associates in the ministry, but instead He chose men from the common walks of life. However, He used judgment in selecting the twelve disciples, and no doubt the same discretion was used when He called the seventy and sent them forth to proclaim the first advent of the Messiah.

While these chosen disciples were men of latent possibilities, yet they were not prepared for the delicate and important work of representing His name and of teaching the special truths for the time. Christ, after selecting these men, trained them for service. He taught them the truths of the Word of God, so that they became mighty in the Scriptures. By precept and example He instructed them how to meet and deal with the various types of human beings.

They watched with keen interest how Christ adapted Himself to the various situations which arose as He came in contact with those who were characteristically different—the spiritually proud Pharisee, the honest seeker for truth among the wealthy, the poor and illiterate, the cynical, the apparently indifferent. He demonstrated before the disciples a wise and kindly approach to the varied types and personalities.

* From the Columbia Union Ministerial Institute.

The disciples had much to learn and more to unlearn, but by close observation and willingness to follow their Master's methods they became qualified, and thus by the power of the Holy Spirit they were enabled to do the deeds of omnipotence.

Christ is our example in all things, therefore we should copy His methods of labor, especially when it comes to selecting and training helpers. Our Lord, by His Holy Spirit, has given to the church various gifts, and among them is the gift of helps or helpers, and these are to be found among the lay members of our church. The question may be asked, Do we appreciate this gift? and if so, are we utilizing it as God ordained? The counsel of the Spirit of prophecy is very definite on our responsibility in this matter.

"In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work [missionary work]. . . . There should be no delay in this well-planned effort to educate the church members."—*Testimonies*, vol. 9, pp. 117-119.

The training of the laity is of primary importance, and every Bible instructor should consider it a privilege to enter into this field of endeavor during the interim between pressing evangelistic efforts, and before such efforts.

Because of the instruction given in the Spirit of prophecy and the existing need in the local church, as well as the earnest desire on the part of some of the members to get into a definite line of service and with the encouragement of the local pastor, I felt compelled to conduct a training class for the lay members of the Capitol Memorial Church in Washington, D.C. Some preliminary work necessarily had to be done in order to ensure success. This was accomplished by public announcement, personal contact, and by enlisting zealous members as publicity agents, who visited a few talented but disinterested members, arousing their interest to unite with the class.

Although the entire church membership was notified about the class, the primary purpose was to select certain ones who possessed possibilities for development. Included in this selected group were young men and women of talent. These were given special attention and added help. Youthful talent is always needed in the Bible work.

What was our textbook? The inspired Word of God, from which the great Master Teacher taught His laborers. The fundamental doctrines of the Advent message were studied, also difficult Scriptural passages, thus was the student fortified with knowledge and assurance for the time when he should be obliged to face questions of opponents.

"Every church should be a training-school for Christian workers. Its members should be taught how to give Bible readings. . . . There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn

from their example. One example is worth more than many precepts."—*Ministry of Healing*, p. 149.

In connection with our study of Bible doctrines, instruction was also given on practical methods for presenting them. This included the "do's" and the "don'ts."

Just as Christ demonstrated His methods to His disciples, so we united the practical with the theoretical by having the students give studies to each other in the presence of the teacher. In addition to this, I had the class participate in actual field experience by accompanying me whenever studies were given and visits made with prospective church members.

Such a Bible training class produces its fruitage both in the spirituality of the church and in the blessing of increased membership. If God's plan for training lay members in our broader Bible work program were faithfully carried out, we would ere this have seen the fulfillment of such endeavors as spoken of by the messenger of the Lord. "In visions of the night representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God."—*Testimonies*, vol. 9, p. 126.

Is it not the privilege, if not the solemn duty, of the Bible instructor to share in training the church for such a work? Of course her pressing schedule allows such a heavy program only occasionally. Joy unspeakable will fill the heart of the worker as she sees this divinely appointed plan entered into by those for whom she has previously labored.

Dukhobors ("Spiritual Wrestlers")

By CATHERINE LEBEDOFF, *Mission
Appointee to Haiti*

ORIGIN AND NAME: The Dukhobor sect originated in Russia and is confined to Russian-speaking people. It is nonevangelistic. The word *Dukhobor* literally means "spiritual wrestler."

HISTORY: It was in 1654 that Archbishop Nikon, prelate in the Russian Orthodox Church, introduced his "reforms" into the church. His reforms were not progressive, but merely consisted of revision of religious formalism. For instance, his new prayer book required that three fingers be used to make the sign of the cross, instead of two, as had been the custom; and that one hallelujah should be used instead of two. These and similar revisions were necessary, Nikon contended, because of errors which had crept into church usage.

At first people were unaware of clerical dissension, but later took advantage of it to openly disassociate themselves from the church. The religious controversy resulted in the Great Schism, and out of it came the Dukhobors, with

many other sects. They held a negative attitude toward all priests and formalisms.

The Dukhobors originated about the year 1730 under the leadership of Olarion Pobirohin, in the province of Tambov. They broke away from the main schism, organized themselves into an independent sect, and openly declared their beliefs. Two settlements were formed, one in Tambóv, with Pobirohin as leader; and the other in the province of Ekaterinoslav, under the leadership of Sylvan Kolesnikoff.

"The Doukhobor faith at this time expressed itself in a negative attitude to outside authority. They believed external sacraments were offensive to God, and that priests and ritual acted as a barrier to actual communion between God and man. By removing the Orthodox barriers, the Doukhobors believed men and women could attain harmony with God. This harmony involved freedom from all obligations to church and state."—J. F. C. WRIGHT, *Slava Bohu*, p. 13.

When Kolesnikoff died, Pobirohin assumed authority over both colonies. He ascribed divine power to himself and established a theocratic communism. The Russian Government soon exiled Pobirohin to Siberia, and Saveli Kapustin secretly took over the leadership. He posed as an equal with his brothers, although they looked upon him as divine.

For a time the Dukhobors enjoyed uninterrupted peace, prosperity, and freedom of worship. They were very industrious, sober, and frugal, and their houses and clothing were always clean and tidy. They excelled as agriculturists, and to this day that is their chief employment.

When Nicholas I ascended the Russian throne he was not as tolerant of other sects as his predecessor had been, and he decided to banish all those who would not join the Russian Orthodox Church. As a result, four thousand Dukhobors were exiled to the Wet Mountains in Caucasia. But even in this rocky, treeless range, the Dukhobors once more showed their aptitude for agriculture, and their colonies flourished.

They declared that the use of alcohol and tobacco was wrong. Dancing was strictly forbidden. They had a high standard of morality. The leader by this time was regarded as divine, or Christ on earth.

In 1894 Peter Veregin, their leader, was banished to Siberia because of his influence. Here Veregin came in contact with Leo Tolstoy's writings. They not only had a great influence on Veregin, but even the doctrines of the Dukhobors were affected. They abandoned meat and became vegetarians.

By 1880 the Dukhobors declared themselves to be pacifists. On June 29, 1895, the Dukhobors in the Wet Mountains gathered all their firearms together in a huge pile and burned them while they prayed and sang psalms. Now, they said, they would not be able to do violence

to animal or man. When the governor of their locality heard of this, he ordered all the elders to appear before him, but they refused. The governor was so enraged that he ordered a group of Cossacks to attack the Dukhobors.

As the firearms were smoldering, the Cossacks fell upon the Dukhobors, and men, women, and children were beaten mercilessly with clubs and whips. Then came orders that they were to forsake their homes, and the Dukhobors were once more exiled, this time to the province of Georgia. During the winter many died of malnutrition and exposure.

EXILED TO CANADA.—At this time Count Leo Tolstoy stepped in and persuaded the British Government to allow the Dukhobors to settle on the island of Cyprus. The Dukhobors stayed here but a short time. Because of the poor soil they refused to settle on the island. As a result, Tolstoy and the Dukhobor leader, Peter Veregin, persuaded the British Government to allow the Dukhobors to settle on some fertile farming land in Canada. The Society of Friends in London contributed \$50,000 for their transportation.

On January 24, 1899, eight thousand Dukhobors landed in Canada. The Canadian Government gave them 270,480 acres of land in the province of Saskatchewan and promised them military exemption.

Once more the Dukhobors showed their industry, and were even able to teach Canadians something about farming. However, they proved a problem to the Canadian Government, too, because they would not register their land or deaths and births; they would not send their children to Canadian schools, and even went so far as to burn school buildings; they refused to take the oath of allegiance to the British crown.

Fanaticism crept in, and many decided not to use horses and oxen on the farms, as they said it was wrong to "enslave their poor brothers the animals," and drew the plows themselves—men and women yoked together. Some said that animals need never be killed to provide leather for shoes, harnesses, etc. Some gave up wearing clothing made of wool, and some of them, preferring to be naked, gave up clothing of all kinds.

In 1902 sixteen hundred Dukhobors started on a pilgrimage to meet the Messiah. After suffering untold privations they were persuaded to return to their homes.

The Dukhobors continued to live in colonies. They practiced communal ownership of everything—money, grains, horses, implements, etc. However, some wished to become independent, and refused to work communally. This group wanted to become Canadian citizens, to send their children to Canadian schools, and to accept Canadian customs.

The Quakers of Philadelphia gave much help to the Dukhobors by building schools among them and giving them material assistance.

Soon after, Peter Veregin arrived in Canada, after being freed from exile in Siberia. He supported the Dukhobors in their honesty, hospitality, and kindness. However, he was opposed to schools among his people and taking the oath of allegiance to the British crown. The people looked upon Veregin as Christ, and his word was law.

Doctrines of the Dukhobors

1. The doctrines of the Dukhobors have a strong tinge of mysticism. The church is communistic and pious, with a childlike faith.
2. They deny the written Word of God, and claim to be led by the unwritten word of God.
3. Millennium—a time when the world will be regenerated, and righteousness shall prevail.
4. Believe the soul enters heaven six weeks after death.
5. Dress reform. (Clothes and Christianity are dependent one on the other.)
6. They believe in vegetarianism.
7. They deny any responsibility for military service, and object to taking oaths.

CUSTOMS.—Dukhobors have several peculiar and distinct customs. Women must wear shawls over their heads. At every meeting salt, a loaf of bread, and a jug of water are placed on a table covered with a white cloth. No Bible is used, although the elders quote from the Scriptures. No books are used in their meetings. Musical instruments are forbidden in the meeting place. They sing psalms, in many parts. Their singing is beautiful and sounds like a reed organ.

INDEPENDENT DUKHOBORS.—At the present time there are about 1,700 Dukhobors in Canada in the provinces of Saskatchewan and British Columbia. Since the death of Peter Veregin II in 1939, the sect has not been so strongly organized, and more and more Dukhobors are breaking away from communism and becoming independent. Many are in favor of education, and take advantage of the public educational institutions. They take an interest in the government of the country. Many have abandoned dress reform and vegetarianism (although they still eat only clean meats) and other beliefs, but are still pacifists. Many of these Dukhobors have Bibles in their homes and read them. Some attend the popular Protestant churches, and some have even joined the Roman Catholic Church. But the community Dukhobors still cling to their old beliefs and doctrines, and are hard to evangelize.

DUKHOBORS IN RUSSIA.—There are still many Dukhobors in Russia who did not migrate to Canada. These did not accept all the doctrines of those who left, but so far as known they still cling to their original teachings.

GENERAL IMPRESSIONS.—Joseph Elkington, a Quaker, was greatly impressed with the hospi-

tal, kindness, and truly Christian spirit of the Dukhobors. He said of them, "A people who will not fight, or steal, or drink anything intoxicating, or smoke, or use profane language, or lie, have a character which will bring forth the best qualities of Christian citizenship."—J. F. C. WRIGHT, *Slava Bohu*, p. 183. He found "false teachings" among them, which he attributed, in part, to "their ignorance of the Bible."

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Outlines for Bible Studies

Is There a Second Chance?

By EDITH DAVIS, Bible Instructor
and Teacher, Beirut College, Syria

- I. THIS LIFE MAN'S ONLY OPPORTUNITY FOR SALVATION.
 1. Present life closes man's probation for life eternal. Rev. 22:11, 12.
 2. No hope for the sinner after death. Isa. 38:18.
 3. The wicked is "broken without remedy." Prov. 6:15.
 4. Workers of iniquity shall not be able to rise. Ps. 36:12.
 5. The sinner must die. Eze. 18:20.
- II. SCRIPTURES TEACH NO SECOND CHANCE.
 1. Grace of God now to all men. Titus 2:11.
 2. Jesus the light of every man. John 1:9.
 3. Heathen are enlightened through nature. Rom. 1:18-20.
 4. They are to be judged without the law. Rom. 2:10:15.
- III. TWO RESURRECTIONS TAKE IN TWO CLASSES. John 5:28, 29.
 1. Bliss for the righteous or destruction for the wicked. Rev. 20:4, 6.
 2. Destruction for the wicked. Rev. 20:5, first part; Jer. 25:31-33.
- IV. GOD'S LOVE AND JUSTICE FOR ALL TODAY.
 1. God does not will for the sinner to perish. John 3:16.
 2. Death and the judgment are the results of sin. Heb. 9:27.
 3. Justice of God requires wicked be punished. 2 Peter 2:4, 9.
 4. God now calls for sinners to repent. Eze. 33:11-15.
 5. "To day . . . harden not your hearts." Heb. 3:15.



Significance of the Church Covenant

CHURCH covenants date from very early times. A reference to some such practice is found in Isaiah 44:5, where one declares himself to belong to the Lord, while "another shall subscribe with his hand unto the Lord." For at least seven or eight centuries before the Christian Era, men were singing covenants by which they declared their theological beliefs and their intentions to fellowship with each other in the name of Jehovah. Most Christian groups today have something in the form of a covenant by which intending members declare their acceptance of the principles for which the particular church subscribes.

From our earliest years Adventists have had covenants of one type or another. Usually these have been worded very simply. We have observed, however, that some have been very comprehensive in their statements. Our covenants have usually contained little more than a declaration of belief. Sometimes a summary of doctrines such as is contained in the uniform Baptismal Certificate has served as both covenant and Baptismal Certificate. It was the need of some unified pattern of procedure which led the General Conference in session in 1941 to ask for the preparation of the present certificate, which has proved such a blessing to our evangelists and pastors.

Knowing that our ministers will be interested in reading the Baptist Church covenant, we include it here with a few words of commendation. Although it may not be just what we would prepare, there are some features well worth our study. In this covenant one pledges to maintain family devotion, to work for the salvation of friends and relatives, to educate the children in religious principles, to be just and honest in all business dealings, to avoid criticism, and to lend one's aid in sickness. Even more impressive is the inclusion of Christian sympathy and courtesy in speech. The absence of any reference to such definite features as the imminent return of our Lord and the Sabbath necessarily place this covenant in contrast with those we have used. It certainly is not an Adventist covenant, and because of certain omissions it is weak. But there is a wholesome omission of such long lists of merely detailed regimentation of minor points which have sometimes found their way into our covenants or summaries of belief in certain sections of our world field—details which pertain to local cus-

tom and practice rather than Christian character and development. All of us have regretted that the precious time of our workers, when they have gathered together for counsel, has at times been absorbed in endless discussion of these minor issues, when we should have been grappling with the great issues of our time.

The vital principles of Christian living which this covenant includes place an emphasis where it belongs. Thinking our workers would be interested in the Baptist covenant, we are giving it here:

"A CHURCH COVENANT"

"Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

"We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

"We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances, to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our department; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drink as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

"We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay.

"We moreover engage that, when we remove from this place, we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's word."

In Christ no man is ever a law unto himself. As a member of the body of Christ he has a responsibility to every other member. When he enters into covenant relationship with God and the church, he declares his obligation to endeavor to maintain "the unity of the Spirit in the bonds of peace." He has a responsibility to all the members of the body.

A covenant does not take away one's liberty. It only provides a working agreement upon which the members maintain their fellowship. It is important because, from time immemorial, covenants have proved their value. It may be a means of keeping before the membership the seriousness of the business of God. It can be a continual reminder of the members' obligations one to another.

The suggestion has been made by some that if, in transferring from one church to another, members were invited to express, by some kind of covenant card, their desire for fellowship in the church to which they are applying, this very reaffirmation of their loyalty to the cause, and their recognition of the principles for which the sanctified body of Christ stands, would prove truly helpful. Such a plan would provide opportunity for both the incoming member and the receiving church to restudy their mutual obligations and privileges. We are not advocating this as a plan, but more than one leader has expressed himself as favorable to some such procedure. Perhaps we have more than enough cards already in the routine of our church program. However, a reaffirmation of faith is always a good thing.

When C. H. Spurgeon was carrying his tremendous program of pastoral-evangelism in London, he gave opportunity on a certain occasion every year for his whole congregation to reaffirm their faith and pledge their loyalty. At the conclusion of his annual sermon on "Evangelism by the Whole Church," it is said that more than thirty-five hundred of his members would file past their great leader, and clasping his hand, covenant before God to walk in the ways of truth and, by the guidance of God's Spirit, bring another soul to Christ during the coming year. Men who have shaken cities for God have not hesitated to set forth the principles of true Christianity.

Not only to work for Christ but to live like Christ should be the purpose of all who take His name. Sympathy, kindness, long-suffering, and love—these are the true credentials the world longs to see in the lives of Christians. Criticism, lack of self-control, harboring griefs and grudges, and crooked business dealings—these have done more to retard the cause of Christ than have all the armies of the persecutors combined. As the body of Christ we must be "one in hope and doctrine," but more than anything else, we must be "one in charity."

R. A. A.



Postponement of School of Music

By R. A. ANDERSON, Director of
School of Music

THE School of Evangelistic and Church Music which was scheduled here at Washington from May 15 to June 8 has been postponed.

At the recent Spring Council in Los Angeles the conference presidents met and studied the whole project, and after counsel decided that the time was not the most propitious. Many who were eager to attend were prevented because of camp meeting appointments, evangelistic campaigns, and other reasons. It was therefore decided to postpone the whole project until a more convenient time.

We are unable to announce in this issue when this school of music will meet, but we hope to be able to do so soon. From many parts of the field word has come expressing keen disappointment over this delay, for some were looking forward with high hopes to the help they could get from such a course of study and interchange of ideas. Our evangelistic program would, they felt, be greatly advanced by such a plan as would combine the technical and practical training of our singing evangelists and church musicians. We look forward to the time when a large group of our enthusiastic song leaders and musicians can get the benefit of such a council. Watch for future announcements.

Effective Illustrations

For Use in Sermon or Song

BREAK AT STRONGEST POINT.—We said to a physician friend one day, "Doctor, what is the exact significance of God's touching Jacob upon the sinew of his thigh?"

He replied, "The sinew of the thigh is the strongest in the human body. A horse could scarcely tear it apart."

"Ah, I see; God has to break us down at the strongest part of our self-life before He can have His own way of blessing with us."—J. H. McCONKEY in *Religious Digest*.

GAIN OR LOSS?—"A young man once found a five-dollar bill on the street," says William Feather, a well-known writer. "From that time on he never lifted his eyes when walking. In the course of years he accumulated 29,516 buttons, 54,172 pins, twelve cents, a bent back, and a miserly disposition. *He lost the glory of the sunlight, the sheen of the stars, the smiles of friends, tree-blossoms in the spring, the blue skies, and the entire joy of living.*"—*Moody Monthly*.

HIGHEST COMPLIMENT.—One of the best compliments ever paid to a clergyman was what was once said to Massillon by Louis XVI: "When I hear other preachers, I usually go home *praising them*; but when I hear you, I go home *condemning myself*." To none but a faithful preacher could this be truthfully said. The highest and most valued compliment a parishioner can pay a pastor, is to obey the truths which his pastor delivers.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Reading-Guidance Plan Brings Results

By DEWITT S. OSGOOD, *Pastor-
Evangelist, Indianapolis, Indiana*

MORE than sixty persons have gone forward in baptism as a direct result of our reading-guidance plan. Here is a plan especially fitted to lay evangelism which ensures success. Lay workers are enthusiastic over the plan, and find it easy to introduce and explain to the prospective reader.

Book outlines have been worked out for seven 96-page Crisis volumes as follows: *Our Lord's Return, The Great Judgment Day, The Marked Bible, The Christian Sabbath, The Other Side of Death, Prove All Things, The Bible Made Plain.*

For the most part the outlines are restatements of sentences, phrases, or texts used in the book. Only three symbols are used. After the restatement we use a figure in parentheses which indicates the page on which the statement is to be found. *T* means "text," *W* means "word," and *D* means "date." Here are three examples from book outline No. 1:

Nineteen centuries ago Jesus said, "I go to the Father." (7) *T*——. [The blank is to be filled in with a text which will be found on page 7. The text wanted is *John 16:16*.]

The "third kingdom of brass" to "bear rule over all the earth" was (20) *W*——. [The word to be filled in is *Greece*, and this answer is found on page 20.]

The third celestial sign, the one to follow the signs in the sun and moon, was fulfilled in the great meteoric shower, or falling stars spectacle, of (36) *D*——. [The date called for is *November 13, 1833*, and is found on page 36.]

The reader simply checks his reading as he proceeds. Here is systematic reading with guidance. There are no true-or-false questions. The restatements are more than educational—they are calculated to lead to decision. In effect, the book outlines make the reader give himself Bible studies.

In practice, the lay worker gives the folder and book outline 1 to the reader and explains how it is to be filled in. The lay worker emphasizes the fact that the folder and book outlines are entirely free, that he has nothing to sell. The books, of course, are loaned. Here is his excuse for the return call. If the books were sold with the first visit, the reader would not feel the same urgency to read, and the next visit would not be quite so easy to make.

The plan is to read a book a week. The reader expects the lay worker to call again the following week with book 2 and book outline 2. Upon each return the lay worker looks over the book outline, and with a red pencil marks "Excellent" or "Very Good," as the work warrants. The idea is not so much that of giving a grade as of giving encouragement. Each lay worker has a key sheet which is used to check the answers.

When the seventh book is completed, the lay worker presents the reader with (1) a reading course certificate, (2) a gift book, *Why I Am a Seventh-day Adventist*, and (3) a special lesson (not an outline) on "Christian Fellowship." And with these he is also given a verbal invitation to attend Seventh-day Adventist church services the very next Sabbath.

As to results. Some twenty-five lay workers now have from one to seven people each rejoicing in the truth, and others are taking the reading course now who are fine prospects for church membership. Records kept for 230 who received the certificates show forty persons baptized.

Step by step the book outlines help the reader to make his decision for and accept truth as he proceeds and understands it. Reading guidance is direct evangelism particularly suited to earth's harvest hour. Has not the time come for the remnant people to do a quick work? Scientists, educators, and statesmen are now helping us to proclaim the end of the world, and we do not need to multiply books or studies on the second coming of Christ.

The reading course passes quickly to the testing truths. While concern over the second coming of Christ is still high, book 3, *The Marked Bible*, is introduced. Thus the Sabbath truth is eased into the consciousness of the reader without offending. We find that the Sabbath question piques the reader's interest, and that most of those who continue as far as the third book go right on to finish the course. Book 4, *The Christian Sabbath*, clinches the Sabbath argument.

The seven books cover the principal doctrines taught by Seventh-day Adventists. It is left for the lay worker, Bible instructor, or

pastor to prepare the interested person for church membership by studies on (1) tithing, (2) church standards (health, dress, amusements), and (3) the Spirit of prophecy.

Many of those taking the course have been ready for baptism in eight to twelve weeks; others have taken longer. The plan keeps right on working while the church carries on its regular activities.

It is not expected that the library reading course with book outlines will take the place of our Bible correspondence courses or any other tested methods of saving souls, but we do believe that it will greatly augment and supplement their effectiveness. It has already proved to be a successful means of winning souls, and has brought some to decide to be baptized who would not respond to any other methods or appeals.

In this hour, when time is at such a premium, the reading-guidance plan makes the interested person give himself his own Bible studies. The lay worker is seldom troubled with hard questions—the books and book outlines make things clear. It is well to remember that the life of the reading-guidance plan is the weekly visit of the lay worker. The regular personal contact is vital. We find that the plan is not adapted to correspondence work.

Reader response varies with temperament, training, and background. For instance, a Mrs. Wood, who many years previous to our contact had learned of Seventh-day Adventists, determined with the reading of the first book to be baptized and join the church. On the other hand, a Mrs. Enoch finished the course and hesitated to take the step until she had read some twenty books more. Our experience tells us that the interest aroused by reading can be sustained by reading. (That is why we arranged a follow-up series of seven books without book outlines.) The plan is like an accordion—it can be expanded. Not a few of our readers have decided to observe the seventh-day Sabbath after reading the third book, *The Marked Bible*.

At the close of each book outline there is a "Meditation," which recapitulates and asks for a decision upon that which has already been acknowledged as truth. These meditations are written in the first person singular (as though a person were talking the matter over with himself, rather than responding to someone's appeal).

Books can be secured from local Book and Bible Houses at seventeen and a half cents each. Most people who take the course become so fond of a book they have already read that they want to buy it. It is then sold for thirty-five cents (not before it is read, but after it is read), and the money goes back to replenish the fund. If capitalized with \$100 or so, an ordinary church ought to be able to put on a program of book evangelism that would not only result

in a fine fruitage but also be quite inexpensive.

How many names be secured to whom the reading course might be introduced? (1) Block-warden plan. (2) Ingathering interest. (3) Colporteur interest. (4) Radio interest. (5) Relatives, neighbors, or friends. (6) Casual contacts. (7) *Signs of the Times* interest. (8) Those who previously attended an evangelistic series. (9) Backsliders. (10) "Leads." (11) Roomers. (12) Telephone.

Selling points for the plan: Vital Bible truth. . . . For busy people. . . . Systematic reading with guidance. . . . Very little writing. . . . Just seven books. . . . FREE folder for the book outlines. . . . Certificate to be presented upon completion. . . . No previous training necessary. . . . It's easy to read a book a week. . . . And it's entirely free. . . . There's nothing to buy now or later.

In view of all these things the prospect is urged to start "now" and read at least fifteen minutes each day. The lay-worker is expected to help the reader get started, and upon leaving after the first visit, asks the reader not to lay the book down but to continue right on with the reading.

Open-Air Meetings in D.C.

By WILLIAM H. BERGHERM, Minister,
Takoma Park, Maryland

SPECIAL instruction has come to this people regarding outdoor ministry. To this we do well to take earnest heed at this time. Ours is an outdoor age. Our parks, beaches, highways, outdoor resorts, and outdoor theaters attract their millions. An alert Episcopalian in old Boston was in charge of a church which faced a busy thoroughfare, but inside that church only a few worshiped. He discovered that he could reach thousands by conducting his services on the steps of the church. He took the gospel to the people, and the plan worked.

How many Adventists meet a similar situation? The answer is clear: "The cities must have more labor. There are places where the people can best be reached by open-air meetings. There are many who can do this line of work, but they must be clad with the whole armor of righteousness. We are altogether too delicate [fastidious, overnice] in our work; yet propriety and sound sense are needed."—*Evangelism*, p. 586.

The Society of Missionary Men of the Washington, D.C., area have for a number of years been looking forward to some type of outdoor work whereby they might reach the public. They found that in the parks of this city the Roman Catholics largely held the field, but they felt that the time had come when this message of the kingdom should be sounded in these highways and byways. Permission was finally obtained this past summer to hold a series of

meetings in Meridian Hill Park, on noted Sixteenth Street—a park surrounded by some of Washington's most exclusive hotels and apartment houses. Saturday nights were chosen for the meetings.

How to organize and carry on a representative work under these conditions was a real question. We had little precedent to follow, and so we turned again to the instruction given. Here we read that "propriety and sound sense" should guide us. It was felt, therefore, that we should avoid any fly-by-night, soap-box style of meeting in the park. The brethren asked and obtained permission to bring several hundred folding chairs to seat at least a part of the people. From the office of the park police we learned that by using a long cable we could obtain electric power. It was felt that appropriate moving pictures in connection with the meetings would help us attract passing people. To permit the widest visual range for these pictures, the brethren constructed a large frame 15 x 15 feet square, to which they attached a large canvas screen so that our pictures could be seen practically from one end of the park to the other. This frame was bolted together, and could be easily set up by the use of supporting props on both sides of the frame.

A portable speaker's stand, a small organ, a high table for the projector, and an ingeniously constructed lamppost which threw the light in all four directions, completed the larger equipment. During the sermon these lights were usually turned off, leaving only footlights for the speaker's use.

A number of committees were appointed, to have charge of various responsibilities. A publicity committee was appointed for the advertising and the distribution of the weekly handbills. An arrangements committee had charge of the seating and setting up of the chairs, the screen, etc. There was a technical committee that had charge of the loud speaker, the recording programs, and the projector. Also music and personal interest committees were appointed.

Within a few moments the park could be transformed from a bare plot of grass to a well-equipped and nicely appointed outdoor church having 350 seats, a band, an organ, a platform, lights and footlights, and a screen—all in their proper positions. Priests and ministers of other churches often visited us and were heard making most favorable comments on the efficient organization of the Adventists. We were favored with good weather. Only once did we have to abandon the meeting because of a storm.

The meetings usually began about seven-fifteen with a program of recorded music which could be heard throughout the park. At seven-thirty song films were thrown on the screen, with words for congregational accompaniment. These colored song films were the final attrac-

tion needed to fill up all seats and bring us a crowd, and usually several hundred were standing behind the seats within hearing distance. After the prayer some special music was usually provided, and then a twenty- to twenty-five-minute film was used before the sermon proper. "The Birth of a New World," American Bible Society films, three or four of the Cathedral films, and others were used to good advantage. Our largest attendance came to us the night we used a film entitled "The Land of Promise," loaned to us by the Zionist Organization of America.

Because regulations did not permit our giving out literature on the park premises, we used literature-request cards, and sent the sermon in mimeographed or printed form through the mails. More than five hundred names were received, and week by week this literature went forth. These cards were systematically filed and arranged in districts for personal visitation. These visits turned into Bible readings in a number of cases. Our Missionary Men became so enthusiastic over the plan during the summer months that some refrained from taking their usual vacations, and others who did so came hurrying back, eager to pitch in and help in the work. None of those connected with the effort were able to give full time to the work, as all were carrying other heavy responsibilities.

The Missionary Men invited the co-operation and help of the teachers and students of the Theological Seminary. R. Allan Anderson and his practical theology students rendered valuable service. The preaching load was borne in the main by Elder Anderson. Many of the students also served as chairmen of the various committees, and the missionary men felt deeply indebted for the fine support given by the Seminary personnel.

As the summer season drew to a close, and the evening chill of the cooler fall season came to Washington, many requested that the meetings be continued in another location. This presented a new and unexpected problem to the Missionary Men, the answer to which they sought on their knees. Surrounded as we were with exclusive hotels and apartments houses, it was found that the only ballrooms available were at prices far beyond this group of laymen to meet. One hotel offered us a ballroom at \$200 a night. Finally, about two hours before the close of the final outdoor meeting, with a crowd of four hundred present, a suitable hall was opened to us just three doors from the park gate for only forty dollars a night.

Feeling that the Lord was leading us, we began meetings in this hall. But it soon proved too small, and a larger place was sought. The ballroom of the Hotel 2400 was made available to us, and we changed from Saturday night to Sunday night meetings. An excellent interest

—Please turn to page 46

Direct People to Your Church

By J. R. FERREN, *Secretary, General Conference Bureau of Press Relations*

"O that my ways were directed to keep Thy statutes!" Ps. 119:5.

TODAY many people are asking the way. They want to be directed. They are asking, "Is it Christian Science I want? Is it Catholicism? Will I find peace and contentment of mind in the teachings of Jehovah's Witnesses? Or is it more likely that the Seventh-day Adventists have the truth? But where can I find them?"

We probably have but little conception of the many influences that are now having a part in directing people's minds. Jesus taught that "a city that is set on a hill cannot be hid." He said, Don't light a candle and put it under a bushel. Surely in these days of spiritual darkness He would tell our Adventist church leaders, "Put signs on your churches. Give the people in your community every direction possible to find your church. Go even further, and guide the travelers passing through. Let everyone know that there is a Seventh-day Adventist house of worship, and how and where to find it."

For four years the burden of a nation-wide project to mark our churches, erect signboards on highways to direct people to them, and in other ways publicize the existence of our churches, their location, and time of services has been pressed upon our Bureau of Press Relations.

"There are scores of persons traveling about in the various cities who would attend our services if they could find our churches," one General Conference vice-president wrote us, urging that we push a campaign in behalf of getting Adventist churches listed on hotel bulletin boards, in church directories, and in the news-

papers. "Almost everything is listed," he said, "except our churches. This is a big mistake."

Of course it is a big mistake. It is a pity, a tragedy, a hiding of our light under a bushel, for which there is no excuse. In the judgment day we may hear these words of accusation: "I looked for a Seventh-day Adventist church and could not find it. A sign on the highway directed me to a Christian Science church, and I turned to that."

Who will be responsible? We are glad that more and more church leaders are taking seriously the need of giving attention to this subject. Progressive pastors here and there, possibly with the support of the men's society, have placed attractive signs on their churches or on the lawns. A few have caught the vision of placing guide signs on the main highways or streets to direct people as to the distance, where to turn, and so forth. What a thrill it is when all at once, as you are passing through a town where you are not acquainted, you come to a



Left: Highway Billboard to Catch the Eye of Those Approaching a City Where One of Our Churches Is Located

Above: Another Signboard Placed Within One Mile of the Church. (This one should have the abbreviation Sat. inserted in parenthesis after the words Sabbath School)



neat signboard which says, "Seventh-day Adventist Church, 2 Blocks North."

W. A. Butler, of the Home Missionary Department of the General Conference, has long felt the need for more adequate church publicity, and has been instrumental in having the accompanying cuts made. I am sure many will appreciate the suggestions shown here. The important thing is that we get quick action in putting up such directions, and that we make them clear, neat, and at-

tractive. If it calls for a new sign on the church to correspond with the guide signs, or perhaps some paint, or extra care for the lawn, arrange for these as well. Possibly many of our workers and church elders are willing and eager to publicize their churches properly, but do not know how to proceed. If you do not have a handy man or carpenter in your church, who could construct signs or bulletin boards, we would suggest that you consult a sign painter.

The Lord's Spirit is impressing people these days to look for truth, and we must open the way for them to find out



Above: When the Traveler or Passerby Is Within Two Blocks of the Local Church, This Guide Sign Gives Him Final and Unmistakable Instructions

Left: Bulletin Board of Church at Hyattsville, Maryland, Constructed of Stone Which Beautifully Harmonizes With Church

where it is taught. So much about making it convenient for those not of our faith to find our churches. But what about our own church members and ministers who travel through the country, and would like to worship with those of like faith? Every few days we hear tales of anguish and distress from this one and that one who was in a certain city on a Sabbath day, and tried to find the Seventh-day Adventist church. They could not find the church listed in the telephone directory, or in the newspaper, or anywhere else. They inquired diligently, but no one could give them the information. They went to the "butcher, the baker, the candlestick maker," but were unable to obtain the exact address of the church.

They visited the fire hall, the police station, and some, as a last resort, even went to the undertaker. In some cases they found out, but in others had to give up. Is your church guilty of such negligence?

Besides providing markers, check up also with those in charge of hotel church directories, and get your church properly listed there. And if you aren't in the newspaper with a standing announcement that appears along with all the other churches each week, be sure to care for that also. Why should a person looking over the announcements of the churches in a city find the Methodists, the Baptists, the Lutherans, the Catholics, and all the rest represented there, but not a line announcing the services of the Seventh-day Adventists—a church entrusted with the truth of God for these last days?

"O that my ways were directed to keep Thy statutes!"

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

¶ The establishment and operation of small medical institutions

Following the Blueprint at Wytheville

By WENDELL E. MALIN, M.D., *Medical Director, Wytheville Hospital, Virginia*

The opening of the Wytheville Hospital was made possible through the efficient and wise planning, vision, and sacrificial effort of Dr. W. E. Malin and his collaborators, and the executive committee of the Potomac Conference. The fine influence of this greatly appreciated medical unit established in the southwestern part of the Old Dominion State is rapidly extending throughout the entire mountainous area of southwest Virginia, where our work has not, heretofore, been too favorably known. The principles extolled and the standards maintained in the operation of this hospital, which is known everywhere as a Seventh-day Adventist project, is proving to be an opening wedge indeed for the proclamation of the principles of our faith.

With confidence in God's plan for the extension of our medical work, the Malin medical group set in operation this highly appreciated medical service in a county with no hospital facilities, flanked on both sides also by counties with no hospital facilities. A large class of influential citizens in that part of the State of Virginia are now learning to know about Seventh-day Adventists and their health principles through the reports emanating from this successfully operated medical unit. Plans already approved for an evangelistic campaign in this same area will, we believe, yield large returns by the proclamation of the great message of truth entrusted to us.

H. J. DETWILER.

THE instruction given in the Spirit of prophecy regarding medical missionary work is not new to Seventh-day Adventists. The blueprint from medical work reveals that when doctors and ministers unite their efforts, great gains may result.

In the mountain town of Wytheville, Virginia, on September 4, 1945, a hospital was opened for the purpose of carrying out the instruction given for the establishment and operation of small medical institutions. Suitable property was purchased at a price about sixty or eighty per cent below what it originally cost. The building was renovated and set up suitably for hospital and sanitarium work. On the opening day about fifteen hundred people, curious to see what a Seventh-day Adventist hospital looked like on the inside, went through the building, asking questions and inspecting the twenty-five beds and other facilities which had been set up. Suspicion and prejudice ran high for a number of months after the opening of the hospital. However, almost from the first the patient list was high enough to make the institution self-supporting.

Shortly after the hospital was opened, a farm was secured some distance from the town, on which a dairy and a commercial gardening project are being developed. Lumber for workers' homes is now being cut from the trees on a mountain near by.

As the patronage of the hospital increased, it was necessary to move the medical group offices outside the building. Property was secured on a prominent corner on the main street of the town. In this building has been set up the medical offices, space for the charity clinic, and a health-food store, with its purpose being made plain to the citizens of the community—that it is operated as an educational project rather than a commercial project. Equipment is now being installed for opening a health cafeteria in connection with the food store. The lobby of the building will house a reading room or bookstore, where our literature may be put on display to advantage. As soon as the cafeteria is under way, we plan to open a bakery, for which some equipment has already been secured. There is no local bakery in the area for a radius of fifty miles or more.

The home missionary society of the local church has organized a charity clinic for the underprivileged in this area. The society gathers in the patients, and the hospital staff gives free services to these people.

In the room which is being set up for cafeteria purposes, motion pictures of a health or educational nature are shown following our vesper service on Saturday evenings, and also on Tuesday mornings at the time the charity clinic is held. Films on tuberculosis, pneumonia, cancer, and other related subjects have been well received in the community.

The majority of the workers came from our local church. When this supply was exhausted, then local people not of our faith, but of good character, who agreed to abide by our rules and regulations, were accepted for duty.

We feel that the project shows signs of being successful financially. It has now been necessary, after eighteen months, to increase the bed capacity to fifty. An elevator has been installed to make it possible to use the third floor of the hospital building for the necessary additional

beds. The hospital has operated within its budget, not going over the initial \$5,000 which was allowed for operating costs.

The investment in property and equipment for the hospital will run about \$100,000, which is \$2,000 a bed. Within the next six months it will be possible for the institution to begin a program of reducing its initial indebtedness, and paying off its capital investment. The income from the medical group has made possible the extra activities, such as the bakery, cafeteria, health-food store, farm, and so forth.

It has been most gratifying to see prejudice gradually subside as the attitude of the people is changed from being critical to being solicitous for our welfare. Their commendation here in this community has resulted in many requests coming from other outlying communities for us to come and establish a similar institution in their area. There are six other communities known to us here in Virginia, right at this time, which are just as good opportunities as was Wytheville eighteen months ago.

After seeing the results accomplished here in this short time, it is hoped that other doctors, businessmen, nurses, and subsidiary hospital workers may be encouraged to take up a similar type of self-supporting work. We find that the church membership has doubled in this eighteen-month period, and the average income of our church members has also doubled since the hospital has been opened. The church income has increased markedly—in fact, so much that our per capita leads the conference. The Sabbath employment problem is no longer troublesome. Our members are now also completely free of labor union activities. Many homes have been opened and are receptive to Bible studies. Ninety people are now studying our principles.

The Seventh-day Adventist church is now known as being the leader in charity work for the underprivileged of this area and other surrounding counties, some of which have their own hospitals. Near-by counties have requested our assistance in caring for their needy people. Some of their welfare workers and officials have become our patients. The majority of the ministers of other denominations in the town have also been patients in our institution, either as hospitalized patients or as outpatients of the medical group.

At first we were considered most peculiar and, to many people, undesirable in the community, because of our dietary habits (not using tea, coffee, tobacco, alcohol, meat, condiments, etc.). Our principles of physical therapy were viewed with suspicion by citizens of the community, including the local physicians. But we have seen a decided change. The local doctors ask us for advice on how to handle stubborn cases. They wish to know whether hydrotherapy will help in the treatment of some particular problem. It is now stated that Wytheville Hospital food is the best to be had any-

where. Although we are still considered peculiar by some of the people, our principles are becoming recognized as factors which will aid in the return of good health to many who suffer from ills brought about by disregard of the principles for which we stand.

We, as Seventh-day Adventists, have had plans and principles in our possession which would no doubt have made us true leaders in the health field of this nation, in fact of the world, if they had been extensively carried out. We have neglected this knowledge, which could have been of great value not only to us, but also to those about us. It is now high time that we carry out this instruction so that this pioneer work of the gospel may aid in bringing to Christ many who have not yet found Him. Much can be accomplished by the establishment and operation of small medical institutions. Doctors who have graduated from the College of Medical Evangelists can find full and satisfying results from being true medical missionaries, and also our lay people who go out into the country to staff these small medical units and carry out the country-living program which has been encouraged among our people for such a long time.

In the short time we have been at Wytheville we believe we have seen a partial fulfillment of the message and prediction given in the fifty-eighth chapter of Isaiah.

Reception Room Literature

By EUNICE E. FOX, R.N., *Office Nurse and Receptionist, Redlands, California*

SEVENTH-DAY ADVENTIST physicians and dentists, what type of literature have you provided for your patients to read while they are awaiting your professional services? Never before has the world had such a variety of periodicals as are seen today. Many are considered good reading and others objectionable. Perhaps there are some who think they should conform to the standards of the world, and have only the popular magazines in their waiting rooms, and that it is up to the colporteurs and church members to distribute our literature. But we read:

"We are to be distinguished from the world because God has placed His seal upon us, because He manifests in us His own character of love."—*Ministry of Healing*, p. 37. "His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity, and heaven looks upon them as brothers to sinners as well as to saints."—*Ibid.*, p. 104.

As Christian medical workers we have a wonderful opportunity to carry on our business as the Lord would have us. Medical work opens the door for further presentation of the gospel. Seventh-day Adventist physicians have more than physical healing to give to those who come

to them for professional care. They are aided by the Great Physician, who cleanses, heals, and regenerates souls that are soiled and weary from long contact with sin. From the inspired pen we are told:

"All physicians are under one Master, and blessed indeed is every physician who has learned from his Lord to watch for souls, while with all his professional skill he works to heal the bodies of the suffering sick."—*Medical Ministry*, p. 13.

"Every medical practitioner, whether he acknowledges it or not, is responsible for the souls as well as the bodies of his patients. The Lord expects of us much more than we often do for Him. Every physician should be a devoted, intelligent, gospel medical missionary, familiar with Heaven's remedy for the sin-sick soul as well as with the science of healing bodily disease."—*Ibid.*, p. 31.

Many of our physicians and dentists are located in the cities. The gospel of salvation is to be given to those cities. No doubt there will be those whose only contact with the third angel's message will be in our doctors' offices. Perhaps the Lord has sent them to us for that purpose, and we must not pass up our opportunity of sowing the gospel seed. We are busy, but are we going to let our work keep us from directing a soul to a better way of life? We believe the Lord is coming soon, but are we showing that belief in our lives?

"The Redeemer expects our physicians to make the saving of souls their first work."—*Ibid.*, p. 37. "Let them remember that if they do not work for the healing of the soul as well as for the healing of the body, they are not following the example of the great Medical Missionary."—*Ibid.*, p. 40.

Many have come to our offices as a result of worry, improper living, and other causes. It is difficult to advise them not to worry when, were it not for our blessed hope, we would be in the same condition or one that is worse.

"The first labors of a physician should be to educate the sick and suffering in the very course they should pursue to prevent disease. The greatest good can be done by our trying to enlighten the minds of all we can obtain access to, as to the best course for them to pursue to prevent sickness and suffering, and broken constitutions, and premature death."—*Ibid.*, p. 221.

I realize there is no time to visit with our patients and tell them all they should know about an improved manner of living and thinking, but this is where our literature comes to our aid. In our office (Dr. Lloyd K. Rosen-vold's) we endeavor to keep on hand a supply of our magazines and small books. On the table in the reception room are copies of *Signs of the Times*, *Our Times*, *Life and Health*, *Health*, and *Liberty*. Among the small books are *Prophecy Speaks*, *So Little Time*, *Thoughts From the Mount of Blessing*, *Steps to Christ*, *The Cigarette as a Physician Sees It*, *Better Meals for Less*, *Diseases of Food Animals*, *Down Lilac Lanes*, *Homespun*, *Bedtime Stories*, and many others.

The office assistants must be co-operative, of course, and it is best to have Seventh-day Ad-

ventist employees. The opportune time for presenting the literature is variable. Usually after one or two visits one can determine what type of material will be suitable. Sometimes at the first visit the individual will exhibit interest in a certain magazine or book, and he is then offered that which he has selected. Occasionally books are returned after the reader is through with them. In handy cupboards and drawers we keep a liberal supply of books to replace those taken by the patients.

One salesman who came told us we had the finest display of literature he had ever seen in a reception room. Another man stopped smoking after reading *The Cigarette as a Physician Sees It*. One of the public school nurses commented very favorably upon our choice of reading material. A pharmacist's wife, who came in for consultation, took home some small books which she thought would help her husband in teaching his Sunday school class. The pastor's wife of the same church has been reading many of our publications. She says her husband enjoys *The Signs of the Times*, which someone is sending him.

An elderly Catholic priest has been coming in for treatment. On the first visit he picked up *Thoughts From the Mount of Blessing*, expressing his pleasure in finding such a fine book. He took it home to read, and has also borrowed *Steps to Christ* and *The Desire of Ages*. Every time he comes in he tells of his enjoyment in reading the books.

We plan to use *Our Times* project as a follow-up. This involves sending, first, the book *Behold the Man* by Taylor G. Bunch and a year's subscription to *Our Times*, and then the book *The Surety of My Faith*. The first exalts the Christ, the second presents the doctrines, and the last invites the reader to join the remnant church.

There are a host of secular periodicals that are uplifting, and many are suitable for professional offices. However, with occasional rare exceptions we have even excluded such from our waiting room. It is not that much of the secular literature is in itself objectionable, but we feel that in our few and often brief contacts with many of our patients we wish to exert the maximum influence for the third angel's message and our message of health.

We do not wish to lose a single opportunity to further the gospel. We firmly believe that gospel literature dissemination in a professional office cannot be carried out as efficiently when there is a mixture of the two kinds of literature on the table. Some time ago someone expressed the wish that a suitable literature rack for doctors' waiting rooms be designed. One answer to the request was given which I feel clearly illustrates the point. "*The best gospel tract rack is the waiting room table cleared of all but S.D.A. literature.*" We have found this to be very true, having tried both ways.

I try to send Voice of Prophecy logs to all our non-Seventh-day Adventist patients and the first and second lessons of the Junior Voice of Prophecy to the children.

We never know who will receive benefit from our literature. It may be that those who appear to be the poorest prospects for the kingdom will someday embrace the truth that we love so dearly. We are to make ourselves busy spreading the gospel of salvation, and our literature is a wonderful means of doing so. If we really believe the Saviour is coming soon, our efforts to gather in souls will be strengthened. "We are now to unify, and by true medical missionary work prepare the way for our coming King."—*Medical Ministry*, p. 22.

Nutrition According to the Bible

By OLA K. GANT, PH.D., *Instructor in Therapeutics, C.M.E., Loma Linda, California*

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

THIS concern of God for our physical well-being doubtless results from the fact that He knows that health has an influence on our spiritual progress. His great love for us is also shown in the text, for only with buoyant health, plus peace with God and man, can complete happiness come. Our heavenly Father wants us to be happy and radiant with health.

The large part food plays in maintaining good health must have been recognized by Jesus. Why else would He have taught us to pray, "Give us this day our daily bread"? Wholesome, simple food is of paramount importance in preventive medicine. Adequate nutrition has a definite role during convalescence as well. Shortly after the pulse of life beat again in the slight form of the twelve-year-old daughter of Jairus, the Lord "commanded that something should be given her to eat." Mark 5:43. Apparently food was necessary for complete restoration after the wasting days of her sickness.

"Give ye them to eat," said Jesus, for His heart was stirred with compassion as He looked out over a sea of heads. (Mark 6:37.) The five thousand men, plus women and children, had stood long hours in their eagerness to hear His message. They were weary and faint despite a spiritual feast, so Jesus ministered to their temporal necessities. They needed food to give them strength to continue their pilgrimage to the Passover at Jerusalem. We, too, are bidden, "Deal thy bread to the hungry." Isa. 58:7. Our own souls will be fed with such a procedure, and it may prove to be an entering wedge so that spiritual assistance will be accepted.

OUR DUTY.—To study and learn how to eat so that we will have the best of health is not

only our privilege but our duty. "Study to shew thyself approved unto God." 2 Tim. 2:15. There are those who feel that whether or not they care for their bodies, it is the concern of no one save themselves. It may be that Paul was speaking particularly to these when he said, "Ye are not your own." 1 Cor. 6:19. Our bodies are the temple of the Holy Ghost. We have been purchased with a very great price—with the suffering and even the death of the Son of God. When this thought is fully understood, we will be more diligent in obeying the laws of health. Our bodies, which are dedicated to His glory, will be preserved so that we can give Him the best. Sturdy bodies are essential for the work and hardships of the closing days of earth's history. Without adequate nutrition it is impossible to attain this goal.

GENERAL DIETARY PRINCIPLES.—A perusal of the Bible will reveal certain general rules to guide us in our eating. Regularity of meals is essential for the most effective functioning of the body. "Blessed art thou, O land, when . . . thy princes eat in due season, for strength, and not for drunkenness!" Eccl. 10:17. The sluggish feeling which results from a rich, heavy meal should be enough to tell us that with over-eating we cannot expect a special blessing.

Over-indulgence in eating was doubtless in the background of Paul's thinking as he made a striking comparison between the things necessary for attaining Christian perfection, and the restraints followed during the training period before the celebrated races of the Greeks and Romans. The laurels soon faded for the victor of these races, but those who are triumphant in the Christian race will have a crown of immortal glory. If men will deny their appetites for a perishable crown, how much more should those who are looking for an eternal reward be willing to eat in such a way that they will ever be physically and mentally alert. To be "temperate in all things" (1 Cor. 9:24-27), which includes moderation in quantity of food, has more to do with our restoration to Eden than many realize.

Too much concentrated sweet is to be avoided. For though the wise man says, "My son, eat thou honey, because it is good," a bit later he reminds us that "it is not good to eat much honey." (Prov. 24:13; 25:27.) Doubtless this general principle applies to all sugars, and probably to an even greater extent to the highly refined sugars of today.

From Isaiah's advice to "eat ye that which is good" (Isa. 55:2), might be drawn the conclusion that anything deleterious should be eliminated from our dietary program. Even though the spiritual application was foremost in the mind of the prophet, he must have recognized that soul development is greater when only health-preserving foods are eaten.

Exercise or work, especially in the out-of-doors, is an aid to the digestion and assimilation of food. This is portrayed in the sweet

sleep of the laboring man as described in Ecclesiastes 5:12. The ill effect of worry and anxiety on digestion might also be read into this text.

HISTORY OF MAN'S DIET.—When man in his perfect state was placed upon this earth he was given for his food "every herb bearing seed, . . . and every tree, in the which is the fruit of a tree yielding seed." Gen. 1:29. The Creator, who understands man's every need, gave grains, fruits, and nuts for food, from which man could choose a balanced diet. After the fall, when man was driven from his Eden home and required to gain a livelihood from tilling the cursed ground, he was given permission to eat "the herb of the field," or vegetables. (Gen. 3:18.) It may be that vegetables were necessary after the tree of life was no longer available to man. There can be no question but that these foods contain all the dietary essentials, and in the most ideal form. An all-wise God would hardly outline a program for man that was inadequate.

It was not until after the Flood that meat in any form was permitted. This was an emergency measure, and given only because vegetation was destroyed during the Flood, and it would take a period of time for it to be restored. Certain definite restrictions were placed on its use then. It was not to contain blood. (Gen. 9:3, 4.) This specification is reiterated many times in the Old Testament. (See Lev. 3:17; 17:10, 12, 13; Deut. 12:16, 23; 1 Sam. 14:32, 33; Eze. 33:25.)

Many of the rituals of the Old Testament were made nonessential with the first coming of Christ and His death on the cross. Paul had many difficulties in this connection while he worked with the Gentiles. There was controversy over what things should be required of the Gentiles when they were brought into the church. Finally a general meeting, over which James presided, was held. Paul and Barnabas were allowed to present their problem. Under the guidance of the Holy Ghost, word was sent to the Gentile brethren that only the necessary things would be required of them. "These necessary things" (Acts 15:19, 20, 28, 29) include abstinence from blood as commanded when meat was first allowed after the Flood.

Thus, we see that man has never been given permission to eat meat as it is ordinarily eaten today. The current methods for cooking meat call for a quick heat at the beginning of the cooking period, as this sears it over and preserves the juices. What are the juices if not the blood? In contrast, the orthodox Jew washes the meat thoroughly, covers it with damp salt for three or four hours, and again washes it thoroughly. The salt draws the blood to the surface, making the removal of blood more complete. This is done in addition to the special manner of killing and thorough drainage of blood at slaughtertime.

The people were to abstain from the fat of the meat also, as shown by Leviticus 3:17; 7:23. The avoidance of blood and fat was applicable to all flesh food. Besides these restrictions, certain animals were never included in man's diet. The familiar listing of the unclean animals is found in Leviticus 11.

It is interesting to note some of the effects of the inclusion of meat in the diet. Consider the ages of the antediluvians.

Name	Age	Name	Age
Adam	930	Jared	962
Seth	912	Enoch	Translated
Enos	909	Methuselah	969
Cainan	910	Lamech	777
Mahalaleel	895	Noah	950

The average age in this group is 912 years. Compare this with the ages of the postdiluvians.

Name	Age	Name	Age
Shem	600	Rue	239
Arphaxad	438	Serug	230
Salah	433	Nahor	148
Eber	464	Terah	205
Peleg	239	Abraham	175

The average age for the ten generations following the Flood was 317 years. After citing statistics which showed an increase in average height in young Americans the past thirty years, a certain university professor commented that people are coming closer to their genetic possibilities. They come nearer to what is intrinsically possible for them. It is interesting to note that an increase in consumption of fruits and vegetables parallels this increase in stature. People have come nearer to the original diet, and thus regained to a slight degree their stature and length of life. Then why should one who has dedicated his life to the service and glory of God deliberately do things that will shorten his years of usefulness?

APPETITE.—The fate of the world hung in the balance as Eve looked at the luscious forbidden fruit and contemplated the invitation of Satan. How tragic the results! "She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6. The struggle with appetite has threaded its way through the conflicts from that day to this. Esau bartered away his birthright because he had a special, strong desire for a particular article of food. (Gen. 25:27-34; 27:1-26.) The desire for self-indulgence seemed to veil the gravity of the situation, and he could not see the necessity of turning away from the tempting dish.

Probably the first nutrition experiment carried out on human subjects is reported in Daniel 1:8-12. During the Babylonian captivity Daniel, Hananiah, Mishael, and Azariah had been chosen to receive special training. They were admitted to the royal palace and had access to all the bounties of the nation. However, these youth felt that they would be better off

from every angle not to follow the dietary program of the palace. Melzar, the officer in charge, was concerned over the idea. He was certain that the apparently meager diet which these young men were requesting would leave them emaciated and weak. They must have meat and an abundance of food if they were to be strong. The king would be furious if these men were not up to par physically. Finally the ten-day trial period for which they pleaded was granted. And what was the result? At the end of the test the king found "them ten times better than all the magicians and astrologers that were in all his realm." Was it easy for Daniel and his companions to be different? No. But we can be thankful that the Hebrew youth conquered on the point of appetite. Thus we know that it is not only possible but profitable to follow the simple diet outlined by God.

Indulgence of appetite is not a thing to be toyed with. It is so very important to refrain from eating that which is not good that Solomon advised, "Put a knife to thy throat," if tempted in this line. (Prov. 23:1-3.) Those dainties which are so appealing may be "deceitful meat." They may be satisfying when eaten, and the temporary effect may seem beneficial, but in the final analysis the results are harmful.

Jesus is our example in the control of appetite. His first great test was on the same point where Adam and Eve failed. His victory is assurance for us. If we do our part relative to this pitfall and ask for divine power, we will come forth victorious. It is a fundamental steppingstone in attaining that perfection which is the goal of all. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

NOTE.—A series of short talks could be given by breaking the foregoing down and elaborating on the various points. Additional texts which might be used are: Eccl. 2:24-26; 1 Thess. 5:23; Eze. 16:13; Heb. 4:11; Rom. 12:1; Num. 11:4-5; Isa. 33:16; Eze. 16:40; Heb. 12:16; Ps. 23:5; Deut. 4:5-9; Gen. 25:34; Gal. 5:23; 2 Cor. 6:17; James 4:19; 2 Peter 1:6; Prov. 23:20-21; 1 Peter 2:11; Phil. 4:5.



Rural Living and Self-Supporting Work

THE General Conference at the 1945 Fall Council recommended the organization of an association of our self-supporting institutions. It was felt this would be a means of stimulating and encouraging this type of layman's work, and bring about a stronger tie between the self-supporting work and the regular organized work of the denomination. Fostered by the Commission on Rural Living, of which N. C. Wilson is the chairman, and Dr. E. A. Sutherland is secretary, the Association of Seventh-day Adventist Self-Supporting Institutions is now a reality. Meeting in Cincinnati, Ohio, on March 4 and 5 of this year, delegates from some twenty-five institutions, largely med-

ical, formed and adopted a constitution and by-laws.

The object of the association, as set forth in the constitution, is to foster and promote the interests of self-supporting missionary institutions operated by Seventh-day Adventists throughout the North American Division. Elder Wilson called the formation of this association "a great day in the history of the church." C. B. Haynes, assistant secretary of the Commission on Rural Living, spoke of the phenomenal response of our people to the recent compilation from the Spirit of prophecy on *Country Living*.

We can speak here of only one of the activities sponsored by the association. It is well summed up in the following statement from the Spirit of prophecy:

—Please turn to page 46



Preachers and the Laws of Nature

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

MANY a man who was strong and robust and who should have been able to give full measure of service from sixty to seventy-five, is a confirmed invalid or has already joined the great caravan of those who are sleeping in the cemetery, all because of lack of proper exercise in the sunshine and open air.

Among my associates in the vineyard of the Lord I have seen men strong in body and mind cut down with disease when they should have been at their best. They sat in swivel chairs all day wrestling with perplexing problems, taxing their intellects to the limit, and when the day's work should have ended, they went to their homes burdened down with the heavy load of the day's responsibilities and tasks unfinished, and instead of going out into the garden or the back yard with a shovel or hoe to work for exercise, they sat down in an easy chair, still wrestling over their unsolved problems. This they did day by day, week after week, month after month, and year after year, until their nerves cracked from the intellectual strain, and because no physical reserve energy was stored up. And now they are confirmed invalids, or some are under the sod who could still be tilling the sod.

A person need not be an M.D. or Ph.D. in order to understand the laws of health and the benefits to be derived from proper exercise and diet. In *Counsels on Health*, we read:

"More people die for want of exercise than through overfatigue; very many more rust out than wear out. Those who accustom themselves to proper exercise in the open air, will generally have a good and vigorous circulation. We are more dependent upon the air we breathe than upon the food we eat. Men and women, young and old, who desire health, and who would enjoy active life, should remember that they can not have these without a good circulation. What-

ever their business and inclinations, they should make up their minds to exercise in the open air as much as they can."—Page 173.

The mind needs to be relieved from a constant strain. This is best done by proper physical exercise. A person who works indoors must build up physical vigor and vitality by daily exercise, in order to offset the mental strain of the brain and the nervous system. At the end of each day we need to forget our troubles and perplexities, and the best way to do it is to engage with others in wholesome games that require sufficient physical exercise to cause the blood to circulate freely, even to the point of perspiration, followed by a bath and a rubdown, until the skin is aglow.

I have passed my threescore and ten years of the span of life, but I still play baseball, softball, tennis, and volleyball with the boys after work hours are over; and when these exercises are not possible, I take physical exercise either in my garden or in my bedroom, in order to harden my muscles and build up my physical vitality.

God intended that we should all enjoy a harmonious and a balanced systematic development of the physical, mental, and spiritual powers to the highest degree possible, and not become dwarfs in any of these three phases of our body and soul temples. As Mrs. White says:

"When the minds of ministers, school-teachers, and students are continually excited by study, and the body is allowed to be inactive, the nerves of emotion are taxed, while the nerves of motion are inactive. The wear being all upon the mental organs, they become overworked and enfeebled, while the muscles lose their vigor for want of employment. There is no inclination to exercise the muscles by engaging in physical labor, because exertion seems to be irksome."—*Ibid.*, p. 572.

"If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body."—*Ibid.*

If the blood stream is constantly sluggish, and is not purified by vigorous circulation to the point of perspiration to eliminate the poisons it carries in the blood corpuscles, disease will fasten itself in the weakest spots in the body. Through lack of exercise the muscles become flabby and enfeebled, and the vitality of the body runs low. The reserve power to resist disease germs becomes dissipated, and one is liable to become an invalid for life.

Exercise not only keeps the skin and kidneys functioning properly, but enables the blood to throw off the impurities of the body and to resist the disease germs that constantly are inhaled and come in contact with bodily functions. A deficiency in diet and a lack of physical exercise reduce the vital forces that are an effective defense against bodily toxins and ordinary germ diseases. A strong vitality builds up a strong resistance against oncoming ene-

mies to the body, just as a strong army is a good defense against the enemies of a country.

The trouble with most of us is that we develop one phase of our nature too highly to the neglect of other parts of our body mechanism, and the result is a breakdown. Our bodies are just like an automobile, which has many functioning parts, and all these parts need proper attention. If an auto driver would say, "All I need to do to operate my auto is to feed it plenty of gasoline, and it will run as a bird flies," and yet neglect checking the oil and battery water, or cleaning the spark plugs, or keeping the axles properly greased, he would find himself stranded on the highway and his auto ruined. Proper physical exercise is like lubricating all the joints and functional parts of the body to keep things running smoothly. It keeps the body from growing old prematurely, the same as the exercise of the brain keeps the mind young, even in old age.

William Gladstone mastered the Hebrew language after he was eighty years old, and did his greatest work as prime minister of the British Empire when he was elected for the third time to the premiership, at the age of seventy-seven years. He voluntarily retired at eighty-five years of age. During the years between seventy-seven and eighty-five he did his best and most strenuous work for the empire. At his advanced age he not only daily exercised his mind but also his body. He kept his mind young by mastering new branches of study, and his body vigorous by daily chopping down trees and cutting wood with his ax. He took an active part in public affairs to the very close of his life. In 1896, in his eighty-eighth year, he traveled extensively, held meetings, and delivered addresses throughout England, Ireland, and Scotland, to arouse public sentiment in favor of the oppressed Armenians.

If we grow old prematurely in body, in mind, and in spirit, it is because we have not at all times properly exercised all the parts of our bodies harmoniously and systematically. If we live in harmony with nature's laws, barring accidents, we ought to grow old gracefully, and wear out instead of rust out. Spasmodic exercise is just as injurious to the human mechanism as violent overexercise. An eminent physician says that if a man daily chops wood moderately, or plays tennis, volleyball, or golf regularly, he can do it without danger until he is past his threescore and ten years.

A priceless possession is good health and a vigorous constitution. Believe it or not, many a person is blessed with that possession and forfeits it through dissipation or lack of proper exercise. Whether we forfeit life through dissipation or contract a human malady through lack of exercise, we are violating the laws of nature and will have to suffer the consequences. It is an unchangeable law of heaven that "whatsoever a man soweth, that shall he also reap."

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Techniques

† How the song service helps in—

Promoting the Spirit of Worship*

By BERNARD K. MILLS, *District Leader, Waynesboro, Pennsylvania*

WHEN William Miller was holding a large meeting in Washington, D.C., a Senator asked a newspaper reporter whether the Millerites were in town. When the reporter informed him that they were, the Senator replied, "I thought so, for I never heard so much singing and praying in Washington before." There was music in the hearts of those believers in Christ's soon coming. They were happy and fervent. That music moved from their hearts to their lips, and from there to the hearts of other men. Likewise as we await the Second Advent of our Saviour there ought to be pulsating within our hearts songs of praise that will bespeak our constant hope in His soon return.

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

"As a part of religious service, singing is as much an act of worship as is prayer."—*Education*, p. 168.

"Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—*Patriarchs and Prophets*, p. 594.

The work of the minister or song director is to lead the congregation intelligently to the throne of God through this medium of music. How careful he should be to choose music which will create the right impression and which will prepare hearts for the sermon which follows.

OBJECTIVES SOUGHT.—The type of music to be used must be decided upon by the objectives of the church. The objectives of our church will determine our music. There is certainly a place for the songs of appeal and admonition and testimonial, just as there is a place for the psalms and hymns of praise. Each type of music has its proper sphere. But wholesome standards ought to be set up that will make both kinds acceptable and pleasing to God. Our evangelistic approach may differ somewhat from our services in the church on the Sabbath, yet one service is as sacred as the other.

What place does the gospel song have in the

work of God today? Our answer depends upon our attitude toward evangelism, and revivals in particular. Surely the gospel song does not contribute toward a liturgical service. That is why it is not found in the popular churches. By nature it does not contribute toward an aesthetic approach to worship. It deals more with morals, Christian experience, truth, admonition, and appeal. But in evangelistic work gospel songs cannot be treated as of little consequence. Speaking of the wonderful power of song, Mrs. White says:

"It has power to subdue rude and uncultivated natures: power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. It is one of the most effective means of impressing the heart with spiritual truth."—*Education*, pp. 167, 168.

Power to Subdue Rude Natures

Allow me to illustrate the truth that music has "power to subdue rude and uncultivated natures." When we sing that beautiful and appealing hymn, "Just as I am, without one plea, but that Thy blood was shed for me," there is a feeling that although the sinner may be rude, rough, uncouth, and uncultivated, yet he can come to the fount of salvation, "just as he is."

As a note of caution here, we wish to remind our song leaders that real discrimination must be exercised today because of the flood of gospel songs that are on the market. Any song that makes the feet unconsciously keep time with the rhythm, and causes the mind to wander from the spiritual truths, is not in keeping with the atmosphere of heaven.

Even good hymns can be spoiled by changing their tempo. Sometimes in evangelistic meetings the most sacred hymns are "ragged," as we call it. God is surely not pleased with this. That is why we need to be properly trained in the appreciation of good music.

The minister's work is to lead his congregation—whether it be an evangelistic audience or a church group—to the throne of God, and ask God to accept their praise and worship in song. The messenger of God tells us:

* Presented at Columbia Union Ministerial Institute.

"The work in a large center of population is greater than one man can successfully handle. God has different ways of working, and He has different workmen to whom He entrusts varied gifts. 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."—*Testimonies*, vol. 9, p. 144.

We ought to seek out those who have this gift of singing and conducting music. For if our worship in song is to rise like sweet incense to the courts above, it will be conducted with intelligence and not in any bungling fashion.

A Definitely Planned Song Service

At the opening of the song service the song leader stands before men and women from all walks of life. His purpose is to guide their diversified and perhaps distracted minds to the person of God. The leader with a happy countenance, a cheery word, and a song of hope and courage can usually get the attention of the people as a whole. He seeks to prepare the minds for the sermon that follows.

To put the song service in its true place as a sacred worship service, a short prayer after the first song would be very fitting. Ask God to bless your voices and your worship in song to the good of every soul present. Be sure to have your program made out beforehand, so that you have definite plans for each service.

If there are other features in the song service besides congregational singing (which there usually are), such as vocalists, instrumentalists, choir, then have these individuals or groups sitting at the front, so that the service may move along in a quick and orderly fashion. I believe that all these different parts should act as a rising crescendo to the point where you finally sing the theme song and the evangelist makes his appearance on the platform.

Another note of caution. Sacred service is no place for showmanship, for exploiting the voice or the personality. Song is worship to God, with self left out. The predominant desire should be to bring a definite message by word and beautiful melody.

Familiar and simple gospel songs are enjoyed by the average person. Great truths are here simply stated, and they are so worded that anyone with average intelligence can understand them. A great blessing is received through the direct power of simple gospel songs.

A great opera star once walked along a country road in the South and listened to two colored children sing "Count Your Blessings." She had sung before thousands and heard the world artists sing, but she had never been so impressed by any song as she was by this simple gospel song. She said, "I have been counting my blessings ever since."

For the closing number of the song service choose a prayer song, a consecration song, or a song of surrender, for example, "I Would Draw Nearer to Jesus," then "I Am Praying

for You," or "I Would Be Like Jesus"; then "Have Thine Own Way Lord," or "To Do Thy Will." Follow with your theme song or invocation song. Sing this softly or prayerfully if it lends itself well.

Short chorus songs—just a few words with an easy time—are very effectual in public efforts. These little songs will be found buried away in the heart long after the evangelist has left his field. An evangelist can preach until he is hoarse, or plead until he is weary, and get no response. But oftentimes a note of song filters through a heart door and makes room for the gospel message.

An appropriate closing song will seal the message in the hearts of the people as nothing else can. This fitting song may open the springs of penitence and faith in a soul that otherwise would never respond. It will help a man or woman when speech seems insufficient.

Gospel songs can supply something in the public worship of God that is otherwise lacking, for through them, praise and adoration may rise to the throne on high as a sweet-smelling incense.

We have dealt chiefly with the gospel song in this writing. But in doing this we have not meant to overlook the grand old hymns that are so well known and so inspiring. These have not acquired their fame by accident. Good music appeals to all classes of people, so we ought to use as many of these popular and beautiful hymns as possible.

With attention given these points, singing can take its vital and sacred part in our worship to God, and its rightful place in the blessed work of winning precious souls for Christ.

Pulpit and Study

Biblical Exposition and Homiletic Helps

Sabbath as It Is in Christ

By JOHN W. HALLIDAY,
Former Missionary, Los Angeles, California

SCRIPTURAL references to the relationships that Christ sustains to the Sabbath, as used by our workers from time to time, carry special weight with both speaker and hearers. This is not surprising, since Christ made the Sabbath and has been its great Upholder in all ages of earth's history.

All the blessings that are in Christ are therefore found to be more or less associated with the Sabbath and its keeping. A knowledge of these blessings is especially helpful at this time when the Sabbath is being restored to the widest extent possible, at times under very difficult

circumstances, and is being made the latter-day doctrinal test for all mankind.

Although the following outline on the subject is brief, it is nevertheless comprehensive, and covers a wide range of time. As Christ sustains so many relationships to the Sabbath and its keeping, the outline is also suggestive of the various other ways in which the Sabbath may be presented as rooted and grounded in Him, and accepted and kept through His infinite sacrifice and saving power.

Study Outline

I. SABBATH IN OLD TESTAMENT PERIOD.

1. Christ, the Word, made all things. John 1:1-3, 14.
2. Therefore Christ made the Sabbath. Mark 2:27, 28.
3. Christ made the Sabbath, memorial of creation. Gen. 2:1-3.
4. Adam and Eve were created holy by Christ. Gen. 1:26, 27, 31.
5. Sabbath therefore also a sign of Christ's power to sanctify us, or make us holy. Eze. 20:12.
6. Christ, the great Leader of the Israelites in the wilderness, proclaimed the commandments of God's law. Neh. 9:12-14.
7. He kept the Sabbath with them for forty years. 1 Cor. 10:1-4; *Patriarchs and Prophets*, p. 366, 411.

II. IN THE NEW TESTAMENT PERIOD.

1. Christ kept Sabbath in His youth at Nazareth. Luke 4:16.
2. He taught on Sabbath in His ministry. Luke 4:31.
3. He taught that law of God is changeless. Matt. 5:17, 18.
4. He taught the keeping of God's commandments. Matt. 19:16-18.
5. He taught prayerful regard for Sabbath long after His resurrection. Matt. 24:20.
6. He Himself kept His Father's commandments. John 15:10.
7. He risked His life over keeping Sabbath. Mark 3:1-6.
8. He finally rested on Sabbath in tomb—Sabbath of creation and redemption. Luke 23:54-56.

III. IN CLOSING PERIOD OF EARTH'S HISTORY.

1. The Old Testament prophecies were all inspired by Christ (1 Peter 1:10). Therefore the prophecy of Sabbath reform was the work of His Spirit. Isa. 56:2, 6, 7; *Patriarchs and Prophets*, p. 366; *The Desire of Ages*, p. 234.
2. This Sabbath reform was to come when Christ's salvation and reward at His coming would be near. Isa. 62:11; Matt. 16:27.
3. Other details of Sabbath reform were foretold. Isa. 58:12, 13.

4. As prophecies of Revelation came through Christ, so did that concerning Sabbath, God's seal. Rev. 1:1; 7:1-4.
5. Before Christ's second coming, those who have His true faith will be found keeping God's commandments. Rev. 14:12-16.
6. Jesus declares commandment keepers will enter holy city. Rev. 22:14-16.
7. Christ will be Maker of new earth. Rev. 21:1-6; 22:12-16.
8. In new earth redeemed will come before Christ, the Maker, every Sabbath, to worship Father and Son. Isa. 66:22, 23.

Realm of Research

Historical and Scientific Findings

Evolution's Challenge to S.D.A.'s

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

THE theory of evolution offers a challenge to every Adventist minister and evangelist. To ignore it is impossible; to evade its challenge is out of the question. How can we meet it? This question is highly important. For if a minister attempts to answer the challenge of evolution and fails to make a satisfactory disposal of it, he loses the respect of the more intelligent people who listen to him.

It is not necessary for the evangelist to attempt to answer all technical questions, and he would be very unwise to think of so doing. There are, on the other hand, certain basic principles upon which he may depend. These give an approach to the vital questions involved in the evolution-creation controversy.

The theory of evolution involves two major problems: (1) the theory of long geological ages, and (2) the theory of biological evolution. These must be considered separately, yet they are closely related, and each one lends support to the other.

Evolutionary geology is based on the unproved and unprovable hypothesis of "uniformitarianism," the idea that natural processes in the past have been similar to those of the present, without any general catastrophe as portrayed in the Genesis record. The only way to answer this problem is to study the evidences from the rocks—"Speak to the earth, and it shall teach thee." A survey of these proofs appeared in the *Signs of the Times* about a year ago, and in the March, 1947, issue of *Our Times*, also in chapter II of my book *New Diluvialism*. The evidence of a universal catastrophe is so convincing when brought together

that we may rightfully assert that the geological phenomena demand a flood rather than long ages of slow, uniform action.

If it is established that the Genesis record of the Flood is scientifically accurate, and not a bit of legend, as is commonly believed, then the first chapter with its record of a six-day creation must be literally true, for without long ages of time there is no place for biological evolution.

Upon investigation the theory of evolution of living things fails to find support in scientific fact as fully as geological theory fails. We find that while modern genetics explains how new species or even new genera develop by natural causes, there is not one scrap of actual verifiable scientific evidence for the origin of new families or any other of the higher categories of classification. Gene and chromosome changes may explain the origin of new species or genera of roses, for instance, but cannot show how roses could change enough to become anything else but roses or roselike flowers.

In all this discussion the creationist must keep in mind the fact that he is on the affirmative side of the argument; the evolutionist, on the negative side, must prove his point, or he loses. The creationist does not have to prove his case. His affirmative proposition, as stated in the Bible, goes back beyond any scientific statement to the contrary. It says that "in six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20:11.

Unless the negative can be proved, the case stands for creationism. And the negative has never been proved. It is accepted as an assumption but is not proved or provable by any known processes of logic or scientific argument.

If the evangelist will hold to these few simple principles, he may deal with the question of evolution as fully as is necessary. He need feel under no obligation to go into the technical phases of geology or biology. On these he should be well informed, obviously, but should avoid making them a part of his public work.



THE greatest respect will ever be shown to the physician who reveals that he receives his directions from God. Nothing will work so powerfully for the advancement of God's instrumentality as for those connected with it to stand steadfast as His faithful servants.—*Testimonies*, vol. 6, page 251, par. 4.

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Challenge of a World Task

Mission Problems and Methods

Work Among the Dutch Reformed

(Concluded)

By J. J. B. COMBRINCK, Associate Director,
Voice of Prophecy Bible School, Africa

THE SABBATH.—The antiquity and perpetual obligation of the fourth commandment and the Sabbath are most emphatically taught by the Dutch Reformed Church. Here are typical examples:

"We have many institutions in connection with religion, and we reverence them for their antiquity, but more ancient than all these, is the Sabbath. The Lord's supper, baptism, public worship, and calling on the name of the Lord, yes, even the holy Scriptures come to us from the very distant past, but further back than all these we can trace the Sabbath. It is something that has remained of paradise and where it is properly observed, it always helps us once more to taste the joys of paradise."—*Die Voorlichter*, (The Guide), October, 1940, editorial, (N. G. of H. Kerk, Johannesburg, 1940.)

"Here we read how God regards the Sabbath day and how He expects that His people should regard the day. The Sabbath is called a sign between the Lord and His people. This expression shows the importance of this day. The Sabbath day was a sign of God's special favour to His people. His separation of this people from other nations, a sign of the separation of this people unto the service of God, a sign of their duty to obey the Lord. . . . This was a regular, unchangeable institution and was to continue from generation to generation. Is this rest day also a sign between the Lord and us?"—A. J. VAN WYK, *Uit die Beek*, (Out of the Brook) (1935), pp. 68, 69, comment on Ex. 31:17.

The brother of the late Dr. Andrew Murray likewise testified about God's Sabbath:

"The Lord promised to make this a day of great blessing to His true worshippers. Yes, he calls the Sabbath a sign or pledge of the relation between God and His people. (Eze. 20:12, 20) Happy is the person who appreciates and highly regards this pledge of God's love; God will bless him. Unfortunate is the man who would tread under-foot this pledge. He despises the love of God."—JOHN MURRAY, *Kathisasieboek* (Catechism), bl. 15.

"The fourth commandment is an institution of God's love; thereby one day each week is especially set apart for His own service, and when God commands us to sanctify the Sabbath to His services, it is because of our own need. God is not in need of our poor services. The Sabbath was made for man because man had to earn his bread in the sweat of his brow and needed a rest day; and certainly this institution was not only for the people of Israel, but it is just as much for us."—*Ibid.*, p. 137.

In commenting on Exodus 16 in the annual daily devotional help, the moderator wrote:

"There was a Sabbath day in the desert. The rest day is one of the oldest institutions. God rested on the seventh day and sanctified it. Before the law was given to Israel on Mt. Sinai, the Lord had ordained the Sabbath to be kept and had given it to the people.

Evidently, the Israelites must have been acquainted with this injunction of God, otherwise they would not have understood it."—A. J. VAN WYK, *Uit die Beek* (1945), p. 24.

A former professor in their theological seminary made these excellent remarks:

"Remember the Sabbath day to keep it holy.' This is the commandment of God. Suppose I give £6 to a poor man, and I keep back £1 for myself, but he then returns and steals the £1 which I reserved for myself, would I not have the right to say, he was ungrateful, impudent, and dishonest? Now, if God gives us six days for all our work, business and pleasure, and then we still take the seventh day for these things, do we not then rob the Lord? Are we not ungrateful? . . . This is the day of the Lord, designed for His service and to His honor."—G. B. A. GERDENER, *Handboek by die Kerkisasie* (Handbook for Catechism) p. 357. (S. A. Bybelvereniging, Cape Town, 1931.)

Can anyone write more emphatically about the Sabbath than the editor of a Sunday school magazine in the following remarks?

"Consider the word 'remember.' One could only remember something that already exists, is it not so? Yes, such was the case, when the law was given at Sinai. The Sabbath was already an institution of God. At creation the Lord God instituted the Sabbath. There were six days for the different acts of creation, and the seventh day was made a rest day. Of those seven days God takes one day and He requires that we should remember that day.

"You know the heart of a kind parent is always tender towards a child that is sickly and weak, or towards a child that may not be able to get along through life because others might rob him of his rights. It is this child which the parent especially requests the other members of the household to look after and protect. The parent, on his deathbed, feels especially concerned about the sickly, crippled child and he desires to commit him to the care of others, as if he would say: 'If it goes well with you in life, then do not forget your weak, sickly brother. Remember him.'

"To put it reverently, our Heavenly Father is especially concerned about the Sabbath. The rights of the other commandments will not be tampered with, but the rights of the Sabbath will be tampered with! O, the fierce struggle in life to keep its rights! O, the great injustice on the part of the world! O, the general attitude even on the part of God's people to make the Sabbath a common day, a day of pleasure and recreation. Therefore, young people, you should remember the Sabbath day. Come, stand in the breach for the Sabbath, and take the cause or interest of the rest day under your protection and allow no one to rob this day of its rights."—A. C. STEGMANN, *Die Kindervriend* (The Children's Friend), March, 1942.

It is only when they try to oppose the claims of the seventh-day Sabbath that the Dutch Reformed Church ministers become antinomian. Nevertheless, not all of them fall into this error, as the following statement on the binding obligation of the Sabbath commandment illustrates. It is a candid, unbiased admission.

"Those who refer to texts like Col. 2:16, 17; Gal. 4:10, 11 and Rom. 14:5 as proving that the Sabbath was abolished, certainly have misunderstood these texts and the context in which they are used. For they do not refer to the abrogation of the Sabbath. In Rom. 14:5, there is reference to the Jewish feast days, like the Passover, Pentecost, etc., but not to the Sabbath. No, the Sabbath is not abolished according to these texts as so many sects try to teach these



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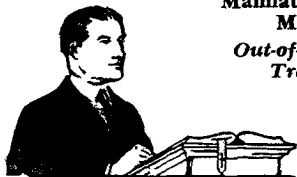
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days. On the contrary, the Lord expects us to observe this important commandment."—J. C. БОНА, *Inspan*, April, 1942. (Official organ of Reddingsdaadbond en Federasie van Afrikaans Kultuurvereniging. Johannesburg, 1942.)

Origin of Sunday Observance

So very little has been admitted about Sundaykeeping being without a divine command, or that Sunday observance is of pagan origin, that the following two quotations are specially valuable to us. In writing against the Pentecostal sects, the writer stated:

"Yet, this sect observe Sunday instead of Saturday, although nowhere in the Bible is found a direct commandment to do so."—J. J. MULLER, *Sektes in Suid-Afrika* (Sects in South Africa), p. 21. (S. A. Bybelvereniging, Cape Town, 1938.)

"The word 'Sunday' comes to us from our ancestors of the old Germanic tribes of Europe, who were pagans. . . . 'Sunday' was to them a day on which they bowed before the Sun-god. Sunday in its original meaning is the day on which they worshipped the Sun-god."—A. C. STEGMANN, *Die Kinder vriend*, March, 1942.

STATE OF THE DEAD.—In one respect we have discovered a great problem in evangelism, and this is with reference to our doctrine of the state of the dead and the fate of the wicked. The Dutch Reformed Church readily accepts the truth about the law of God and the Sabbath, but they certainly stumble over the state of the dead. In fact, we have come to the conclusion that it is better to present this subject much later in a series than we do for other audiences. These people firmly believe in the immortality of the soul. Although with a funeral the resurrection is mentioned, they believe it is the resurrection of the flesh, that is, the body, according to their Twelve Articles of Faith. But they believe that at death the soul immediately goes either to heaven or to hell. Still they believe in the coming of Christ to gather His own, and in the final judgment. Sometimes some of them seem to realize the confusion of their teaching.

In recent discussions about one of the Twelve Articles of Faith stating their belief that Christ descended to hell, or hades, they admit that some church fathers brought in pagan philosophy instead of Bible truth on the subject of the state of the dead:

"We find that the trend of thought of the church fathers of the first centuries was very strongly influenced by their concept of the world. Before their conversion to Christianity many of them were pagan philosophers or were educated in the pagan science of those days; consequently their exposition of the scriptures have been influenced by pagan ideas."—S. ENGELBRECHT in *Hervormde Teologiese Studies* (Reformed Theological Studies), November, 1943, pp. 32, 33. (Teologiese Professore van die Ned. Herv. Kerk aan die Universiteit, Pretoria.)

Likewise some expressed themselves about hades as follows:

"This place is literally, the infernal regions, but 'doderyk' (realm of the dead, or grave), would be a good translation. This is the general name for the abode of all the departed, without any regard of their relationship to God. Faithful father Jacob (Gen.

37:35; 42:38; 44:29, 31,) as well as the wicked Korah, Dathan, and Abiram (Num. 16:30, 33) descended at death to these infernal regions, the realm of the dead, (or the grave), also the saintly Job (Job 7:9; 17:16) and the wicked, (Job 21:13).”—B. GEMSER, *Hervormde Teologiese Studies*, May, 1944, p. 116.

In rewriting the Voice of Prophecy lessons, we decided to present the state of the dead after the subject of the millennium and heaven. We discovered that on the state of the dead we must include Psalms 89:48, and on the subject of hell we definitely must point out the truth of Matthew 10:28. In other words the soul rests in the grave, and in hell both soul and body will be destroyed by fire. Because so many objections and questions have poured in on our teaching of the state of the dead, we had to prepare a special pamphlet, titled "Difficult Questions Answered," in both Afrikaans and English.

The Religious Press

Valuable Current Excerpts

EVANGELISM'S CHALLENGE.—With all our labors and the world-wide rumble of our gospel machinery, we are told that the world is actually going pagan at the rate of six million per year. Statisticians tell us that the increase of the pagan population of the world from 1890 to 1935 ran ahead of the increase in Christian population by 270,000,000, or 6,000,000 per year. What a challenge to evangelism—Scriptural, perennial, world-wide! We are called of God, not to stand complacently marking time until engulfed by paganism, but to move at the common impulse of evangelism like a mighty advancing army until the world is conquered for our Lord. In America there is a rising tide of evangelism. More and more, churches are returning to the New Testament sequence, the New Testament emphasis, and New Testament power. This is the most hopeful sign of our age.—*Watchman-Examiner*, April 17.

RELIGIOUS LIBERTY THREATENED.—More bills threatening religious liberty are now pending in Congress than at any other time in history. Dr. Frank H. Yost, secretary of the International Religious Liberty Association, told delegates to the quadrennial convention here of the Atlantic Union Conference of Seventh-day Adventists.

Among measures scored by Dr. Yost are the Capper bill providing for use of the words "Observe Sunday," in the cancellation of U. S. mail; the Aiken bill to provide assistance to parochial and non-public schools; and a bill to make Good Friday a legal holiday.—*The Churchman*, April 1.

ALCOHOL PROBLEM.—The huge consumption of liquor in this country has economic, psychological, and moral causes. But all these are inadequate to account for the contemporary alcohol problem apart from the social cause. It has become an established custom in many areas to seal a business deal to the accompaniment of drinks. Salesmen who are conscientious abstainers have to be exceedingly resourceful and ingenious in their refusal to indulge so as not to offend customers. Liquor and commercialized sports go together. But it is in social affairs that the principal pressure is exerted. Commenting on the situation, Walter P. Binns, president of William Jewell College, writes that the liquor industry "has made the

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cocktail party the respectable form of social en-
tertainment where young men can avoid drinking liquor
only by the highest and rarest form of moral cour-
age."—*Christian Century*, April 16.

ITALY AND VATICAN.—By a vote of 350 to
149, The Italian Constituent Assembly has voted to
recognize the Roman Catholic Church as "the only
state religion" for Italy. This means that the Lateran
Treaty has become Article 7 of the constitution, and
henceforth any doctrine which is contrary to Roman
Catholic belief is officially banned in that country's
educational system.—*Zions Herald*, April 2.

ITALIAN PROTESTANTS' DISTRESS.—Deep
feeling of resentment has been created by the de-
cision of the Constituent Assembly to incorporate the
Lateran Treaty in the new Italian Constitution.
Leaders of the Waldensian Church declare: "We
Protestants are re-enslaved, because the Lateran
Pacts declare that Roman Catholicism is the state
religion. While other articles of the Constitution per-
mit religious minorities to organize and meet under
approved statutes, one must remember that, thanks
to the approval of the Lateran Pacts, parish priests
and the police are empowered to ban whatever they
consider 'against the public order.' Inclusion of the
Lateran Pact in the Constitution means the end of
neutral schools. . . . In addition, there is the ques-
tion of Protestants receiving money to repair war
damage to churches. The prospect of being treated
with justice in this matter seems more remote now
than ever." The vast body whose sympathy in this
country is felt by Protestants and Free Church people
for their Italian cobelievers will share the disappoint-
ment expressed. It is a source of grief to us all to
know that the blood of our brave soldiers was shed
on Italian soil for no other purpose apparently than
to seat tyranny in power once more on the banks of
the Tiber.—*Watchman-Examiner*, April 17.

DIFFERENCES OF MEANING.—From the
Roman Catholic point of view, the arrangement that
has been confirmed for Italy is a perfect embodiment
of religious liberty at its best. It recognizes Roman
Catholicism as the state religion of Italy; continues
the financial support of that church; insures Roman
Catholic teaching (and no other) in the public
schools; declares the person of the pope "sacred and
inviolable"; recognizes the sovereignty of the Holy
See; grants to diplomats accredited to the Vatican
all the privileges and immunities enjoyed by those ac-
credited to Italy; confirms the extraterritoriality of
several churches and other properties on Italian soil;
grants to cardinals, as "princes of the church," the
honors due to "princes of the royal blood" (whatever
that may now be worth); and gives the support of
the constitution to such a provision of canon law as
that forbidding any legislation for the legalization of
divorce. While the Roman Catholic Church is thus
admittedly given a "special status" in Italy, there is
nothing in the constitution, as there is nothing in the
treaty or the concordat, to prevent other churches
from existing, if they can. On the ground of this
slender residuum of liberty, the premier tries to per-
suade the religious minorities of Italy and their Prot-
estant sympathizers abroad that there is "no discrim-
ination" against non-Catholic groups. Nothing short
of a revival of the inquisition, it seems, would be
recognized as discriminatory.

The great difficulty in all discussions of religious
liberty between Catholics and Protestants is that the
phrase has radically different meanings for the two
parties. For Protestants, it means liberty for all in-
dividuals, on equal terms, to hold and practice their re-
ligious faiths without hindrance or preferential as-
sistance by the state. For Roman Catholics, it means a
certain amount of individual liberty, but the exercise
of this limited by a special and unique "liberty" for
the Roman Catholic Church which, being "the only

true religion," is entitled to a special status in relation to the state. No authoritative Roman Catholic definition of religious liberty can be found which does not include this concept of special rights for that church which no other is entitled to enjoy.—*Christian Century*, April 9.

SIMPLICITY AT FUNERALS.—Lavish floral displays, eulogies, open caskets and expensive funerals are discouraged in a brochure on "Christian Burial" issued by the Rt. Rev. Frank W. Creighton, Episcopal Bishop of Michigan, and the Rt. Rev. Richard S. Emrich. . . .

Purpose of the statement, they said, is "to combat some of the newer customs connected with death and burial."

"It is fitting to place flowers on the altar, and to have one or two other baskets of flowers in the chancel, but do not crowd the church with a lavish array," the bishops declared. "We say this because simplicity better symbolizes the Christian life, and because we desire in Christian and democratic spirit to avoid anything approaching competition in funerals."

"Eulogies at church funerals are unnecessary and out of order. The people assembled in the church know the deceased anyway, and it is certainly not necessary to give information to Him 'unto whom all hearts are open and all desires known.'"—*The Churchman*, April 15.

CHURCH BUILDING TAXATION.—The Roman Catholic Church has taken full advantage of its exemption from taxation by systematically accumulating enormous properties, especially in the large cities. In some cities the burden of this exemption has become so acute that it is beginning to define itself as a conscious resentment against the churches. The resentment does not find expression in the press—of course not!—nor in political platforms or candidacies—again, of course not! But it becomes increasingly vocal in the conversation of citizen with citizen who resent the fact that their property tax goes to aid a church against their will, and that removal of these huge properties from the tax roll adds a substantial increase to their own tax burden.—*Christian Century*, April 9.

RELIGION IN RUSSIA.—There are "strong indications" that the Russian Orthodox Church is friendly to the idea of linking itself closely to the World Council of Churches, Dr. W. A. Visser 't Hooft, general secretary of the Council, declared. . . .

"I was impressed," he [Father Seraphim] said, "by the great spiritual forces of the Russian clergy. One must emphasize their difficulty in ministering to thousands who come for confessions. . . ."

"The Russian churches are filled at every service. When Patriarch Alexei holds a service, it is impossible to accommodate all the people who want to attend. Worshippers have to stand at Orthodox services, but crowds of from eight to ten thousand nevertheless attend services in the Moscow cathedral which last four hours, including two hours devoted to preaching."

Father Seraphim declared it is impossible to estimate how many persons in Soviet Russia are church members, but he said that "half the population of Moscow are touched by religion and there is a strong spirituality in the Russian church."—*The Churchman*, April 15.

WHY THE DELAY?—On April 3 President Truman announced that Myron C. Taylor, his ambassador to the Vatican, will not return to Rome at this time. He added that Mr. Taylor will go to his post if it becomes necessary. If that is the criterion which must be met, then Mr. Taylor need never go back. The Vatican embassy was never necessary from the time it was set up by President Roosevelt in 1940, and it is unnecessary now. Its establishment was a political maneuver to impress American Catholics.

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We apologize for many instances of poor service in the past, but at the present time are in a position to better serve you in the future as we have more help and better contacts. Your continued support in all lines will be to your advantage in the end by better prices due to larger volume of business.

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If you will follow the advertising pages of THE MINISTRY from month to month, you will note our new lines of merchandise and price lists from time to time. These prices on stock items are subject to change when stocks are depleted and we have to replace.

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Chrysler, Dodge and Plymouth export automobiles are coming along on schedule about four to six months from date of factory order. Dodge station wagons are now available on order in limited numbers. The export cars are not for resale, but for organizational and workers' use.

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for export and ship in most cases adds a minimum of 100 per cent to the cost of goods. We urge strongly that you plan ahead so that we may purchase through the export houses where the goods are boxed for export, and have the proper electric current specifications. Regarding electric current specifications be sure to specify whether alternating or direct current is desired and give voltage and cycles. Again we want you to know we are working for you and will do all in our power to serve you.

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We have been overloaded in the past with export orders and we have not been able to complete many contacts which we have started. We are, however, remembering our workers in the homeland and if you will watch THE MINISTRY pages we will advise you of available items and prices as rapidly as possible. Whenever we can help you, we are ready if it is within our power. We are handicapped many times by franchise restrictions but these in time will be adjusted.

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... The form in which the President made his announcement indicates that there is nothing further for Mr. Taylor to do in Rome. . . . That might mean that he is placing the Vatican mission in a state of suspension, to be revived if he chooses. Another possibility is that this is a way of permitting the mission to taper off in anticipation of its termination at some date in the future when such action will occasion least disturbance. Neither of these possibilities reflects much credit on the President, who informed a delegation from the Federal Council of Churches nearly a year ago that the Taylor embassy would be terminated when the peace treaties were signed or before. The treaties are signed. What is delaying Mr. Taylor now?—*Christian Century*, April 16.

REVIVING OLD CLASSICS.—The Moody Press of Chicago has announced a new series of Christian classics to be known as "The Wycliffe Classics." Dr. Wilbur M. Smith, well-known instructor at the Institute and editor of *Peloubet's Notes*, is serving as general editor of the series. F. W. Krummacher's *The Suffering Saviour* is the first volume to be issued in the library. Other titles announced include Martin Luther's *Table Talk*, Isaac Watts' *The World to Come*, Bunyan's *The Holy War* and John Newton's *Cardiophonia*.—*Christian Digest*, May.

STAGGERING COST.—In a report to a conference of the American Social Hygiene Association, Dr. Bascom Johnson, Jr., said that the cost for the next twenty-five years of treating syphilis among the veterans of World War II is estimated at \$28,000,000. He added that this "staggering" figure could be reduced, but only by taking preventive action against the disease. By 1940, he said, there had been an estimated cost of \$82,000,000 for treating veterans of World War I for syphilis. A few years ago no reputable newspaper dared print the word syphilis. Fortu-

nately for the welfare of society this ostrich-inspired taboo has been removed. It is a wholesome thing that such figures as those cited by Dr. Johnson can now be given to the public.—*The Churchman*, March 15.

NIEMOELLER ON COMMANDMENTS.—People who have tried to explain Niemoeller's position in opposition to Nazism on the basis of protest against "anti-clericalism" have made it far too simple and naive. To quote his own words delivered since he has come here: "It was not a fight for a church's religious conviction, but it was a fight by the followers of Jesus Christ for the validity of God's commandments and rules—their validity in public life as well as in private life. We were fighting for the commandment of God and we insisted that Hitler—whether he was a member of the Church or not—was due to obey the commandments of God. The struggle took place because the Church was the one factor which took up the standard against Hitler, believing that the Kingdom of Christ is an all-comprising Kingdom, in principle and practice."—*Presbyterian Tribune*, February 1.

"FENCE-SITTING" ATTACKED.—Criticism of the church and its press for "fence-sitting" is made by the *Anglican Outlook*, monthly magazine published in Ottawa [Canada].

"The dateline on many of our religious periodicals might as well be the year 1847 as 1947" says the *Outlook* editor. "Compare the religious press and the labor press for vitality and guidance today. Most church papers confine their attention to denominational news, reports, Sunday school lessons and material. Few ever have any word on the vital issues actually governing people's lives on a day-to-day basis."

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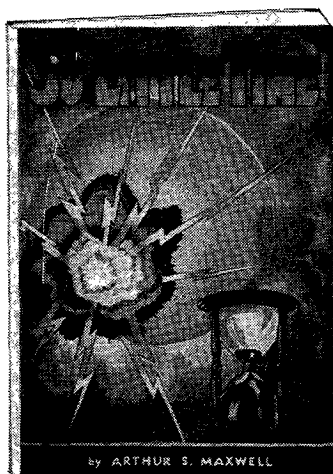
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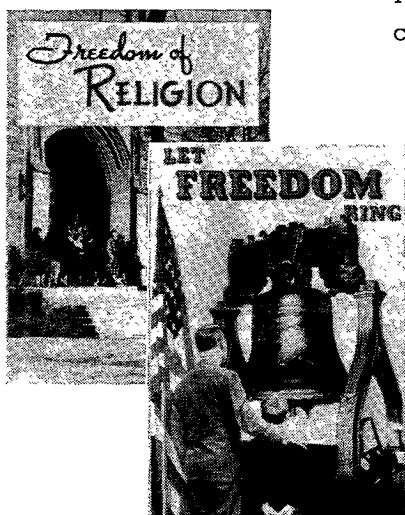
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sues, are robbing the church of its rightful heritage of leadership in opinion and action. Prayer demands performance; faith demands works."

"Let the church and its leaders stand vigorously and unafraid for righteousness for the common people everywhere, and let the church and its press slough off their timidity to present the right courageously and apply their platitudes to specific current conditions."—*Zions Herald*, February 26.

MEASUREMENT MANIA.—Our current mania seems to run to machines for measurement. In commerce and industry we read about the latest heating controls, micrometers, and lie detectors. In our schools we have installed the modern audio-visual aids and a score of mechanical contrivances for learning, testing, and checking. We have instruments to measure reaction time, co-ordination of muscles, reading speed, inaudible sounds, imperceptible distances, invisible light, and the dimensions of all bodies great or small. We calibrate cobwebs and weigh wisps. . . . In such a state of mind, it is only natural for us to conclude that what is unmeasurable is unimportant, and that the scientist who can create a device to split an atom is greater than a God who can create the atom.—DONALD B. GORDON in *Presbyterian Tribune*, March 8.



Self-Supporting Work

(Continued from page 31)

"In this effort in behalf of the cities, we greatly need the co-operation of all classes of laborers. Especially do we need the help that the physician can render as an evangelist. If ministers and physicians will plan to unite in an effort to reach the honest-hearted ones in our cities, the physicians, as well as the ministers, will be placed on vantage ground. As they

labor in humility, God will open the way before them, and many will receive a saving knowledge of truth."—*Medical Ministry*, p. 304.

Those interested in receiving further information regarding the activities of the Commission on Rural Living, or the Association of Self-Supporting Institutions, may write to Dr. E. A. Sutherland, the president of the association, or the secretary, at the General Conference headquarters.

WAYNE MCFARLAND, M.D., *Secretary*.



Open-Air Meetings in D.C.

(Continued from page 23)

has developed, and many are studying the message, confident it was God who led them to the park to hear His truth for this time.

Already these earnest lay brethren have made arrangements for the use of the park for meetings during this summer. God has gone before us, and we must follow His leading. The counsel of the Lord concerning this method of reaching men is clear and unmistakable. We read that Christ "labored in the way in which He desires His workers to labor today. By the sea, on the mountainside, in the streets of the city, His voice was heard explaining the Old Testament Scriptures."—*Evangelism*, p. 54.

Christ and His apostles were all open-air evangelists. Are we? If not, why not?



REVIEW Special Offer

The publishers and the conferences are joining in a plan approved by the Spring Council to make short-term REVIEW subscriptions, entered in July, available three months for only 25 cents to new believers and nonsubscribers, these subscriptions to run through September, October, and November.

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COMPROMISES!—Protestantism is reaching her hands across the gulf toward Catholicism in various ways. One of these is through laudation and employment of Catholic chorales and other music in vogue prior to the great Protestant revolt, not only against Rome's doctrines, but her music. Now, be it noted, Protestant schools of music are lauding medieval music, extolling its virtues, and incorporating its gems into their formalizing worship. That is to be expected. But for this subtle sophistry to seek entrance into our own schools through those who have unconsciously adopted it from the schools of Babylon is cause for concern. We must be on the alert, and resist every encroachment upon the music of the church as verily as in doctrine. We are to come out from the compromisings of apostatizing Protestantism, not to enter into them. Sound Fundamentalists, who have broken with compromising modernism, sometimes have a clearer grasp of such issues and a sharper differentiation in such matters than some of us appear to have. Let our ministry and our musicians brace against such encroachments.

FUMBLING!—When you go before the public in the proclamation of present truth, have every man assigned to his task and every man at his post. Rehearse in advance, so there will be no fumbling, no awkward pauses, nothing forgotten, no pitying smiles or expressions of disgust from a sophisticated public, no unfavorable verdict on the truth because of an unrepresentative setting. If you are using mechanical devices, such as an amplifier, still, motion, or sound pictures, try them out in advance. Get your distance and your focus ahead of time. Be all set to go. Have everything click. See that your screen is big enough for your audience, the wattage high enough to make the picture seen with ease, and your amplification sufficient to make it heard by all—including the hard of hearing. Make your devices aid, not hamper, the presentation of truth. Open-air work calls for even greater preparation and perfection of details. Watch your lighting. Avoid makeshifts. Keep things neat. The better the community, the greater the care needed. When we enter a professional field, let us not do it as amateurs. Let us not cheapen our glorious message by lack of preparation and by inefficiency, thus handicapping it by the clumsy touch of the

novice. Let us avoid hasty makeshifts and guard against breakdowns. We have no right to experiment on the public and distract people from the truth. The public has a right to an impressive presentation when we issue a public invitation. Prepare, rehearse, perfect!

DISPLAY!—Is the solo, duet, trio, quartet, or choir number provided for the worship service rendered as an aid to divine worship, or as a display of human accomplishment? If the latter—all too oft with a smirking smile, effected pose, dramatic tone, and ostentatious artistry—it were better never given. If it detracts from, instead of augmenting, the spirit of worship to God, it were better omitted. If the singer obscures the song and attracts attention to himself; if attention is diverted to the performance and away from the purpose, and is centered on voice training and skill of rendition, instead of the message, it has missed the mark. That is why ornate numbers, frenzied conductor gesticulations, and not a few standard anthems belong elsewhere than in the Adventist church. The voice should be the transparent medium for a message, and the song the representative expression of the church at worship. Here is scope for the highest art. Here is challenge to uplift Christ through sacred song.

DISCUSSION!—Discussion on representative committees at an Autumn Council or a General Conference is one of the greatest unifiers and safeguards in the operation of the church in action. There the ripened study and experience of our varied leadership is brought to bear upon a given problem. Sincere questions are asked and answered. Weaknesses are pointed out and remedied. Doubtful minds are satisfied, and most recommendations are materially strengthened in the process. Then, when agreement is reached, unity in emphasis and application is achieved. It is one of the finest and most practical forms of education ever devised. Those just beginning in lines of work that take them to Autumn Councils learn how policies are formulated, how recommendations are devised and perfected, how budgets are distributed with equity, how transfers and adjustments are effected, and how balance is brought about between the various interests of our multifiform work. This is the most democratic aspect of our work. Let freedom of discussion be preserved and sacredly protected.

L. E. F.