

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 14, No. 7

July, 1941

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—EVANGELISTIC COUNCIL ISSUE—

NOTES AND NOTICES

Information and Sundry Items

In the May MINISTRY promise was made of an epitome of the various presentations and discussions of the pre-Conference Evangelistic

EVANGELISTIC COUNCIL REPORT IN BOOK FORM

Council, which were continued through the Ministerial Association meetings of the session itself, in order that the thousands of our workers who were unable to attend the Conference might share in its blessings and inspiration. But a better plan to serve the field is in store—a report in inexpensive book form. An expression taken at one of the Association meetings during the Conference indicated an almost unanimous desire for the preservation of this material in fuller, more permanent form. It was therefore voted to incorporate these presentations and discussions into a book to be listed as a required volume in the 1942 Ministerial Reading Course. Not only will this meet the desires of those present at the Council, and the host of absent workers, but those future ministers and Bible workers who are now in training in our colleges. So THE MINISTRY report will be confined to a general covering statement by L. K. Dickson, a discussion of the crystallized actions and provisions resulting, by W. H. Branson, a description of the extensive evangelistic exhibit by C. A. Reeves, and reports of the Bible workers' meetings and round table hours by Irene B. Anderson and Dorothy W. Conklin. These general reports and the photographs will appear in the July and August issues. The actual papers and discussions of the various topics will not appear in THE MINISTRY, but in permanent book form. Further announcement will appear in a subsequent issue.

COMMISSIONED anew for the next General Conference period, the editors of THE MINISTRY will seek to serve the workers of this movement with an effectiveness never before achieved, or perhaps possible. This is *your* own paper, fellow workers. Help it to become what you feel it ought to be by suggesting to its editors (1) topics or problems that need discussion, (2) workers' names whose methods of work or development of a special feature would prove a stimulus and help to others, and (3) especially wherein you have something of value personally to contribute to the quest for better methods, clearer objectives, diversified approaches, and the like. We need, ask, and anticipate your co-operation. Thank you!

THE illimitable expanses of the "golden West" in the United States alone, with their vast grazing lands, forest reserves, and desert wastes—not to mention the other great continents of earth, and the vast expanses of ocean that cover a great portion of earth's surface—all remind us of the ample provision God has made for the great host of the redeemed to inhabit the earth made new. In that glad day there will be no more sea, no barren deserts, no waste lands, no icebound, uninhabitable regions. Instead, there will be verdure, fertility, abundance, and ample room for all. Our task is to get ready a great host of citizens for the eternal homeland.

THE appreciation and approbation expressed orally by hundreds of MINISTRY readers, during the General Conference, for the monthly visits of this journal in its present form, both enheartens and sobers its editors. It spurs us on to make this worker magazine more valuable than ever. In response, we pledge our best effort to serve the field in the strongest and most faithful way within our power.

WE must "step up" production for God. We must learn from the tragic experience of the nations. The foregoing of luxuries, the restriction of wants, the binding about of needs, and the practice of greater simplicity should be voluntarily assumed. Surely patriotism should never surpass love for God or loving service and sacrifice for His cause. Our people will rise to the call to go "all out" for God.

MINISTRY UNAVOIDABLY DELAYED

THIS July issue of THE MINISTRY is being mailed more than two weeks behind its schedule date. This was due to regrettable but unavoidable delay in receiving the photographs of our Evangelistic Council, Ministerial Association, and Bible Worker meetings taken at the General Conference, and to the change in MINISTRY plan from council presentations, now held for book form, to general reports. We regret that L. K. Dickson's general report of the council was not received in time for this issue, and must therefore be scheduled for the August number. Mrs. Irene B. Anderson's report of the Bible Worker meetings was received in time, but is being held to appear with the general report, together with an introduction of the new members of the Ministerial Association staff. The August MINISTRY should be mailed within two weeks. This is the first serious disarrangement in mailing in the history of this journal, but the circumstances were beyond our control. We trust that the stimulus and value of this issue will compensate for the delay.—THE EDITORS.

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

OFFICE EDITOR MABLE A. HINKHOUSE

Salient features of the far-reaching
actions for the finishing of the work

GIVING EVANGELISM FIRST PLACE

By W. H. BRANSON, *Vice-President
of the General Conference*

THE watchword of the recent General Conference session was "the finishing of the work under the power of the Holy Spirit." It was a solemn session, and each speaker seemed to be weighed down with the conviction that there must be delay no longer; that, regardless of the mounting obstacles, we must arise and complete our God-given task of world evangelization. This conviction was expressed in a resolution passed by the Conference, in the following meaningful language:

"The hour is late, far later than we realize. We are far advanced in 'the time of the end.' 'God is doing the last things of His closing message.' Everything about us, everything among us, gives clear and convincing evidence that 'the kingdom of God is at hand.'"

As an outgrowth of this conviction, and of the Evangelistic Council held just prior to the session, far-reaching plans were laid, looking toward a real advance in our efforts to reach the millions, who, as yet, have never heard the call to meet our returning Lord.

These plans included entering unworked cities, towns, and counties with evangelistic companies and colporteurs, and raising up believers in the message. They also included having all our church pastors and district leaders conduct one or more public efforts each year for those not of our faith; of administrators' finding time somewhere in their crowded program for an occasional series of evangelistic meetings; of holding interns primarily for direct evangelism, of developing scores of strong city evangelists, and of rallying the entire church membership in a great forward soul-winning movement. (The full series of actions appears on pages 6 and 7.) In the earnest introductory appeal that was addressed to our evangelistic agencies throughout the world, the delegates further stated:

"The hearts of the delegates from all the world assembled at this session of the General Conference in San Francisco have been sobered at the immensity of our task, startled by the momentous events taking place on earth, set ablaze by the staggering possibilities of this tremendous hour, and made newly aware that we are men of the most solemn responsibilities of all the long history of God's work on earth, charged as we are with the solemn, destiny-fixing mission of bringing to the attention of this generation of men the terms of God's last message to mankind before the close of human history. No former generation of men and no former servants of the living God have ever faced a crisis of such proportions as that which confronts us.

"Looking to God for guidance, we feel impelled to send forth to our workers and people everywhere a ringing call to rise and finish God's work, making no further delay, putting aside all lukewarmness, relying wholly on divine leadership, and marshaling all our forces and energies in a supreme endeavor to complete a work which should have ended years ago. Just as the nations are drafting every resource for the accomplishment of their purposes, so the time has come for this movement to assemble the united resources committed to us, calling upon both workers and people to enlist in a great soul-winning evangelistic movement for the finishing of the work."

SOME may say, "This plan includes nothing new, and that is true. It is just what we have been talking about and working toward for years. Over and over the General Conference in session and the Committee in Autumn Council have declared soul-winning evangelism to be "our most important work." Detailed plans have repeatedly been recommended to the respective fields; and some fields are putting forth tremendous efforts to carry the plans into effect. In this, some have been eminently successful, with the result that their membership has been greatly increased. But others have been slower to catch the vision of this larger work, and have been satisfied with mediocre results in soul winning. This calls for united endeavors and broader planning.

PERHAPS the greatest difference in the program outlined at this session from those of former meetings consists in the fact that these actions call upon our executive committees throughout the world field to give evangelism first place in all their committee considerations. For instance, in planning the annual budget, the expense of public evangelistic efforts should be given "a preferred place." In many fields this has not been done in the past. Workers have been added to the payroll, and other seemingly necessary expenses have been provided for, to the extent that no budget provision for public-effort expense has been possible. Too often our ministers, instead of being encouraged to launch into large efforts, have been informed that there are no funds available for such meetings, and that if they undertake any aggressive work, they will have to find the money themselves.

If the recommendations of this General Conference session are followed, all this will be changed. Instead of treating the item of evangelistic expense as something unimportant, it would "be given a preferred place in the yearly budget." This item would then be placed in the "must" list, and would be well provided for, even though there might not be sufficient funds for all other apparently necessary items of expense.

Long ago we were urged by the Lord, through the Spirit of prophecy, to provide liberal support for our evangelists who go into the cities and towns and seek to interest the masses in the unpopular advent message. Theirs is a difficult task, and to accomplish it successfully, they must have means with which to make their work representative, and to advertise in such a way as to attract the attention of the people.

The time has passed for our tents to be pitched on the side streets and in the outskirts of towns and cities. We must get on Main Street. We must secure good halls, erect representative tabernacles, or provide other good places of meeting. But this requires money, and should therefore be planned for in the regular annual conference or mission field budget. The leader in one field recently said to me:

"We are very anxious for our men to do aggressive evangelistic work, but we just do not have the money for their expenses. When our budget was made up, we found that we had only \$95 left for evangelistic expense. What can several men do with so little?"

This is a good illustration of poor planning. That field had an estimated net income of some \$45,000, and all this was available for use by the committee. The difficulty was that every other conceivable expense was planned for first, before evangelistic expense was considered. Evangelism had to take what was left. How much better planning it would have been to have cut down somewhere else, or even to have laid off one worker, than to have prac-

tically nothing with which to carry on aggressive work in public evangelism. Said the Lord's messenger:

"Means must be invested in the work of saving men."—*Testimonies*, Vol. V, p. 734.

"The work of saving souls is the highest and noblest ever entrusted to mortal man; and you should allow nothing to come in between you and this sacred work to absorb your mind and confuse your judgment." "It is the worst kind of generalship to allow a conference to stand still, . . . and whenever it is done, God is displeased."—*Id.*, pp. 371, 374.

Another outstanding feature of the recent recommendations made by the General Conference was "that each local field fix as an objective in soul-winning endeavor a definite annual goal of at least 10 per cent increase in membership." This looks toward real growth. Of course some fields can go far beyond the goal here suggested. Some can reach 15 per cent or even 20 per cent, in net membership gains. But each field is urged to make a 10 per cent gain its minimum goal for the year, and this goal does not seem unreasonable. As a denomination, we have formed the habit of setting goals for almost everything. We have financial goals, attendance goals, lesson-study goals, etc. Why, then, not a soul-winning and membership goal?

If every field throughout the world should reach even this minimum goal for the next four years, the reports at the next session of the General Conference would show a net world increase in membership of some 51,000, instead of 23,901, as was our record for 1940. At present, our gains are a little less than 5 per cent a year. Surely this is not sufficient, and we should immediately set ourselves to the task of much higher attainments in this all-important matter of winning men and women for the kingdom of Christ. Our task and our responsibility are thus set forth:

"The vineyard includes the whole world, and every part of it is to be worked. . . . New territories are to be worked by men inspired by the Holy Spirit. New churches must be established, new congregations organized. *At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth.* The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth. . . ."

"A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days. . . ."

"*It is the very essence of all right faith to do the right thing at the right time.* God is the great master worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence, and channels of working. If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working."—*Id.*, Vol. VI, p. 24.

Truly "the hour is late, far later than we realize." Let us arise and finish the work.

CRYSTALLIZING THE EMPHASIS OF THE COUNCIL

By R. ALLAN ANDERSON, *Associate Secretary
of the Ministerial Association*

WE asked Elder J. L. McElhany for his evaluation of the pre-Conference council, and this is what he said: "The Evangelistic Council we have just attended is, I believe, in a great measure responsible for the excellent spirit we are seeing in these opening days of the Conference." Continuing, he added:

"The gathering of men from all parts of the world field to study and discuss the real purpose of the ministry with a view to making evangelism a greater power, has laid a wonderful foundation for this Conference. Yes, I feel that such a council makes an ideal introduction to a General Conference. The very atmosphere of the meetings on evangelism seems to have been brought over into this large gathering."

Elder McElhany, as chairman of the Ministerial Association Council, delivered the opening address of the council on Thursday night. He sounded a note of confidence on the ultimate triumph of this message, and made a deep, heart-searching appeal to the ministry of the advent movement.

The presentations which followed during Friday, Sabbath, and Sunday covered many vital subjects, including the qualifications of the evangelist, his mission, and his methods. W. H. Branson's call to a greater evangelism delivered in the large auditorium on Sabbath evening was both a challenge and an appeal. On Sabbath morning W. G. Turner spoke with power on the place of the Holy Spirit in the life of the evangelist, while in the afternoon

M. L. Andreasen set forth with burning conviction the subject of personal piety as a prerequisite to successful evangelism.

Two thousand and more were in attendance at the Sabbath meetings, including many hundreds from the near-by churches. The Lord surely met with us. The discussions on Sunday in relation to the work and the effectiveness of the radio, the need for evangelizing our whole educational program, utilizing the product of our schools, the power of personal evangelism, and organizing for greater results, brought a wonderful climax to the council, which continued throughout the Conference in the Ministerial Association and Bible-worker hours. Those leading out in the Evangelistic Council were:

Pre-Conference Evangelistic Council

1. THURSDAY NIGHT (MAY 22), 7:45
(1) J. L. McElhany: Evangelism the Outstanding Need of the Hour
2. FRIDAY A. M. (May 23), 9:00-10:15
(1) J. L. Shuler: Christ's Method of Evangelism
3. FRIDAY A. M., 10:30-12:00
(1) R. L. Boothby: Building for a Sound Evangelism
4. FRIDAY P. M., 2:00-3:45
(1) T. G. Bunch: Pastoral Evangelism
5. FRIDAY P. M., 4:00-5:00
(1) J. C. Stevens: Evangelistic Emphasis in All Sermons
6. FRIDAY NIGHT, 7:45
(1) W. H. Branson: Inaugurating a Greater Evangelism



Opening Hymn at One of the Evangelistic Council Sessions, as All Groups of Workers Join the Evangelists in Studying the Supreme Task

7. SABBATH A. M. (MAY 24), IN POLK HALL.
(1) W. G. Turner, Place and Need of the Holy Spirit in Evangelism
8. SABBATH P. M., 2:30
(1) M. L. Andreasen: Personal Piety a Requirement in Evangelism
9. SATURDAY NIGHT, 7:45
(1) L. H. Christian: The Trend Away From Doctrinal Preaching
10. SUNDAY A. M. (MAY 25), 9:00-10:15
(1) J. L. Shuler: Organizing the Effort for Greater Results
11. SUNDAY A. M., 10:30-12:00
(1) R. A. Anderson: Emphasizing Evangelism in Our Training Schools
(2) E. F. Hackman: Utilizing the Ministerial Product of Our Schools
12. SUNDAY P. M., 2:30-4:45
(1) L. K. Dickson: Place and Necessity of Personal Work in Evangelism
(2) H. M. S. Richards: Principles and Methods of Radio Evangelism

The speakers and topics in the Ministerial Association hour were listed as follows in the program:

Ministerial Association Hour, 5:15 to 6:30 P. M.

(Continuing the Topics and Discussions of the Pre-Conference Evangelistic Council, May 22-25, 1941.)

1. TUESDAY (MAY 27), 5:15 P. M.
(1) R. L. Boothby: Bringing People to a Decision
(2) H. B. Taylor: Thorough Preparation of Candidates for Baptism
2. FRIDAY (MAY 30), 5:15 P. M.
(1) B. R. Spear: Place of the Bible Worker in Evangelism
(2) J. G. Mitchell: Conducting the Evangelistic Question Box
(3) C. T. Everson: Principles of Representative Advertising
3. TUESDAY (JUNE 3), 5:15 P. M.
(1) C. L. Vories: Evangelism Where We Have No Churches
(2) R. S. Fries: Music in Evangelistic Meetings

The program for the two Bible workers' meetings was as follows:

Special Bible Worker Meetings

THURSDAY, MAY 29, 5:15 P. M.

1. Mrs. Irene B. Anderson: The Bible Worker's Daily Program
2. Mrs. B. R. Spear: Conducting Cooking Schools

THURSDAY, JUNE 5, 5:15 P. M.

1. Mrs. B. M. Heald: The Medical Work in Evangelism
2. Mrs. Lona Brosi: The Preliminary Illustrated Bible Class
3. Mrs. H. A. Curran: The "Pictured Truth" Hour
4. Miss Pearl Stafford: Bible Worker's Responsibility in Public Meetings

At the conclusion of the last meeting, a committee of thirteen was appointed to crystallize the findings of the council with a view to making a report to the Conference assembled in the form of resolutions. The members of the committee were: R. Allan Anderson, chairman, W. C. Moffett, secretary, W. G. Turner, W. H. Branson, L. E. Froom, L. K. Dickson, H. M. S. Richards, C. B. Haynes, F. A. Detamore, J. L. Shuler, W. A. Nelson, J. L. Tucker, W. L. Hyatt. These brethren met a number of times, and after much study and prayer a com-

prehensive set of resolutions was submitted to the Plans Committee, which appears elsewhere.

It was an inspiration to observe the urge for a greater evangelism on every hand. Perhaps never before has there come to us a greater appeal to enlarge our plans and broaden our vision. Evangelism is the clarion call of the hour. Truly the Lord has "set His hand again the second time to recover the remnant of His people." By His help we must be ready to follow Him into the fields of unselfish service.

Actions Compassing the Greater Evangelism Program

Recommended by the Evangelistic Council, and Passed by the General Conference Session, June 4, 1941

We recommend, 1. That executive committees in each field give first place to evangelism in planning for their work; that provision for financing this evangelistic program be given a preferred place in the yearly budget; and that study be given to conserving the sacred tithe for the purposes to which it is dedicated.

2. That our conference and mission field committees plan with each pastor and district leader, so that they may conduct, or assist in, at least one public evangelistic effort of not less than twelve weeks' duration (preferably five or six nights a week) each year, the laity relieving the pastor as far as is practical of the details of church work, and that the evangelistic company be strong and well balanced.

3. That executive committees seek to provide opportunity for administrative and departmental workers to conduct, or associate with, evangelistic efforts, and that our departments rally our whole membership in a great forward soul-winning movement.

4. That a list of all unworked cities, towns, and counties be prepared in every local conference and mission and presented to the workers and churches, and that churches, pastors, and district leaders be urged to enter these neglected territories located near by, and thus utilize in a large measure the latent talents of our church members in the establishment of memorials in new fields.

5. That each local field fix as an objective in soul-winning endeavor a definite annual goal of at least 10 per cent increase in membership.

6. That conference committees definitely plan the work of their ministerial interns, so that these young ministers shall not have their energies absorbed in pastoral and district work, but shall be connected during the period of their internship with at least three series of evangelistic meetings, and that the ministerial intern shall hold at least one of these efforts himself. And further, that young ministers of definite evangelistic ability be given opportunity to associate with some experienced evangelist in his or some near-by conference, and that every effort be made to develop strong city evangelists.

7. That we encourage our young men who possess musical talent to give prayerful consideration to God's call to give their lives to singing evangelism by preparing themselves for effective congregational song leadership, and by training themselves to interpret the gospel in solo singing, emphasizing in their vocal work the touching of hearts through the tender influence of simple, effective songs; and that all our colleges be urged to provide training in song evangelism and music appreciation in our ministerial courses.

8. That our evangelists endeavor to place in the hands of all who attend the meetings, books, periodicals, and tracts covering the full message, and that we appeal to our publishing houses, in

counsel with leading evangelists, to provide more message-filled literature adapted to the needs of soul-winning evangelism.

9. That union committees consider the holding of evangelistic councils in connection with the approaching union sessions to give further impetus to the movement for greater evangelism.

Radio Broadcasting

Believing that radio broadcasting has been brought into existence and developed to its present status as one of the important agencies for finishing the work of God, and that through no other means can the masses be reached so quickly; and inasmuch as so many homes have radios; and in view of the fact that to us has been committed the message of God for this hour, a message that is to fy in the midst of heaven and to be proclaimed with a loud voice to every soul, and that we should be using far more extensively its unlimited possibilities;

We recommend, 10. a. That in countries where radio broadcasting is accessible to us, every worker who is qualified for radio work, and who can develop the opportunity, be encouraged to give this message over local stations or local networks, and that these workers strive to use the most effective methods of follow-up.

b. That our radio speakers explore the possibilities of co-ordination and co-operation in their work, in order that it be organized upon a unified basis, and that union and local conferences co-operate in developing a complete and continuous coverage of their territory.

c. That the General Conference Committee study ways and means for expanding through our union conference organizations a chain broadcast, looking to the widest possible coverage in these closing hours of probation.

d. That our willing people shall be called upon to support an enlarged radio program by a steady flow of contributions for the specific purpose of acquainting the masses with the advent message.

Promotion of Evangelism by Ministerial Association

In the light of the clear call to a world advance in aggressive evangelism as sounded in this General Conference;

We recommend, 11. That one of the secretaries of the Ministerial Association be an experienced, successful evangelist whose primary duty would be to assist in evangelistic institutes and councils, both in North America and overseas, and to foster the development of younger evangelists of promise for the gigantic task of proclaiming the message in the great metropolitan areas of the world.

Developing Our Bible Work

In view of our depleted corps of Bible workers throughout the field;

We recommend, 12. a. That our colleges be urged definitely to strengthen the courses for Bible workers, and to encourage more of our strong young women to train for this needy branch of service, under instructors with successful field experience in soul-winning endeavor.

b. That our conferences seek to strengthen their evangelistic efforts by using the trained product of our schools, and also by developing promising recruits from the churches.

In conformity with the former plan for the Ministerial Association, wherein provision was made for one secretary and two associate or assistant secretaries,

We recommend, That one of the members of the Ministerial Association secretarial staff be a qualified, experienced Bible worker, elected as an assistant secretary whose duties would include fostering the Bible work in the field and in our training schools, assisting in institute work, aiding in the develop-

ment of an advanced Bible Workers' Course in the Theological Seminary, and collaborating in the preparation of a Bible Workers' Manual.

The Appeal of the Bible Workers

TO meet with more than a hundred experienced Bible workers assembled in one meeting is not often one's privilege; so it was an inspiration to me to meet with this fine group of efficient evangelistic associates as they discussed their problems. Having had the opportunity of working with Bible workers in several different divisions of the world field, and realizing the many problems they have to face, it was not difficult to become enthusiastic over the suggestion that came to me as chairman of the committee on evangelism, that definite plans be made to strengthen and co-ordinate their efforts. The following statement was handed to me from the whole group of Bible workers, with the request that it be brought to the Conference in some way that would assure the widest consideration.

"To the 1941 General Conference

"The Bible workers assembled at this 1941 General Conference session are happy to represent the work in various parts of North America. In studying over our problems, and noting the serious dearth of efficient Bible workers, we have thought to bring the matter before you for earnest consideration, and to lay upon you that which is burdening our hearts. Would it not be possible to have some Bible-worker representative who could act in the capacity of a leader through whom we might unify our exchange of ideas, thus bringing our efforts into co-ordinated form for the development of future Bible work?"

"We respectfully urge consideration of this appeal by making provision for meeting this need."

Civic Auditorium, Room 403.

June 2, 1941.

Many spoke not only of the need, but of the conviction that if the opportunity passed without some action's being taken, it would have to remain for another General Conference to consider the possibility of such a provision. With such a general call for evangelism already being made, at what better time could this request be considered?

The matter was subsequently brought before the Plans Committee of the Conference, and a recommendation was later passed by the General Conference itself calling for an experienced Bible worker to be connected with the Ministerial Association with a view to fostering the development of workers for this needy field.

Such a plan will result in building up a corps of efficient workers for the great task of giving this advent message to the world. The hour is indeed late—later than we think. Pray that God will richly bless our Bible workers in every land of earth as they visit "from house to house, testifying . . . repentance toward God and faith toward our Lord Jesus Christ."

R. ALLAN ANDERSON.

The Association Booth at General Conference

AT previous General Conference sessions in San Francisco, the Ministerial Association and the various departments have each had ample space and elaborate exhibits. But the 1941 session was materially curtailed in time, expense, activities, and preparation because of present world conditions. The various departments were therefore not assigned space on the fourth floor of the Civic Auditorium, as was the custom before, but were given but a few feet of floor space in Larkin Hall. These allotted spaces flanked the bookstand on two sides and at one end. For lack of a better name, we shall call them booths. Each small enrailed booth was labeled as Ministerial Association, Sabbath School Department, Home Missionary Department, Medical Department, etc.

Our Association booth was Number 4. Each booth contained a desk and chairs, in addition to individual items peculiar to each department. This provided a place for the Association and the MINISTRY staff members to meet those of our workers who had appointments, or who had time to stop in while passing by. Many were attracted by the sign, "Free Sample Copy of THE MINISTRY to Nonsubscribers," and stopped to take one of our journals from the large pile on the desk. A number of new subscriptions

were handed in, and several requests went forward to the home conference or institution to furnish this workers' journal to certain names.

Others were attracted by the poster fastened to the front of our booth which read, "1941 Ministerial Reading Course Books." Just back of this sign were to be seen the four books of the current course, and every now and then a worker paused to examine them. A number of inquiries were made regarding prices and previous courses.

Bound volumes of THE MINISTRY covering the quinquennial period since the 1936 General Conference were also to be found on the desk, and a goodly number of workers looked at these with interest, expressing the fond wish that they had a complete set in their personal library. Those who desired to preserve their copies for permanent reference were also interested in a simple, less expensive method—which was on display—a 25-cent ring binder which just holds a year's supply.

One other feature of the Ministerial Booth was the registry book, which our workers were urged to sign in alphabetical order. All in all, a considerable number of the passing throng paused at our booth to register, to visit, to make inquiries, to interview, to consult, to tell of their interest in THE MINISTRY, the Reading Course, the larger evangelism program, and the Council, and to wish us God's blessing in our work.

M. A. H.



Typical Scene at the Ministerial Association Booth in Larkin Hall. O. O. Bernstein, Veteran Evangelist, Is Signing in the Registry Book as Mable Hinkhouse, Office Editor of THE MINISTRY, Looks On. Evangelist L. B. Schick, of Long Beach, California, Confers With Association Secretary, L. E. Froom



PRE-CONFERENCE EVANGELISTIC COUNCIL and Ministerial Association Meetings of the Conference

THE great Conference of 1941, with its preliminary Evangelistic Council at San Francisco, from May 22 to 25, is past. At the opening session of the Council on Thursday night, seven hundred eager, upturned faces awaited the keynote address, which was given by J. L. McElhany. Seven hundred voices broke forth in paeans of praise through hymns that expressed resolute, united purpose, and seven hundred hearts responded to the call, which continued throughout the Council, to advance into a new era of evangelism for the finishing of the work.

The place of meeting was in the large Polk Hall A, in the Civic Auditorium, hallowed by the memory of previous Ministerial Association meetings in 1930 and 1936. The walls of the assembly hall were lined with impressive exhibits. There were prophetic symbols and charts used by our evangelists and Bible workers. There were posters, handbills, window cards, newspaper ads, bus and streetcar ads, and bumper strips. There were follow-up, question box, and decision cards, chalk-talk drawings, visual-education slides, radio aids and equipment, and tabernacle blueprints. There were photographs of various evangelistic companies and various types of meeting places—tents, tabernacles, halls, churches, radio reading rooms, and sanctuary models. Such was the impressive setting. But this is described elsewhere in this issue, and is pictorially portrayed in the center opening.

Characteristics of the Council

But to return to those faces! They represented the strength of this movement, and embraced every group in our worker body—for evangelism is, after all, the motivating spirit behind every phase of the advent cause. There were familiar faces of veterans in the sunset of life, grayed in service, lined with the toil of years, now in honored retirement. There were faces in the full vigor of maturity—leaders of the cause in every line. There were younger faces, also, in the strength of fresh young manhood and womanhood. There were evangelists, pastors, executives, teachers, Bible workers, departmental and institutional workers, gospel musicians, missionaries, medical workers, and lay evangelists, as well as interns who were enjoying their first Council.

As the meetings progressed, the solemn keynote call to move forward into a new epoch of evangelism, and a new era in the cause, was deepened and strengthened. There was intense interest and concern, and clear, earnest response. The presentations and discussions, calling for broader plans and far-reaching objectives, were crystallized into a comprehensive series of recommendations by a representative committee of thirteen, appointed by the Council. These resolutions were later passed by the Plans Committee of the Conference and then accepted and authorized by the full General Conference in session. These actions appear elsewhere in this issue, together with a general report of the Evangelistic Council, which continued into the three Ministerial Association meetings held during the General Conference proper, and reports of the two special Bible worker meetings, as well as three Bible worker round tables. An exceptionally large attendance continued throughout all these meetings, and the interest was unabated to the close.

Enlarged Vision, Greater Plans

The Evangelistic Council was characterized by enlarged vision, and marked by courageous action. Most of all, it will long be remembered for its deep spiritual emphasis and unity. Together with the ensuing Conference, it unquestionably marked a turning point in this movement. It has redirected the emphasis from our ministers' hovering over the churches, to direct evangelism for the unsaved. This is a fundamental advance. Workers left the Conference for home stirred to their depths, determined to swing the full force of their individual and group effort into a broad program that includes recruiting the cream of our young men and young women for evangelistic ministry, the Bible work, and for singing evangelism, materially strengthening their preparatory training and subsequent advanced study and development. To aid in this great objective, the Ministerial Association staff was materially strengthened. And to this great goal much of its emphasis will be directed.

The assembled workers returned to their respective fields determined to hold our young men with distinct evangelistic gifts for direct

—Please turn to page 46

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

¶ Here is a fundamental distinction, commonly overlooked or confused, between the

“PAPACY” AND THE “ROMAN CATHOLIC CHURCH”

By FRANK H. YOST, *Professor of History,
S. D. A. Theological Seminary*

THE terms “Papacy” and “Roman Catholic Church” are often used interchangeably. But actually, we should make a distinction in our thinking, if not in our public utterances, between the Roman Catholic Church in the middle ages as a religious system, and the Papacy as a religio-political power. The distinction need not be made invariably. It disappears during the reign of powerful medieval popes, and almost completely after the Reformation. The distinction should not be exaggerated, but it is there. It would be as unhistorical to exaggerate such a distinction as to ignore it. But there is a distinction to be made, and it is briefly presented here as an appeal for historical accuracy and to solicit attention to details.

Both the Roman Catholic Church and the Papacy as the supreme governing office of the church are products of a historical development. It is impossible to fix a definite date for the emergence of the Roman Catholic Church, but it was clearly in existence by 350 A. D. The Papacy as such cannot be so clearly seen until a little later, but we know that by 538 A. D. the Papacy was established and was functioning politically.

The Papacy is the governing body of the Roman Catholic Church, and consists of the pope, the cardinals, and the papal *curia*. The cardinalate is not a separate rank, but a function. The word comes from the Latin *cardis*, meaning “hinge,” and the cardinals, whether deacons, priests, or bishops, are in fact “hinges” connecting the Papacy with the church. The papal *curia* is that collection of officers and bureaus through which the Papacy operates, parallel to the headquarters staff of any great Protestant denomination. In addition, there are the envoys of the pope to governments outside Vatican City and the apostolic delegates sent to the Roman Catholic churches in countries beyond Italy.

The general historic fact that gives us the best evidence of a distinction between the Papacy and the Roman Catholic Church is this: There were times after the establishment of the Papacy when the Roman Catholic Church func-

tioned almost entirely without a pope, and there were regions in Western Europe in which for years the Papacy was locally ignored. These were usually manifestations of an effort to maintain local religious independence, and to resist encroachment of papal control upon the church. Nevertheless they reveal the distinction suggested.

Roman Character of Western Catholicism

In what sense, we must ask, was the Western Catholic Church Roman? It was Roman, first of all, because in pursuance of the theories of Irenaeus and Cyprian, the church in Rome was the only one in the west that could with even a show of justice claim apostolic origin, and hence the apostolic succession of its bishops. The claims of Marseilles and of Paris in this regard never received serious consideration, and the claims of Milan to headship were not based on strict apostolicity. The Roman church claimed for its bishops an unbroken succession from Peter down, and hence to Rome the Western churches came to look for guidance regarding apostolic belief and practice. The pope was first of all bishop of the city and see of Rome, and was only able in the early years of the Papacy gradually to force upon the Western Church his claim to be patriarch and primate of the entire church in the west. The unique claim of the pope to apostolicity was the basis for his pretensions, and accounts for the willingness of the churches of the west to look to Rome.

Secondly, the churches of the west were Roman because of the missionary service of the church in Rome. From the time of Pope Fabian, about 239 A. D., many of the churches of Western Europe were founded by missionaries sent from Rome or commissioned by Rome. The seven missionaries sent to Gaul in the third century, some of the churches founded in central and northern Gaul and along the Rhine River in the fourth and fifth centuries, the expedition of the monk Augustine to England under Gregory the Great, and the work of Boniface in Germany in the eighth century, are cases in point.

Thirdly, the ritual used in Rome was a model for the churches in Western Europe. There were times and places in which the Roman ritual was not followed, especially where missionaries from Ireland and Scotland, with their distinctive practices, had established on the Continent centers of Celtic influence, as at Luxeuil in France, Saint Gall in Switzerland, and Bobbio in north Italy. The Bohemian church in the ninth century, and the Polish church in the tenth, were considered Roman Catholic when they adopted the Latin language and the Roman ritual. In general, Rome was looked to as the mother church, the source of theological teaching, the example in ritual, and, to a steadily increasing degree, as the seat of authority.

It was over the last point, authority, that dispute arose, and it was in terms of this dispute that the distinction between Papacy and Roman Catholic Church was maintained. For example, the church in France has always been definitely Roman Catholic, and in spite of some heresies and irregularities, was generally orthodox in belief and particular in ritual. Yet under the Merovingian kings, from about 500 to 750 A. D., the Papacy in Gaul was almost ignored. There were some appeals to Rome and some enforcement of papal decrees in Gaul. But the Papacy was not much noticed or felt. Charlemagne, who, although emperor of the revived Roman Empire in the west, was primarily king of the Franks, controlled the pope politically while he (Charlemagne) reformed and regulated the Roman Catholic Church in France.

The Dispute Over Authority

From the eleventh century on, the independence from the Papacy of the Roman Catholic Church in France was so marked that it has received a technical name, in history, *Gallianism*. This means the control by Frenchmen, especially the French government, of the Roman Catholic Church in France, with the pope having in relation to the French the place of spiritual head only. Philip the Fair in 1303 imprisoned Pope Boniface VIII for his interference in French affairs; and Louis XIV, in the seventeenth century, brought the independence of the French church from the pope to the highest peak, although his Roman Catholicism was just as valid as that of other statesmen of the day. He simply could not brook papal control in his dominions.

It is hardly necessary to call attention to the bloody antipapal revolt during the French Revolution, of which Berthier's unseating of the pope in 1798 was an extraordinary product; the Protestantism of the government of the Third French republic in 1871; or the non-violent antipapal movement in France, culminating in the important cultural decisions

of 1905. These but serve to illustrate the weakness of the Papacy in France.

Equal attention might be given to the long struggle, during the Middle Ages, between the Papacy and the German, or so-called Holy Roman, Empire. Germany before the Reformation was never anything but Roman Catholic. Yet during the long reach of years from Emperor Otto I in 936, through the reigns, for instance, of Henry III, IV, and V, and Frederick Barbarossa, till the death of Frederick II in 1250, and indeed afterward, there was a constantly repeated struggle in which German statesmen and bishops, although Roman Catholic, contended against the encroachments of papal power. Under the powerful Pope Innocent III, 1198 to 1216, the Papacy and the Roman Catholic Church are indistinguishable, but otherwise during these more than three hundred years of German history, sections of the Roman Catholic Church in Germany and in Italy were nonpapal and sometimes anti-papal.

Controversy Illustrated in England

In England, too, the distinction between the Papacy as a religio-political force and the Roman Catholic Church as a religious body can be demonstrated. Before 1066 the Roman Catholic Church of the Anglo-Saxons in Britain was giving little heed to the dictates of the Papacy. One of the excuses William the Norman had for invading Britain, and a basis for the placing of a papal blessing upon his enterprise, was his declared intention to restore to the Papacy its authority over the Roman Catholic Church in England. Yet when he had conquered England, he himself successfully bade defiance to the pope in the matter of appointment of bishops.

It was this same question that at about the same time brought Henry IV, the emperor, on his knees before Pope Gregory VII at Canossa. Although, like Germany, England was always Roman Catholic, she continued after William the Conqueror to exhibit anti-papal feeling, and during the thirteenth and fourteenth centuries several decrees were issued, antipapal in their effect. Antipapal feeling culminated during the reign of Henry VIII, who sought to form a Roman Catholic Church in England, with himself rather than the pope at its head. The pressure of the times and the *Geist* of his people forced the formation, not of a Roman Catholic Church, but of an English Catholic Church, which developed into what we know today as the Anglican Church, and which has two wings of opposite tendency: one, the Low Church, moving toward anti-Catholic simplicity; the other, the High Church, obviously tending toward Roman Catholicism.

But the distinction we are presenting is most clearly seen throughout Europe in the four-

teenth and fifteenth centuries. Shortly after the death of Boniface VIII in 1303, a line of French popes occupied the papal throne, not in Rome, but at Avignon, a city near Marseilles, which was then just outside the kingdom of France. Large sections of the Roman Catholic Church looked askance at popes sitting outside Italy. When in 1378 a pope was again seated in Rome, French popes continued at Avignon, and the Roman Catholic Church was scandalized by the sight of two so-called popes.

Christendom was divided, the pro-French countries looking to Avignon, the anti-French looking to Rome. The popes were spending money lavishly, quarreling with kings and bishops, and excommunicating one another. The Papacy was under severe scrutiny and criticism. Said Marsilio of Padua, an Italian philosopher of the fourteenth century, "Decretals and decrees of the bishop of Rome, or of any other bishops or body of bishops, have no power to coerce anyone by secular penalties or punishments, except by the authorization of the human legislator." Wycliffe's later attacks upon the pope were even more severe. During this great schism, the Papacy was therefore only nominally a factor in European affairs, but the Roman Catholic Church managed to live on. Following the Council of Constance, 1414-1418, the popes Martin and Eugene were able to restore papal power.

After 1450, however, the humanistic spirit of the Italian Renaissance conquered the Papacy, and made of it an agnostic, if not a pagan, immoral, corrupt, court. We can only speculate regarding what might have been had not the Reformation occurred. The terrific social and political upheaval which accompanied the Reformation drove the Roman Catholic Church back upon itself and compelled it superficially to reform. For this a strong centralized power was needed, and a succession of vigorous popes and an active Society of Jesus restored a strong Papacy and a compacted but territorially contracted Roman Catholic Church. Papacy and church then became to all practical purposes mutually identical.

The Council of Trent, like the reign of Innocent III, marks a restoration of full papal power and a uniting around the Papacy of the Roman Catholic Church. As a matter of fact, it is a defensible proposition that the Reformation in the sixteenth century, except as seen in the small so-called Anabaptist bodies, was in a sense a breaking off of antipapal elements which already existed in the Roman Catholic Church of the fifteenth century. The great Protestant bodies are "daughters of Babylon."

The Lateran Council of 1870 left no doubt with respect to the powers of the Papacy and its complete identification with the Roman Catholic Church, which it now controlled. The

Old Catholics, who at this time seceded in protest from the papal church, made but a feeble impression, and are practically extinct today.

It is therefore to be emphasized that the prophecies of Daniel 7, of 2 Thessalonians 2, and of Revelation 2 and 13, deal mainly with the Papacy. Laying down the broad lines, prophecy sees the mystery of iniquity tightening its grip upon a corrupted church. All through the long period of 1260 years the Papacy developed. Sometimes it progressed rapidly, sometimes it must needs recede, sometimes it was halted; but it pressed on to its greatest triumphs in the times of Gregory VII, Alexander III, Innocent III, and at the Council of Trent. After the deadly wound of 1798, the healing process is seen, for instance, in the Concordat with Napoleon, in the Lateran Council of 1870, in the creation of Vatican City in 1929. There is now no question of resistance to the Papacy within the church. Prophecy indicates the slenderness of the hope of resistance, except spiritually, outside the church. All the world is wondering after the beast.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

THE WINDOWS OF SERMONS.—Many sermons are dull and uninteresting because they contain little or no illustrative material. They are like a solid wall, unrelieved by any pictures, which one must look at for thirty minutes. No wonder hearers get drowsy. Illustrations are like windows. They let in light. Whether teaching a Sunday school lesson or preaching a sermon, one serves most beneficially where there is plenty of light. But see to it that your illustrations are suitable.—*The Watchman-Examiner*, Sept. 26, 1940.

SILENCE NOTICED.—The conductor of a great symphony orchestra was one evening carrying on a rehearsal. There was the thunder of the organ, the roll of the drums, the singing wail of the violins, the brass of the trombones. One man who played the piccolo away off in a corner suddenly decided: "In all this noise what does it matter what I do?" And he stopped playing. Suddenly the great conductor stopped and flung up his hands. All was deathly still. "Where," he cried, "is that piccolo?" God may have the great crashing music of the spheres for praise, . . . but He misses the voice of the smallest child. He listens for all His own.—*Christian Endeavor World*.

SONGS AND STARS.—While summering on a ranch in Wyoming, Frank Grebe, formerly a student at Boston University School of Theology, asked a cowboy on nightwatch over the cattle why he sang so much. "Well," the cowboy told him, "my songs ain't grand opera exactly, but they quiet the steers when they get restless. They tell them I'm still on the range with them, and keep them from stampedin' maybe when it thunders or a gunshot bangs somewhere." He hesitated before he added: "You know, stranger, you'll think it's funny, but sometimes the stars are like those songs to me—you know what I mean, as if a Greater Cowboy somewhere, herding people instead of cattle, was singin' through the dark so that people won't be so restless and afraid."—*Zions Herald*.

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

THE BIBLE WORKERS' PROBLEM HOUR

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

The purpose of the Bible Workers' Problem Hour was to give opportunity for our Bible workers to meet together where they could discuss their more intimate problems with greater freedom than was possible in the regular Bible worker meetings at which the evangelists were invited to be present. The first round-table hour was therefore arranged for Bible workers only, and it proved to be so popular that two more such meetings were arranged for. The round-table discussions will appear in this and subsequent issues of THE MINISTRY, and the discussions of the two scheduled Bible worker meetings will appear in the forthcoming book which is to contain the presentations of the Evangelistic Council and Ministerial Association meetings.

M. A. H.

BIBLE workers, as a group, seldom talk shop, for the simple reason that they seldom have opportunity to function as a group. We usually lead a "lone wolf" sort of life. However, that doesn't mean that we do not enjoy discussing our own peculiar problems as does any other professional group. This fact was well proved by the full attendance and enthusiastic participation in the round-table discussions at the three unscheduled meetings for Bible workers held in connection with the forty-fourth session of the General Conference.

These three meetings, termed "problem hours," were separate and distinct from the two scheduled Bible workers' meetings at the Ministerial Association Hour to which evangelists and ministers were invited. Here, on the contrary, the brethren were asked *not* to attend; and, led by our chairman, Miss Mary Walsh of the New Jersey Conference, and members of THE MINISTRY staff, we got down to a heart-to-heart discussion of problems which vitally affect us as workers in this cause.

"The Bible Worker's Personal Appearance" was an example of the practicality of our talks. This topic was first presented by Miss Reathel Jenkins of Ventura, California, and, when thrown open for general discussion, called forth opinions and convictions that were varied, and at times forceful. The last word was said for all of us by Miss Rose Boose of Santa Ana, California, when she quoted Philippians 4:3, 4 as our guiding principle in matters of dress and personal adornment as in other more vital problems. A thoroughly converted sister, while avoiding all vulgar

and unnecessary adornment, will never seek to lay down set rules by which all other sisters must be measured.

Someone called for a discussion of fitting topics to use for Bible studies when bringing about a decision. This brought forth a spirited and helpful exchange of ideas. A list of eight decision subjects and experiences were suggested as being very helpful. [This list, together with an epitome of the leading discussions, will appear in the July and August issues.—EDITOR.]

Our chairman, Miss Walsh, warned us against waiting too long before seeking a decision by our readers. We should not be diffident about asking, "What are you going to do about this truth?" at the completion of each point of our doctrine.

The use and value of picture machines in giving Bible studies was discussed pro and con. Those who use them were most enthusiastic; those who do not use them were a bit skeptical of their worth. One worker suggested that pictures are useful in reviewing the previous study to fasten down points of doctrine already taught, and especially in early meetings for the interested, preceding the evening evangelistic services. Pictures are also effective in dealing with Catholics and others not familiar with the Bible, and in presenting the truth to mothers with young children who are likely to distract attention from a formal Bible study. We were reminded that no slide or film strip, however interesting, could ever take the place of a personal exploration of the Scriptures, guided by a competent and consecrated teacher.

The value of children's meetings, not only to gain the interest of the youngsters in the neighborhood of the evangelistic meetings, but to be a means of attracting their parents, and hence of furnishing inexpensive advertising, was presented most ably by Miss Ernestine Volkers of Santa Ana, California. These meetings must not degenerate into mere storytelling hours to amuse children, but are to present our message in such a manner that a child can grasp it. Children will repeat at home what they have heard, and many parents will be led to attend the evening meetings to hear more clearly the intriguing truths of which they have already received a glimpse.

By popular request, Miss Walsh, herself a convert from Catholicism, gave us a very practical discussion on "How to Deal With Catholics." With the Catholics increasing in numbers and influence on every side, no Bible worker can afford to shut her eyes to the challenge of the question. The leaders of this religious system have been highly trained and are adepts at specious argument, and unless we know our Bibles and are thoroughly grounded on the points of our belief, we shall be ignominiously defeated in contacts with them.

However, Seventh-day Adventism proves the error of Catholicism, and if we but understand the use of the tools at our disposal, we shall be able to give the truth to the honest in heart among our Catholic friends, who, after all, are included in "every nation, and kindred, and tongue, and people." The speaker said that there are eighteen points with the Scriptural refutation of which we should be familiar. The Bible-worker group expressed their earnest hope that these points might be soon placed in permanent form and made available to them.

These extra sessions have been of much practical value—truly a cup of cold water held out to us who would pause in the midst of the contest to seek refreshment. Yet we are sensible of the fact that such a privilege of mutual refreshing is unusual and cannot often be accorded us. Still, we have access to the columns in *THE MINISTRY*. Sister Bible workers, let us continue sharing our problems and our experiences through the medium of its pages.

REATHHEL JENKINS (Ventura, California): The subject of personal appearance is one that affects all of us. Like the minister and

THE BIBLE WORKER'S PERSONAL APPEARANCE

the minister's wife, the Bible worker must be an example in her appearance as well as in word and deed. There is no stipulated form of dress for the Bible worker. Sometimes I wish there were; then perhaps we wouldn't make so many mistakes. Like the minister's, our dress should usually be of dark material. Dark costumes are more serviceable and probably more distinguished looking. However, light materials can be worn well. Extremes should be avoided in dress, hat, and shoes. The message loses its effectiveness for me when the speaker in public places has extremely short sleeves, or low neck, or a very short skirt, or high heels, or wears worldly, fashionable clothing, with perhaps a ridiculous hat. We know what a problem it is today to get a suitable hat that is not extreme, and yet a hat adds a great deal to one's costume if it is modest. In 1 Thessalonians 5:22 we are admonished to "abstain from

all appearance of evil." By all means avoid using jewelry and make-up.

On the other hand, we should avoid an untidy, slipshod manner of dress. Tidiness should mark the costume of the Bible worker, her hair, her face, and her fingernails. Her clothes and her person should be clean. A Bible worker should be an example of the Book she teaches, and adorned in modest apparel. Her life fragrant with the breath of heaven, her hands clean, her heart pure, she is to glorify God. Her manner and her bearing should be dignified, with her message more prominent than her dress. Her dress is at all times to be appropriate for the time and the place. She is an ambassador from heaven, and in Christ's stead is reconciling men to Him. If we recognize that the seal of God will not be placed upon a proud, self-loving person, it makes us realize the magnitude of our task in setting a right example, for we are trying to prepare people to meet the approval of God.

ADDIE MAE KALAR (Nebraska Conference): It is really economy to buy the best materials that one is able to afford. That would apply to food and everything else. I tell my readers that some Seventh-day Adventists may be critical and extreme about their dress, but it is not the policy of the denomination that Seventh-day Adventists wear cheap clothing or eat a poor quality of food.

MARY WALSH (New Jersey Conference): A few days ago a woman told me that the Bible worker does not dress in keeping with her profession. I asked what she had in mind. Were we too fashionable, or what was the difficulty? She thought that Bible workers do not dress well enough. They ought to be well groomed. I have been looking over our group of ministers, and they are all well groomed, are they not? That is the way it should be. There are no unharmonious colors displayed. An evangelist once said, "I love red, and I would like to go down to a store and buy a red necktie." But he avoided that. He did not wear a red necktie in the pulpit or about his work. Today people go much on appearance. A person may have an outstanding personality, and yet, if he is not well groomed, the professional and business world does not respect him.

I feel that those charged with the Bible work should be well dressed. When I first entered the Bible work I received \$7 a week salary, and paid \$4 a week for a room. You can see how much I had left for food and clothing and other needs. But things have changed. Ministerial interns get twice that, and we Bible workers get a salary that enables us to dress appropriately.

Should we have a number of cheap dresses or a few good ones? Now, everyone cannot

wear the same color; we all recognize that. The Spirit of prophecy bears that out. I believe our dresses should be made to fit, rather than look as though they were thrown on. When it comes to making our own dresses, I am not going to ask how many do that. Is it convenient to make our own clothing? Do we have time to do it? In these days, with such a program of busy activity, do we really have time to spend in making our own clothing? Is it profitable? [ANSWER: "No."] I believe a Bible worker can go into a good store and get a dress that will fit and that is in keeping with her profession, and get it just as reasonably as she can make it.

On the matter of harmonious colors in dress, I like to watch a little bird. How harmoniously colored it is. So are all things in nature. When it comes to our dress, it should be the same. Should we be clean? Of course, we must be. Our clothes should not only be of good material, but should be kept pressed and clean. Then, of course, there is the appearance of the hair. Our hat and our shoes and all our apparel should be in keeping with the message.

I believe we as Bible workers should be well groomed. Sometimes I have known Bible workers who have given the impression to their readers or their church that they were poor, their salary too small. I believe that not one note should be sounded along that line. I like for the people to feel that I am rich. I dislike anything that bears on cheapness. I know one minister who made a failure in his field because his companion always gave the impression that they were in need, and it militated against that worker. Such an attitude militates against the Bible worker also.

ERNESTINE VOLKERS (Santa Ana, California): When we were asked to suggest topics

for consideration in the Bible workers' meetings during the General Conference session,

CHILDREN'S MEETINGS AS AN ADJUNCT

my thoughts
turned at once
to a phase of
the work in

which I am particularly interested. I believe that one very effective way to reach those not of our faith is by conducting children's meetings in connection with evangelistic meetings. (And I do not mean mere storytelling to entertain.) A suggestion on this work is found in the "Testimonies," Volume IV:

"Parents who can be approached in no other way are frequently reached through their children. Sabbath school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle. But few teachers seem to understand the importance of this branch of the work."—Page 70.

By analyzing this statement, one may arrive at the following conclusions: (1) One of heaven's appointed methods for reaching souls is to work through non-Adventist children. (2) This means is so effective that through it we can reach individuals who would not otherwise be reached. (3) This work is not being done because but a very few recognize it as an effective means for saving souls.

Those who step out in a God-given plan, after careful preparation and prayer, will be rewarded by Heaven with results comparable to their faith and effort. The fact that the plan is not being followed need not frighten a worker if the plan is Heaven inspired and the worker follows divine leading. The goals one might expect to attain in this work are:

1. The instruction and conversion of children.
2. The instruction of parents by the children.
3. The use of children as an advertising agent.

Children are able to persuade parents to attend evening meetings when other methods



Rooms 402 and 403 will long be remembered as the scene of inspiring and informative discussions of Bible worker problems. This scene pictures one of the two regular Bible worker hours, when interested evangelists and pastors listened in. The three Round Table Problem Hour discussions were confined to the Bible workers alone.

fail. There is something about a child's eager, upturned face, full of expectancy and earnestness, that causes a parent to say "yes" to his requests. He does not like to see a shadow of disappointment come over the little face because of a firm refusal. Any evangelistic company that does not capitalize on this effective, but inexpensive, means of advertising, has certainly failed in utilizing all the means at its disposal for increasing attendance at the evening meetings.

Let us first consider the parents of these children. It is only human to be proud of a child who can explain a thought clearly and tell what he has learned at a lecture or meeting. And if he is your own child, you marvel at his brilliancy. And what child is there who does not revel in going home and giving to an appreciative listener a glowing, enthusiastic report of what he has learned?

The parent will listen the whole story through, whereas a gospel worker would not get even a respectable start in going over the very same points. Once the interest is aroused by the child, the parent will be more easily persuaded to attend the evening meeting. As for the child, the Saviour Himself said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Thus a child has the advantage of already possessing the qualifications necessary for true and acceptable conversion. The adult has to reach back to his childhood and somehow gain again the trust, faith, sincerity, and simplicity he lost as he grew up.

The time to convert a person is in his childhood. Catholics recognize the importance of this, for they say, Give us a child until he is seven and he will always remain a Catholic. But in our evangelistic campaigns the unconverted children and youth are sadly neglected.

So often we are prone to put the cart before the horse and convert the grandparents and the parents, fondly hoping that they will bring the children to Sabbath school. Then, later we expect them to send their children to the church school, where they can eventually be converted by having their religious instruction stretched over a period of time, whereas much of this instruction could be given in an intensive campaign in the children's meetings, right along with the effort. Many children rebel at being sent to Sabbath school, or at having their day school changed when they have not been convinced on the idea themselves. And so the work of their salvation goes on slowly.

I believe that when children reach the age of accountability they should understand the teachings and doctrines of the Bible according to their ability to comprehend—which is greater than we generally give credit for—and should make their own decisions for Christ early. They, in turn, by the example of a steadfast Christian life, and by the knowledge

they impart to others, can and will bring both children and adults to Christ. In the time of the Reformation, children were used by God to preach the message of the judgment hour. In "The Great Controversy" we are told that before Christ's second coming children will again be used to preach the message. I believe with all my heart that the Lord wants us to teach and train the children.

But the teaching of children must be "here a little, and there a little;" else not much will be gained. Instead of giving the instruction as a stereotyped, exhaustive (and exhausting!) study on a doctrinal subject, we should teach the youth in an interesting manner. Object talks, drills, songs and choruses, projector films and slides, charts and diagrams, and other means can be used to cover definite subjects, dropping thoughts here a little and there a little, each point in its proper setting.

For example, on the subject of the good and evil angels, the Biblical account of Lucifer's fall could be illustrated by use of the projector. In this way the children will learn that Satan is a real being and that there are evil angels. The work of the good angels can be shown by telling Biblical and modern stories, showing the real presence and help of the good angels. An object talk, using a magnet, could be given to demonstrate the powers at work in our lives. Selected Bible verses on the subject could be memorized and drilled with flash cards, and the music might well include the learning of a chorus on angels.

The meetings of the whole series should be planned in advance, with the subjects to be taught carefully listed, in order that a comprehensive course in Bible doctrines may be given during the course of the meetings. Consecration services should be a part of the course. Important Scriptures selected for memorizing should be included in the plans. The Bible prophecies, with their historical setting, are especially enjoyed by the children. They delight in explaining the twenty-three hundred days. The children should be taught to pray, and how to exercise faith without presumption. We should lay such a firm foundation that no one can tear it down.

I am confident that if earnest, consecrated efforts are put forth to instruct and win the children, many of them, and their parents and friends as well, will be brought to a saving knowledge of this message who might otherwise never have known this truth.



THE earliest recorded addition of the adjective "Reverend" to the name of a minister in England is this one, written in the registers of the Parish at Tamworth in 1657: "On 11 June, 1657, was buried our Reverend Pastor Master Thomas Blake, minister of Tamworth."—*Religious Digest*.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

PERILS OF NATIONALISM IN THE CHURCH OF GOD

By W. E. READ, *President of the Northern European Division*

CENTURIES ago the inspired apostle declared that "in the last days perilous times shall come." In his letter to Timothy, Paul wrote that "evil men . . . shall wax worse and worse." And the Saviour Himself, looking forward to these times, mentioned that "iniquity shall abound" and "the love of many shall wax cold." What a picture of the days in which we live! How true are these predictions of Holy Writ! During the years, God's messenger has given counsel to the advent people, and in unmistakable language has pointed out the perils of our time. We quote:

"We are living in a most solemn, important time of this world's history. We are amid the perils of the last days. Important and fearful events are before us."—*Testimonies*, Vol. III, p. 53.

"Solemn, serious times are upon us, and perplexities will increase to the very close of time."—*Testimonies to Ministers*, p. 200.

"We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. . . . The scenes to be enacted in our world are not yet dreamed of."—*Testimonies*, Vol. V, pp. 753, 754.

"Since 1845 the dangers of the people of God have from time to time been laid open before me, and I have been shown the perils that would thicken about the remnant in the last days. These perils have been revealed to me down to the present time. Great scenes are soon to open before us."—*Testimonies to Ministers*, p. 464.

There are many perils which face God's people. If we were to attempt to list them, we should need more space than this article provides. Those we have faced through the years are still with us, such as indifference, worldliness, commercialism, criticism, unkindness, close dealing, impurity, intemperance, love of display, and many others which readily come to mind. But there are other perils which, although we have experienced them before, are with us today to an aggravated degree.

Distorted Conditions and Abnormal Attitudes

The work has grown. It is no longer confined to one country, as it was in the beginning. It has reached out to the ends of the earth. People of many languages, of many races, who belong to many countries, are today rejoicing in the blessed hope of a soon-coming Saviour. With wars and rumors of

wars in the earth, we need to be on guard continually against the perils of extreme or exaggerated nationalism. It is difficult at times to know the actual truth on world affairs. Propaganda is rife all over the world, and with the isolation of nations, it becomes almost impossible for the average man to judge accurately the momentous issues which face the world today.

This makes it all the more necessary for us as leaders and church members to maintain the love of God in our hearts when thinking of lands other than our own, and especially of our fellow believers in these lands. Let us be careful, lest there spring up in our hearts feelings of bitterness, lest a sense of national superiority lead us to feel that we are better than others. Remember, notwithstanding all we may read to the contrary, God "hath made of one blood all nations of men."

Many factors have combined to bring about the racial hostility we see in the world today. Nations feel the need of strict censorship of news which crosses their borders. The reports given over the air are controlled. Mail is examined. Men are not permitted to travel beyond their national frontiers. Currency restrictions make it impossible to send money out. And still further, only nationals of a particular country are permitted to labor in various lines of national or industrial service. Everywhere the flag is given prominence, the spirit of nationalism is fostered, and the ideals of national culture and ambition are stressed—in schools, in the daily press, over the radio, and from the public platform.

God's counsel to His people is that they "honor the king." The fuller divine behest, however, reads, "Fear God. Honor the king." We must put first things first, and remember always the injunction of the first angel's message: "Fear God, and give glory to Him." Yet, at all times, we are to "render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's." It is right and proper—and every Adventist believer should realize it—that we respect our rulers, revere our flag, take justifiable pride in the passports we carry, always remembering that, above everything else, we owe loyalty to God

and love to our fellow believers, as members of His great family on earth. When we think of our believers in other lands, we should think sympathetically and kindly, remembering always what the Scriptures declare concerning the church of the living God:

"Ye are all the children of God by faith in Christ Jesus." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 26, 28.

And in the Spirit of prophecy we read this admonition:

"Brethren who could work together in harmony if they would learn of Christ, forgetting that they are Americans or Europeans, Germans or Frenchmen, Swedes, Danes, or Norwegians, seem to feel that if they should blend with those of other nationalities, something of that which is peculiar to their own country and nation would be lost, and something else would take its place.

"My brethren, let us put all this aside. "We have no right to keep our minds stayed on ourselves, our preferences, and our fancies. We are not to seek to maintain a peculiar identity of our own, a personality, an individuality, which will separate us from our fellow laborers. We have a character to maintain, but it is the character of Christ."—"Testimonies," Vol. IX, p. 187.

"God wants the different nationalities [composing His church on earth] to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified. . . .

"I warn you, brethren and sisters, not to build up a wall of partition between different nationalities. On the contrary, seek to break it down wherever it exists. We should endeavor to bring all into the harmony that there is in Jesus, laboring for the one object,—the salvation of our fellow men."—*Id.*, pp. 180, 181.

In the light of conditions in the world today, and in the light also of the counsel from the "law and the testimony," let us be careful in our public utterances and in what we write in our papers. Let us exercise great care also in what we put in our letters. Let us refrain from anything in the nature of condemnation based on hostile reports, or of anything which

would lead others to feel that we regard ourselves as a superior order of beings. Let us endeavor in all our relationships "to keep the unity of the Spirit in the bond of peace." As brethren, let us not stress too far the difference between nationalities or between one national outlook and another. Let us not seek to find instances in our work in which a leader or committee of one nationality has done injustice to those of another nationality.

If there have been mistakes in the past, let us not repeat them. Doubtless, mistakes have been made in many places for lack of sympathetic understanding or through lack of tact. But as brethren in the blessed hope, let us seek to cherish the love of God in our hearts, and let this flow out in abounding measure to our brethren and sisters in other lands as well as our own. Let us seek to cultivate an outlook as broad as the world. Remember that God loves the world. The threefold message is to go to all the world. God's love embraces all the earth. It takes in all peoples, whatever their race, their language, or their nationality. If we surrender our hearts to Him, He will flood our hearts with His love. To the degree that this is accomplished, will not our heart's love, like His, embrace all men?

As Christian workers, as believers in the soon coming of Christ, can we afford to allow national jealousies, racial bitternesses, political suspicions and animosities, to fill our souls? Brethren and sisters, the time has come when we should be done with such things. In the remnant church such things ought not to be. May God deliver us, and may we pray continually that the "love of God" may be shed abroad in our hearts.

"Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above."

HIGH LIGHTS OF THE 1940 STATISTICAL REPORT

By H. E. ROGERS, *Statistical Secretary
of the General Conference*

THE questions arise in the minds of our workers, What has been the growth of the denomination in 1940? What have been the gains in membership and contributions? The following table gives the membership by divisions for 1939 and 1940, with the net gains made in each division during the past year. This information just recently came by cable from the various division secretaries throughout the world. At the present time it is impossible to give further information regarding any other phases of our work for 1940, this being the only information contained in the cables received. In a short time

* Loss, occasioned by transfer of 5,991 members to other divisions.

MEMBERSHIP BY DIVISIONS

Division	1939	1940	Net Gain
Australasian	19,714	20,378	664
Central European, Sec. I	41,702	42,387	685
Central European, Sec. II	7,574	11,058	3,484
China	18,323	19,481	1,158
Far Eastern	31,808	33,602	1,794
Inter-American	34,979	37,607	2,628
North American	177,341	185,788	8,447
Northern European	39,401	39,471	70
South American	31,611	32,964	1,353
Southern African	32,018	32,289	271
Southern Asia	6,310	7,042	732
Southern European	32,180	26,172	6,008*
U.S.S.R.	13,709	16,513	2,804

TOTALS 486,670 504,752 18,082

NET GAIN, one year 486,670 18,082

the complete report will be made up on contributions and other phases of our work.

Before taking up other particulars of the report, let us look back and see the growth that has been made during the last five decades. Such a study will be helpful, I am sure. Beginning in 1890 with 29,711 members, the total membership during the next ten years reached 66,547—a gain of 123.98 per cent during the decade. A table showing the growth by decades appears below:

Year	World Membership	Per Cent of Gain During Decade
1900	66,547	123.98
1910	90,808	36.46
1920	185,450	104.22
1930	314,253	69.45
1940	504,752	60.62

One cannot look at these figures without being impressed by their significance. The Lord is assuredly gathering a people and making them ready for His kingdom.

Statistics for the year 1940 are not yet available for the world field. The figures for 1939 are of considerable interest, however. Total funds contributed for evangelistic work for 1939 were \$13,499,973.10. This amount is greater than was ever given during any one year up to that time, and constituted a per capita of \$27.74 for every member throughout the world at the close of the year.

LABORERS.—This work was carried on in 1939 by 28,900 evangelistic and institutional laborers, using 820 languages and modes of speech, in a work which extended throughout 404 countries and islands. During the four years ending in 1939 one new language was added every six days. There were 135 conferences, 306 missions, 8,761 churches. The membership at that time stood at 486,670, which by the close of 1940 had been increased to 504,752.

PUBLISHING WORK.—Literature was printed in 199 languages in 1939, with the total value of one copy of each publication amounting to \$2,570.15. There were 79 publishing houses and branches, with assets of \$3,643,258.89. Book and periodical sales amounted to \$4,532,743.77; 321 periodicals were issued. In addition to the 1,324 employees in these institutions, 3,405 laborers were engaged in distributing denominational literature.

SABBATH SCHOOLS.—There were 14,010 Sabbath schools in 1939, with a membership of

611,123. Total contributions from this source amounted to \$1,718,204.93.

SANITARIUMS.—There were 86 sanitariums in 1939 and 72 treatment rooms, having assets of \$9,585,186.19. There were 1,216 physicians, 2,549 nurses, and 2,969 other employees, a grand total of 6,734 engaged in this line of work.

SCHOOLS.—There were 2,511 primary schools in 1939, with 3,491 teachers, an enrollment of 83,786, and a value of \$1,749,655.89, with annual maintenance of \$822,158.03. There were 252 advanced schools and 2,749 teachers, with 32,920 enrollment and a value of \$9,925,837.07.

INSTITUTIONS.—The total number of major institutions—educational, publishing, and sanitariums—was 518. Altogether there were 7,822 units, including conferences, Bible houses, church buildings, primary schools, treatment rooms, etc. The grand total of denominational investment was \$62,128,579.07. Of this, 57.76 per cent was in North America, and 42.24 per cent in fields outside this country.

It is possible to give figures for North America for 1940. The membership of the 2,624 churches in North America on December 31, 1940, was 185,788. This represented a gain of 34 churches and 8,447 members during the year. Total contributions during 1940 were \$10,044,540.12, which was an unprecedented gain of \$1,106,820.50 over the amount received during 1939. The contributions during 1940 were greater than the average for the preceding five years by \$2,029,048.19. This was a per capita of \$54.07 for every member in North America at the close of 1940.

The report for 1940 for North America shows a gain in thirty of the thirty-three items listed in the Statistical Report. The year 1940 has been the best year, considering all phases of our work, that we have ever experienced. Our membership now stands at the highest point ever reached in this country; our funds for 1940 were the greatest ever received during any year in our history; our laborers, both evangelistic and institutional, stand at the highest point we have ever reached thus far, and our institutions have made excellent gains during the year. To the Lord we give all the praise for His manifold mercies and care over this work, and pledge anew our confidence in this cause and our best efforts for its rapid extension.

COMPARISON OF TOTAL FUNDS FROM NORTH AMERICA—1939-1940

	1939	Per Capita	1940	Per Capita	Gain	Per Cent Gain
Tithe	\$4,942,936.57	\$27.87	\$ 5,448,244.13	\$29.33	\$ 505,307.56	10.22
Foreign Missions	2,441,143.79	13.77	2,846,214.31	15.32	405,070.61	16.95
Home Missions	1,553,639.35	8.76	1,750,081.68	9.42	196,442.33	12.64
	\$8,937,719.62	\$50.40	\$10,044,540.12	\$54.07	\$1,106,820.50	12.38
			8,937,719.62			

Net Gain 1940 over 1939\$ 1,106,820.50

THE ASSOCIATION FORUM

Discussion on Methods and Problems

Youth Looks at the Leaders

EDITOR, THE MINISTRY:

The youth of the Seventh-day Adventist Church appreciate in their leadership qualities that reveal strength. If they find genuine spiritual leadership to follow in these perplexing times, it gives them an impetus to accomplish great things for God.

They look for beliefs which are firmly rooted and grounded. In these days of scientific advancement they want to know why and how. Their ideal leader must not veer with every wind, or be changed by every man with whom he talks, or every pressure brought to bear on him. They want a leader who knows what he believes, and who believes the same on Wednesday as he did on Monday. These beliefs must not be taken from snap judgments on isolated problems, but from his whole attitude toward society and God. If the pastor has no inner harmony, he will flounder before the youth, and they will soon lose their faith in him and in the church. They must see in their leader strength and fortitude that cannot be shaken.

Youth seek for leadership with courage and faith. If they find this in their pastor, they know that they have one to whom they can go in discouragement and trouble. Many a youth who is sailing over troubled seas needs wise counsel and a shelter. Our young people must be given a vision of what they can accomplish in this life and in the world to come. They will respond to any help given, as they have tender hearts and a desire for high ideals. We must have faith in our youth; we must stimulate their dormant talents. Never before have the youth had opportunities to accomplish so much for the nation and the church.

The wise pastor will know that the lambs must be fed, and they must be fed more often than the sheep. They must have different food, and different care. In their tender age, impressions are strong and lasting. The leader should endeavor to mold their lives in such a way that they will be helped to form such characters that they will always decide for the right, and stand firmly in every crisis.

The church should not exclude the youth from the organization. They have their place. When the nominating committee meets to fill the offices of the church, careful consideration should be given to the young people, that they may have their part in the work of the church. When they see that they are recognized as members, they will respond to such an appeal.

It is true that some will not; but it is better to make a mistake in wrong choice than to discourage many who are honest at heart and who would do good work in the church. I have never felt that it was a mistake to place confidence in the youth. Some may say that they are doing things that would bar them from office. I have found that when they know that they are to have some part in the church, they will change their habits much quicker than if they are condemned.

A junior choir for the church services appeals to juniors and their parents. By this means they become acquainted with a better type of music and are led to take an active part in the church services. A junior choir will help to solve many a church problem. While the boys and girls are in the choir, they will not be whispering or detracting from the services, but will be drawn to the church and its work.

We must not forget that the youth expect and demand some social activities. It is far better that the church lead out in their recreation than to let them choose it for themselves. If they have proper counsel they will respond to leadership in this phase of their life, as well as in the other activities of the church.

To summarize, a leader who can interest and hold the youth will be one with them, one who has a strong personality, one who can see and realize their needs, one who can discern their dominant talents, and put them to work for the Master.

M. R. BAILEY. [Pastor,
Sacramento, California.]

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God's Trusty Watchman

By GEORGE CLARENCE HOSKIN

THE twilight hours, the darkness
Of the night, precede, and cast
A spell of dread and gloom and fear,
Foreboding disaster, sorrow—
Tragic, pitiless, terrifying.
These dark hours of evil-doing,
Ruthless, ominous in their portent;
The haughtiness of maddened men,
So long foreseen, bring the climax,
The finality, and urge us on,
As watchmen, alert, aroused,
Challenged by the frightening panic
Of a languishing, fading world,
Doomed to obliviousness.

Watchmen—chosen, faithful, fearless—
Are guiding the souls of humankind,
Speaking the words of Spirit
And of life. Lord, swell and speed
The trusty watchman's voice! Short are
The hours and few that still await
The sounding of the Bridegroom's call.
No lack of help divine and strength
Shall see, at close of earth's sad night,
A single soul for whom He gave
His life, unclaimed, without, and lost.
Then, in that radiant glory morn,
All hearts unite in grateful praise
And joyous abandonment.

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy from 1844 to 1855

VI. EARLY DEVELOPMENT OF CHURCH ORDER

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

FOR five years following the disappointment, it was almost impossible for Sabbathkeeping Adventists to secure the attention of even those who had been in the 1844 message, much less that of the public. All doors to the advocating of the third angel's message seemed closed. But by 1849 a perceptible change was evident. Welcoming the new opportunities for presenting the truth, Elder James White wrote fervently on March 22 of that year:

"The harvest indeed is great and the laborers are few. *'What is done must be done quickly.'* Amen. Those who labor in the cause have much to discourage them, also they have much to encourage them. It seems that those who come into the whole truth now will stand. This is encouraging indeed. Much labor and money has been spent in time past where no visible good now appears; but those who spend time, talent, and money in the cause now are sure of a reward. \$100 will tell more for the salvation of the remnant now than \$10,000 in 1843 and '44."—*Record Book I*, pp. 41, 42.

Two years later, the prospects for the message were still brighter. "Now the door is open almost everywhere to present the truth," reports James White, "and many are prepared to read the publications who have formerly had no interest to investigate."—*Review and Herald*, Aug. 19, 1851, p. 13, col. 2.

In the general gatherings held that summer, God's blessing was markedly manifest, attendance was doubled, and the meetings were excellent. Elder White's report of the conference held at Camden, New York, indicates that it "was the best second advent meeting that we ever attended." Some were present who had "attended spiritual meetings for about thirty years," and the "unanimous testimony" was that "this meeting exceeded any meeting of the kind they ever witnessed."—*Review and Herald Extra*, July 21, 1851, p. 3, col. 3. Of the Oswego Conference held a little later in the summer, he says:

"The brethren came together in the spirit of the gospel, and perfect harmony and union existed quite through the meeting. It was frequently remarked during the meeting that this was like second advent meetings in 1843 and 1844. The brethren were greatly comforted and strengthened in the truth."—*Review and Herald*, Sept. 16, 1851, p. 32, col. 3.

Then, when the prospects seemed the brightest in seven years, the work was endangered by the introduction, in some regions, of strange and misleading teachings. A few sincere souls

were in danger of being led into fanaticism. This situation was complicated by the fact that there seemed no way to prevent unworthy persons from traveling and teaching in the name of the little flock, and no way of disfellowshipping those in error. The believers in the various companies had been brought together by certain common beliefs, but there was no church organization to firmly knit them into a body capable of controlling its own membership or of defending itself against imposters. There was no overseeing organization to recognize its teachers or direct in their activities. As early as July, 1851, James White sounded a note of caution in which he names two deceptive lines of teaching:

"A WARNING.—We feel called upon to warn our brethren to beware of the influence of those who profess to be the lovers of truth and holiness, whose lives and teachings do not correspond. *They profess enough of the truth to enable them to deceive some honest souls, and many are led to suppose that we are in fellowship with these characters who hold some doctrines as corrupt and as black as hell.* This may seem to be harsh language; but we cannot conceive of language too pointed to express our views of that 'damnable heresy' that leads to the violation of the seventh commandment. *We mean the doctrine of spiritual union.*

"We feel to pity and mourn over the condition of our honest brethren who have fallen into the mischievous error and bewitching snare of *modern Spiritualism*, and we would do all in our power to help them. But those who are so abandoned of God as to advance and still urge the abominable heresy above mentioned should not be allowed a place with the saints for one moment."—*Review and Herald Extra*, July 21, 1851, p. 4, col. 1. (Italics mine.)

Need of Unified Teaching and Action

Again in October of the same year, a warning was sounded along another line, mentioning "the strange notions that some have run into, that the saints have yet to go to old Jerusalem, etc. Brethren, beware of such heresies."—*Review and Herald*, Oct. 7, 1851, p. 36, col. 1. While the little flock was advised to be on guard against these fanatical teachings, they were informed that only a small number had thus far become involved. Here are James White's assuring words:

"We do not speak of false excitement and fanaticism as existing to any great extent among those who observe the Sabbath, though we fear that a very few are in danger in this respect."—*Review*, Aug. 19, 1851, p. 13, cols. 2, 3.

When the believers met for the conference in West Medford, held late in October, they

"were much grieved to learn that some discord had been created among the brethren by the presentation of fanciful views of unfulfilled prophecies."—*James White, Review and Herald, Nov. 25, 1851, p. 52, col. 1.* And James White points out that "all felt deeply the importance of being 'perfectly joined together in the same mind and in the same judgment,' and of united action in the great work before us."—*Ibid.*

Gradually, by means of the experiences through which the early believers were passing, the conviction was growing that there must be some system of church order to meet the practical needs of the cause. At the next conference, following in just a few days, a crisis was reached.

MEETING THE CRISIS.—On October 31, a general meeting opened in Washington, New Hampshire. Some there had held to the 1851 time, until it passed, and they were now in great darkness. They had ignored the Spirit of prophecy counsels and the plain warnings of James White, and were teaching many discordant views. We pick up the story from contemporary documents:

"The burden of the meeting was church order, pointing out the errors of — and — and the importance of church action as to the course of some brethren. Ellen had a vision. Saw that the frown of God was on us as a people because the accursed thing was in the camp, that is, errors among us, and that the church must act; and the only way to do Brethren — and — good was to withdraw fellowship from them in their present position. All acted on the light given. All received the vision, and even to an individual, all raised the hand to withdraw fellowship from them."—*James White Letter, Nov. 11, 1851. Record Book 1, pp. 162, 163. (Italics mine.)*

Thus, a company of believers, under the guidance of God through the Spirit of prophecy, pulled itself together sufficiently to expel by church action some of its own number. Following this experience, further steps in church order were taken. Elder White reports it to the readers of the *Review* thus: "A committee of seven was chosen (see Acts 6) to attend to the wants of the poor, and we have reason to believe that it will be a great pleasure for them to do so."—*Review and Herald, Nov. 25, 1851, p. 52, col. 2.*

At the next general meeting, which began November 7, this new topic of conference consideration—church order—came prominently to the front: "Gospel order and perfect union among the brethren, especially those who preach the Word, were also dwelt upon, and all seemed to feel the importance of following our perfect guide, the Bible, on these subjects as well as all others."—*Ibid.*

That Elder James White was confident in the integrity of his course in leading out in the call for church organization, becomes clear to us when we discover that as early as December 24, 1850, the matter was forcefully presented to Ellen White in vision. We quote:

"I saw how great and holy God was. Said the angel, 'Walk carefully before Him, for He is high and lifted up, and the train of His glory fills the temple.' I saw that everything in heaven was in perfect order. Said the angel, 'Look ye, Christ is the head, move in order, move in order. Have a meaning to everything.' Said the angel, 'Behold ye and know how perfect, how beautiful, the order in heaven; follow it.'—*E. G. White MS. 11, 1850. (Dec. 25, 1850.)*

It took time to lead the believers generally to appreciate the needs and value of gospel order. Their past experience in the churches from which they had separated or had been expelled led most to be very cautious, and except in those places where the practical need was very evident, fear of inviting formality held others back. So it was not until a decade later that the more mature steps for church organization were effected.

Comprehensive Spirit of Prophecy Counsel

Undoubtedly a factor of primary importance in bringing the efforts to fruition was a comprehensive article published in the second Ellen G. White pamphlet, entitled, "Gospel Order," in which the following points were emphasized:

1. THE CALL FOR GOSPEL ORDER.

"The Lord has shown me that gospel order has been too much neglected and feared. That formality should be shunned; but in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon earth; and after His departure order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before."—*Supplement to Christian Experience and Views of Ellen G. White, Jan. 1, 1854, p. 15. ("Early Writings," p. 97.)*

2. DANGER OF UNQUALIFIED WORKERS.

- a. "Men will be hurried into the field; men without wisdom, lacking judgment."—*Ibid.*
- b. "Men . . . whose lives are not holy, who are unqualified to teach the present truth, enter the field without being acknowledged by the church or brethren generally, and confusion and disunion are the result."—*Ibid.*
- c. "Some have a theory of the truth," "but lack spirituality, judgment, and experience."—*Ibid.*
- d. "Others have not the argument," but are pressed into "the field, to engage in a work that God has not qualified them for."—*Id., p. 16.*

3. RESPONSIBILITY OF THE CHURCH.

- a. "The church should feel their responsibility and look carefully and attentively at the lives, qualifications, and general course [of professed teachers]."—*Id., p. 18.*
- b. "It is the duty of the church to act, and let it be known that they [persons traveling without being called of God] are not acknowledged teachers by the church."—*Ibid.*

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A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

EVANGELISTIC PUBLICITY MATERIALS AT GENERAL CONFERENCE

By C. A. REEVES, *Evangelist,
Vancouver, British Columbia*

POLK HALL A, situated to the right of the main auditorium, was the scene of a most interesting exhibit of the various types of material aids which the advent ministry is using to attract and win the multitudes of today. This display of evangelistic materials and publicity methods proved to be one of the most popular exhibits of the General Conference. It extended over the entire length of the east wall of Polk Hall A and covered a considerable part of the north and south walls also.

Throughout each day of the Conference session large and small groups of evangelists were gathered here on a keen hunt for newer and better ideas. It was the workers' rendezvous. Here I saw such seasoned evangelistic veterans as R. S. Fries and C. T. Everson discussing with younger men the relative merits of this or that method of publicity. Here interns, as well as proved and successful workers, were noting suggestive ideas, up-to-date and more gripping titles for sermons and lectures, better layouts for handbills, etc.

The southeast corner of the hall was taken up by a display of H. M. S. Richards' Voice of Prophecy radio evangelism equipment. Here were samples of all the printed publicity materials which are used in this remarkable soul-winning work. A near-by table held a combination recording and public-address system. Ministerial workers were able to hear what their voices sound like over the air as their recordings were played back. On another table were placed a number of scrapbooks neatly compiled by leading evangelists, and containing handbills, cards, and newspaper advertisements, together with pictures of congregations and baptismal groups in their various efforts.

The latest film strips produced by the Mayse Studio were on display. Kodachrome 35 mm. slides, displayed by Wilford Goffar of Portland, were also noticeable, because of the beauty and richness of their coloring. The question of which were the better—double or single frame slides—was much discussed by champions of both types.

Perhaps the most outstanding exhibit was

that of the ministerial department of La Sierra College. Dominating the north wall was a colorful sea scene made of plywood, comprising a number of sections, and approximately thirty feet in length. Rising above this scene were plywood cutouts of the various prophetic symbols—the red dragon, the woman with twelve stars, the two beasts of Revelation 13, the four beasts of Daniel 7, and the ram and the he-goat. Underneath this whole exhibit were the words "Hall of Prophecy." These in turn were flanked by two appropriate quotations from the writings of the Spirit of prophecy relative to the wisdom of using material means to make the truth stand out clearly.

Near by were arranged the proposed prophetic charts which are to be published by the Review and Herald Publishing Association. Workers were invited to vote on their preference as between the naturalistic and modernistic designs. Keen discussion took place regarding the most appropriate symbol for the United States in prophecy. Some favored the lamb; others preferred the figure of a buffalo.

The Bible worker's task was not overlooked. Here were small plywood cutouts of the sanctuary furniture, prophetic symbols, etc., averaging about nine inches in height, each standing on a wooden base. They were designed for the use of the worker in the homes of the people.

Some very fine specimens of the work that can be done by the artist-evangelist by means of chalk talks were displayed. "Christ the Rock of Ages," "Christ the Pilot," and other striking subjects were illustrated by Albert Munson, with black and colored chalks on a white background.

A blueprint gave details of some interesting new features to be incorporated into a portable tabernacle which is to be used at Washington, D. C., by J. L. Shuler, and others of varying forms and sizes were on display.

One effective method of advertising was the window card or bill seventeen inches wide by nine inches high. It is placed in the rear side window of an automobile, and secured on the



(1) R. L. Boothby addressing the Ministerial Association meeting on "Bringing People to a Decision."

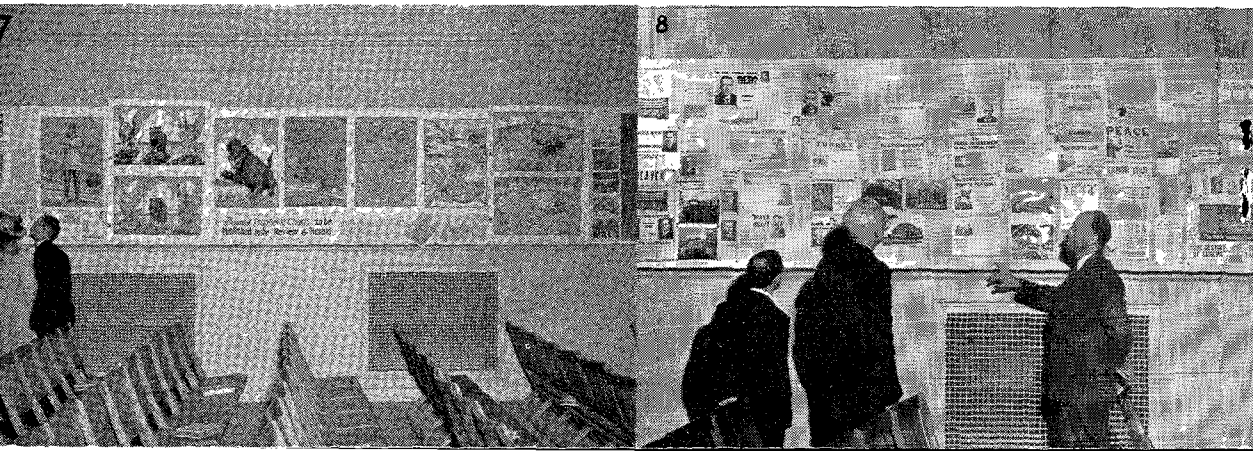
(2) L. K. Dickson at the desk, with L. E. Froom, G. E. Peters, E. Ney, C. R. Webster, D. E. Vendon, S. E. Borg, R. S. Fries, and C. A. Reeves on the platform—the Ministerial Association insignia, and the Ministerial Reading Course publicity poster forming the background, with the Hiatt billboard posters seen to the left.

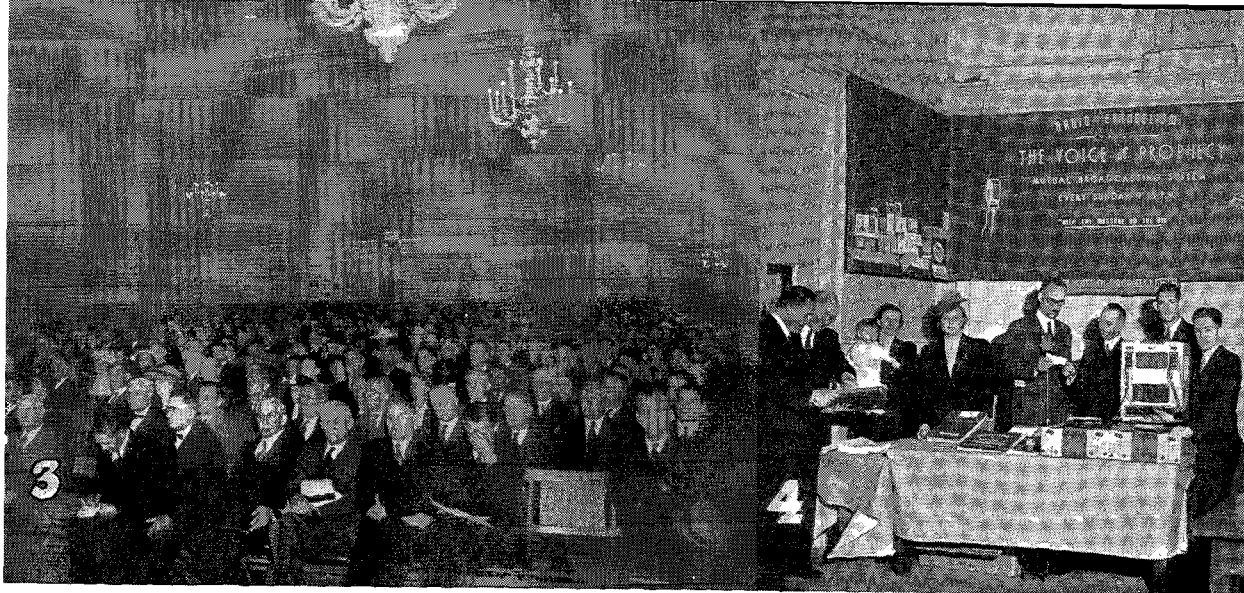
(3) The eagerness of this large group of seven hundred evangelistic workers was manifest in their unflagging attendance. Note taking, intent listening, and ready participation in the discussions were all indicative of the serious purpose characterizing the entire Council and Association meetings.

(4) The Voice of Prophecy radio corner was always popular, with its transcription and amplifying equipment, and its descriptive literature and other paraphernalia. Members of the Voice of Prophecy company, including H. M. S. Richards and Howard Curran, stand behind the table, with E. T. Seat and L. E. Froom examining some of the publicity materials.

(5) On the high rear wall of Polk Hall A, R. A. Anderson's unique series of large cut-out prophetic symbols protruded prominently above the symbolic sea. Made of three-ply wood, and artistically painted, they were similar to a series of smaller cutouts on dis-

EVANGELISTIC EXHIBIT AT *A Pictorial Survey of Pul Equipment, and Worker To*





THE GENERAL CONFERENCE

Publicity Materials, Illustrative Tools Displayed in Polk Hall A



play for use in the home. Below, C. S. Prout and others examine the large chalk talk drawings made by Albert Munson.

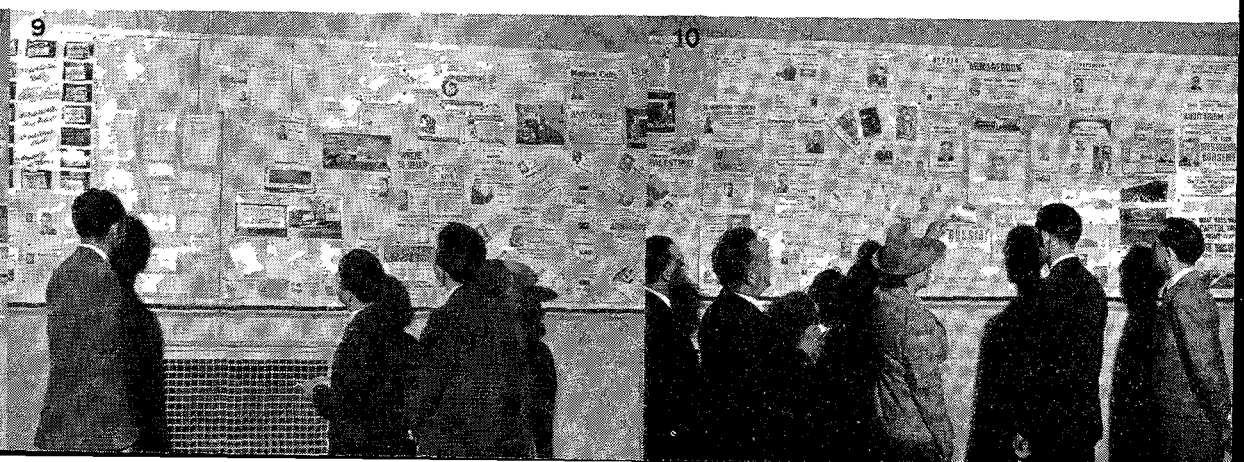
(6) A La Sierra College theological student studying the smaller three-ply wood cutout prophetic symbols and the hand-carved beasts used by evangelists and Bible workers. On the table are sample scrapbooks of the publicity materials used by O. A. Sage, the Venden brothers, and others.

(7) The new series of prophetic charts in preparation by the Review and Herald Publishing Association, in two styles of art treatment, awaiting the poll of the Association group, who gave hearty support to the project, and expressed preference as to style.

(8) O. A. Sage and others looking over the wall exhibits on display in the last section—handbills, publicity cards, posters, blueprints, and photos of tabernacles.

(9) Another cluster of interested workers examining the Shuler follow-up cards, and a suggestive array of newspaper ads, handbills, photos of miniature Mosaic tabernacles, evangelistic billboards, and interior and exterior views of evangelistic halls and tabernacles.

10. A constant stream of evangelists, pastors, executives, Bible workers, Bible teachers, departmental secretaries, and theological students canvassed these displays, making notes for future use. Such are the unforgettable scenes of Polk Hall A.



inside of the window by gummed paper. Another form of auto publicity was the bumper advertisement. The latter is, however, at the mercy of mischievous children and the weather, whereas the bill inside the automobile window can be preserved indefinitely and used week after week. To save expense a gum-backed slip of paper, seventeen inches wide by four inches deep, on which the title and date are printed, is fixed over the bottom of the window bill to advertise each new topic.

A complete series of newspaper stories and reports of sermons used by one worker in his effort demonstrated the great possibilities for much wider publicity. Some of us have been grossly neglectful of the press. We just have not bothered. Let us capitalize on these great possibilities for keeping the truth before far greater numbers of people during an effort.

The major space of the Ministerial Association display was taken up by a large and varied selection of handbills, window cards, billboard signs, and newspaper advertisements and write-ups. Much variety of style and design was noticeable in the make-up of the advertising matter. Almost without exception, it was impressive and yet dignified, as befits the sacred and solemn nature of the message we preach.

Looking over this whole array of material, I felt that it accorded with the spirit of that notable statement in "Gospel Workers" which every evangelist should read frequently. It says; "While they are to labor earnestly to interest the hearers, and to hold this interest, yet at the same time they must carefully guard against anything that borders on sensationalism. In this age of extravagance and outward show, when men think it necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of spending means needlessly for effect. As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good."—Page 346.

Altogether, the wide scope of the evangelistic materials and advertising publicity displayed demonstrated that our evangelists are utilizing modern and effective means for bringing the truth strikingly before the people of today. In the spirit of that mighty and challenging call to a still greater evangelism which went forth from the General Conference at San Francisco, let us apply ourselves still more diligently to the acquiring and utilizing of still better methods that shall attract attention, arouse interest, create desire, and win to a full acceptance of the truth.



How have we used our time, our pen, our voice, our money, our influence?—"The Great Controversy," p. 487.

The Sabbath Morning Service

By the late STEMPLE WHITE,
Nevada, Iowa

THE Sabbath morning preaching service should be a fitting climax to a soul-winning Sabbath school service. And all Sabbath school members should be present to help in realizing the attainment of one of the Sabbath school goals—"Every member of the Sabbath school a member of the church."

Promptness, reverence, simplicity, sincerity, and godly consistency should characterize the service. Stereotyped formality should be earnestly guarded against. A simple, well-understood, definite program will help to avoid stiffness. Unnecessary "trimmings" have no part in my program. Christ is to be lifted up, hence the Sabbath service is no place for oratorical display, for flashy exhibition of musical talent, or the showing forth of scholastic attainments. Previous planning by the one in charge will eliminate whispering on the rostrum and prevent any "hitch" in the service.

As the ministers enter the rostrum to kneel and the congregation also implores the divine presence and blessing of God with bowed heads, a worshipful hush prepares the way for a clear announcement of the opening hymn, which need not be read every time, since the congregation will later do that in the singing. An efficient chorister is a distinct asset to the music phase of the service. The one asked to pray should respond promptly, facing the congregation, who in turn kneel facing the rostrum, thus being able to better understand the short, fervent prayer which should be clearly audible. Brief, necessary announcements fit in best just before the offertory. The congregation should know for what purpose the special offering of the day goes, and that all money outside the envelopes is applied to that special purpose.

Appropriate special music fits in well just before the sermon. Then comes what should be the most important part of the Sabbath worship—the spiritual feeding of the whole flock. Not mere sermonizing or just filling in the time, but really ministering to hungry, starving souls—this should be the minister's earnest endeavor. Only a Spirit-filled shepherd can take proper care of the flock, and he will feel in his own heart to ask, "Who is sufficient for these things?" Blessed results always follow to the glory of God when a truly fed congregation feels that "God hath visited His people today." This is much to be preferred to "What a brilliant minister we have!"

Aside from a revival-service ending of the Sabbath morning meeting, what is more fitting than an appropriate congregational hymn or a touching special selection, followed by silent meditation to the soft tones of organ or piano?



EDITORIAL COUNCIL: H. M. WALTON, M.D.

M. A. HOLLISTER, D. LOIS BURNETT, R.N.

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

MEDICAL MEETINGS AT GENERAL CONFERENCE

THE large attendance at the three Medical Department meetings held during the recent General Conference session was heartening. The meeting hall was filled to capacity each time, and we regretted that not all could be seated. We were happy to have present a number of the A. M. M. C. graduates, also those from other schools who have been leaders in our medical work through many years. Among these were Drs. D. H. Kress, Lauretta Kress, Julia A. White, G. K. Abbott, Cora Richards-Abbott, E. H. Risley, W. A. Ruble, H. W. Vollmer, Nellie Stevens, Winegar Simpson, Ida Nelson, Clara Rada-baugh, and Elder J. A. Burden. A large group of physicians from the College of Medical Evangelists and a goodly number of graduate nurses from the various schools of nursing were also in attendance.

We were grateful for the presence of representatives from overseas medical work, several of whom gave inspiring accounts of the providences of God in extending the "gospel in practice" to many needy souls in their respective fields. Among the overseas medical workers were Drs. Donald Abbott, South Africa; C. C. Schneider, South America; George Rue, Korea; Samuel Phang, China; Elmer Olson, Japan; C. E. Randolph, China; and J. E. Miracle, Manchukuo. Graduate nurses from foreign fields were Gertrude Greene, Grace Dale, Ethel Porter, Edith Johnson, and Matilda Follett of the China Division, and Rena Curtis of Africa.

Prior to the General Conference session, a precouncil was conducted primarily for the business managers of the sanitariums in North America and the representatives of institutions overseas. Among the latter were Elder and Mrs. R. S. Watts, Seoul Sanitarium, Korea; Ner Soto G., River Plate Sanitarium, Argentina; O. A. Blake, Manila Sanitarium, Philippines; C. L. Torrey, representing sanitariums and clinics in the Far Eastern Division. Practically all the denominational sanitariums in North America were represented at this council, and a few persons were present from independently operated institutions.

The purpose of the meetings was to study objectives and plans for conducting medical work, ways and means of elevating standards

and of unifying policies and practices, and to exchange helpful ideas and experiences that make for economy and greater efficiency.

The medical meetings during the council proper were primarily devoted to the study of objectives for our medical missionary endeavors and means of obtaining our objectives, and to inspiring reports of actual accomplishments.

One item discussed at the second medical meeting, which we believe merits special study, concerns the use of films, charts, posters, etc., as visual aids in promoting health education in the field. Elder Toral Seat, who has devoted considerable attention to the subject, led in the discussion. Elder Seat, with collaborators from the White Memorial Hospital, has produced an excellent temperance movie of 1,000 feet, "Alcohol as the Physician Sees It." This film was shown to a number of interested groups during the Conference session, and was also shown one evening in the large arena. Strip films, Government and life-insurance-company charts, posters, and two-inch slides in color are potent aids in securing interest in, and an understanding of, the principles of health and disease prevention. This study has given new impetus to the development of visual aids in health education, and to the acquiring of a library of films and slides.

A number of resolutions resulting from this council were adopted by the delegation in full session. Two of particular interest are:

A. Sabbath Observance in Medical Institutions

"We recommend, 1. That as far as is at all possible, no business transactions be effected during the sacred hours of the Sabbath, such as,

"a. Settling bills with patients.

"b. Having on display and selling newspapers, magazines, drugs, et cetera.

"2. That except by special arrangement our sanitarium cafeterias be closed to all but regular employees of the institution who ordinarily obtain their meals in the cafeteria, and their guests.

"3. That our patients' menus and the work in the diet kitchen be simplified to reduce as far as possible the work in the culinary department.

"4. That study be given by the Medical Department to the matter of preparing a leaflet for distribution among our sanitarium workers setting forth the difference between necessary Sabbath work in our institutions as compared with work in outside worldly institutions, as well as setting forth the danger of our becoming careless and indifferent in Sabbath observance through the performance of unnecessary duties."

B. The second resolution recommends:

That study be given to plans whereby medical care can be provided in our sanitariums for worthy Seventh-day Adventists who, because of financial conditions, find themselves unable to meet the cost of institutional care.

The meetings closed with the conviction, shared by all, that the time has fully arrived for a more widespread and intensive activity in all medical missionary lines both in the church and among those for whom we minister. Also that the time has arrived when every Seventh-day Adventist should be consistent in accepting and adhering to a sound, balanced health program in all matters of diet, rest and recreation, exercise, abstinence from the use of stimulating beverages and the indiscriminate use of drugs, and in all other matters of personal hygienic living.

The Lord in infinite love and wisdom has given the church the blessing of light and counsel. The information and exhortation are plainly given. The responsibility becomes a personal matter which cannot be escaped. Are we ready to enter into the experience?

"When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body."—*Testimonies*, Vol. VI, p. 327.

H. M. W.

CURRENT SCIENTIFIC COMMENT

¶ "DR. THOMAS H. PARRAN, surgeon general of the United States Public Health Service, announced, according to the New York *Herald-Tribune*

for January 20, that two new types of bread and flour rich in vitamin B, are expected to be ready for public sale in a short time. . . . The millers and bakers are working together to have two types of flour and bread ready. One apparently will be much like present white bread and flour, but will be reinforced with the vitamin B complex. The other will be a flour enriched by a new process which recovers from whole wheat the vital elements now milled out and used for pig and chicken feed. Doctor Parran said that a shortage of the vitamin B complex was the greatest deficiency in the national diet. Vitamin B, he said, was largely responsible for absence of disease, and for efficiency, spontaneity, ability to work, endurance of muscle, keenness of nerve, 'and that intangible but highly significant quality we call morale.'—*Journal of the American Dietetic Association*, March, 1941, Vol. 17, No. 3, p. 282.

¶ **WHOLE-GRAIN BREAD.**—"From the dietetic standpoint, wheat and rye should be baked as whole-grain breads, for important dietary fac-

tors are lost in making white flour. The most important factor loss is vitamin B₁. Other dietary constituents which may be lost in the making of the white flour are vitamins A, B₂, and E, inorganic compounds supplying calcium, magnesium, phosphorus, manganese and iron, cellulose, and certain flavor principles."—*Food Industries*, January, 1941, p. 94.

¶ "THE housewives of the United States are soon to receive the most thorough education in the feeding of their families ever provided by any nation in the world, in the hope that the people will learn a permanent lesson, so that never again will American families be obliged to subsist on insufficient food in a land of plenty. . . . Various millers have been experimenting with a new flour that has the enthusiastic endorsement of the scientists. . . . The new flour will be milled to use about 85 per cent of the wheat. . . . Our present white flour is milled to 60 or 70 per cent, leaving only the very whitest part of the grain. With the new product, the food values that have been wasted will be utilized."—*New York Times*, Jan. 22, 1941.

Most Important Public-Health Problem

¶ I HAVE believed for many years that nutrition is the most important public-health problem, not only in the prevention of pellagra, but also in protecting the public from many diseases, of which impaired nutrition is a direct or predisposing cause. I would not be understood as saying that all the diseases of adult life result from malnutrition, but I am convinced that the physical basis for much of the inefficiency, as well as of the actual illness and death from diseases of adult life, come from either poorly nourished bodies or from overeating.

It should be drilled into the minds of laymen that the properly nourished individual rarely develops tuberculosis, pellagra, and other similar diseases. The well-nourished man, woman, or child is also less susceptible to the acute infections like influenza, pneumonia, and typhoid fever. When all the people of the United States understand the known facts regarding diet and nutrition, and live accordingly, many of the present public-health problems will be solved. . . .

If the next generation is to be an improvement physically and mentally over the average men and women of today, it is important to add to our dietaries more milk, more raw fruits and vegetables, and more leafy green vegetables. In other words, the greatest public-health problem of today is to educate the public regarding the need of a cow, a garden, and an orchard for every country home, with enough dairies, truck and fruit farms to supply the city dwellers with the milk, fruit, and vegetables necessary to keep them healthy and efficient.—S. Harris, in *Journal of the American Dietetic Association*, March, 1941, p. 225.

Demonstration Health Talk

Second Prize Article

By MARY MOSSBERGER, *Student Nurse,
White Memorial Hospital*

SUBJECT: "FIRST AID MARCHES ON."

INTRODUCTION: As "time marches on" with ever-increasing speed, so also, unfortunately, do accidents, and, tragically enough, deaths from these accidents. With these facts facing us daily, there must needs be a greater and more extensive knowledge of first-aid treatment among the laity. It is a well-known fact that many a life has been lost because of lack of cool, intelligent, prompt action on the part of a bystander at the scene of an accident. Such action is best ensured by previous instruction, obtained when the mind is most active and retentive. Forewarned is forearmed; so acquaintance with the principles of first aid beforehand makes one able to act with the greatest intelligence and promptness, and renders him capable of assuming command of a situation.

I. Definition: "First aid is the immediate, temporary treatment given in case of an accident or sudden illness before the services of a physician can be secured." In some cases this immediate action saves a life. In all cases proper first-aid measures reduce suffering, and place the patient in a physician's hands in better condition than if he were unaided.

II. Purpose of first aid.

1. To prevent accidents. Make the individual see an accident in terms of possible pain and expense to himself. Emphasize the necessity for immediate care of small injuries.
2. To equip the individual with sufficient knowledge to determine the probable nature and extent of an injury.
3. To train the first-aiders to do the proper thing at the proper time.

III. General directions.

1. Keep the patient lying down, with his head level. Lay the patient flat on his back, with his head low, until it is determined that the injury is not serious. However, if there is bleeding about the head, the head should be raised slightly. This will tend to prevent fainting. If the face is flushed, raise the head slightly. If there is vomiting, turn the head to one side, so that the vomited matter will not be sucked into the windpipe and choke the patient.
2. Fainting is common in accidents. The first-aiders is frequently called upon to treat fainting. The immediate cause is an insufficient supply of blood to the brain, which results from sudden, severe emotional shock, fatigue, want of food, or from many other causes. Insist that the

patient lie down if he looks or feels faint, in order to prevent his falling. If lying down is impossible in some instances, have the individual bend forward in a sitting position, putting his head between his knees. If neither sitting nor lying down is possible, have the patient kneel on one knee, as if tying a shoe, thus putting the head lower than the heart. This aids in preventing serious shock.

3. Shock often accompanies accidents.

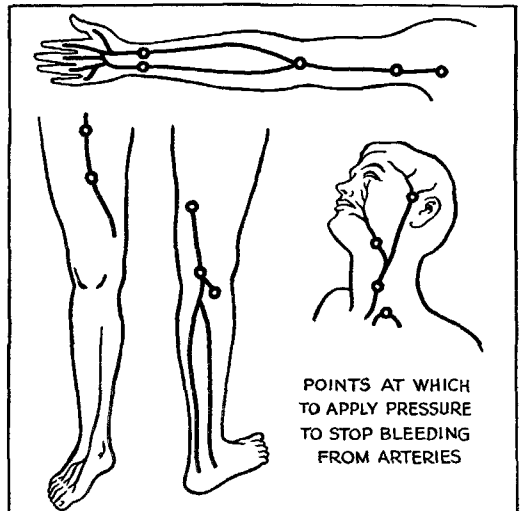
By the term "shock" is meant a condition in which all the activities of the body are greatly depressed. Characteristic symptoms are pale face, weak and rapid pulse, irregular, gasping breathing, dulling of the sensibility, and often loss of consciousness. Some degree of shock follows most injuries, and immediate treatment may save a life before the doctor can be secured.

Remove from the mouth any false teeth, gum, or tobacco. Aromatic spirits of ammonia—a teaspoonful in a half glass of water—may be used to stimulate the patient, but do not give any stimulants to an unconscious patient.

4. Look for hemorrhage.

In examining an injured person, remove just enough clothing to get a clear idea of the extent of the injury. If the injury is of the arm, leg, or body, rip or cut the clothing from the injured part—preferably rip the seams. If there is severe bleeding, the first-aiders must stop the bleeding at once. Think first of pressure. The main spots at which to apply pressure to stop bleeding from the arteries are shown in the illustration.

a. Arterial bleeding. Blood from a cut artery comes in spurts. Immediately apply hand pressure *between the cut*



and the heart, at the proper pressure points.

- b. When the bleeding is from a vein, it will be a steady flow. Pressure must be made on the side of the wound away from the heart.
- c. A tourniquet should only be used as a last resort if pressure fails to stop the bleeding. A belt, strap, necktie, handkerchief, or similar article will serve as a tourniquet. Apply over a pad, to prevent cutting the skin of the patient. The strap is tightened by twisting with a small stick or pencil until the bleeding stops. The tourniquet is applied at the pressure spot nearest the wound—between the wound and the heart for arterial bleeding, or at the pressure spot nearest the wound on the side away from the heart for bleeding from a vein.
 - (1) Do not tighten the tourniquet too much—just enough to stop bleeding.
 - (2) Loosen tourniquet every twenty minutes and let a little blood escape.
 - (3) Never cover a tourniquet with a dressing.
- d. If there is severe bleeding from a place where a tourniquet cannot be used, as from the neck, groin, or armpits, press the fingers directly over the wound. As soon as possible, replace this pressure by the fingers with clean gauze, or a freshly laundered, unstarched handkerchief, or other sterilized material.
5. Keep the patient warm.
This is very essential in preventing serious shock. Wrap the patient in a coat, blanket, or anything else available. Apply external heat, if possible, such as warm, dry sand, or use other means.
6. Carefully note respiration.
Close inspection of the chest for just a few seconds will usually determine whether the patient is breathing. If breathing has stopped as a result of any of the causes of asphyxiation, such as drowning, gas poisoning, electric shock, etc., the immediate treatment is artificial respiration. The first-aiders can artificially carry on breathing for the victim of the accident by alternately compressing the lungs and releasing the pressure, thus causing air to flow out and in. The best and most accepted method is what is known as the prone pressure method. This should be demonstrated in detail by two persons.
7. Determine whether conscious or not.
To determine whether a person is conscious, try to talk to him. If he is conscious, he can usually tell where his injuries are. If he is unconscious or semi-

conscious following an accident of violence, an injury to the head is usually the cause. Here, again, follow instructions for shock. Never give an unconscious person water or other liquid, as it may enter the windpipe and strangle him. If the injured person is conscious, give him all the water he wants, but give it slowly and in sips. The administration of whisky and brandy is not a proper first-aid treatment. Their use may do considerable harm.

8. Send someone to call a physician or an ambulance.
In all cases, be prepared to give the following information:
 - a. Location of injured person.
 - b. Nature, cause, and probable extent of injury, and supplies available at scene of accident.
 - c. What first aid is being given. This is very important, as the physician may be able to suggest additional measures before his arrival.
9. Management during and after first-aid treatment.
 - a. Keep onlookers away from the injured. They do no good, and frequently interfere.
 - b. Make the patient comfortable, and allay his fears. Keep him hopeful. A proper mental attitude on his part is highly important.
 - c. Be sure that nothing is done that will cause further injury to the patient.
 - d. Avoid letting the patient see his own injury.
 - e. Proper notification of the patient's family is essential.

CONCLUSION: These, in brief, are the most important points in first-aid treatment at the scene of an accident. Other equally important accidents which the first-aiders should be able to handle are snake bite, poisoning from poison oak and ivy, electric shock, drowning, gas poisoning, burns, poisoning, etc. A thorough knowledge of these situations, with their symptoms and treatments, may be obtained from any good first-aid book. A first-aiders should never presume to diagnose and treat as a physician. However, where no physician is available, first-aid knowledge has saved many lives.

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Our Medical School, C. M. E.

By C. R. ANDERSON, *Student,*
College of Medical Evangelists

NEARLY fourscore years ago the fathers of our faith received their first counsels on health. Common diseases were to be treated and practical instruction given in a health center which was yet to be established. For this purpose the pioneers purchased and renovated an old Battle Creek farmhouse—a truly inconspicuous ancestor to the vast medical program to which we as a people are committed. Comparison of those times and our own is interesting and enlightening.

The counsel to the church which emphasizes the importance of healthful living and the need of integrating the medical phase of the message with the gospel ministry came at a time when there was a relative dearth of knowledge regarding disease prevention and treatment of disease by physical agencies rather than by the empirical use of drugs.

During this period, however, there was abroad in the land an awakening of interest in respect to a more accurate knowledge of the cause of disease, with a notable stir in certain quarters relative to reforms in diet habits and the methods of treating the sick. It was in these times that Adventists began their health program. Pioneers in every sense, they braved the ridicule, built their little institution, and began to use rational therapeutics in the treatment of disease. Where the old massive drug administration failed, the use of natural methods succeeded.

Many of the common ailments were found to respond favorably to physical means. It is to their credit that they appropriated in their work the great scientific discoveries of the following decades. But through the counsel and light given, they were often far ahead of their times. Take the drug calomel as an illustration. In the middle of the last century it was prevalently used as a cure-all. Modern medical men prescribe it no more for internal use because of its destructive powers upon body tissues. Yet long before the turn of the century Adventists were specifically instructed to omit this and many other substances since abandoned because of their harmful effects. The counsel that was given has stood the test of time.

Battle Creek Sanitarium grew rapidly in size and importance. Influential men of science were impressed by its simple and sensible means of treatment. Eventually public opinion began to favor the new ideas. Within a few years similar institutions were to rise in many States and countries. The diet of the Western World was to radically change, no doubt to some extent because of the witness so fully given. In many instances experimental science

endorsed what our own leaders had long proved by practical experience.

Perhaps their greatest venture of faith was the establishment of a medical school. Sanitariums and hospitals needed physicians who were not only highly qualified in scientific studies, but also devoted to the principles of the ministry of healing. To meet this need the American Medical Missionary College at Battle Creek was inaugurated. Physicians from that center manned the new institutions and spread the gospel of preventive medicine across the seven seas. It is a great story, and we can only mention it here.

Loma Linda, the next great venture, was established amid floods of difficulty. When scores of other medical schools were closing their doors, its brave founders dared to follow the divine instruction. With patient faith and great personal sacrifice they laid its foundations. Small and then larger buildings were erected, clinics were opened, and a mighty medical ministry was set in motion. From those early days until now the progress of the College of Medical Evangelists has been an onward march with a definite purpose.

"We thank God for the earnest men,
Of sturdy faith, of purpose true,
Who builded in the early days,
And builded better than they knew."

Loma Linda has forgotten neither its humble origin nor the ideals for which it was established. Medical evangelism was the keystone of its creation and the only reason for its existence. Faithful men today are training undergraduates not only to heal the body, but to restore the image of God in the soul.

Graduates from C.M.E. are rendering service on many a foreign shore, and giving valued support to all missionary enterprises at home. In many places they are building schools, raising churches, winning men. Far-seeing conference leaders are encouraging them to settle where their influence and training can do the most good.

Phases of Medical Work Illustrated

Several months ago the Board of Trustees of the Medical College gave consideration to the production of a book illustrating the various phases of our medical work from an educational standpoint. They authorized the Student-Faculty Association, headed by the dean of the Los Angeles Division, Dr. W. E. Macpherson, to proceed with this publication. As a result, a beautiful book has been produced, which many think is a work of art. This book contains one hundred and ninety-two pages of fine large pictures, which show our early pioneers and the beginnings of our medical work. There is included a review of the medical course from the day a student enters Loma Linda until he is graduated. A large section is

devoted to our alumni in the mission field and in private practice. There are finely illustrated sections that depict the Loma Linda and White Memorial Nursing Schools, also the Schools of Dietetics and Laboratory Technicians.

This book is entitled, "The March of C.M.E." The photography is excellent, and the descriptive reading matter sets forth the principles on which we as a people take our stand. Missionary ideals are well expressed, several pages being devoted to those who have laid down their lives in service for God.*

Undesirable Food Factors

By ESTHER L. GARDNER, School of Dietetics, Loma Linda, California

GOD planned the diet of our first parents. He who created man and who understands his needs has appointed his food. Sin has caused man to depart from God's original plan, and many harmful things have been added to his diet. It is God's design to bring His people back again to His original plan.

"In order to know what are the best foods, we must study God's original plan for man's diet." He has spread before us the bountiful variety of food that is palatable to the taste and nutritious to the system. Of these, our benevolent heavenly Father says we may freely eat.

"Grains, fruits, nuts, and vegetables, . . . prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance and vigor of intellect, that are not afforded by a more complex and stimulating diet."—"Counsels on Diet and Foods," p. 81.

What is God's purpose in bringing His people back to these simple habits of eating and drinking? It is to prepare a people for translation into the kingdom of heaven. This means perfection of character. Does our eating and drinking have any influence on our progress in perfection of character? "It is impossible for those who indulge the appetite to attain to Christian perfection." Obedience to the laws that govern our bodies will not only promote our happiness in this life, but aid us in a preparation for the life to come. Unless we use the agencies which God has given us in the perfection of character, we cannot expect to attain it.

Let us consider the instruction which has been given concerning some so-called "foods," and the harmful effects produced by them. Against the use of some of these, strict testimony has been given; warning is given against excessive use of others; the use of still others is governed by individual conditions.

I. STIMULATING FOODS.—This class will include tea, coffee, Coca-Cola, putrefactive cheeses, and flesh foods. Very definite instruc-

tion is given concerning the stimulants, tea and coffee. "All should bear a clear testimony against tea and coffee." They are narcotics, injurious alike to the brain and to the other organs of the body.

"Every penny expended for tea, coffee, and flesh meat is worse than wasted; for these things hinder the best development of the physical, mental, and spiritual powers."—*Id.*, p. 430. "Tea and coffee drinking is a sin, an injurious indulgence, which, like other evils, injures the soul."—*Id.*, p. 425.

Some may have questions regarding the use of cocoa as a beverage. So far as I know we have no testimony against the use of cocoa; yet we know that it contains a small amount of caffeine, and a larger amount of theobromine, a drug which mildly stimulates the heart and the kidneys. Though the stimulating effect of cocoa does not equal that of tea or coffee, certainly its habitual use in large quantities would not be desirable. Authorities on child nutrition do not recommend giving cocoa to small children. Quoting from the *Journal of the American Medical Association*, January 21, 1939, page 263: "In considering cocoa as a beverage for children, it should be regarded as a stimulant, similar to coffee." Coca-Cola contains the stimulant caffeine, the same harmful substance that is found in coffee and tea, and is therefore definitely objectionable.

Concerning cheese we have this statement, "Cheese should never be introduced into the stomach."—"Counsels on Diet and Foods," p. 368. This undoubtedly refers to cheese ripened by putrefactive bacteria, the type of bacteria that produce spoilage in protein foods, and are akin to those found in the colons of animals and human beings. The question often arises, "Is not the cheese we have today a much better product than was produced at the time this statement was made?" This is undoubtedly true of some kinds of cheese. But any cheese which develops a strong flavor during the process of curing is to be looked upon with suspicion.

On page 48 of "Counsels on Diet and Foods," we read, "Butter and meat stimulate." This does not mean that butter and flesh foods, tea and coffee, are stimulating to the same extent. Yet we are cautioned not to use butter excessively. On the other hand, we are warned not to abstain from milk, eggs, and butter to the extent that our diet becomes impoverished. There are many vegetable margarines on the market today that are palatable and inexpensive, and make wholesome substitutes for butter. Their food value is the same as butter, with the exception of vitamin A, of which butter is a good source. Other vitamin A foods in the form of green leaves should be more widely used if butter is omitted.

Caution against the too-liberal feeding of eggs to young children is also a part of the instruction given, but it would be inadvisable to omit eggs entirely from the diet because of

* Full information appears in the ad on page 40.
—EDITOR.

their exciting qualities, when they can be procured from healthy hens properly fed. "Eggs contain properties which are remedial agencies in counteracting poisons."—*Id.*, p. 204. We know that much of the commercial chicken feed on the market is made from the refuse and waste from slaughterhouses, which is likely to contain diseased tissue. Eggs produced by hens fed on such a diet would not be most desirable.

2. IRRITATING FOODS.—In the next group we have put the irritating foods, though they are not as easily classified. Some of them are both irritating and stimulating. Heading this list are spices and condiments, such as mustard, pepper, vinegar; then follow all highly seasoned foods, rich gravies, pickles, concentrated sweets, excessive salt, rich pastries, and desserts.

"Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane."—*Id.*, p. 236.

"Taste is so perverted that they have no appetite for a wholesome diet of fruits, plain bread, and vegetables."—*Id.*, p. 158.

If one could look into a stomach which has had food of this type introduced into it, and see the irritation and mucus formed in an effort by nature to protect the delicate membrane, one might be far more careful not to subject the stomach to such dietary abuse. I am sure that many a mother does not realize the injury she is doing her family when she places such articles of diet upon her table.

"Someone has ventured the assertion that if parents would begin a crusade against intemperance in their own homes, there would be less need for national temperance crusades. When highly seasoned, stimulating foods are served, the desire for something more stimulating than water to quench the thirst results. The fact that certain foods create a thirst for something more than water was observed by the old-time saloonkeepers when they set up free lunch counters for their patrons. Upon these lunch counters were served highly seasoned foods, pickled pig's feet, smoked ham, sausages, pepper, mustard, and other irritating foods. The saloonkeepers well knew that such foods created a thirst that would lead the men to the bar to drink. How thankful we should be for the instruction which has been given us to avoid these harmful things.

The excessive use of sugar is one of the common causes of irritation and inflammation in the gastrointestinal tract. The harmful effects of the free use of milk and sugar taken together is especially emphasized. I quote:

"They [some] use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain. . . . From the light given me, sugar, when largely used, is more injurious than meat."—*Id.*, p. 328.

3. FOODS DIFFICULT TO DIGEST.—Indigestibility is frequently the result of improper

methods of cooking. Proper methods of cooking and combining of foods have a great deal to do with their digestibility as well as their palatability and nutritional value. "Lack of knowledge and skill, or carelessness in this duty, has an important part in impairing the digestive organs and producing disease and even death."

a. Rich and complicated mixtures. "There should not be many kinds [of food] at any one meal, but all meals should not be composed of the same kinds of food without variation. . . . It would be much better to eat only two or three different kinds of food at a meal than to load the stomach with many varieties."—*Id.*, p. 110.

b. Another source of indigestible mixtures results from efforts to prepare entrees from substitutes for meat. These can usually be taken care of by those who have good digestive powers, particularly those doing hard physical labor, but as a main part of the Sabbath dinner, they often succeed in causing discomfort for the rest of the afternoon.

c. "Hot biscuit raised with soda or baking powder should never appear upon our tables. Such compounds are unfit to enter the stomach."—*Id.*, p. 319.

d. Too much fat, particularly in cooking, hinders digestion. Protein foods, intimately mixed with fat, hinder digestion in the stomach. The digestive juices cannot reach the protein because of the coating of fat, for which there is no enzyme in the stomach, and consequently digestion is delayed until the intestine is reached.

4. DEVITALIZED FOODS.—These include foods that have been highly milled and processed, so that some of the most essential elements are removed. Grains are most generally subjected to this treatment. They are thus robbed of their best quality of protein, most of their iron, and practically all of their vitamin B. The outer coating and the germ of grains are our richest sources of vitamin B.

A moderate lack of this is thought to be one of the most serious dietary deficiencies among American people. The important function of vitamin B is to maintain the normal functioning of the stomach and the intestines, and to keep up the appetite. The prevalence of constipation, colitis, stomach and intestinal disturbance, and poor appetite, in part at least, are the result of widespread use of foods lacking in this factor, as well as in bulk and minerals. The use of so much sugar—a highly refined product devoid of a single vitamin or mineral—is crowding out the use of milk, fruit, and vegetables which contain the elements for which people are starving.

Foods may be devitalized by processes of cooking. Overcooking destroys vitamins. Discarding water in which vegetables are cooked removes the minerals and some vitamins. Adding alkalies, such as soda, destroys vita-

mins, and should be avoided. While some foods require cooking, others are better eaten raw. Vitamin C is easily destroyed by cooking, and some raw fruits and vegetables need to be taken each day to ensure enough of this important vitamin.

One who builds his diet chiefly on such devitalized foods as white bread and other refined cereal products, and large amounts of sugar, is exposing himself to serious deficiency of which he may be totally unaware. He is constantly living below the plane of health and vigor he might enjoy if his body were being supplied with the necessary elements.

Leading nutritionists are recommending and urging the people to eat more fruits and vegetables and whole-grain products. These are the principles upon which the campaign for national defense through better health is being advocated today. This is but an echo of the instruction given God's people many years ago by the pen of inspiration.

5. **INFECTED FOOD.**—Infections may be transmitted by some foods, particularly the flesh of animals. This is the reason why definite testimony is given against their use. Milk also is a food through which infections are most easily transmitted. "Milk . . . should be thoroughly sterilized; with this precaution, there is less danger of contracting disease from its use." Malta fever, which is transmitted almost entirely through raw milk, has become a serious problem in public health. Many of our own people are suffering from this prolonged and relapsing fever.

6. **TOO MUCH FOOD.**—There are two classes of people who overeat—those who do so occasionally when they have opportunity to eat food that pleases the appetite, and those who habitually eat more than the system requires and are overweight. The first class damage the stomach by overdistending it or stretching it, besides placing upon the stomach the work of secreting more digestive juices to take care of the extra load. Drinking large amounts of liquids at meals will also cause the stomach to become distended. Some people who are thin and need all the stomach space they have for food, will swallow a glass or two of water as they come to the table, and there is little room left for food. The water should have been drunk between meals.

A large number belong to the second, or overweight, group. Many attribute their overweight to some mysterious cause, probably glandular disturbance, which sometimes obtains. But the rule still holds that one who is overweight is eating more food than the body is utilizing. If he has a low thyroid secretion, it simply means that the body fires are burning slowly and less food is being used. Much overweight is a serious handicap. It predisposes to diabetes, heart disease, and high blood pressure, as well as a shortened life span.

People generally are becoming more and more food-conscious. A regular avalanche of information concerning foods is being given out, some of which is unsound and unreliable. One who is not intelligent on the subject may become lost in a maze of bewilderment, not knowing which doctrine to choose. Many are looking to us to help them. This is our duty and privilege. As surely as we have a gospel message to give to the world, so we have a message of health which we should present.

"The Lord has let his light shine upon us in these last days that the gloom and darkness which have been gathering in the past generations because of sinful indulgence might in some degree be dispelled, and that the train of evil which has resulted because of intemperate eating and drinking might be lessened."

We should study carefully and prayerfully the basic health principles presented in the writings of the Spirit of prophecy, and supplement these with sound scientific information, on which there is an abundance of literature. When we put these principles into practice in our daily lives, God will be able to do for us the things He promised to ancient Israel if they would obey Him in these respects. But they failed. If they had lived according to God's plan, they would have been preserved from diseases that afflicted other nations. They would have been the world's object lesson in health and prosperity. Above any other people they would have possessed physical strength and vigor of intellect.



THE gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message.—"*Counsels on Diet and Foods*," p. 75.



Resolution on False Advertising

THE following resolution was recently passed by the World's Christian Fundamentals Association: "Whereas, the manufacturers and purveyors of cigarettes and alcoholic beverages are conducting a campaign of seductive and deceptive advertising designed to ensnare the youth of our land in the toils of death-dealing habits of harmful indulgence; and their advertising matter presents liquor and nicotine as being good for the nerves, helpful to digestion, productive of clear heads and sound thought, radiant sources of health and energy, and generally beneficial to the well-being of mankind; *Be it resolved*, that we respectfully petition the Federal Trade Commission, whose duty it is to prevent false and pernicious advertising, to speedily put a stop to the false advertising of the alcoholic-nicotine trust."—*Watchman-Examiner*, June 13, 1940.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

RENDITION OF HYMNS AT THE PIANO

By H. A. MILLER, *Professor of Music,
Southern Junior College*

PERHAPS there is no other part of the church service that is subjected to so much variety as the piano support of the congregational hymn. There is good reason for definite criticism of much of the piano playing during this period. If a light, giddy type of hymn is used, the pianist should not be blamed for giving it the proper interpretation; but inasmuch as such a choice is rare, and the fault usually lies with the pianist, let us examine some of the principles which should govern hymn playing.

WORSHIPFUL DIGNITY.—The one word *dignity*, if properly interpreted and held in mind, should brush away most of our troubles. There are only a few who do not know the meaning of church dignity, and they should sit near the outside door, or in the hall—not at the piano. The church service may don the fool's cap in an instant by means of some thoughtless person who sits at the piano, who feels it his sacred duty to strike all the piano keys several times during the hymn. The old hand organ of the street has been revived—and I sometimes am led to wonder if that active little collared animal that used to be tied to the organ has not started to turn the crank. It is high time we stopped this monkey business.

Maybe your church pianist does not need this information, but in most places I have visited it is badly needed. There was a time when the hymn did not have more than one melody note to a syllable. That time has long since passed. But the farther we stray from that old ideal—and old it is—the farther we are led away from that rich, worshipful dignity that is becoming to every part of worship to God.

Everything that has to do with the hymn, from its selection to its rendition, should receive thoughtful care, not forgetting the important place it occupies in the service. It may be the only period in which the congregation can give audible expression to their sacred emotions. Surely it should contribute much to the effectiveness of the church hour, and the pianist and minister should treat it carefully and prayerfully, that it may yield the fruit it was designed to bear.

CORRECT TEMPO.—There is much difference between tempo and rhythm. Tempo is the pace which best suits the hymn. Rhythm is the pattern represented by note values which gives the

music a pulsating character. A tempo, or pace, should be selected which best suits the character of the poem, and this may be quickly determined by the title. There is not a very wide field in this respect, although there is a movement which is best adapted to every hymn, and which is always in keeping with the fullest meaning of artistic expression. There should never be a drag to hymn singing. In some places the tendency is just the opposite, although the error is usually in singing too slowly.

"GIVING OUT" THE HYMN.—It is one thing to select and announce a hymn; it is quite another to "give it out" at the piano before it is sung. It should be played in its entirety. If the hymn is not well known, this will give the congregation time for profitable reflection. Whether this is necessary or not, it serves as a tonal prelude. Otherwise it is bobbed off so short as to sound abrupt and hurried. Here is the pianist's opportunity to give the hymn its proper setting—to establish beforehand a tempo befitting the hymn. The pianist is saying, "When you sing, this is the way this hymn should sound. I expect to play it the succeeding times at this tempo, and I want you to join with me in maintaining a continuity throughout."

SIGNAL TO RISE.—There are various plans used in getting the congregation to rise, any one of which is all right, provided they are asked to rise neither too early nor too late. Usually the beginning of the *last* phrase (the musical phrase corresponds to that of the poem) is the logical point to rise. If the minister does not take the initiative, the pianist can easily, and perhaps more effectively, signal the congregation to rise by increasing the volume of piano tone at this point in the music. Audiences thus soon learn when they are expected to rise, and there will be a more unanimous, ready response than through other means.

"STANZAS," "NOT VERSES."—*Stanzas* are made of *verses*. A *verse* is one line of a *stanza*. How many stanzas shall be sung? The habit prevails of someone's calling out expectedly or unexpectedly to "sing the last stanza." In some places, if the call does not come after the close of the second stanza, the congregation divides itself, some singing the third stanza, and others unwittingly singing the usual fourth in its habitual place.

What can be done to forestall such a situation? The worship hour should not be marred with discord and upheaval of that sort. It can be easily removed by using a little forethought. The hymns should not exceed four stanzas—three are preferable. Where there are more than this, if you desire to shorten it (something which should have been done before it got into the book), try to avoid what is sometimes heard, "We shall sing the first, third, and fifth stanzas." One half of the congregation forgets the order, and confusion naturally results. Many hymns can be shortened without breaking the thought, although as a usual thing the hymn should be sung in entirety. Much more might be said on this point, but if the main thought is caught, it will remove an obnoxious habit from many a church service.

INSTRUMENTAL SUPPORT.—Someone has said, "Art is caught, not taught." A few suggestions might be given, however, that in some case would prove helpful. The four parts of the hymn must receive pianistic handling, or you will not give much encouragement to hearty singing. Those parts are distinctly *voice parts*, and were written according to laws governing part writing, which, in a word, means the best-sounding arrangement of the chord members vertically and horizontally. There is far greater freedom in piano than in organ writing. Therefore we may expect to break some of those laws in supplying a rich, full-voiced fundamental instrumental support.

It would take more than the written word to properly explain the variety of ways in which a hymn may be handled. Suffice it to say, if you have good musical feeling, you may double the bass and soprano tones, and fill in the rest of the chord members as the fingers of your right hand will allow. A firm, fundamental bass is quite necessary. The middle section of the piano sounds best for the right hand. The tone of the upper register is thin and cutting and should be used sparingly. The safest plan to follow in what might best be understood as "padding" is to forget it. Your playing will blend into the spirit of worship much better without it. Just a little too much is very, very much too much. Considerable experience, coupled with sound musical judgment, would be the only safe background.

There is much to be learned about good hymn playing. It is not as simple as it may appear. The few good hymn players testify to that. Its complexity of simplicity challenges even the best from among the talented. Hymn playing, unlike the reading of Scripture, depends upon you, your thought, your feelings, your experience, your interpretative ability.

Why should we allow such a contributing factor as hymn playing to give forth such uncertain sound? May those who carry pianistic responsibilities in our churches consider their duties sacred, and worthy their best and most consecrated efforts.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Beware of the Praise of Men

By D. H. KRESS, M. D., *Veteran Physician, Orlando, Florida*

CHRISTIANS should be well spoken of and should "have a good report of them which are without." 1 Tim. 3:7. Of one of Paul's associates we read: "Demetrius hath good report of all men." 3 John 12. This should be said of every follower of Christ. Then why is the warning given, "Woe unto you, when all men shall speak well of you"? The woe pronounced applies to those whose aim is to maintain the reputation which they may have rightly merited. After gaining the reputation of being outstanding in his profession, a man's danger exists in endeavoring to maintain it. Some of the most successful evangelists and physicians have made shipwreck of faith in this way. In a letter I received from Sister White, in the year 1903, she said:

"Oh, how many have fallen because they trusted in their profession for salvation. How many are lost by their effort to keep up a name. If one has the reputation of being a successful evangelist, a gifted preacher, a man of prayer, a man of faith, a man of special devotion, there is positive danger that he will make shipwreck of faith when tried by the little tests that God suffers to come. Often his great effort will be to maintain his reputation. He who lives in the fear that others do not appreciate his value, is losing sight of Him who alone makes us worthy of glorifying God. Let us be faithful stewards over ourselves. Let us look away from self to Christ. Then there will be no trouble at all. All the work done, however excellent it may appear to be, is worthless if not done in the love of Jesus. One may go through the whole round of religious activity, and yet, unless Christ is woven into all that he says and does, he will work for his own glory."—*Ellen G. White Letter 48, 1903.*

Bible Does Not Praise Men

And we read this timely admonition in "Patriarchs and Prophets:"

"The Bible has little to say in praise of men. Little space is given to recounting the virtues of even the best men who have ever lived. This silence is not without purpose; it is not without a lesson. All the good qualities that men possess are the gift of God; their good deeds are performed by the grace of God through Christ. Since they owe all to God, the glory of whatever they are or do belongs to Him alone; they are but instruments in His hands. More than this—as all the lessons of Bible history teach—it is a perilous thing to praise or exalt men; for if one comes to lose sight of his entire dependence on God, and to trust to his own strength, he is sure to fall. Man is contending with foes who are stronger than he. . . . It is impossible for us, in our own strength, to maintain the conflict; and whatever diverts the mind from God, whatever leads to self-exaltation or to self-dependence, is surely preparing the way for our overthrow. The tenor of the Bible is to inculcate distrust of human

power, and to encourage trust in divine power."—Page 717.

The danger of praising human beings to their own hurt is further dwelt upon in "Testimonies," Volume I, where a warning is given that applies to men in any profession. We read:

"Ever since the fall of Satan, who was once an exalted angel in glory, ministers have fallen through exaltation. Unwise Sabbathkeepers have pleased the devil well by praising their ministers. Were they aware that they were aiding Satan in his work? They would have been alarmed had they realized what they were doing. They were blinded, they were not standing in the counsel of God. I lift my voice of warning against praising or flattering ministers. I have seen the evil, the dreadful evil, of this. Never, never speak a word in praise of ministers to their faces. Exalt God. Ever respect the faithful minister; realize his burdens, and lighten them if you can, but do not flatter him; for Satan stands ready at his watchtower to do that kind of work himself."—Page 474.

It seems natural for men to worship the material and the visible, instead of the One who is invisible. Peter was selected by Christ to convey a most important message to Cornelius, a man whose prayers and alms had come up as a memorial before God. "Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up; I myself also am a man." Acts 10:25, 26. When an angel was commissioned to convey an important message to John on the Isle of Patmos, John said: "I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God." Rev. 19:10. The rich young ruler came to Christ saying: "Good Master, what good thing shall I do, that I may have eternal life?" To him Jesus said: "Why callest thou Me good? *there is none good but one, that is, God.*" Again we read:

"Teachers . . . receive their words from God. . . . The power is not of man, but of God. The Giver should have the glory and the heart's affections, while the minister should be esteemed, loved, and respected for his work's sake, because he is God's servant to bear the message of mercy to sinners. The Son of God is often eclipsed by the man standing between Him and the people. The man is praised, petted, and exalted, and the people scarcely get a glimpse of Jesus."—*Id., Vol. IV, p. 318.*

We must not conclude from this that we should not recognize faithfulness in workers and speak words of approval to one another. We should often commend and encourage those who in the spirit of the Master are carrying forward their work. In the work that we are doing, whether as ministers, physicians, nurses, or Bible workers, we need encouragement. We need the assurance that we have the constant support and prayers of our people. Such encouragement should not be reserved until after faithful workers have been laid in the grave. We read in "Testimonies," Volume V:

"How many loving words are spoken of the dead! How many good things in their life are brought to

mind! Praise and commendation are now freely expressed; but they fall upon ears that hear not, hearts that feel not. Had these words been spoken when the weary spirit needed them so much, when the ear could hear and the heart could feel, what a pleasant picture would have been left in the memory!"—Page 490.

Our chief aim in life should be to "show forth the virtues [margin] of Him who hath called you out of darkness into His marvelous light." It is possible to so fully reveal Him that men in beholding us will see no man save Jesus only. We must exercise great care not to unduly exalt or praise those whom God is using to do a good and great work, remembering the frailties of human nature and the tendencies of the human heart toward self-exaltation.

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Oshawa Missionary College, Canada

ON one of the last Sabbaths of our school year, we tried a plan that brought a great inspiration to the theological class as well as a copious blessing to the other students and members of the church. We arranged for the pastoral-training class to conduct the three leading services: students' prayer and social service, the eleven o'clock preaching service, and the young people's Missionary Volunteer meeting. Unity of thought was maintained in the three services by having the Sabbath as our general theme.

Two speakers in the first service, Friday evening, spoke on sanctification, showing that it involves commandment keeping, obedience being the test of discipleship. The two speakers on Sabbath morning presented the Sabbath truth and dwelt on the importance of proper Sabbath observance, showing that such observance is a sign of sanctification. In the young people's Missionary Volunteer meeting, the topic was evangelistic: "How to Give This Blessed Sabbath Truth to Others."

The class members took the matter seriously. They were well prepared, and entered wholeheartedly into the task. It seemed that the inspiration that had come to them in connection with the carrying out of their project during the school term was focused on this series of meetings. The class was very well received, a deep impression was made upon the audience, and as a consequence, the interest of both students and church members was aroused to the importance of ministerial training.

C. O. SMITH,
Instructor in Bible.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Extravagant Funeral Customs

REBELLION against funeral custom breaks forth periodically, as attested by S. Tigner in the *Religious Digest*. The gist of the criticism appears in the following paragraph:

"The ritual surrounding death has become so elaborate and costly that it places an inordinate amount of emphasis upon the dead at the expense of the liv-

ing. With our skilled embalming, costly caskets, metal vaults, granite monuments, marble mausoleums, and "perpetual care" of burial plots, we are acting as if we lived in the age of the pyramid builders and shared the viewpoint and values of the pharaohs. It is a fact that the average man has luxuries heaped upon his dead body which he never enjoyed, or dreamed of enjoying, in his lifetime—and his widow may bend over a washtub or do without actual necessities for years in order to pay for it. It would be a safe guess that seventy-five per cent of life-insurance policies are taken out, not for the purpose of providing for the living, but to pay for a fine funeral. All of which is due to a false sentimentality known as 'respect for the dead,' to an unbecoming family pride, and to a suppliancy before a solemn-faced commercial interest."

Recently a group of New York clergymen drew up eight recommendations, the majority of which should be of interest and value to our Adventist ministry. We quote the more important sections without comment.

"It is our general opinion that the disposal of the dead should be accomplished in a manner as quiet, as simple, and as dignified as possible, without ostentation, without pride, without emphasis upon the corpse, without unnecessary lacerations of the grief of those involved, and without a crushing burden of financial expense. Specifically, we propose and agree:

"1. That the body be disposed of as quickly after death as is convenient. We regard the customary absolute of waiting three days as without good reason in itself, and the practice of sometimes waiting longer before burial or cremation is imprudent. Also, we regard the disposition to cling to the corpse of a loved one as something to be discouraged.

"2. That when a large attendance is expected, the funeral be held in a church or chapel rather than in a private home, as the latter is not constructed to take care of a crowd, and so makes for a clumsy and undignified confusion.

"3. That the casket or coffin be closed before the funeral service, and remain closed thereafter. Those who may wish to see the corpse may do so privately by visiting the home or the undertaking establishment at an appointed time. . . .

"6. That funerals on Sunday [Sabbath, for us] should be avoided whenever possible, because of the undue burden this normally places upon a clergyman.

"7. That the funeral service should constitute the final ritual in the disposal of the dead, that processions to the grave and the addition of a committal service are both unnecessary and contradictory to the principles stated above. In the place of this we suggest that some trusted friend of the family accompany the body to the cemetery and see that the family wishes in the matter of burial are faithfully carried out.

"8. That 'respect for the dead' and 'fine funerals' have no connection whatsoever. . . . We believe, for instance, that a coffin serves the purpose fully as well as a casket, and that the question as to which shall be purchased should be answered solely by the consideration of one's financial ability. We believe that the same point of view holds for the question as to whether a shroud, previously worn clothes, or newly bought clothes, shall be used; also, with regard to the selection of gravestones. As for floral displays, we consider them a matter of ostentation, and suggest that the money usually spent for this purpose be given in the name of the deceased to some public institution or charitable enterprise cherished by him, or be given to his family in case of need, or, still better, be put into a fund to provide medical care and hospitalization for the poor."

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Hints to Public Speakers

EDITOR, THE MINISTRY:

May I venture to suggest that sometimes a large percentage of the message brought to our congregations by public speakers, whether they be General Conference men or local church leaders, *is lost* for one or more of the following reasons:

1. The speaker does not speak loud enough to be heard by those whose hearing is good, but who are sitting in the more distant parts of the room, or by those whose hearing is impaired, and who have taken seats near the speaker.

2. Some speakers drop from a very high tone to a very low tone, and that which is spoken in the low tone, perhaps for impressiveness, is lost by many in the congregation. We appreciate the fact that changing the voice from a higher to a lower tone makes it easier for the speaker. However, public speakers should not forget the discomfort they impose upon their hearers by their very loud or very low tones. And in addition to the physical discomfort, there is the great disappointment of losing so much of the good things spoken or read.

3. There is lack of attention on the part of

the speaker or reader to his articulation. If the people put forth the effort to come to hear a speaker, sometimes many miles—perhaps to hear a general worker who has an important message—should not the speaker, if it is at all possible, make them hear his message, and not let them go away greatly disappointed?

We are sometimes led to think of what Paul says in 1 Corinthians 14:9: "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." If the instruction given in "Gospel Workers," pages 86 to 91, were read and practiced, much good that is now lost would be saved to the glory of God.

A. J. OSBORNE. [Minister,
Sanitarium, California.]

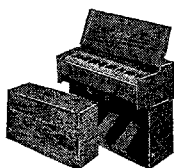
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GOD LEFT OUT.—"Except the Lord build the house, they labor in vain that build it." This surely applies to nations and civilizations, but men ignore it—though not all men. The editor of *Evangelical Christian*, J. H. Hunter, has expressed this idea in this language:

"For years we have warned in these columns of the coming of the things we see taking place today. We claim no prophetic insight in writing this. The Bible, in no uncertain manner, warns of the fate that overtakes men and nations that forget God, and predicts an apostasy to come, with its consequent war and bloodshed. We are said to be fighting for the liberation of the spirit of man, and to preserve, develop, and extend the greatest experiment in free co-operation between nations that mankind has yet seen. All that is no doubt true, but the stubborn fact remains that no plan devised by man, no matter how idealistic in its conception, can ever succeed if God is left out, and His plan and purpose for this world unrecognized."—*The Presbyterian*, April 10.

BIBLES IN CAMPS.—The American Bible Society will supply appropriate pulpit Bibles for the 604 chapels which are to be erected by the War Department in each of the posts, camps, and stations throughout the country. To the Army and Navy chaplains, 67,393 New Testaments have been issued by the society since the first of January, 1941, and the rate of issue is increasing.—*Christian Advocate*, April 24.

LUTHERANS IN RADIO.—The Lutheran Hour's ninth season of broadcasting, which began last fall, is now heard from more than 200 stations carrying the message of "Bringing Christ to the Nations." This is not only an unprecedented number of stations serving in this radio mission, but also a top-ranking figure in radio.

Within seven years, it . . . had reached, besides the forty-eight States in the Union, the shores of four of the world's six continents. Only Europe and Africa are completely untouched; but its sponsors hope that it will be possible soon to establish contacts on these two continents.

In Asia the messages are heard through the powerful 50,000-watt KMRZ in Manila, Philippine Islands.—*H. E. Schwenk, in Religious Digest*, May.

PRIEST POPULATION.—There are 5,000 Roman Catholic priests in China; 3,000 foreign, and 2,000 Chinese. Among the non-Chinese priests, 23 nations are represented. The countries having the largest representation are France, with 553; Italy, with 465; Germany, with 436; and Spain, with 309.—*Watchman-Examiner*, April 10.

NUMERICAL COMPARISONS.—Radio Vatican claims that Roman Catholics now make the largest religious group in the world, with a total of 398,277,000. According to the same source, the Confucianists and Taoists number 393,000,000, the Mohammedans following with 296,177,000. There are 252,462,000 Hindus; 201,868,000 Protestants; 161,305,000 Greek Orthodox; and 118,199,000 Buddhists.—*Watchman-Examiner*, February 13.

AMERICAN ARMY.—Three hundred seventy-four thousand holders of registration cards issued under the nation's first peacetime draft act, out of a total of some 17,000,000 American men between the ages of twenty-one and thirty-five who received such cards six months ago, are now in Army uniform. Through 6,175 local boards, with a total of 135,000 persons in charge of the process, the draft act is being administered in all parts of the United States.

Of the 135,000 administrators, 117,080 are not paid for their services.—*Zions Herald*, April 16.

MORMON MISSIONARIES.—War conditions have caused the return of 86 missionaries of the Mormon Church to the United States. They came largely from Samoa, New Zealand, and Australia. They will be placed at strategic points in the United States.—*Watchman-Examiner*, April 10.

CRIME PREVENTION.—Our nation is expending billions of dollars for the policing of the entire country, for the prosecution of criminals, and for their housing and board in prisons. But our nation is not expending a cent for the prevention of crime—which would be both a safer and a worthier way to solve the crime problem. That education without religion does not meet it is clearly reported by the Federal Bureau of Investigation, which informs us that the greatest number of criminals is to be found in the nineteen-year age group. This group is only one year removed from high school.—*Our Sunday Visitor*, April 20.

PREACHING MISSION ANALYZED.—After giving the National Preaching Mission "a better send-off than anywhere else in the secular press" (according to Dr. E. Stanley Jones and Dr. Jesse M. Bader, after *Time* published an article on October 14, 1940), this journal once again appraises the results of the recently ended National Preaching Mission and finds little done beyond eliciting the presence of loyal and regular churchgoers. Read the article in the April 14, 1941, issue of *Time*. It is a sober and by no means unfriendly report. It was held back for rechecking. It does not surprise us. The Preaching Mission impressed a certain element of the church public with what was termed "great preachers." Paul said he "came without wisdom of words and knowing nothing but Christ and Him crucified." The Preaching Mission anticipated that the unchurched 70,000,000 would be impressed

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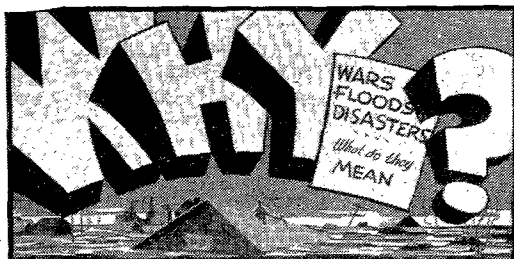
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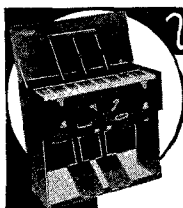
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by names, theological degrees, and polished pulpit technique. The Preaching Mission featured certain ministers, welcomed prestige in social, business, and official church circles, and we believe it had its reward. But it happened to miss its declared objective of reaching the unchurched, and this secular magazine has plenty of documentary evidence to prove it.—*The Presbyterian*, April 17, 1941.

ANCIENT ABYSSINIA.—Abyssinia lays claim to be one of the oldest of Christian countries. Her people accepted the Christian faith long before our ancestors had heard of Jesus of Nazareth. The country was converted to Christianity three hundred years after the birth of Christ by Frumentius, who was consecrated Bishop of Ethiopia by the Patriarch of Alexandria. The Ethiopian Church is a branch of the Coptic or Egyptian Church. It agrees with the Copts in point of ritual, and regards it as a religious duty to make the pilgrimage to Jerusalem. All the members of the present royal family and those of the leading nobility in Addis Ababa have at one time or another visited the Holy City. It was but two years ago that the present empress opened a convent on the banks of the Jordan close to the spot where tradition says Christ was baptized.—*H. J. Shepstone, in Religious Digest*, May.

CATHOLIC VERSION.—Please note—the only officially approved version of the Bible for Catholics is the Latin Vulgate of St. Jerome, begun in 382. That it should be Latin—not English, German, or French—is evident. The Catholic Church is universal, exists in every nation, has subjects speaking all languages. Just as her spiritual authority is supranational, above all nations, so her official language must be peculiar to none, common to all, universal like the church. Yes, Latin is considered a dead language. All the better. There is little likelihood that the words will lose their meaning, or revisions be necessary. The fourth-century Latin of Jerome is still the Latin of today.

But apart from the Latin version, the several countries generally have one approved version, each in its own language. In English, for three centuries and a half, the Douay Version has been the only approved text for Catholics. And just as in 1609, duly authorized experts translated the Latin Vulgate into English, so also in the year 1936 a group of some thirty experts was authorized by the American Bishops to revise in part that English edition, their labors for the moment being confined to the New Testament.—*Our Sunday Visitor* (R. C.), April 27.

RELIGION AND CRIME.—The average age of criminals in America in 1890 is said to have been 48 years; in 1933, 26 years; and in 1938-40, about 19 years. It is therefore estimated that fully half a million school children of today will be behind prison bars ten years from now. As a consequence, there is a growing demand for the teaching of religion in the public schools as a possible deterrent to crime increase among American youth. The demand is loudest from spokesmen of the Roman Catholic Church, which not only aims to have religion made a part of the public-school curriculum, but claims the right of being the sole educator of all youth.—*L. H. Lehmann in the Converted Catholic*.

INTERNAL FOE.—Absorbed in the effort to defend America against the external menace of the totalitarian enemy, we citizens of the United States are in grave danger of overlooking the internal threat of the crime foe. According to *Newsweek*, which in a recent issue summarized the situation, the growth of lawlessness in our country is appalling beyond the imagination even of the most discerning of us. That weekly declares:

"A serious offense was committed in the United States every 21 seconds last year, the F. B. I. estimated. The total of 1,517,026 major crimes, 2.2 per cent more than during 1939 and averaging one for every 86.8 persons, included one felonious homicide every 44 minutes, a robbery every 10 min-

utes, an auto theft every 3 minutes, a burglary every 1 2/3 minutes, and a larceny every 35 seconds."

The foregoing paragraph deserves, not a cursory reading, but prolonged reflection respecting not only the quantity of these offenses and the damages they work immediately upon the perpetrators themselves and the victims of their lawlessness, but also the far-reaching implications of a situation that causes otherwise good men to become accustomed to crime and more or less tolerant of all moral infractions.—*Zions Herald, April 23.*

UNITED SERVICE ORGANIZATIONS.—The United States Government has authorized an arrangement whereby six religious and philanthropic organizations, including Catholic, Jewish, and Protestant groups, are united to form the United Service Organizations for National Defense, Inc. "U.S.O." is made responsible for recreational and other leadership in buildings erected by the Government adjacent to military camps. A sum of \$10,675,000 is to be raised by private subscription to finance the program.

In view of the prevalence of vice and gambling near to Army camps, the Executive Committee of the United Churches of Scranton and Lackawanna County, in Pennsylvania, has refused to endorse the campaign for funds, strongly urging that the "Federal Government shall close all illegal commercial enterprises operating near military camps." . . . Whether the United Churches of Scranton and Lackawanna Counties are right or wrong in their method of protest, the grievance against which they are standing is real, and there can be no relaxing of the fight. . . . It is poor business to spend billions in training men, and then to allow private vice interests to ruin them, for profit, and make them incapable of discharging their duty if actually called into active service.—*Christian Advocate, May 29.*

MERGER MOVE.—Taking one more step toward the pending merger of Protestant interchurch agencies, the United Stewardship Council, convened here last week, authorized a committee of 20 to meet with other organizations for the purpose of working out a plan of merger. The organizations concerned are the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference of North America, and the Missionary Education Movement.—*Christian Century, May 7.*

CATHOLICISM IN CHINA.—Since Japan invaded China, 750,000 converts to the Roman Catholic Church have been baptized and 1,000,000 Chinese have come under instruction, Mgr. George Telford, national director of the Pontifical Mission Aid Societies of England, told the *Universe*, Catholic journal. No figures on the conversions claimed by Protestant missions during the same period have been announced.—*Christian Century, May 14.*

THREE IN ONE.—Between four hundred and five hundred liberal-arts colleges in the country are planning to offer a three-year program instead of the regular four-year one beginning this fall, to enable students to finish their academic careers before being called for military service. No lowering of scholastic standards, however, is involved in the plan, though it will mean "longer hours" and shorter vacations.—*Zion's Herald, May 28.*

CONSISTENCY CALLED FOR.—In several Eastern States pressure is maintained on the legislatures by Romanist interests to secure free bus transportation for the pupils of parochial schools. . . . There is no conceivable reason why the Government should pay the bills of a religious corporation in any State. There are very serious reasons for hoping that this camel, whose nose is already in the tent, will be pushed out. If the Roman Catholic Church is in earnest in its opposition to Federal and State control of education, it should have the grace to be consistent, asking no financial favors.—*Presbyterian, May 22.*

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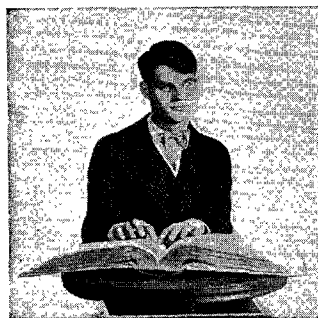
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THE ENTERING WEDGE

The following statement is taken from a talk given by Mrs. E. G. White at a union conference session in Australia on Sabbath afternoon, July 22, 1899. It was in response to a direct question by someone regarding the connection of health foods with the school.

"We need to understand that God is in the health-reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility.

"The health-food business is to be connected with our school, and we should make provision for it. We are erecting buildings for the care of the sick, and food will be required for the patients. Wherever an interest is awakened, the people are to be taught the principles of health reform. If this line of work is brought in, it will be the entering wedge for the work of presenting truth. The health-food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry, and send their children to school." ("Counsels on Health," pp. 495, 496.)

There has been a noticeable awakening in our church membership recently in response to the health-food program advocated by Madison College. A liberal discount is offered to those who are interested in becoming agents for health foods in their neighborhood or in their church membership. This is an excellent missionary project, in that it supplies healthful foods as well as profits for various missionary activities. Write for full particulars.

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LARGEST CHURCH.—The largest Protestant congregation in America, if not in the world, is a Negro church in New York City. It is called the Abyssinian Baptist Church. It makes tithing essential. It has 15,000 members, with more than 5,000 worshippers each Sunday, divided into two or three groups. Three pastors have charge.—*Moody Monthly*, May, 1941.

COPTIC CHURCH.—The reconquest of Ethiopia and the entrance of Haile Selassie into the ancient capital serve to recenter popular attention upon the Coptic religion, which claims no less than 18,000 churches in that nation. While it is one of the most ancient Christian churches in belief and liturgy, it is not without elements of Judaism and some African superstition.—*Christian Advocate*, May 29.

RECENT MERGER.—The most recent case of uniting denominations is that one now in process, whereby the Evangelical and the United Brethren Churches will form one body. Of this merger an exchange says:

There will be but one ministerial order in the proposed Evangelical-United Brethren Church merger. It will be called Elders. The union will soon be accomplished. The United Brethren Church has a membership of 337,388, and the Evangelical Church a membership of 222,390.—*The Presbyterian*, May 29.

ARMY CHAPELS.—Religious worship in the Army will be taken out of improvised buildings and the open fields by a construction program that will provide 604 chapels in posts, camps, and stations throughout the nation where soldiers of the Protestant, Catholic, and Jewish faiths may worship in an appropriate setting. The War Department has announced that \$12,816,880 has been appropriated to build these chapels within six months.—*Federal Council Bulletin*, May.

UNWAVERING FAITH.—Mary Durand, the Huguenot who lay for more than thirty years in the tower of Aigues Mortes, . . . scratched with her nails into the sandstone walls of her prison the sole word "Resist." That word has become the slogan of the millions who refuse to bow the knee to Baal. . . . Those unknown Christians in all the lands of Europe are the defenders of the Christian heritage which for millions today has become more living than times of peace and comfort.—*Christian Century*.



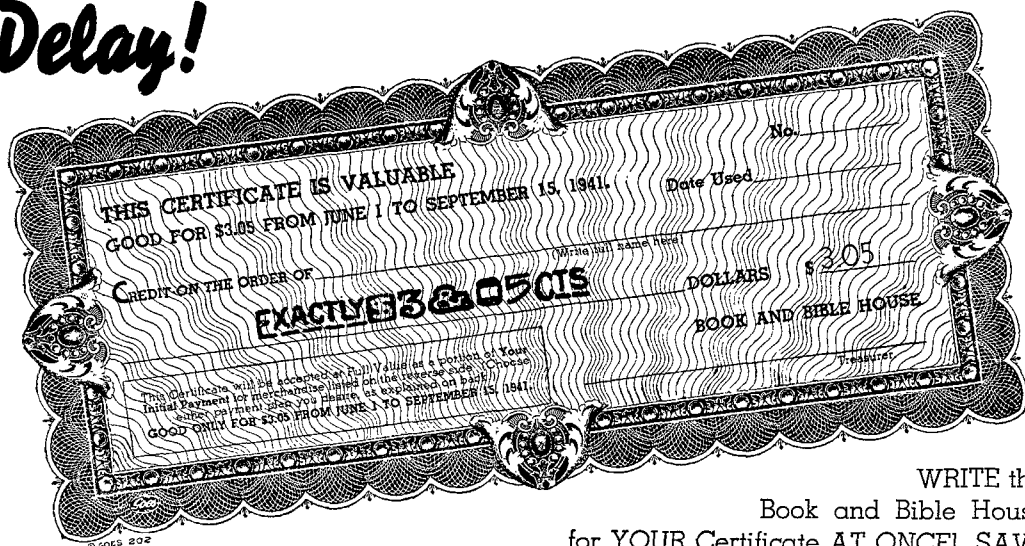
When the Toe Touches

THE speaker who does not cut his talk to fit in with the prevailing mood of this hurried, rapid age will be unwelcome and sometimes positively disliked. No less a saint than Saul of Tarsus sinned in this respect. He preached until a chap in the audience, "a young man named Eutychus," went to sleep and fell out of a window and all but broke his neck. Even then he may not have stopped talking. Who knows? . . .

Stop while the audience is still eager to have you go on. The greatest speech Christ ever delivered, the sermon on the mount, can be repeated in five minutes. Lincoln's Gettysburg address has only ten sentences. One can read the whole story of creation in Genesis in less time than it takes to peruse a murder story in the morning paper. . . . Be brief! Be brief!

Doctor Johnson, archdeacon of Nyasa, has written a book about the primitive peoples of Africa. He has lived among them, observed them, for forty-nine years. He relates that when a speaker talks too long at a village gathering, or the Swangwara, the audience silences him with shouts of "Imetoshah! Imetoshah!" "Enough! Enough!" Another tribe is

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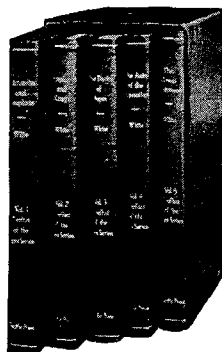
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said to permit a speaker to hold forth only so long as he can stand on one foot. When the toe of the lifted member touches the ground, *finito*. He has come to an end.—Dale Carnegie, in *Better English*, January, 1939.

Evangelistic Council

(Continued from page 9)

evangelism, to enter unentered territory, to attack the great metropolitan areas problem, to materially enlarge the radio coverage of this movement, to seek out and develop a host of Bible-worker recruits, and to strengthen those already in service. In other words, there was a sober, serious determination to *arise and finish the specific work committed to the remnant church*. Forces and provisions have been started to implement this great program, that should bear definite fruit. That we cannot go on as we have been going—good and effective as our work has been—was the sober conviction of all. New personal power, efficiency, and unity of effort to achieve our one great goal was the burden of all hearts.

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L. E. F.



Development of Church Order

(Continued from page 22)

c. "I saw that this door that the enemy comes in at to perplex and trouble the flock, can be shut. I inquired of the angel how this door could be closed. Said he, 'The church must flee to God's word, and become established upon gospel order which has been overlooked and neglected.'"—*Ibid.* ("Early Writings," p. 100.)

4. EXAMPLE OF EARLY CHRISTIAN CHURCH in establishing order to guard against the curse of false teachers.

5. TYPE OF MEN NEEDED and qualified for the ministry.

6. NEED OF PRESSING INTO NEW FIELDS.

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DEEPER!—Let us not play or putter around on the shores or in the shallows of superficial Bible, history, or science study. Let us launch out into the deeps of the great oceans of vital knowledge that beckon us. They will yield inestimable returns to the searcher. They will illuminate the divine plan of redemption. They will throw floodlights of meaning on God's dealings with the individual soul, with the nations, and with all mankind. Too much of our study and emphasis is technical, and sometimes trivial. We should seek for the larger issues and relationships. We need to go beyond details that often fascinate, but sometimes obscure and complicate, to the great, broad principles and facts that undergird all knowledge, and give point and purpose to its particulars.

EVIDENCE!—The divine call to the Bible work is not determined by ability to speak to large audiences, or by ability to sing or to play an instrument in an effort—desirable as these adjuncts are. The Bible worker's primary work is to lead souls to accept Christ and His last-day message and movement by personal study of the Word with individuals and groups. And the test of one's fitness and calling lies in one's success in this field, blended with her own personal conviction of a call to such work, and the recognition and call of the church. We must keep our perspectives clear.

NEUTRALIZED!—Would we wish others to form their opinion of Seventh-day Adventists from ex-members and apostates? Is it possible for such to give a true picture? Do they not always distort, discolor, or falsify? Only through the standard, recognized writings of Seventh-day Adventists is it possible to learn our actual teachings. All "ex" Adventists have a case to plead and their course or cause to justify. This neutralizes their testimony with respect to Adventism. Applying the principle: Is it either fair or wise to take the declarations of ex-Catholics for the positions of Catholicism? To Catholicism's own officially recognized writings we should go. There we find incontrovertible testimony, that is acknowledged by Catholics themselves. Nor should we take the isolated statements of individual priests on the fringe of the organization, any more than we would wish to be judged as a movement by the sometimes curious and far-fetched opinion of some individual Adventist worker whose utterance

represents merely a personal position, and not that of the denomination as a whole. Only by following these clear principles are we doing to others as we would wish them to do to us. Only thus are we fair and scholarly in our approach to the teachings of others. We should ourselves be meticulously fair and honest in our dealing with error and falsehood.

PASTORS!—After all, the success or failure of our denominational objectives rests back, in the ultimate, upon the rank and file of workers who live next to the people—the pastors and district leaders. The various departments—educational, Missionary Volunteer, home missionary, etc.—must depend upon their moral support, and their help and guidance to make any given objective effective. The fostering of the church school, the saving and holding of youth, the wise and generous use of literature, the church at study and at work, the achievement of financial goals, health and home instruction, and evangelism in the community all rest back, in the ultimate, upon the local minister. There is no other responsibility greater and no honor higher than direct ministry in the homes of the people and in the local church and community. Let our departments be reasonable in their expectation of these men, and help them—as well as to ceaselessly expect help from them—in departmental and other specialized endeavors. Through our own specialized study, we can place invaluable materials in their hands that will foster the very features we desire to have furthered.

ROCKS!—The tremendous boulders and colossal mountains of rock in Zion and Yosemite National Parks, Big Horn National Forest, and a thousand other places, are sobering reminders of that day when Christ shall descend through the opening heavens to the joy of the redeemed, and to the consternation of the wicked, who will cry in terror for the rocks and mountains to fall on them and hide them from the face of Him whom they have rejected, and whom they now fear. Every time we see a giant boulder or a mountain of rock, we should think of the souls we should woo from their misconceptions of God to the acceptance of His redeeming love and message. Then they will cry, instead, "Lo, this is our God; we have waited for Him, and He will save us." Such is our glorious mission. And such is the message of the rocks and the mountains to us.

L. E. F.