

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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THIS MONTH

AUTUMN COUNCIL HIGH LIGHTS	3
Our National Broadcast Plans for 1942—Proper Recognition of the Bible Work	
CHALLENGE OF A WORLD TASK	6
Critical Hour for World-Wide Missions—Evangelistic Council in Britain—Working for the Women of Africa	
THE PULPIT AND THE STUDY	11
Terminology of the Tabernacle and Its Services—Dispensationalism's Sophistries	
RELIGIOUS WORLD TRENDS	15
Religious Instruction in the Public Schools—Prohibition's Chances of Comeback—Human Progression "Debunked"—The Pope and the Peace Table	
THE BOOKSHELF	18
Book Reviews: "How Firm a Foundation;" "The Singing Church;" "Fifty Years in Buckles and Saddle;" "The Gospel of Salvation;" "Song Leadership;" "The Essentials of an Effective Ministry"	
EDITORIAL KEYNOTES	20
Implementing the All-Out-for-Evangelism Program—The Challenge of Evangelism	
RADIO EVANGELISM IN ACTION	23
Radio Bible Study Correspondence Course—"Quiet Hour" Radio Program and Reading Room	
THE MEDICAL MISSIONARY	27
The Hygiene of Circulation—Medical Work in Penang—The Layman as a Medical Missionary—Association Notes—Demonstration Health Talk: The Balanced Diet—Nicotinic Acid Vs. Nicotine—Current Scientific Comment	
A MORE EFFECTUAL MINISTRY	35
The Challenge of the Large Cities—Pictures Without Electricity	
BIBLE WORKER INTERCHANGE	36
Greater Bible Work Outlined—The Bible Worker's Important Place—Caring for Radio Bible School Names	

NOTES AND NOTICES

Information and Sundry Items

MARKED improvement is to be noted in evangelistic method and equipment during the last few years. This development has been system-

HUMAN METHODS VS. DIVINE POWER

atic and comprehensive, and is bound to increase the efficiency of our ministry. This is most commendable. We are becoming method-minded, which is also well. And these excellent suggestions are coming from a wide variety of sources—as witness the columns of this journal—which is likewise wholesome. But, there is one danger that attends all this advance—that of an unconscious dependence upon superior method rather than upon the converting power of the Holy Spirit. The tendency will be to rely upon *human method* instead of *divine power*, and such a transfer of dependence would be fatal. It must not be.

This danger is both real and subtle. God can, of course, bless, honor, and use superior methods much more effectively than inferior ones—unless there is a shifting from dependence on Him over to scientific preparation, superior equipment, logical progression, psychological timing, synchronized teamwork, impressive pictures, progressive revival calls, follow-ups, and aftermeetings. We would repeat, the more thorough the preparation, the more likely some are to depend upon such organization. These developments then become a substitute and a snare. Be it never forgotten that it is possible to develop a highly organized system of evangelism, coupled with effective sob stories and emotional work-ups, that will carry the hearers along from step to step, like the assembly line of an automobile plant—and apparently get results. Some, who are no longer with us, have done it—for a while. But it ends in ruin.

It is therefore incumbent upon us all to keep close to God, and to realize our constant dependence upon Him. Safety and increasing success are in store for all who, while advancing in human preparedness, keep humble and close to the side of the One who “giveth the increase.” We must watch our steps intently at this point. It must not be human mechanics instead of divine dynamics, but human mechanics *surcharged with* divine dynamics.

THE popularity and value of the “Typical Evangelistic Sermons” volume in the 1940 Ministerial Reading Course is attested by the fact that a second edition had to be printed. A second or companion volume is now being planned.

THE prayers of MINISTRY readers will be offered for the nation-wide S. D. A. radio broadcast, beginning Sunday, January 4, and continuing every Sunday evening thereafter during the year 1942, over eighty-nine stations of the Mutual Broadcasting Company. The complete radio log will appear in the *Review and Herald* and the various North American union papers. The representative personnel of the new Radio Commission to guide this broadcasting endeavor is attested by the eighteen component names which follow: W. G. Turner, chairman; W. H. Branson, vice-chairman; W. H. Williams, treasurer; H. T. Elliott, secretary; R. A. Anderson, E. D. Dick, C. B. Haynes, H. M. S. Richards, H. H. Votaw, and the nine union conference presidents in the United States: M. L. Rice, J. F. Piper, H. J. Detwiler, J. J. Netherery, E. H. Oswald, E. L. Neff, L. K. Dickson, J. K. Jones, R. L. Benton.

WORD comes that V. T. Armstrong has been continued as Ministerial Association secretary of the Far Eastern Division, and T. J. Michael is serving in a similar capacity for the detached overseas missions, with headquarters at the General Conference office. This completes the list of division Association secretaries.

THE valuable series on “Prophetic Guidance in Early Days,” by Arthur White, which ran in THE MINISTRY in 1940, is now available in brochure form. It should be the permanent possession of every worker and theological student, and completes the series of three brochures dealing with various aspects of the Ellen G. White writings.

A CLOSE count after the index was compiled reveals that 208 contributors are represented in the 1941 MINISTRY (see December issue), and 58 of these are new writers whose contributions have never before appeared in these pages. If any whose names do not appear have materials and suggestions appropriate to these columns, they are cordially invited to submit them.

A Word by Way of Reminder

How about your MINISTRY subscription? What is the date of expiration on the wrapper? Nearly all divisions and conferences automatically renew MINISTRY subscriptions for their workers. However, a considerable number of doctors, nurses, and lay members voluntarily subscribe to this journal. Whoever you may be, or however your MINISTRY may be supplied, you will need to see personally that it does not lapse. Hence this reminder.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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OUR NATIONAL BROADCAST PLANS FOR 1942

By W. G. TURNER, *Chairman of the
General Conference Radio Commission*

DURING the General Conference session of 1941 in San Francisco, California, the following action regarding radio broadcasting was taken:

"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 fly 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, 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 may 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."

Pursuant to this action, a committee of twelve was appointed for the purpose of securing necessary information, with instruction to report to the 1941 Autumn Council on their findings. Contacts were made with the officials of the three leading broadcasting systems now operating over the United States of America. It was found that neither the National nor the Columbia system could give us time for religious broadcasting, on any day or night of the week. We were courteously informed that religious broadcasting is in the hands of the Federal Council of Churches, and that

only those who are members of this organization may secure time. And this was on the basis of church membership; namely, the denomination with the largest membership would have the longest broadcasting periods. The Seventh-day Adventists with their comparatively small membership we were told, might possibly secure one thirty-minute period a year, provided the Federal Council of Churches would permit us to go on the air at all.

Since we were shut away from these two national systems, the officers of the Mutual Broadcasting System were then approached, and it was found that through this system, opportunity for religious broadcasting was still open. The matter of the time available, costs, stations, and methods of broadcasting, were discussed with these officials. The interview was so promising in its possibilities that we forthwith made request for a two-week option, or until the Autumn Council completed its work, this option giving us the right to tively small membership, we are told, might broadcast over eighty stations (now increased to eighty-nine), each Sunday evening, for fifty-two weeks from the opening of the year 1942.

After meeting these men in New York, and while our request for the option was in their hands, we were advised by them that the broadcasting of further religious programs on Sunday nights was being seriously and rather adversely considered, it being felt that no more programs of this nature should be permitted on this system on Sunday nights.

Doors Apparently Closed Now Opened

With this word it appeared to our committee that every avenue was rapidly closing; so we called all the available members of the Radio Committee together and engaged in a very earnest season of prayer, pleading with the Lord that should it be His will for us to go

on in this larger way, He would open apparently closing doors. Within three days of this prayer meeting, we received a telegram giving us the option for the hour we desired, such option to be ours until the Autumn Council was ended. The receipt of this message compelled us to feel the favorable outworking of God's will in our behalf. The committee having already drawn up its report, it was submitted to the Autumn Council, and was adopted as follows:

The Provisions of the Action

"Believing that the supreme evangelistic need of our time is indicated by the grave developments in the world which give convincing evidence that we are entering the time when evangelistic activities will be sharply restricted, if not entirely stopped, and that an unsurpassed evangelistic opportunity is provided us through the medium of radio broadcasting; and,

"Having been charged by the recent General Conference session to study ways and means to obtain the widest possible coverage of the United States with the threefold message in these closing hours of human probation,

Your Special Committee on Radio Work earnestly recommends: 1. That immediate arrangements be made for a national hookup of approximately eighty stations for a weekly thirty-minute broadcast during the year 1942.

"2. That inasmuch as the Voice of Prophecy program on the West Coast is already using nineteen stations of the same system now available for the proposed national hookup, the Voice of Prophecy program and organization be incorporated into this national broadcast, and that the location of the group for carrying forward this enterprise, whether east, west, or central, be determined later by a General Conference Radio Commission in counsel with the General Conference Committee and the broadcasting system carrying the program.

"3. That the Nominating Committee of this Autumn Council be asked to nominate eighteen persons, including the union conference presidents in the United States, who, when elected, shall comprise the General Conference Radio Commission, whose duty it shall be to promote and administer this national radio work in counsel with the General Conference Committee, with the understanding that this commission shall select a smaller group within itself as an executive committee that can meet frequently to care for the details connected with the carrying out of the general plans formulated by the commission.

"4. That each union conference be requested to appoint a representative from among its workers to act as a union radio secretary, whose duty, in addition to his other work, shall be the promotion and publicizing of the national radio program throughout the union conference territory. Further, that each local conference be asked to choose a representative from its workers who in addition to his other interests shall, in conjunction with the union radio secretary, promote the national program throughout the various churches in the local field.

"5. In planning for this national broadcasting of the message, it is not intended that such service shall in any way supersede or absorb the radio work now being carried on by our evangelists throughout the United States, but rather that in addition to the national broadcast they be encouraged to continue their efforts and wherever possible to enlarge their field of activity at every opportunity, that in a larger sphere the coming of the Lord may be sounded through the avenue of radio.

"6. That in view of the pressing need of advancing the work of radio preaching while the way is

still open to us, we urge union and local conference leaders to study ways and means of developing more and better radio preachers, and of extending the use of the local station, singly or in a group.

"7. That diligent effort be made to enlist the co-operation of the laity in constantly increasing the listening audience by personal visit and letter, in circulating radio logs and topic announcements from house to house in a systematic way, and in inviting the people to tune in.

"8. That when interest on the part of listeners develops to the point where personal visitation is indicated, the names of the interested be transmitted to the local conference president, and that this visitation be carried out by regular conference workers, experienced in personal work.

"9. That in fostering and promoting this enlarged radio program, the magazine, *THE MINISTRY*, be asked to devote a section to the promotion of radio evangelism, and that the *Review and Herald*, the *Signs of the Times*, the *Watchman*, the *Message Magazine*, and the *Christian Record* be asked to publish the radio log of the proposed national broadcast, and that our union papers keep before the church members in their territory the objectives and activities of this service."

The cost for this program will exceed \$200,000 a year for broadcasting alone; and

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The Call*

By GEORGE C. HOSKIN

BROAD are the bound'ries in far-distant lands:
And the wide confines of the work of God
No limitations know. His men are found
Where His rich blessings everywhere abound.
No falsity of hope, this hour, shall bind
Our words, with holy energy infilled
That burns into the hearts of humankind,
Nor shall the voice of trusted men be stilled.

Do we believe? And is the time remote?
Shall we betray? Or shall our words appease?
His men must not deny that blessed hope,
And lull to lives of passiveness and ease,
When that glad hour is imminently near
And His beloved are unaware, secure
In the false confidence that living here
Shall be as it has been, and will endure.

He goes before, as He had led the way;
The days are opportune that now are here;
And those who bear His banner far away,
Whose hearts are true, must be endowed anew
And burdened for a world in direst need;
They must a people for their Lord prepare,
They must not linger in this hour of speed,
They must not shirk the duty they should share.

Unparalleled the stress of human woe
That now confronts and challenges our way:
And resources that prove inadequate
Hazard the heralding of that great day.
Crises arise, of which we cannot know;
And problems, which we have not met before;
But they must not restrain the ones who go—
For, by His grace, we shall be conquerors.

The work of God must go, it shall not fail!
And no abandonment shall cause defeat!
Our workers, who in every land prevail,
Well know that in this cause is no retreat.
There is no power that can stay His hand
And no uncertainties can hedge our way,
When His true men, united, bravely stand
In the assurance of that coming day.

*Based on sermon by J. L. McElhany, Autumn Council, Battle Creek, October, 1941.

stationery, literature, postage, and office costs will bring the possible expenditures to a total of \$250,000. Provision has been made whereby this sum will be provided through appropriations from the General Conference, the union and local conferences, certain institutions throughout the United States of America, and the listening public, including our church members.

To further this important plan, and in harmony with the report, a Radio Commission has been appointed. This commission has already met and has been organized as follows: W. G. Turner, chairman; W. H. Branson, vice-chairman; H. T. Elliott, secretary.

It was voted that "five members of the Commission constitute a quorum . . . and that concurrence of five members be required to make any action effective." The full commission of eighteen members was called to meet in Glendale, California, at the end of November, when the details were considered and final plans made for the opening and continuing of this broadcast. It is expected that the Voice of Prophecy hookup, now so successfully serving much of the Pacific Coast, will be incorporated into and enlarged to serve the interests in the coast-to-coast program. It was gratifying to learn in a recent interview with certain officials of the Mutual Broadcasting System, that the attitude of the company was largely influenced, and is now so favorable toward us, because of the excellent reports on the work of Elder H. M. S. Richards and his associates in the Voice of Prophecy program.

To give some idea of how narrowly we missed being refused time on the air in so wide a network as the Mutual System, we were informed by the leading representative of the company that he was in rather a perplexing situation, for only a few days after we received our option, the leaders of another Protestant church had made a request for Sunday evening time, but now that we were taking this time, they would have to be denied. The perplexity was caused, this gentleman stated, because he himself is a member of this particular church, and he did not know how to explain his refusal to his own church authorities. The fact is, had we waited another week, we would have been unable to get on the air so far as a nation-wide Sunday night broadcast is concerned.

For the hand of God over affairs we are deeply thankful, and as we launch this effort with its tremendous possibilities, we do it in the consciousness that God is with us, and in the firm belief that our workers and church members will not only pray for success in winning souls, but will show in other ways that they will support this national broadcast. In next month's issue of *THE MINISTRY* we hope to give further particulars, and also to supply a radio log.

Proper Recognition of the Bible Work

PREVIOUS to the Autumn Council, important steps were taken that will aid in furthering the Bible work. First, arrangement was made for our Bible workers henceforth to be separately listed in the Year Book, under the respective local conferences. In the past they have been listed with office workers and others holding a missionary license. The new separate listing not only will be convenient for reference, but will give due recognition to the dignity and distinctiveness of this important group of evangelistic workers.

The second step was the authorization of an Advanced Bible Worker's Methods course in our Theological Seminary, beginning with the winter term on January 20.

And now the Autumn Council has authorized the formulation and issuance of special credential papers for Bible workers—reviving the provision operative in our earlier years when the Bible worker had a more prominent place. With the renewed emphasis and recognition of this highest of all callings for women, and for many men as well, this appropriate action has just been passed:

"We recommend, 1. That the former plan of distinctive Bible worker credentials be revived, and that these credentials be issued to all regular, full-time Bible workers in lieu of the present general missionary license issued to various groups of workers; and,

"2. That the determination of the form, title, and wording of these credential papers be referred to the General Conference Committee."—*Autumn Council action of October 29, 1941.*

L. E. F.



"The Lord God Omnipotent"

By JESSIE WILMORE MURTON

WHEN hard upon this earthly house
The rains descend, and dark floods roll,
Beneath the thunder of their wrath
Cringe not, nor be afraid, my soul!
Above the tumult and the wrack,
Above all earthly gods, and things,
He, the Lord God omnipotent,
Still reigns, the mighty King of kings!

His throne is high above all thrones
That claim the loyalty of man;
His scepter rules a universe
Where eons are but as a span.
Above the battle and the blood,
Above the roar of guns and wings,
He, the Lord God omnipotent,
Still reigns, the one great King of kings!

His hand is on the helm that guides
Each atom, and each burning sun.
All time, and space, are in His grasp;
His word is life, and law, in one,
Fear not, nor doubt! Though dark as death
The evil one his challenge flings,
The Lord our God, omnipotent,
Still reigns! Forever King of kings!

*Based on sermon by C. B. Haynes, Autumn Council, Battle Creek, Michigan, October, 1941.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

❏ Is the mission passion on the wane?

CRITICAL HOUR FOR WORLD-WIDE MISSIONS

By ROGER ALTMAN, *Office Secretary
of the General Conference*

THE attitude of the Christian churches toward foreign missions is of interest. We have come a long way from the frankly evangelical policy of the nineteenth century, when the avowed purpose of Christian missions was to teach the heathen that Jesus Christ died for his sins, that the ten commandments were the proper foundation of human conduct, that cruelty, witchcraft, drunken orgies, and bestiality were of the devil, and were to be put away.

Some twenty-five years ago, however, a change became apparent. So-called missionaries still preached a so-called gospel. But in many instances it was a social gospel. There was good in all religion. Christianity did not have everything. Confucianism, Buddhism, Taoism, even animism, all had their good points. The thing to do was for all nations, all religions, to get together and pool their resources. By their so doing the world would be vastly improved.

Just what the religious result would be was not very clear. But we were not to disturb anyone's belief too much, especially if he seemed satisfied as he was. We could feed the hungry, we could teach the people of other lands to build roads and drain swamps and plant forests, to administer quinine, combat yellow fever, and use machinery. We could establish schools and teach children to read and prepare for government service, so that they could rise above the ignorance and squalor of their early surroundings.

As for the gospel of salvation from sin, a missionary could take it or leave it. If he taught it with the old-time zeal and fervor, he was likely to be smiled upon by his more sophisticated brethren. The correct thing to do was to take people as you found them, give them material help or worldly wisdom, teach them modern trades, cultivate good relationships with their leaders, and leave them where they were.

Not that all missionaries followed such a plan. But too many did. The result was natural and inevitable. Missions lost their way. When a body of representative laymen made a tour of inspection some ten years ago to

find out how missions were getting along, they decided that to a large degree the foreign mission program was not accomplishing enough to justify itself. Perhaps their indictment was not altogether warranted. But at any rate, their report certainly did not stimulate mission offerings in the homelands. During the last ten or fifteen years there has been a steady decline. Schools and mission stations have closed in many places. The burden of a perishing world, felt by Morrison and Paton and Livingstone, has been resting lightly on the hearts of the modernistic philosophers.

Lately, however, we see signs of concern on the part of some Protestant leaders. Recent events have aroused the world to some realization of just what the social gospel does for the world—that it merely puts a coat of varnish over the natural passions of the carnal heart and passes on, leaving the fires of selfishness and hatred to smolder and burst forth with deadly certainty. Roy L. Smith, editor of the *Methodist Christian Advocate*, remarks:

Awakened Concern Among Protestants

"Now, as never before, the missionary message is needed around the world. This is no time to close up our New Testaments and silence our message of peace and good will. The angels that chorused their glorious anthem over the Judean hills that marvelous night so long ago must be sent singing again across the earth.

"No one can exaggerate the difficulties we face today as we attempt to preach the gospel of the Prince of Peace. Powerful forces are arrayed against us. The hatreds that make men fiends are deep-seated and virulent. The minds of men are so confused that it is hard for reason and wisdom to get a fair hearing. Motives are mixed, the good and the evil appearing in the same events. But difficulties never excuse us for cowardice or inaction.

"In such a direful hour as this, God is surely summoning the church to a new loyalty to the crucified and risen Lord. . . . We believe that love is the greatest force in the world, and that even while love is being nailed to a cross it is triumphing. This message must be preached in the teeth of those who advocate hate, fury, retaliation, revenge, and 'annihilation.' . . .

"Christian fellowship must be maintained throughout the world. The strong hands of the American Church must reach across to China, Malaya, India, Africa, and to the uttermost parts of the earth, to keep alive the fires of faith and hope. Sentiment in favor of justice must be bolstered everywhere. Opinions that support concessions must be strengthened.

The faith of men in high moral principles must be preserved. The world must not be allowed to lose its confidence in the survival power of goodness.

"In thousands of mission stations in faraway places the fires are lighted. Little groups of Christians in the midst of jungles, and in inconspicuous chapels on crowded thoroughfares, are keeping the hope alive. They must not be deserted. The Japanese Christian who is attempting to strengthen a tolerant and peaceful minority in his government must be assured of the sympathy of his fellows in the faith. The German missionary who is sticking at his task in Ceylon, deprived of all support from his Christian friends at home, must be assured that he is still a member of the fellowship, and his mission must be provided for.

"The calls that are being made upon the American Christians are numerous and insistent. Many of them are most worthy. But of all the claims that are made today upon any Christian's dollar, none is more sacred or more urgent than the call of the missionary cause."—Oct. 9, 1941.

Unfortunately Doctor Smith says nothing of the second advent of Christ as the fruition of these hopes, as the only way by which lasting peace can come. But we are glad to see the official organ of a large part of the Christian world take note of the fact—for it is a fact—that the missionary cause is today a most urgent one.

Perils Confronting Seventh-day Adventists

Seventh-day Adventists are just as liable to forget this as Methodists are. The decline in gifts to missions should alarm us. Let us not be deceived and comforted by the fact that our total mission offerings are slowly increasing. Let us be shocked and grieved by the fact that here in North America, whereas for every dollar of tithe we gave sixty-seven cents to missions in 1926, we gave only fifty cents in 1940. This includes the amount raised in the Ingathering campaign, practically all of which comes from outside our ranks. The amount paid in to this fund by our people is doubtless offset by miscellaneous gifts to missions by non-Adventists. Excluding the Ingathering funds, Seventh-day Adventists gave to missions fifty cents for every dollar of tithe in 1926 and only thirty-three cents in 1940.

The Ingathering campaign is a good thing. Long may it prosper. But it should not be a substitute for personal benevolence. In 1940 we received more than nine hundred thousand dollars from the Ingathering. But if we were giving a fair amount to missions in 1926 in proportion to our tithe, all the 1940 Ingathering Fund accomplished was to replace what Adventists should have given from their own pockets. Indeed, it hardly did that, for if we had given 50.62 cents for every dollar of tithe in 1940, as we did in 1926, and had not raised a nickel in the Ingathering last year, mission funds would have been forty thousand dollars better off.

Now I don't know that 1926 is any particular criterion for mission giving. The figures for 1930 show 67.62 cents to mission offerings for

each dollar of tithe, practically the same as in 1926. Eliminating Ingathering receipts the figure is forty-eight cents, as compared with fifty cents for 1926, still a long way ahead of 1940.

A good deal of energy is expended by the workers and the church members during the Ingathering campaign. It takes considerable huffing and puffing to reach the goal. Certainly it is a noble work, in which all should have a part. But our question is, Are we making it a substitute for personal liberality? It is all very well for us to talk about the wealth of the Gentiles flowing in. But of what advantage is that to us if the gifts of the chosen people decline in almost exact proportion?

We may talk about foreign missions in our Sabbath schools and at our camp meetings. We may tell mission stories that cause our people to wonder and to weep and to rejoice. We may promote the Ingathering with fervent zeal, so that the index of the Forty-cent-a-week Fund crawls upward. But all this does not take the place of sacrificial giving on the part of the individual church member. The day is upon us when a great mission advance is to be made on a scale hitherto unthought of. We will never measure up to our opportunities if we allow mission liberality to perish. It is a perilous thing for the church of God to look to grand totals and allow the deceiver to blind us to our personal parsimony. The Lord of the harvest blesses self-denial. Without it, the most imposing mission fund is but a material resource.

This is a critical hour for our world-wide mission endeavor. Let none imagine that it is time to slacken our efforts or to shrink from the perils of the way. Difficulties will abound and increase. But opportunities will multiply. If it takes sacrifice for the nation to prepare for material defense, it will take much more sacrifice and much greater self-denial for the church to finish her spiritual war. Thousands of our church members are doing their utmost to support the cause of God. We honor them. Other thousands, we fear, have not fully realized the vital connection between spiritual growth and Christian liberality. May God clarify our vision as workers, widen our horizon, and deepen our devotion in this solemn hour!



¶ It is not the province of prayer to instruct God with respect to the numerous things He should do, nor to inform Him of things He has neglected or forgotten. Neither is it the province of prayer to persuade God, or to win Him over to things He is reluctant to do. Instead, it is to bring us into right relation with Him so that He can manifest His will and fulfill His desires of grace and love toward us.

Evangelistic Council in Britain

By H. W. LOWE, *President,
British Union Conference*

MORE than 150 evangelistic workers, with some of their wives, have just concluded a most inspiring evangelistic council at Watford, on the outskirts of London, England. It was a real privilege to be permitted to hold such a gathering under present war conditions. We have come face to face with some new problems in our evangelistic work, and these, added to the ever-present difficulty of conservatism, made us feel that any effort and expense would be justified in getting together for prayerful and united study.

Those responsible for the council were both surprised and gratified that the meetings, so far as united decisions on matters of soul winning were concerned, went even beyond their plans and expectations. The greatest thing that happened was that the workers themselves suggested that we seek the Lord for a net gain of not less than ten per cent in our membership for the year 1942. That will not sound extraordinary to American ears, because that is the action already taken in America and other countries. When, however, that gain is translated into actual figures here in Britain, it represents in soul winning something ten times larger than we have ever known in the history of the British Union Conference. We all feel very strongly that—

"There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all allegiance to the world."—*"Testimonies," Vol. VIII, pp. 11, 12.*
"If she will honor the Lord God of Israel, there is no power that can stand against her."—*Id., p. 11.*
"The Lord lives and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. . . . We must now be terribly in earnest. . . . We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world."—*Id., p. 36.*

In the strength of that conviction, and believing that the Holy Spirit can come only upon those who have already placed their all upon the altar of service, we now go forward to work with much more fervor, praying to be accompanied by the Holy Spirit in much greater measure as the kingdom of God approaches. To be sure, our problems are legion, but we do not expect to be released from them until the Lord comes. Obstacles, after all, "are the Lord's chosen methods of discipline and His appointed conditions of success."—*"Ministry of Healing," p. 471.* We expect the Lord to take us through these problems once we have made the determination to go forward toward them.

We had, of course, drawn up an agenda

that confined itself largely to wartime problems. The subjects were presented by various speakers in the form of well-prepared extempore addresses, followed by free discussion. No attempt was made to confine the meetings to predetermined decisions. The plan amply rewarded us, for in the discussions as well as in the Bible study and devotional periods, there was unusual freedom and a great blessing.

We have now a fine body of young workers who are beginning to produce results, and altogether it looks as though, despite the international horizon, the Lord is leading us on to larger things. Any man who does not think in terms of these larger things will unquestionably be left behind the onward marching armies of the Lord. We read in "The Great Controversy:—"

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—*Pages 611, 612.*

The most important decision made by each worker was that a specific and large goal in soul winning would be taken before the Lord as the great objective of his life during 1942. The Lord is leading us onward to break through conservatism, war problems, indifference, lethargy, and a thousand other things that Satan has thrown up to obstruct the armies of Israel.

*"He has sounded forth the trumpet that shall never call retreat,
He is sifting out the souls of men before His judgment seat;
Oh, be swift, my soul, to answer Him, be jubilant,
my feet!
Our God is marching on."*

Working for the Women of Africa

By MRS. W. L. DAVY, *Teacher and
Dispensary Supervisor, Luwazi Mission*

IN those parts of Africa where the wife-purchasing system prevails, and wives are looked upon as the "property" or "slaves" of their husbands, women are imposed upon until they become timid and cowed. When the marriage price has once been handed over to the parents, the girl, even before marriage, very seldom has any opportunity for redress or appeal, whether she favors the marriage or not. In fact, daughters are prized as so much prospective wealth to be realized upon at the earliest opportunity after they reach puberty.

It is therefore very difficult for the young women to get any education. Parents fear that they might somehow lose their "wealth" if their daughters go off to school. Even after a young girl has had the privilege of spending a few years in school, parents have been known to count up whatever expense the girl's school-

ing may have incurred, and add this amount to the selling price. However, as a rule, very little is ever expended.

The women are really servants, and do most of the work. Contrary to what might be expected, the women are the gainers from the system, and the men are the losers. The men become dissipated and weak, whereas the women remain strong and remarkably cheerful. We often marvel at the cheerfulness of the women, which generally prevails unless their husbands are exceptionally brutal. Wife-beating is more or less common, and is not unknown even among professed Christians.

Factors Which Forbid Education of Women

It is not only because of this wife-purchasing system that it is difficult for the girls to get an education, but it is also because of the fear on the part of men that an educated wife might not be as subservient as an uneducated woman. The idea has long prevailed, even among teachers, that if their wives are permitted to go to school, they will consider themselves as wise as their husbands, and on a par with them, and will therefore not be subservient.

The majority of the girls who come to our girls' school are daughters of Christian parents, mostly of workers, such as teachers and pastors. But a few others manage to come. Occasionally a girl runs away from home and comes to the girls' school, but these are usually found and forced to return. The best means I have discovered for creating an interest in the girls' school is to send samples of their sewing home with the girls after the close of the school term.

Village visiting is an effectual means of making contact with the women. It provides a variety of opportunities to manifest interest and sympathetic understanding. As with white women, so with these black mothers, an interest shown in their children immediately enlists their attention and interest, and prepares the way for effective contact.

Ministry to the sick, both through the mission dispensary and in the villages, breaks down fear and prejudice. The greatest fears among the heathen are in connection with their ideas of the spirit world. As they see cures effected without the use of their accustomed charms, they first come to believe that the white man has superior magical powers, or that he has contact with superior spirits. Then it requires the patient teaching of years, line upon line, here a little and there a little, to eradicate the fears which formerly controlled all they did, and to lead them to place full trust in God. It is doubtful that any of them ever entirely lose all their tribal fears.

Further means of engaging the interest of the women round about the mission are knitting, sewing, and reading classes. Hygiene and child welfare can be taught in connection

with these classes, or in a clinic held in connection with the dispensary.

In teaching a Sabbath school class of older women, one finds constant and easy opportunity to convey practical lessons from Bible characters and Bible history. This sort of work I have found to be highly satisfactory, even though the assistance of an interpreter be required. In this classwork, one can come very close to the women. It affords opportunity, week by week, to inquire regarding the absence of members, and to bring about helpful visitation and ministry for the sick or discouraged ones. The interest thus shown in the personal welfare of one and all, is amply repaid, not only in better attendance and deeper Christian experience, but in greater love and unity among these women and those for whom they are working.

Perhaps the most widely used means of helping Africa's native women is the weekly women's meeting. The devotional meetings afford opportunity to teach the simple elements of Christian experience, Bible stories, proper Sabbathkeeping, privileges and duties of Christian wives and mothers, honoring God through cleanliness and order, and Christian service in behalf of others.

It is profitable to change the weekly women's meeting into a parents' meeting occasionally, or perhaps for a period of weeks or months to invite the men to attend also. These accomplish much in establishing or restoring the family altar and other family reforms. There are many topics pertaining to family life which are most profitably taught to both husband and wife at one time. When the women are taught alone, and they suggest to their husbands some change in harmony with what they were taught, the most common reply from the husbands is, "Oh, that is just your foolish idea," and that is the end of the matter. But when both husband and wife are present in the meeting, reforms are more likely to be effected.

My greatest satisfaction in working for African women, has come through enlisting the Christian women in soul-winning work. At first the women smiled dubiously at the idea of their being able to do anything like that. That was work for pastors and teachers. Scarcely any of them could read, but the examples of the woman of Samaria and of the healed demoniac of Gadara, encouraged them to try to do their bit. Each was encouraged to choose a certain person or two for whom to work, a list of which I kept on hand. A soul-winning device and the regular calling of names for reports of progress, kept up the interest. Thirteen persons won by the women the first year, and twenty the next year, proved to all that the women could do something.

At present three women who can read are conducting regular Bible schools in villages

near by. One of these has twelve attendants at her Bible school, another has twenty-two, and the other has twenty-three. This work strengthens the Christian women and helps the others. A girl of fifteen who had previously learned to read is attending our girl's school this year for the first time. During the present mid-year vacation she is conducting a daily Bible school in her home village.

Opportunities for work among the women of Africa are many. The work is interesting, and the results are satisfactory. But the need is so great and our capabilities are so small, that we are often prone to ask with the disciples, "What are they among so many?" As it is, we seem merely to touch with our finger tips the work that could and should be done for the women of Africa. But we are glad that He who so wondrously multiplied the few loaves and fishes, just as ably multiplies the few resources available for feeding the multitudes with the bread of life today.

THE FIELD SAYS

Echoes From Our Letter Bag

Observations of a Furlough Worker

EDITOR, THE MINISTRY:

During the past year it has been my privilege to visit a number of Sabbath schools in our larger churches. I have enjoyed this privilege, and have seen excellent schools in operation. As I was a visitor, I was frequently placed in the pastor's class.

Usually the lesson was well taught and interesting; but in four separate churches the teacher knew little more than the title of the lesson, and in one case he taught the wrong lesson entirely.

My sympathy goes out to busy pastors. But it seems to me that if they do not have time to prepare the lesson thoroughly, they would do well to find another teacher, even if it must be one less qualified, who has time to "study" and "rightly divide" the Word.

[A MISSIONARY ON FURLOUGH.]

Prophetic Billboards in Advertising

EDITOR, THE MINISTRY:

If your tabernacle or tent is pitched on an important street, as it should be, a large-size prophetic billboard placed just as near the main street as you can secure a permit to place it, will do much to advertise your evangelistic meetings.

In Knoxville, Tennessee, our tabernacle was pitched with the side toward the main street,

and at the center of the tabernacle we placed two large prophetic billboards in a V shape near the sidewalk. They were well lighted, and could be plainly seen for more than a block down the street in both directions.

People in automobiles pass quickly; so it is not wise to have much writing on the billboards. But it is important to have the name of your tabernacle, or the name of your evangelistic series as used in your other advertising, and the time of the meetings. We use the posters prepared by the Message Art and Screen Process, as publicized in THE MINISTRY.* They are dignified and attractive.

A. C. GRIFFIN. [Evangelist,
Knoxville, Tennessee.]

Inexpensive Binding for MINISTRY

EDITOR, THE MINISTRY:

You can bind your monthly copies of THE MINISTRY permanently for the nominal sum of thirty-five cents. Obtain from the ten-cent store one 6 x 9½ inch loose-leaf notebook, for twenty-five cents, together with a ten-cent round-hole punch. Take a single copy of your MINISTRY, place it in the empty notebook, and mark the place for punching the three ring holes. Experience suggests that you mark the spots to be punched one-half inch in from the back edge of THE MINISTRY, so that there will be room for all copies to fit in nicely. Otherwise, they may seem bunglesome, and be too crowded. The twelve issues will fit nicely in your notebook. Then, beginning with the next year, spend another quarter and bind another year's MINISTRY for future reference. You already have your punch; so it will now cost only twenty-five cents a year for binding.

FENTON E. FROOM. [Ministerial Intern.]

*See page 46.—EDITOR.

❏ A GOODLY number of Reading Course enrollment cards are finding their way back to the Ministerial Association office, arriving in almost every mail. A second invitation has been sent out to those who have not yet enrolled. There seems to be a misunderstanding on the part of some as to what to write in on the blank after the words, "My ELECTIVE choice is —." A few have written there one of the names of the REQUIRED volumes, or similar wrong answers. The *elective* is an *extra* volume or volumes, in *addition* to the five required books listed on the enrollment card, and announced in the center spread of the November MINISTRY.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

I. TERMINOLOGY OF TABERNACLE AND SERVICES

As Seen in Type and Antitype

By W. E. HOWELL, *Secretary to the
General Conference President*

The sanctuary truth is the one distinctive and distinguishing contribution that our church has made to the field of doctrinal truth. It is a stumbling block to opponents, and the inevitable object of attack by critic apostates. More and more it must come to the forefront in all its invulnerable beauty and depth. This series of studies in the key words lying at the heart of the sanctuary truth is a stimulative contribution to such understanding. Their careful study is solicited.—EDITOR.

MORE than in any other writing in the field of literature, the Bible abounds in figures, symbols, and types. The reasons for this are not difficult to see. The writings of the Holy Scripture are deeply spiritual. Be they narrative, descriptive, exegetical, prophetic, poetic, or biographical, they are fundamentally and objectively spiritual in character and purpose.

In his incomparable chapter on the resurrection, in 1 Corinthians 15, Paul gives us the key to Biblical thought when he says, "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Again, "The natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. Moreover, "the carnal mind is enmity against God." Rom. 8:7.

In order to span this great chasm between the natural and the spiritual, in which every son of Adam finds himself because of sin, God has graciously provided two great girders to the bridge. First, "God hath revealed them [the things not understood] unto us by His Spirit." 1 Cor. 2:10. Second, "The invisible things of Him from the creation of the world are . . . understood by the things that are made." Rom. 1:20. In His supreme effort to make Himself understood, God has gone even farther than these two provisions, by supplying means especially made to order for the very purpose of making His ways clear to the spiritually dull.

Outstanding among these means, as revealed in the Scriptures, is the building of the tabernacle in the wilderness, with all its furnishings and ceremonies. The spiritual sensibilities of the Israelites had been so dulled by centuries

of bondage in idolatrous Egypt, that it was necessary to lead them back to spiritual understanding through things material, that could be better grasped by the natural senses, and thereby awaken spiritual perception.

These things had of necessity to be highly symbolical and typical, and it is the purpose of this article to study briefly some of the principal terms often used, in both type and antitype. It is a remarkable fact that in a system so obviously symbolical and typical in all their appointments as were the tabernacle and the temple, the words "symbol," "type," and "antitype" occur nowhere in our English Bible. We must depend upon other terms for our understanding of a typical system.

Meaning of Pattern and Figure

PATTERN OR STRUCTURE.—First among these is "pattern." It is first used of the tabernacle and its furniture, in Exodus 25:8, 9, in the very next verse after the one commanding Moses to build a sanctuary that God might dwell among His people. The Hebrew word means basically *structure*, so that the direction really reads: "Make Me a sanctuary . . . according to all that I show thee: the structure of the tabernacle, and the structure of all the instruments." Verse 40 puts it, "After the *structure* which thou wast caused to see in the mount." (See margin.) May it not be that what Moses saw was not a *blueprint*, but a *structure*, after which he was to pattern the tabernacle? This idea seems to be carried out in Numbers 8:4, where the word "pattern" means literally "view," making it read, "According to the view which the Lord had showed Moses." Again the word "patterns" in Hebrews 9:23, means things put before the eyes to look at.

To sum up: Every prophet who was given a view of heavenly things—temple, golden altar, golden candlestick, throne, city, river of life, person of Jesus, angels, living creatures, and the like—was able to write a clear description of what he saw. Why should not Moses also have been given a view of the heavenly sanctuary, and then detailed instruction on how to adapt the *structure* he saw to conditions and

materials in the wilderness?*. In other words, the tabernacle in type was a miniature counterpart of the tabernacle in antitype—"the true tabernacle, which the Lord pitched, and not man." Thus, while the book of Revelation gives only a word picture of heavenly things as seen by the prophetic eye, the book of Exodus assures us that the Israelites were given a *structure* to look at in the concrete, to help their spiritually dull senses to grasp the great provision made for their salvation from sin.

FASHION OR DIRECTION.—Another term used in Levitical language is "fashion." Its original means *order* or *direction*. Hence we read in Exodus 26:30 that Moses was to rear up the tabernacle according to the *direction* given him in the mount. What he had been "caused to see," he was given direction how to reconstruct. So also of Solomon's temple, it is said in 1 Kings 6:38 that the house was finished according to all the *direction* he had been given by his father David, who had been caused to put it in writing by the hand of the Lord upon him. Stephen in his apology declared that Moses was to make the tabernacle according to the *form* that he had seen. It was not enough for Moses to see the *structure* shown him in the mount, but he must be given *direction* how to build according to the *form* of what he had seen.

Intent of Figure and Shadow

FIGURE OR PARABLE.—Another typical term used is "figure." It is found only twice in the Levitical sense, both times in Hebrews 9. In the first instance it is from the Greek *parabole*, the word so often translated "parable" in the New Testament. It means a drama in the wholesome sense, something written or told as an enacted parable, with a moral to it.

Thus in Hebrews 9:9 it is declared that the tabernacle and its services were an enacted parable—like the real, but itself artificial in form. In Hebrews 9:24 we are told that the holy places made with hands were the *antitypa* of the true, that is, an adapted replica of the tabernacle made without hands. In the same way Peter says baptism is an *antitypon*, a dramatic reproduction, so to speak, of the death and resurrection of Christ.

The word "example" is used once in the typical sense, in Hebrews 8:5. In the Greek it means something put under the eye for instruction or guidance. Hence, what the priests on earth did in the sanctuary ritual was for instruction on what is really done in heaven.

*The following statement from "The Great Controversy" is much to the point: "Moses made the earthly sanctuary after a pattern which was shown him. Paul teaches that *that pattern was the true sanctuary which is in heaven.*"—Page 415.

Coupled with "example" in Hebrews 8:5 is another significant term, "shadow." Its original is the ordinary word for *shade*, which we use for the shadow cast by a tree or a building, while the shade cast by a person, a cloud, or an object, we call *shadow*. A shadow follows the outline and contour of the original, forming an immaterial replica of the real. So also it was with the service of the priests. It was "not possible that the blood of bulls and goats should take away sins." The offering of their blood was a mere "shadow of heavenly things." But "shadow," nevertheless, is one of the strongest of the typical and figurative terms used in the Bible. A shadow must be a direct similitude of the object which casts the shadow. Seeing the shadow, we may learn much of the original. The shadow may not be an exact reproduction in all its details, but it is an essential imitation of the real.

Two general terms should be noticed at this point; namely, "tabernacle" and "sanctuary." The Hebrew word for tabernacle in the Old Testament, and the Greek word in the New, are each the common word for "tent," meaning, of course, in this connection the *structure* erected to house the holy places and their furniture. The word for sanctuary in both the same languages, is "holy place" or "holy places." It is a common practice to use the terms "tabernacle" and "sanctuary" interchangeably, but accuracy in doctrine requires the use of tabernacle in its limited sense of denoting the *structure* and its contents, and of sanctuary as denoting primarily the *service*, and including that at the brazen altar and other furniture outside the tabernacle proper. This distinction is of much value in the study of passages in which the place of the altar in the service is made prominent or primary.

The Scope of the Offerings

Prominent among the terms used in the sanctuary service, and occurring more often than any other, is the term "offering." It is represented in the original by four different words, all of vital significance. (1) The first used in the Bible, and the most widely employed of the three, is *minchah*, essentially a *gift*. As early as in Genesis 4, it is used of the "offering" that Cain and Abel brought. Joined with *korban*, meaning *approach*, it is used of unbloody offerings, as in Leviticus 2:1, 4, 5, 6, giving the idea of approaching God with a gift. (2) For burnt offering, the word is *olah*, meaning *ascent*, as this offering was wholly consumed on the altar, and the smoke, fire, and savor ascended toward heaven.

(3) For sin offering the word is *chattath*, from a root meaning *miss*, that is, *miss the mark*, as in case of a slinger or archer. The word for sin itself is based on the same root, as also the word for the expiatory offering for

sin. This is the most meaningful of offerings in the sanctuary service, standing as it did for the Lamb slain on Calvary. In the case of this offering, in which the shedding of blood is the essential idea, the word *zebach*, meaning *slaughter*, is sometimes used. This type of offering is properly called *sacrifice*, that is, something that involves life dedicated to a holy purpose. (4) For trespass offering, the term *asham* is used, meaning *failure in duty, fault*, as distinguished from overt sin, and separately provided for in offerings.

In this connection, however, it should be borne in mind that the word "offering" is used in two senses, first to designate the gift or sacrifice itself, and second, as the act of making any kind of offering. In its first sense it is found in "burnt offering," "sin offering," and the like, and also in Leviticus 3:2, 12; 6:20; Numbers 9:13; Isaiah 53:10. In its second sense, examples occur in Hebrews 10:5, 8, 10, where in all these verses it means the act of offering. The verb form is almost invariably used in this latter sense, even including the offering of prayers and supplications. But the *act of offering* does not necessarily mean to offer a gift or sacrifice, unless the thing offered is stated. Cain's gift is called an "offering," as well as Abel's. One should always note in which sense the word "offer" or "offering" is used.

Permeating Idea of Atonement

Permeating all the sanctuary offerings and ministry, was the outstanding idea of *atonement*. Used only six times in the Old Testament in its noun form, it usually occurs in a simple verb form, though as a rule it is translated by the familiar phrase "make an atonement," which occurs so often in the Levitical writings.

The original of this word is of exceeding interest, and is itself figurative in kind, fitting in well with a typical system. The verbal root is *kaphar*, to *cover*. It first occurs in both verb and noun form in Genesis 6:14, where it is used in its material sense to denote *pitch*, the bituminous substance which covered the ark within and without—opaque, waterproof, and enduring. What a bold and happy figure for the covering of sin with the blood of atonement!

The same word is used to denote a dye, a medium for changing the natural color of material, making one think of the ram skins dyed red, and of the scarlet so much used in the tabernacle drapings. This is another figure for sin dyed red in the blood of atonement, which in the final blotting out of sin comes out "as white as snow," as Isaiah declares.

This basic root *kaphar* is found in the word *kaporeth*, used to name the mercy seat; that is, the *covering* lid of the ark, upon which the blood of atonement is sprinkled on the day of

atonement, to *cover* violations of the law within the ark.

Thus it was that in the construction of the tabernacle, and later of the temple, and in the conducting of the sacrificial service, God was seeking to bring heaven as near to earth as He could, in the form of a great object lesson in matters pertaining to sin. A great enacted parable, an impressive similitude, serving as figures for the time and circumstances then present, casting a shadow of "the heavenly things themselves," opened up to the discernment of a spiritually undiscerning people the mysteries of love and grace that were to culminate in the cross and the ministry of our great High Priest. As we see these mysteries gloriously unfolded in the incarnation, in the cross, and in the unceasing intercession in the true tabernacle in heaven today, how deeply grateful we should be that our lot is cast in such a time as this, when type has met anti-type, and when the glorious realities of the still "better things to come" are about to burst upon us!

Dispensationalism's Sophistries

By V. J. JOHNS, Pastor, College Church,
Loma Linda, California

DISPENSATIONALISM, as taught in the Scofield Bible and promoted by many Bible schools, is among the most dangerous of modern heresies. In the form of "new light," it disseminates darkness. In the guise of "rightly dividing the word of truth," it so "divides" the precious word as to destroy the sacred unity and divine harmony of the Scriptures. Dispensationalism is antinomianism and Jewish rabbinism in modern dress.

In the *Presbyterian* of August 21, 1941, there is an article by Hugh R. Monro in defense of dispensationalism. He acknowledges that "both in our churches and theological seminaries there has been considerable division of opinion as to whether this method of interpretation rests upon a sound basis." He contends, however, that "the development of the dispensational teaching" is "a part of the evangelical awakening of the past century which . . . was . . . a return to the pure sources of apostolic Christianity."

The fact is that while the evangelical awakening of the past century largely centered in the proclamation of the soon coming of Christ, dispensational teaching was not connected with this awakening. Dispensationalism is a new teaching, and, until it was given prominence by Dr. C. I. Scofield, it had little vogue in any church or Bible school.

One of the most serious evils of the dispensational teaching is its separating of law and grace by teaching an age of law without grace

and an age of grace without law. The warfare of Satan against the government of God has always centered in his attacks upon the law of God. The law is God's standard of righteousness. "By the law is the knowledge of sin." The law defines sin, and points out sin. Under its condemning rays, sin appears exceedingly sinful.

The gospel is the power of God unto salvation. There is but one means of grace—the precious blood of Jesus. And this grace has been extended to all men in every age of world history. Abel was saved by grace. So were Abraham and Moses and David. There was as much grace in Old Testament times as in New. And there is as much law today as there was in the days of long ago. This is fundamental truth. It is the historic faith of all Protestants. John Wesley proclaims the essential unity of law and grace in these words:

"There is, therefore, the closest connection that can be conceived, between the law and the gospel. On the one hand, the law continually makes way for, and points us to the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law."—*Sermon 25, p. 223.*

Dispensationalism separates grace from the days before the cross, and law, from the days after the cross. So determined is its opposition to the law of God that it takes from the church the greatest of all the words of Jesus, the sermon on the mount. It declares that this sermon is law, not grace, and is not for the church of this "dispensation." This is heresy of a most dangerous sort, for in the guise of Fundamentalism, it destroys the very foundation of God's government.

We would commend to Doctor Monro and other Presbyterians who have been captivated by this modern heresy, the words of one of the greatest of Presbyterians, J. Gresham Machen. In his last book, "The Christian View of Man," published after the death of the author, Doctor Machen devotes a chapter to the "Majesty of the Law of God." Such wonderful statements as the following are gleaned from this chapter:

"You cannot believe in the existence of sin unless you believe in the existence of the law of God."

"The law of God runs all through the Bible. It is not found just in this passage or that, but is the background of everything that the Bible says regarding the relations between God and man."

"The error called 'antinomianism' has held that the dispensation of grace which was ushered in by Christ abrogated the law of God for Christian people. What a truly horrible error that is!"

"I know that some people hold—by a veritable delirium of folly, as it seems to me—that the words of Jesus belong to a dispensation of law that was brought to a close by His death and resurrection, and that therefore the teaching of the sermon on the mount, for example, is not intended for the dispensation of grace in which we are now living. Well, let us then turn to the apostle Paul; . . . the apostle regards any such notion as the deadliest of errors."

"But that new power does not emancipate them

from obedience to God's holy commands. Nay, it enables them to obey those commands as they could never obey them before."

"That is the atmosphere in which the Bible moves: that is the rock upon which it is founded. God's law embracing all. . . . This law is grounded in the infinite perfection of the being of God Himself. . . . If that be the law of God, how awful a thing sin is."

Doctor Monro, in seeking to prove the "grace without law" dispensation, refers to the first Christian Council (Acts 15:5-18) as the time of deliverance from the legal yoke in a great "spiritual emancipation." Sound Biblical exegesis, as is manifested by Adam Clarke, Doctor Barnes, and other commentators, makes clear distinction between the Jewish ceremonies and the law of ten commandments. The issue to be decided in this church council was the question of circumcision. There was not the least hint of a "spiritual emancipation" from obedience to the ten commandments. It was the shadowy law of ordinances, types, and ceremonies that was nailed to the cross. Grace does not make void the law of God—it establishes the law. But modern dispensationalism teaches a false faith and a strange gospel, when it disparages God's law of ten commandments.

The second great error of dispensationalism is its revival and teaching, in Christian form, of the forlorn hope of the Jews. The rabbis expected a Messianic kingdom, with the Messiah enthroned on an earthly throne in an earthly kingdom. The disciples held this mistaken view, and even unto the day of the crucifixion, hoped that Jesus would establish an earthly kingdom. But, "My kingdom is not of this world" was the declaration of the Master. The new birth was the one door of entrance into the kingdom of our Lord. How strange that Christians of these last days should perpetuate the false hope of the establishment of a Jewish kingdom at Jerusalem, and the false hope of a second chance during the millennium!

Modern dispensationalism has clouded the blessed hope of the second coming of Christ with a web of error—the hope that means resurrection, translation, and a thousand years in heaven for the righteous. The secret rapture, the earthly Jewish kingdom at Jerusalem, and the second opportunity for salvation, are threads in this tangled web.

[An article on the "Sevenfold Errors of Dispensationalism," by the same author, will appear in a forthcoming issue of THE MINISTRY.—EDITOR.]



¶ WE are debtors to all mankind. We are under inescapable bond to declare to all mankind the witness of the past as to the meaning of the present. We must, in gratitude, continue that witness of the past and bring to consummation the message for this hour.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS

By W. H. TEESDALE, *Associate Secretary,
Department of Education*

THE following are not the words of a Seventh-day Adventist, but of the editor of the *Christian Century*, Charles Clayton Morrison. They were spoken before the Missouri State Teachers Association early this year, and appear in the May 14 issue of his journal: "For every adult convert won by preaching, ten of the church's children succumb to the secularist influence of the public school system. . . . Protestant children in public schools are under an influence with which the churches cannot compete and which they cannot counteract."

The writer cites disturbing conditions as reasons for the introduction of religious instruction in the public schools. The facts constitute a strong argument in favor of the separate Christian school.

The church is pictured as being utterly unable, as it truly is, in a half-hour a week to recast in a religious mold the minds of its youth who have been subject for five days a week to the secularizing public schools. The Protestant faith itself, he says, has become secularized by the overwhelming influence. "It's spiritual convictions are thin and lean, and are rooted in shallow soil. . . . Public education without religion creates a secular mentality faster than the churches can Christianize it."

These are some of the very reasons urged by Seventh-day Adventist leaders why the youth of the church should separate themselves from unfavorable conditions, and attend the Christian school. If secular matters occupy the major place and the longer time, life itself will become secular. If a majority of the youth of the Adventist Church brought back into it the secularizing influence received in non-Christian schools, soon the Adventist Church, too, would be overcome from within.

In his convincing way, the editor contends that the sectarianism of the churches is responsible for keeping religious instruction out of the public schools, and calls for a change. He urges "the common subject matter of religious faith," shorn of its "sectarian variations," as the material to be presented in the public schools for an antidote for secularism. Teachers should be trained to present this common subject matter in an acceptable manner.

All this sounds very much like a call to a further dilution of faith and doctrine, wherein the Protestant churches filter out their identifying characteristics. It seems like another cry for tolerance, in which the unsuspecting are disarmed, and the designing have an opportunity to strengthen their position, unite, and arm for the conquest.

To the writer of the article, the "steady liberalization of the churches" is seen as a hopeful sign that sectarianism will not long remain as an inhibition to the teaching of religion in the public schools. Under those conditions it would not be difficult to find the organization with the plans, the teachers, the resources, and the conviction ready for the task.

The address of Mr. Morrison may be summarized as follows: Owing to the secularizing influence of the schools in which religion is not taught, ten of the church's children drift away while one adult is being won to the church. The disparity of time at the disposal of the church to counteract the worldly influence leaves the church helpless. The convictions of the church are "thin and lean," diluted by thoughts of this world, as emphasized in the schools. Public education as it is "creates a secular mentality faster than the church can Christianize it." The practicable solution is to introduce religious instruction, shorn of its sectarian variations, into the public school.

MR. MORRISON is in a position to know the liberal attitude of Protestantism. Few would question his analysis of the influence of the schools on the life and faith of the church members. His statement of facts should help the Adventist Church to shun the dangers in the way, and to save its youth and the purity and strength of its faith. This is no time to dilute the convictions of the advent people with the secularizing emphasis and influence of schools where God is ignored and faith is neutralized.

What a treasure this church has in its system of schools with their positive principles, their impelling objectives, their inspiring devotion, their lifting power, their enriching influence. How helpful they are in preserving the faith once delivered to the saints, and in propagating it in all parts of the earth.

Today the call to the youth in the church is to separate themselves from secularizing influences, lest they be overwhelmed by the world, and the church fail in its great mission. A stupendous responsibility rests heavily upon every type of leader in the church, wisely and timely to warn the youth and their parents of the dangers of walking in any way except where God leads, or of attending any school where affairs of this world take precedence of the heavenly.

Prohibition's Chances of Comeback

By C. S. PROUT, Pastor, Temple Church, New York City

WORLD reconstruction is uppermost in the minds of the world's leading thinkers. What reform measures must be enacted? What fusion of world organization based upon well-recognized fundamentals of reform in all phases of life? These questions are being widely studied by courts and councils the world around. Even "the ghost of prohibition is stirring in its musty shroud, and once more threatens to stalk the land—a much more healthy corpse than you'd expect, considering the three billion gallons of spirits that have flowed over its pickled soul since that jubilant December 5, 1933, when repeal was officially proclaimed."—*Coronet*, September, 1941.

The Spirit of prophecy makes it clear that some sort of liquor-regulation laws will be carried into national reform when Sunday legislation comes to the front. Aside from what we know and believe from the light given us as a people, it is of interest to notice some events which are tending to revive the old spirit of prohibition.

"The healing passage of time has worked wonders. And war and the 'trailer women' scandal have given the Drys, a new chance to raise their ancient battle cry. Thus far, the public is hardly aware that the Drys are riding again. Even the liquor industry has been lulled to a false sense of security. The country tried prohibition once, some say. It will never fall for that headache again.

"But not all spokesmen for the industry are so confident. As early as last April a liquor-trade publication warned: 'Let's fight back. A passive attitude will not stave off prohibition. The public must learn the truth.' It backed that warning with a prediction that at least six States may go dry within the year. . . .

"True, nothing like a Dry band wagon has started, but the trend is plain. In approximately 1,600 local-option contests during the past year, the Drys registered a net gain of seventy more communities under the Dry blanket. . . .

"If the Drys can start a trend toward State prohibition, they will be at least a third of the way back toward national victory. This sounds like bogey talk, but its content of realism is plainly visible in Washington, D. C. There, for the first time since 1933, the Dry lobby is not only evident, but vocal. Prohibitionist literature is flourishing. *The Voice of the Board of Temperance of the Methodist Church*, issuing from a building just across the broad

lawns from the Capitol, reports its circulation at an all-time high. All along the front there is a stirring to life. . . .

"Old scientific arguments are re-emerging, furnished with new statistics. The Drys claim that forty per cent of the 25,000 annual admissions to Bellevue are for drunkenness or causes traceable to liquor. They cite FBI figures that in the most recent year available, 592,510 arrests for drunkenness were made in the 1,214 leading cities of the country. They claim Adolph Hitler's strength is rooted in his teetotaler inclinations and Nazi restrictions on liquor. They cite Marshal Henri Petain's statement blaming France's fall upon alcohol and the pernicious *aperitif*.

"This propaganda is making headway. The Dry lobby in Washington misses no chance to bring liquor scandals to the attention of the legislators. But it is the war which has given the Drys their biggest boost. War has given them long-term economic allies—the necessity for concentrating industrial production in war-useful industries (of which the liquor industry is not one), prospective demands for use of all grain stocks for food (limiting basic materials needed for distilling), higher liquor taxes (reducing liquor consumption and encouraging bootlegging scandals). . . .

"The House passed a bill dealing solely with regulation of vice around camps, but when it came to the Senate, Johnson of Colorado amended it to substitute the Sheppard bill with the prohibition clause. The Senate approved this measure by unanimous consent, and only an eleventh-hour objection from Senator La Follette of Wisconsin blocked passage."—*Id.*

Carrying to the world such a great reform as Seventh-day Adventists carry, we cannot afford to fall behind in this onward trend of liquor reform. The Drys are coming to the front. Let us be found in the lead also.

Human Progression "Debunked"

By F. H. YOST, Professor of Church History, Theological Seminary

FOR decades Seventh-day Adventists have borne courageously the stigma of the name "pessimist" in the face of a world made complacently optimistic by obvious material progress, the evidences of which blinded it to its spiritual poverty. It has not been easy to play the Jeremiah and to give warning counsel to a self-satisfied world. For centuries, progress, not failure, was the world's theme, and the Jeremiahs were pilloried. Then came the disillusionment of the first World War. Next the sudden collapse of the economic structure in a devastating depression mocked at the theories of the economists. There has followed the astonishing current war, with its appalling destruction of nonbelligerent life and property and its ruination of the hopes of statesmen and sociologists, who see set at nought their strivings for universal peace and a practical recognition of the brotherhood of man.

Progress has been the theme, and now progress is given a terrible pause, except as there has been evolved a new refinement and perfection in tools and methods of destruction.

Perhaps worse than the actual loss of life, will be found the disillusionment of the people of this troubled world. It is this that is feared by Leslie D. Weatherhead, an Anglican clergyman, who wrote in the *Watchman-Examiner* of July 17, 1941, under the heading "Faith in Progress Shattered."

"Before we can see what faith in God means, I feel sure we must let faith in man go. To use an expressive, if ugly, modern phrase, we must 'debunk' the idea of the inevitability of progress, an idea, it may be remembered, which is comparatively new in the thought of man.

"For years now the dominant ideas round about us have encouraged us to believe that humanity was progressing. The magic word 'evolution' played its part. The thought took root in men's minds that physically, mentally, and spiritually mankind was in an elevator, and, as they say at the stores, 'going up.' Herbert Spencer, the philosopher of evolution, wrote, 'Progress is not an accident nor a thing within human control, but a beneficent necessity. This advancement is due to the working of a universal law; . . . in virtue of that law it must combine until the state we call perfection is reached. . . . What we call evil and immorality must disappear. It is certain that man must become perfect.' Sadly enough now, we see no reason for the use of the word 'must.' Modern man may respond to his friend by means of the telephone instead of the letter which served in earlier days, but the content of the response is not thus altered, and no speeding up of methods of man's response to man leads him to that response to God which is the only test of true progress."

Men may be killed, but their fellows can go on if there is left a vision and a faith. But what if that vision, that faith, is lost? A strong indictment to be made against the intellectual leaders of our day is that they have often destroyed faith, but a strong indictment, too, is that they have misdirected it. Theories and aspirations of man laid upon inadequate foundations have been made the center of faith and of hope. A homocentric outlook has been fostered.

And now again man has failed. There is left for the world too little center or objective for a faith shattered along with its human idols. Just here is revealed the task of the Seventh-day Adventist who knows his God. He must present in no uncertain and hesitating way the Christ he knows. Lost hope must be recovered through hope in Christ. Misdirected and broken faith must be recentered and rebuilt around Jesus, the Saviour of the world. Catastrophes must be presented as earnestness of a Saviour about to come. There must be planted again in the hearts of men the "faith of Jesus" and the "blessed hope."



☞ A PERTINENT point lies hidden in the forthright prayer of the little child: "Dear God, please make the bad people good, and the good people nice." We should individually help to make the second part of this petition come true. Some people are good, but disagreeable.

The Pope and the Peace Table

By M. L. ANDREASEN, *Professor of Biblical Exegesis, Theological Seminary*

PEACE will come sometime; we know not when. The Bible demands a little time of peace before the end comes, that the peace-and-safety cry may be given and certain scriptures fulfilled, as Isaiah 2, Revelation 12 and 17, and Joel 3. We do not pretend to know all the coming events or their exact order, but it seems clear that there must come a little time when nations should be so tired of war that they shall decide to "learn war no more," that is, to discontinue military training and preparation, and to turn their swords into plowshares. While this has been fulfilled in a very limited way through the defunct League of Nations, we cannot believe that the league exhausted the prophecy. We look for a much more definite and striking fulfillment.

When peace does come, what may we expect? Who will sit at the peace table? Who will have the determining influence? What about the outcome? The latter half of the thirteenth chapter of Revelation contains an interesting prophecy. A power is there spoken of who "exerciseth all the power of the first beast," "causeth the earth . . . to worship the first beast," "doeth great wonders," "deceiveth them that dwell in the earth," "had power to give life to the image of the beast," "and cause that as many as would not worship the image of the beast should be killed," and at last it will cause all "to receive a mark in their right hand, or in their foreheads," and whoever will not receive this mark will be unable "to buy or sell."

We know the identity of the power spoken of here. We also know who the "first beast" is. We know the tremendous power which Rome once exercised. It dominated the earth. It reigned supreme. When the statement is made that the second beast "exerciseth all the power of the first beast" we get a vision of the power which this second beast will exercise. It will dominate the earth.

How will this power be exercised? It will cause "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." This means that there will be close co-operation between this power and the Papacy, and that this nation will put its power and influence behind the movement to give the Papacy the place which it claims as the representative of Christ in the earth. The prophecy says it has "power" to do this, that it will "exercise" this power, and that it will "cause" its will to become effective. In this connection the close co-operation between this nation and Rome at the present time is significant.

What place does the Papacy claim? Listen

to these words from the *Catholic journal America*:

"The Papacy, and what it stands for, can be the only insurance against recurrent war. But that can come about only if the Pope be given his rightful place at any table round which the peace terms will be, in God's own time, discussed. His rightful place on two counts: first as the vicar of Christ, who still has a place in this world; second, as a temporal ruler of a fully sovereign nation, who has an equal place with all the kings and presidents of other nations. As Catholics, then, we must first of all talk peace—peace not on Hitler's or Churchill's or Roosevelt's terms, but on God's.

"Secondly, for those terms to come to fruition, we must talk up, in season and out, the corollary that the Pope must have a place in the settlement. We want insurance against wars, and only the peace of Christ in the kingdom of Christ (of which the Pope is the visible head) can take out the policy."—*America*, September 27.

Note the "two counts" on which the Pope is to be given "his rightful place" at the peace table. To the mind of Rome there is only one such place. That place is at the head of the table. We shall carefully watch to see how this will be done. These are intriguing times. Let us watch developing events.

THE BOOKSHELF

Books, Reviews, and Discussions

How Firm a Foundation,* by James C. Muir, National Publishing Company, Philadelphia, 1941. 292 pages. Price, \$2.50.

This survey of the New Testament, and the birth and establishment of Christianity in the light of archeology and secular history, was written by Professor Muir of the University of Pennsylvania, who has long lived and worked in archeological history. He is accustomed to exercise his faith in an atmosphere of skepticism, and the false objectivity which refuses to accept as factual the implements of Christian faith and confidence. Out of the length of his experience and the depth of his thought, he has produced this work.

The plan of the book is to reproduce the setting, geographic and historic, of the life Jesus lived on earth, then to trace His life and the beginnings of the church, not as a theological study, but in the material and human connections. It represents the humanness of Jesus, without discounting His divinity. The book is not a mere scholarly treatise; yet every chapter challenges the inquiring reader to follow up and expand the brief references made to various inviting fields of study. The result is a book the theme of which is the divine origin of Jesus and His church.

Included in the chapter on the 'boyhood of Jesus is a thumbnail sketch of the emperors and the Herods. The chapter on the Gospels

has a statement concerning the manuscripts, and a few useful paragraphs on the writings which were immediately postapostolic. The discussion of the sermon on the mount is enriched by comment on the ethical ideas of the great systems of religious thought contemporary to the gospel age.

In the presentation of the trial of Christ, to which no little space is devoted, the atmosphere of Jewish and Roman trial procedures is ably reproduced. Very instructive, too, is the brief survey of the career of the church to the time of Constantine's toleration of Christianity, with a few brief, pointed quotations from actual sources of the period. Footnotes, maps, and a sufficient index, add to the usability of the volume.

From this work we may, however, draw a negative lesson. If the "fundamentals" are truly such, we should discuss them as facts which can be demonstrated. But too often today we find that some who are sympathetic toward the fundamentals show plainly in their writings their consciousness of the bitter opposition and criticism with which liberal scholars greet their efforts. Hence they show a certain timidity and lack of force in their defense—"apologetic," in the accommodative sense of the word. Professor Muir seems to be thus affected. We would wish, for instance, that the author had devoted more than a short hesitant page to the Lord's resurrection.

However, on the whole, the book is highly informative, a refreshment to faith, and opens numerous avenues of knowledge to the reader for exploration.

FRANK H. YOST. [Professor of Church History, S. D. A. Theological Seminary.]

The Singing Church,* Edmund S. Lorenz, Abingdon-Cokesbury Press, Nashville, Tennessee, 1938. 297 pages. Price, \$1.50.

Edmund S. Lorenz is known for his long life of service for the music of the church and the Sunday school. He established the Lorenz Publishing Company in 1890, and has written books, anthems, and gospel songs in large numbers.

His most recent book embodies careful thinking and his wide knowledge of hymnody. There is a section on the place and importance of the hymn and the character of the hymn.

Another section of the book takes up the history and development of the hymn. The last part of the book is a discussion of practical aspects of hymnology, such as the study of hymns, the use of hymns, and the selection and announcement of hymns.

The subject is treated in a well-balanced way, and the book is a useful handbook for the gospel worker.

H. B. HANNUM. [Professor of Music, Emmanuel Missionary College, Michigan.]

*Elective; 1942 Ministerial Reading Course.

Fifty Years in Buckles and Saddle,* the Dramatic Story of John Wesley, J. K. Shields, published by author, Orange, New Jersey, 1937. 64 pages. Price, 25 cents.

Books of biography, burdened with many minor details, are often too large. A pithy book, brimful of information on the life and work of a great man, is a genuine treasure. Such is this little book by J. K. Shields. It is pleasant to read, and very stimulating. It is, in fact, one of those books that help preachers to become aflame for God.

Among the Methodists, because of the inspiring, realistic experiences related in it, this little book has had a tremendous sale. We consider it even more valuable for Adventist mission workers. It throws a beautiful light on the spiritual ancestry of Wesley, and the state of religion in his day. It emphasizes his education as well as his definite call, but the chief part of the book is actual incidents that illustrate his methods of work, as well as his great zeal for Christ.

The story on page 47 concerning a trip John Wesley made out into North Allerton, with a Catholic priest and a Quaker woman, and the result of Wesley's night preaching at eleven o'clock and at five in the morning in a Catholic church, alone is worth more than the small price of the volume. We believe that anyone who reads it will find it not only worth while, but so much out of the ordinary, that it will be greatly prized. "Fifty Years in Buckles and Saddle" gives the key to successful soul winning, and reveals how, why, and when religious revivals come, as well as why they are not seen.

L. H. CHRISTIAN. [Vice-President of the General Conference.]

The Gospel of Salvation,* by Hyman Appleman, Revell, New York City, 1941. 155 pages. Price, \$1.

This is a series of evangelistic addresses characterized by the most extreme fervor of the preacher engaged in revival meetings. They are vigorous and striking. The author is a converted Jew. He writes with a passionate conviction which is bound to impress. The third address in the book, entitled, "The Greatest Business in All the World," is alone worth the price of the book.

Mr. Appelman declares: "There is nothing in all the world that will revive a dead church as quickly as passionate going after and winning the souls of men. Evangelism, soul winning, travailing in prayer, witness bearing—that is the way that leads to power and prosperity."

C. B. HAYNES. [Secretary of the National Service Commission.]

Song Leadership,* by Rodeheaver and Ford, Winona Lake, Indiana, 1941. 69 pages. Price, 35 cents.

Every evangelistic song leader will profit by securing the new seventy-page booklet, "Song Leadership," by those experienced song leaders, Homer Rodeheaver, and Charles B. Ford, Jr. It is the soundest, most balanced and helpful treatise on the subject we have ever seen. Both the general, practical aspects, and basic, technical principles and procedures, receive careful and adequate treatment. This practical manual will prove a godsend to the inexperienced, saving a host of blunders, and at the same time it will be a distinct stimulus and a kindly correction to the experienced. Many of us fervently wish we might have had access to a discussion like this at the beginning of our song leading, instead of traversing the familiar pathway of trial, error, and correction, so hard on all concerned. L. E. FROOM.

The Essentials of an Effective Ministry,* H. A. Boaz, Abingdon-Cokesbury Press, Nashville, Tennessee, 1937. 137 pages. \$1.

This volume contains a number of addresses delivered at a summer school for pastors at the Southwestern University, Georgetown, Texas. The purpose was to bring the minister face to face with the reality of his high calling, and to challenge him to seek and enter into those experiences so essential in making the ministry all God intends it to be.

From the outset, the author convincingly deals with the fundamental essentials of an effective ministry. In a very interesting manner, he discusses the deep, rich religious experience needed. Not only does he state how this experience may be obtained, but he also tells how this experience may be lost. The minister may become so familiar with holy things that he is inclined to lose his sense of their sacredness—"the danger of deadening familiarity with the sublime."

The author discusses the call to preach. One may possess a deep and rich experience, and yet not be called to preach. It is God who calls men to the sacred office of the ministry. In a very captivating manner, reasons why thorough preparation is prerequisite to a successful ministry are shown. A special preparation is necessary for every message delivered. This is followed by a discussion on *how* to prepare. What the author says in regard to the mind and heart attitude of the minister toward his work, and all to whom he is called to minister, is worthy of study.

Finally, Doctor Boaz presents the three realms in which true greatness is found—action, thought, character. This discussion is well worth the entire book. He sets forth various men who have achieved greatness in

—Please turn to page 44

*Elective, 1942 Ministerial Reading Course.



IMPLEMENTING OUR EVANGELISTIC PROGRAM

IN any major forward move of the church and its ministry, it is of prime importance to settle clearly, first of all, upon the fundamental principles and objectives involved. We must first have a vision of the need, and an understanding of the goal to be achieved. Then with the goal clearly determined, the methods and processes of achievement, with all their adjuncts and involvements, will logically follow.

To reverse this logical procedure is to put the cart before the horse. It is to obscure objectives and invite differences over procedures and emphasis, thus often jeopardizing, if not indeed threatening, defeat of the primary purpose. It is impossible to build intelligently without a master plan. It is impossible to shape our emphasis in sound and balanced form, when we are not clear with respect to goals and objectives. But with this established, the details of adjustment then become normal and natural, to be worked out by mutual study and adaptation.

Thus it has been with the greater-evangelism forward movement. Now that we have clearly accepted and adopted this great goal, in General Conference assembled, calling for the streamlining of all activities to this one supreme end, our next logical step is to implement this great plan with all those provisions and adjuncts that God has clearly outlined for our guidance and employment.

Now that we are definitely committed to the readjustment of ministerial emphasis, so as to place all-out evangelism sharply in the forefront in all lines of denominational endeavor—pastoral, departmental, executive, ministerial and Bible-worker training, and internship provision—there are a number of contributing factors that now call for study, readjustment, and emphasis. The list is comprehensive, and touches the leading phases of our denominational endeavor.

Let us now candidly survey these leading aspects. The seriousness of the need and the obvious challenge of the hour call for plain speaking and straight thinking regarding their individual part and place. They demand candor and willingness to adjust emphasis and to redirect effort. We shall note them, one by one, not necessarily in order of importance, as all are important. And this will form the basis of important future discussions. Note then seven aspects:

1. **RADIO WORK.**—We have scarcely touched with the tips of our fingers, as yet, the vast possibilities of radio for heralding this message. The present disruptions of this distraught world have brought restrictions, for the time being, in many lands. But this is the hour of all hours to capitalize this incomparable medium, wherever and whenever possible. Not everyone, of course, is qualified by voice, personality, diction, and adaptability to do effective radio work. But scores and scores, who have not yet attempted it, should be using local stations for direct soul-winning work. Correspondence schools of the air, local follow-up reading rooms, and regional chain hookups all cry aloud for wholesome exploitation. Their efficacy has been demonstrated. They now need expansion.

We all thank God for the Autumn Council authorization of the nation-wide hookup to inform and educate the public with respect to just who Seventh-day Adventists are, what they are doing, and what they teach. (See page 4.) We have the speakers, and we have the musical talent requisite. These are now to be joined to the opportunity, while there is still time obtainable on the air waves.

2. **EVANGELISTIC MUSIC.**—One of the closest and most inseparable adjuncts to evangelistic preaching of the Word is effective, evangelistic song leading and solo work by consecrated musicians, trained for such teamwork. The one calls for and parallels the other. This form of musicianship involves a burden for souls, a subordination of art and display to the one supreme purpose of singing people into this message. And it involves a profound belief in the greatness and distinctiveness of such a high calling.

Here is a field open to scores of talented young men, which will place them in the very heart of this great soul-winning advance. Here is an opening field of latent possibility that has never yet been developed in this movement. Such teamwork achievement for God as was pre-eminently accomplished by Moody and Sankey, by Chapman and Alexander, has never yet been seen in this advent movement. But it should be, and it must come. We should never rest until this is achieved.

This kind of program obviously calls for a specialized type of music training not offered in the past by our schools. The standard train-

ing given for acceptable church music has not met, and will not meet, the specialized need of this greater evangelism project. It must come, moreover, from teachers who have the vision, the burden, and the knack, together with a background experience in actual evangelistic soul-winning endeavor. It must so grip our youth that they will see in this field matchless opportunity for utilizing their musical talents in the most important work in the world—direct evangelism for the lost.

Here is an inescapable challenge that must be met. Here is an opportunity that beckons insistently, and a confronting need that must be supplied. An advanced course, possibly in the Theological Seminary, devoted specifically to evangelistic music and conducting, is required to meet this need, beyond the range of the basic music courses that should be available in our colleges. This should be most carefully considered.

3. **BIBLE WORK.**—Likewise inseparably tied to public evangelism, as well as to pastoral and sanitarium evangelism, is Bible work in the homes of the people, in public efforts, and in institutional endeavor. While we have many godly and effective Bible workers, nevertheless one of the greatest single needs facing the greater-evangelism movement is the creation among our most talented young women of an understanding and appreciation of this supreme form of feminine work for God. This should go hand in hand with the development of an adequate, specialized training in our colleges, and the recruiting of young women to fill the inevitable call for more competent workers.

There is likewise needed an advanced Bible worker course in our Theological Seminary for those already in service, but without formal preparatory training. This Seminary provision is, happily, already an accomplished fact.

This challenge also must be met, so as to arrest the attention of talented youth who have too often been diverted from this high calling to other lines of endeavor. Adequate training and opportunity must be provided in order to supply that inevitable call that is bound to come from our evangelists and pastors, for more trained and efficient Bible workers, as the greater-evangelism movement gathers momentum. Our colleges have a work to do.

4. **MEDICAL MISSIONARY WORK.**—This full-rounded reformatory movement embraces sound and balanced health reform, as a cardinal part of its basic platform. To neglect this aspect in our evangelistic presentations to the world is to omit a part of our commissioned message. It should form a definite part of every public campaign, and every series of home studies. We who ask people to redirect the current of their life are duty bound to help them intelligently to change their dietary, and their life

practices as regards smoking, drinking, eating, medication, dress, etc.

Vegetarian food and cookery demonstrations, simple home treatments, rational care of the sick, temperance and antitobacco lectures and demonstrations, health question box periods, and related features, conducted by medical workers and home economics specialists, as well as members of the evangelistic company, should characterize every campaign. More than a mere adjunct, the health message should truly be the right arm of evangelism—but not the body. It should do much of the lifting and heavy work of the campaign. It will prove the entering wedge, cutting through prejudice, apathy, and hostility, if we will only let it.

We must not allow extremism or excesses by a few, or personal apathy or indulgence of opposite view by others, to deflect us from this great adjunct that is to become increasingly prominent and effective, as restrictions, persecutions, pestilences, and conflicts increasingly affect our public work. This is the golden time to incorporate medical evangelism as a fundamental part of our greater-evangelism endeavors, drawing upon the services of our physicians, nurses, dietitians, or dentists resident in the community, or the full facilities of our sanitariums, if within reasonable distance. Here is a union that Heaven calls for, and will bless.

5. **INSTITUTIONAL CO-OPERATION.**—Our schools and our sanitariums are to play a vital part in this all-out-for-evangelism movement. Our colleges and training schools, by implanting the evangelistic passion, by guiding young men and women into direct and indirect forms of evangelism, and by stronger, better-adapted training in evangelistic ministry and Bible work, can render an outstanding service to the cause at this juncture. The Bible, music, home economics, and speech departments of our colleges are particularly involved in the program. Well-rounded content work in the lower division, and increasingly practical, supervised clinical field work in the upper division, will greatly strengthen our student product.

Our theological juniors, for example, when leading the singing in student efforts should be under the eye and guidance of the evangelistic music instructor. Then there will be supervised growth and development. Similarly, the health talks and demonstrations should, for the protection and growth of the student minister and the Bible worker, as well as for the listener, be under the active supervision of the college physician, home economics teacher, and school nurse. And the speech department should be closely observing and constantly coaching in the public-address efforts of seniors in the student efforts. Thus the previous instruction of the classroom is tied to,

and applied through, the field work. So the practical side will be developed, and the emphasis and interest of the institution will become distinctively evangelistic, which is a priceless asset and a necessity.

Likewise with our sanitariums, brought forth to minister to mind and soul, as well as to body. Here is a golden opportunity, not only for the chaplain and his Bible worker assistant to work directly with the patients, but through them a constant stream of contacts with truth seekers should develop, followed up by the pastors of the communities from which these patients come. This should give tangible fruitage in souls. And in the nurses' training school, health demonstrations, Bible studies, and co-ordination with local evangelistic efforts or school theological-student efforts, should be the settled policy of the institution.

6. LITERATURE DISTRIBUTION.—Despite all of our gratifying literature distribution, we have not yet started to match the Millerite distribution of periodicals, books, tracts, broadsides, etc.—proportionately to the number of believers and population then and now. We have not yet accepted the full seriousness of the scattering of our message literature like the swirling leaves of autumn—distributing literature in every section, and so systematically covering the earth with God's message for the hour that phenomenal results in soul winning will characterize the follow-up effort.

Instead of contemplating the closing of any publishing house, we should be doubling or trebling its printed output and capacity. But this printed product must be *message* literature, in order to meet the mind of God and the demand of the field. Literature such as the Methodists or Baptists might just as well put out, will not meet our need or rally our ministry and people to larger distribution. Too much of our present output is weak in message content. Our health journals are not as distinctively reformatory as we might rightfully expect, and our missionary papers are sometimes too softened and subdued to merit the enthusiastic support of our evangelists.

Literature should be produced to meet our specific needs. Let our editors, authors, and publishing houses find out the needs and desires of the field and meet them, and not bring forth a literature that has chiefly sales possibilities, and then urge it upon the field. We need to

—Please turn to page 44

The Challenge of Evangelism

A MILLION METHODISTS MOBILIZE is the arousing caption of an article by G. H. Black in the *Christian Advocate* of September 11. As the associate secretary for the commission on evangelism, the writer sets forth the aims for this new movement within the Meth-

odist Church. The program, which covers two years, aims to accomplish a very definite objective: "To mobilize one million Methodists for spiritual service; reclaim one million more members; secure one million new members."

Such a program calls for large planning, and the writer goes on to state that one thousand selected ministers will be trained this year to direct home visitation campaigns. Leadership training schools will be conducted throughout the whole country. "When the program is complete," states the writer, "Methodism will have the greatest host of personal workers that ever participated in an evangelistic endeavor."

This urge for a new evangelistic awakening in Methodism is surely heartening, and is an indication that among certain sections of the Christian church, which for years has been withering under the blight of an arrogant Modernism, there is a definite movement back to the "altar call." One writer says, "Methodism is on the march." Not only are Methodists on the march, but thousands of Christians representing all creeds are vitally concerned for their spiritual condition. Such words as "evangelism" and "revival" have, in recent decades, been almost discarded by large sections of the Christian church. But today there is a distinct change.

While the Christian church has been slumbering, the enemy has been sowing tares, and having sown to the wind, we are reaping the whirlwind. No wonder men's hearts are failing them for fear. Like the prodigal son, who "came to himself," and then resolved to return to the father, millions who for years have been trying to live without religion have discovered that life without religion is only existence, if indeed it is existence at all. Such living is as the poverty of the pigen in comparison with the liberty and life of home. In multitudes of hearts there lurks a longing for the reality of religion.

The following extract from one of the resolutions of the Methodist General Conference of 1940 could well be taken as a resolution for the church of the advent message the world around:

"We therefore call on every church in Methodism to promote annually a program of evangelism, embracing personal visitation, public meetings, educational, pastoral, and clinical evangelism, to reach the unreached, campaigns to make the increasing army of inactive members active, to teach children who are without religious training, and to cultivate uncultivated fields. To this end we urge the reopening of the closed doors of the churches on Sunday evenings. We pledge ourselves to take the gospel of Christ by all available methods to the multitudes who are not in the churches."—*Christian Advocate*, Sept. 11, 1940.

At no time has the church of Jesus Christ been presented with a greater opportunity for evangelism. We must lay hold on this God-given opportunity.

R. A. ANDERSON.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives.

☛ A survey of successful methods for a

RADIO BIBLE STUDY CORRESPONDENCE COURSE

By FORDYCE W. DETAMORE, *Evangelist,
Kansas City, Missouri*

I HAVE found the Bible study correspondence school to be very effective in my radio follow-up work. For my opening offer, I framed a letter as follows:

"And now friends, I have a special offer which will appeal to every listener interested in Bible study. We are launching a Bible Study Correspondence Course which will be free to every listener who cares to enroll. This is a correspondence course consisting of twenty-three lessons dealing with the outstanding doctrines of the Bible and the most important Bible prophecies. We are launching this school to foster a greater interest in systematic study of the Bible.

"Now this is how the course is conducted: You just drop me a card in care of this station stating that you wish to take this course. On receipt of your card I will mail you Lesson I with a letter of instructions. You then will write out your answers to the test questions at the end of Lesson I, and mail them to me. Your answers will be read and corrected, and any omissions will be filled in. Then your corrected paper will be mailed back to you with Lesson II, which you will next answer and mail to me, and so on until you have finished the twenty-three lessons. A certificate will then be issued to you on completion of this course. Write me this week, and you will be enrolled immediately. Remember, there is no charge whatsoever, and there is nothing to buy at any time. You will never regret taking this wonderful, comprehensive Bible course."

In launching this course we have used the twenty-three Community Bible School studies just as they are. However, the Ministerial Association has been asked to arrange for these lessons to be adapted for the radio correspondence school plan. Model answers will be prepared to mail back with each corrected lesson. This will be a great strength to the course. With these model answers as a guide, it will be less difficult to obtain help in correcting the large number of papers which come in.

When the enrollments come in during the first week, I mail each one who enrolls: (a) A letter of instruction telling how to proceed with the course, (b) the study "How to Understand the Bible," (c) Lesson I of the set.

It is planned to prepare a printed letter of instruction with the new correspondence course. At present I am using a mimeographed letter. This letter should contain such items as the following:

1. Assurance that those who enroll will not be charged for the course, or asked to buy anything. Explanation that the course is financed by voluntary contributions only.
2. Request that name and address be placed on each lesson sent in.
3. A list of some of the topics to be considered later in the course, so that they will not hesitate in starting the first lesson.
4. Urge that they do not fall out by the wayside.
5. Ask them to invite their friends to enroll if they enjoy the course.
6. Explain that even though they may not be able to complete a new lesson every week, you want them to keep their lessons coming.
7. Tell them they may keep the printed lesson sheets, and mail in only their written answers to the test questions at the end of each lesson.
8. Explain that you are glad they have enrolled in the course, and you know they will greatly enjoy their study of the Bible.

Correcting the Answers to the Lessons

When their answers come back, corrections or additions should be made with red pencil. Thus they feel that their lesson has received personal attention. Any personal notes added are a tie to the heart of the student. It costs nothing, and greatly encourages them, to put at the top of the paper, "Good," "Very Good," or "Excellent!" Never put down a discouraging mark.

Only occasionally will a minister have time to correct these papers himself. He will, however, have to answer most of the special questions raised by the students. A capable lay Bible teacher can correct the papers, and the minister's work is thus greatly augmented in supervising hundreds who are systematically studying the Bible. Having to write out the answers to every point makes the correspondence course a remarkably strong method of getting the truth into the hearts and minds of

—Please turn to page 26

ON July 10, 1941, we began our fifth year of radio ministry. Every passing day proves the effectiveness of this modern means of giving the third angel's message. The apostle John saw this message flying through heaven to every corner of the earth. In the perfecting of every modern device, God has had one thought uppermost in mind—that this work shall quickly be finished. Of all the inventions of man, none is so effective in reaching the masses in a short time, as the radio. Seventh-day Adventists ought to be foremost in utilizing this means to the full. We should look upon every radio station in the world as a God-given means to carry this advent message.

Since radio work is so far reaching, it is one that requires time to bring its fruitage to perfection. Where there is a regular use of the radio, every branch of the work in that area is helped. The seed of truth is sown, and prejudice is broken down. The success of the evangelist, Bible worker, and colporteur is greatly augmented. We have conducted our radio program over six stations daily for the last eighteen months, and our evangelists and colporteurs in the territory covered think it the greatest possible asset to their work.

We have tried in all our broadcasts to conduct a service in keeping with the name which we have chosen for the program—"The Quiet Hour." We never take the attitude of preaching at people, but we try to give them the idea that we have just come in to visit with them. After a bit of poetry, and an old familiar song or two, we sort of draw our chairs a little closer, as it were, for a heart-to-heart talk on some topic in which they are deeply interested.

"Quiet Hour" Radio Program

By J. L. TUCKER
Portland

In this way, we have covered the entire message several times. When we come to a subject like the beast and his mark, we go just as far as we can without mentioning definite names, and then very confidentially we tell them that owing to certain radio ethics we cannot say all we would like to, but we have prepared the subject in printed form, and will be glad to send them a copy.

We now have about nine thousand names on our mailing list. However, they are not all on the active mailing list. We try to keep that list at five thousand or less. Each month we get out a little four-page paper or circular called "The Quiet Hour Echoes." Every issue carries a Bible study, a few choice poems, news items, short stories, our personal message, something on financial needs, etc. This little paper is deeply appreciated by all. We send it out free, but we find that it is paying financially, as well as carrying a constructive message.

On a Self-Supporting Basis

After four years of daily broadcasting, we are glad to report that the local conference has not had to pay out one cent to help the radio work. The Oregon Conference leaders fully believe in this phase of evangelism, and



LEFT: This is the restful main room used as an effect for Tucker's "Quiet Hour" display for free sale, as well as

RIGHT: The window display at the "Quiet Hour" in downtown Portland, Oregon, is attractive by the friendly invitation to rest and read

gram and Reading Room

R. Radio Evangelist,
d, Oregon

are co-operating to the fullest extent. They believe it has a God-appointed place, along with the old established branches of the organized work.

Reading Room Highly Effective

Our newest venture in connection with our radio work was the opening of a reading room in downtown Portland. For a long time I had felt that we should have such a place of contact with the general public. I reasoned like this: "By the radio we go daily into thousands of homes. Why not give the people a chance to come to us in some place besides the evening evangelistic meetings—some place where we can visit with them individually?" So last December [1940], we rented space in a large office building. We are on the street level, and our room has a large window in which we have a beautiful display of Bibles and some of our good books. Hundreds of people stop daily to gaze and admire. A card in the window invites them to come in and read and rest awhile.

The main room is cozily arranged. A large rug nearly covers the floor. The davenport and chairs look inviting. Free reading material, such as books, tracts, and current numbers of our weekly and monthly papers, is

found on the reading table. Almost everyone who comes in is given a piece of literature, either the *Signs of the Times*, a tract, or one of our radio sermons. Many thousands of pieces of literature have thus been given away. In addition to the free literature, we carry a good assortment of Bibles, most of our church publications, and some religious plaques and cards for sale.

Every passing day proves the wisdom of such a venture, not so much in the actual sales as in the contacts made, the impression given, and the appointments for Bible readings. We have a neat room in the rear of the main room in which we can study and pray with people without being disturbed. Our message must go to the multitudes, but too often we have our Book and Bible House hidden away in some residential district, and the public knows nothing of it and is in no wise affected by it.

Nearly every day in my broadcast, I call attention to one certain book that is of special value, which can be secured at the reading room. At the close of each broadcast, the announcer again sounds our invitation to visit "The Quiet Hour Reading Room" when in downtown Portland.

One member of "The Quiet Hour" staff has charge of the reading room. During the summer months, we kept it open five days a week from 10 A. M. to 5:30 P. M. During the winter, we plan to open each day except Sabbath. The sales are improving each month, and no doubt in time will largely cover the expense of the venture. However, the real success is not counted in dollars, but in the personal contacts, the publicity given, the Bible studies arranged for, and the souls won to the kingdom.

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Radio Bible Study Correspondence Course

(Continued from page 23)

the readers, and having each paper corrected whets the interest of the enrollees. A form letter is sent to those who do not send in a lesson for several weeks. This encourages them to continue the course.

The voluntary contributions which come in far more than cover the cost of the course. You receive far more in gifts than if a charge were made for the course.

From week to week vary your announcements about the lessons. Read parts of letters of appreciation, of which you will receive a great many. Bring in opinions about the course from week to week, by those who come from various walks of life—such as a judge, a Sunday school teacher, a twelve-year-old girl, a boy in the army, a blind man who dictates his lesson answers, a shut-in who has longed for an opportunity to study the Bible systematically, a minister, a busy housewife, a businessman, etc. Keep encouraging others to join. Every week you will receive new enrollments. Some of our own people will enroll. They are greatly benefited by the course, and will help financially, too.

In a note in the union conference paper, ask our people to invite their friends and neighbors to enroll. In several cases we have had groups studying together, with one of our members helping them write out the answers to their test papers. Some of these put all their lessons in one envelope and send them in together. In some instances we have whole families taking the course together.

In my broadcasts, I advertised the course for several weeks, and the enrollment passed the thousand mark, with very little effort. It appears now that about thirty to thirty-five per cent will actually complete the course, which is a very good percentage. I plan to begin announcing it again in the fall when the new, adapted lessons come out. Our Kansas City correspondence course is carried on by Miss Alta Nesbit. [See page 38 for supplemental discussion.—Editor.] Elder Lindbeck of St. Louis had more than five hundred enrollees after offering the course for only a few weeks. He has many ministers enrolled, and is seeing wonderful results.

One woman sent in the second lesson, saying that her sister who had enrolled had died before finishing the second lesson. Her sister had exacted of her a promise to finish the course for her. This woman has since been baptized.

This morning's mail brought a well-written lesson on "The Mark of the Beast," from a minister in Kansas. Every answer is correct. I wish you could read his paper. Last week

he put a postscript on his lesson: "This course is bringing to my attention Bible truths I had never heard of before. For this I am deeply grateful. I am presenting these things to my congregation and praying that God will guide me in finding truth."

An influential couple here in Kansas City, Missouri, began taking the course. She was choir leader in one of the large churches. They are now faithful members of our church.

Last week a lesson came from a wealthy businessman here in Kansas City. One question was answered thus: "This means that if I am to be saved, I must keep all God's commandments. It means that I must observe the seventh day of the week as the Sabbath, and take my stand with God's people." He requested five extra lessons to take with him on his six-weeks' vacation.

But I must not relate more of the stirring experiences that come to us in every mail from seventeen States and two provinces in Canada. As interests develop and mature, we turn them over to the local conferences.

City-Wide Canvass for Enrollment

Elder Senecal, in Wichita, Kansas, is launching a city-wide canvass of homes, by the lay members, to get the public to enroll in the radio correspondence course. He has prepared and addressed postal cards which describe the course, and has a blank which the people are to fill in, signifying their desire to enroll in the course. This card is mailed to the radio station. I believe this excellent plan should be carried further; that is, supplying these cards to our people in every church in the conference and neighboring conferences, asking them to explain the plan to their neighbors, and endeavor to obtain their enrollments.

One of our colored ministers in the Kansas Conference, Louis B. Reynolds, is launching a correspondence school through a newspaper Bible column which he conducts in a Topeka paper. Already enrollments are pouring in.

It seems that there are unlimited possibilities in the correspondence-school plan. Every little while I learn of someone whom I have never seen coming into the truth from this radio work. I wish all our radio men would give this plan at least one trial. It would mean tens of thousands all over the world systematically studying our message.

In five years of radio work I have tried many different methods, but this is by far the simplest and most effective. It brings in an immense weekly mail which pleases the station officials. It brings in funds to support the course—and radio time costs. It centers the minister's endeavors in all types of scattered follow-up work. And finally, under the Holy Spirit's guidance, it brings soundly established souls into the fold.



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

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

THE HYGIENE OF CIRCULATION

By CLARENCE W. DAIL, M.D., *Assistant Professor of Pharmacology and Therapeutics, C. M. E.*

MANY scientific truths have been presented in the Spirit of prophecy writings. At the time of their writing these were quite largely not in accord with prevailing scientific views. From time to time, however, the truths presented have been confirmed by scientific research, thus definitely strengthening our belief in the Spirit of prophecy. The principles that have been advocated by the Spirit of prophecy for years are sometimes practiced and taught by those not of our belief, while we as a people have often been slow in putting them into practice.

Much has been said in the writings of Mrs. Ellen G. White about the physiology of the circulatory system. Some of the counsels published in 1865 are just being confirmed at the present time by the large mass of experimental work being done in physiology. It is thus becoming clearer and clearer that all the principles of health reform are on a firm scientific basis.

The blood is the current of life, for by it nutrition is carried to the tissue cells, and waste products are carried away from them. The blood stream is also needed for the regulation of body temperature. Perfect circulation is therefore necessary for perfect function of all the organs of the body. If the circulation of the blood is hindered by poor health habits, as inactivity, mental depression, overeating, tight or insufficient clothing, especially of the extremities, we cannot but expect that the body will not function normally, and will become more susceptible to disease.¹

Chilling of the body, due to improper clothing and exposure, or mental anxiety and depression, may cause either congestion of the internal organs or prolonged constriction of the blood vessels of certain organs. Mental work, unaccompanied by adequate physical exercise, may decrease the healthy tone of the blood vessels and thus make the body unable to properly react to cold. If, on the other hand, clothing is evenly distributed, exercise is regularly taken, the mental outlook on life is optimistic, and the temperature of the room is

correct, then the circulation of the body becomes properly balanced.

Under ordinary conditions the blood is distributed throughout the body without congestion in any one area. Activity in any organ will call for increased flow of blood in that part. This extra blood, however, cannot be drained to any extent from the active tissue of other organs. To supply this temporary need of blood, there are areas in the circulatory system which act as reservoirs for blood. These reservoirs are especially called upon when there is a need for increased loss of heat from the body, as during muscular exercise and digestion. Physiological studies show that the amount of blood thus drawn from the reservoirs of the body may increase the total volume of circulating blood as much as thirty per cent. These blood reservoirs are found in the spleen, liver, lungs, and in the large blood vessels of the trunk.

Conditions which cause constriction of the blood vessels of the skin also cause congestion of blood in the large blood vessels of the trunk. When this condition is prolonged, the body is rendered more susceptible to some diseased condition.² This is especially true when the changes in temperature are sudden, and the body does not have time for acclimatization. It takes several days before the body becomes accustomed to great changes in the weather. As the body becomes accustomed to climatic changes, there is a shifting in the total volume of circulating blood. In hot weather more blood is needed for the dilated blood vessels of the skin. Before the adjustment is complete the circulatory system is under a strain, and internal congestion, spasm of the vessels to certain organs, and other undesirable reactions are more likely to occur.³ During the acclimatization to hot weather, the blood volume increases more rapidly than the total hemoglobin and total red-cell volume. Consequently, the percentage relation of these constituents is decreased during the period of adjustment. The temporary decrease in percentage of the blood constituents may explain

in part the discomfort experienced early in acclimatization.

These findings concerning the production of internal congestion by changes of external temperature are in definite accord with the teachings of the Spirit of prophecy which point out that the balance of the circulation may be improved by proper dress, room temperature, exercise, thought, eating, and bathing. A study of the following references will indicate a clear accord between the recent findings of the circulation and the health reform truths presented: "Testimonies," Vol. II, p. 526; Vol. III, pp. 138, 139, 69, 70; "Ministry of Healing," pp. 238, 237, 293, 397.

Circulation is largely controlled by nervous reflexes. For example, the heart may be slowed by an ice bag applied to the area over the heart, and the circulation in the nose may be impaired by a cold draft at the back of the neck. When the circulation is imperfect in a part of the body, the nutrition of the organs may be insufficient, and the protection afforded against germs may be low. During the last few years several scientists have studied the effect of disturbed circulatory control upon disease.

TO summarize briefly: When the blood vessels of organs contract as a result of reflex action from a cold draft to the skin, or as a result of mental anxiety, or for other reasons, there is a temporary lack of nutrition and oxygen in these organs. If this is not too prolonged, there will soon follow a reaction in which the blood flow is increased. However, if the contraction lasts over a long period of time, the tissues are damaged and more passive dilation occurs as a result of the presence of waste toxins. Undue cooling of the body by exposure to cold is prone to cause these prolonged reactions.

The tissues thus affected are more likely to collect bacteria which may be circulating in the blood stream, for the same conditions which cause damage to the tissues also cause an increase in the bacteria in the blood stream. This results from an increased absorption from infected areas, such as the mouth or the intestines. Disease of the kidneys, heart, nose, throat, or lungs, or even of the brain and nervous system, may arise from this absorption associated with a shifting in the total volume of circulating blood. Here again we see the scientific confirmation of the statements found in the Spirit of prophecy writings in regard to the cause of disease.

Because of the very strong statements that are found in the Testimonies in regard to the use of proper clothing which will not interfere with the circulation, and because of scientific findings, special attention should be directed toward the present practice of inadequate cloth-

ing of the extremities. According to our present-day fashions, small children, girls, and women are clothed with very little or no covering on the legs and arms. It is the usual practice to wear this type of attire during the chilly mornings and as the weather is cooling, just when the body is already under strain.

During the cold weather warm coats are placed on the trunk of the body, further aggravating the condition. This extra clothing does not help in warming the body as much as one would expect, for the main areas of heat loss are in the limbs. It should be noted that the skin surface of the legs and arms amounts to about one half of the total body surface. Also, the increased difference in the skin temperature of the legs and arms as compared to that of the trunk would tend to cause more congestion in certain organs. Thus, there may be harmful and prolonged congestion of the storage areas of the blood, and constriction of vessels in areas such as the nose, lungs, throat, kidneys, and pelvic organs.

The reflex actions of cold on the limbs are constriction of the blood vessels of the skin, and a driving of the blood to the internal areas or reservoirs, causing internal congestion. At the same time there may be reflex constriction of certain internal organs, such as the nose, lungs, throat, kidneys, and pelvic organs. Both the congestion and the constriction may be present in the body at the same time, with detriment to the tissues, and may be the cause of disease. These facts have been brought out very emphatically by quotations from the Testimonies. We cite the following:

"In some countries the custom of leaving bare the shoulders and limbs of little children still prevails. This custom cannot be too severely condemned. The limbs, being remote from the center of circulation, demand greater protection than the other parts of the body. The arteries that convey the blood to the extremities are large, providing for a sufficient quantity of blood to afford warmth and nutrition. But when the limbs are left unprotected or are insufficiently clad, the arteries and veins become contracted, the sensitive portions of the body are chilled, and the circulation of the blood hindered.

"In growing children all the forces of nature need every advantage to enable them to perfect the physical frame. If the limbs are insufficiently protected, children, and especially girls, cannot be out of doors unless the weather is mild. So they are kept in, for fear of the cold. If children are well clothed, it will benefit them to exercise freely in the open air, summer or winter."—"Ministry of Healing," p. 382.

"Perfect health depends upon perfect circulation. Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart, where is the greatest amount of heat. Parents who dress their children with the extremities naked, or nearly so, are sacrificing the health and lives of their children to fashion. If these parts are not so warm as the body, the circulation is not equalized. When the extremities, which are remote from the vital organs, are not properly clad, the blood is driven to the head, causing headache or nosebleed; or there is a sense of fullness about the chest, producing cough or palpitation of the heart, on account of too much blood

in that locality; or the stomach has too much blood, causing indigestion.

"In order to follow the fashions, mothers dress their children with limbs nearly naked; and the blood is chilled back from its natural course and thrown upon the internal organs, breaking up the circulation and producing disease. The limbs were not formed by our Creator to endure exposure, as was the face. The Lord provided the face with an immense circulation, because it must be exposed. He provided, also, large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs might be uniformly as warm as the body. They should be so thoroughly clothed as to induce the blood to the extremities.

"Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course. And parents bow at the shrine of fashion, and so clothe their children that the nerves and veins become contracted, and do not answer the purpose that God designed they should. The result is, habitually cold feet and hands. Those parents who follow fashion instead of reason, will have an account to render to God for thus robbing their children of health. Even life itself is frequently sacrificed to the god of fashion."—"Testimonies," Vol. II, p. 531.

From a study of these and other quotations, we may draw the following practical conclusions in regard to the present practices of fashion. These conclusions are being substantiated by current scientific investigations.

1. Uneven distribution of clothing as is observable among women and small children may definitely be the cause of certain diseases.

2. Clothing must be altered according to occupation, climate, and changes in the weather.

3. When the weather is chilly, clothing should be added uniformly over the body surface rather than simply over the trunk.

4. Physiologically, individuals do not become accustomed to exposure of the limbs while the trunk is overclothed.

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¹"Ministry of Healing," p. 271.

²For further study see *Physical Therapy Bulletin*, Vol. 4, numbers 34, 35, 41-46, and 48. Copies of this bulletin may be obtained from the Department of Pharmacology and Therapeutics, College of Medical Evangelists, Loma Linda, California.

³*Id.*, Vol. 4, numbers 20-22.

⁴These investigations have been reviewed in clearer detail in *Physical Therapy Bulletin*, Vol. 5, numbers 9-18.



Medical Work in Penang

By H. G. HEBARD, M. D., *Medical Director, Penang Sanitarium*

THE good work here in Penang was started in 1921 by Dr. J. E. Gardner. During his eleven years of service in this part of the field the work developed from a small beginning as a clinic in rented quarters to a large, well-attended clinic and sanitarium.

Our work has become known from one end of the peninsula to the other, and about one third of our patients are drawn from outside

Penang. We have made very good progress materially. The long-dreamed-of clinic building of our own has now become an actuality. We moved into our own building the first of this year, thus more than doubling our capacity.

The work at the sanitarium has prospered also. On many occasions we have been completely full, and have had a waiting list. To meet this need it was voted to extend the sanitarium building. A campaign was put on, and the public have responded well. Owing to the increased expense of material, we have been forced to revise our plans, but we are glad to report that work is actually beginning, although we have been delayed in getting building materials. When the work is completed, we will have eight new private rooms with bath, thus giving us much-needed extra space. Our total capacity at the sanitarium will then be twenty-four patients, with no more than two beds in any one room.

We have long felt the need of starting a training school. It is beginning to be increasingly difficult to get nurses from China. Hence we determined to make a start even though everyone was already carrying a full load of work. We started with a small class, and are also giving senior work to some who have been forced to discontinue their courses in China.

Our results have not been of a material nature only. Our evangelist, Daniel Lim, has been doing very good work. Other members of the staff have also done their bit. Every patient who comes to our clinic is given a piece of literature in his own language. Those who show an interest are invited to take Bible studies. Our inpatients are also given literature. Tracts have been sent in to each patient on his tray. As a result, a number have become interested. We hear such remarks as these: "I want to know more of what your church teaches. It is so different from what we usually hear." "Where can we subscribe for the *Signs of the Times*?" Some are continuing their study, others have been put on the *Signs* mailing list.

A few examples may be of interest. A well-to-do Chinese *towkey* (businessman) came into the sanitarium suffering from a light stroke and high blood pressure. Mr. Lim visited with him and gave him some studies. He stayed about a month and then left for a time. Several months later he came again, but in a few days became discouraged, and some of his friends advised him to start smoking opium and end his troubles. I had a long talk with him, and finally persuaded him to leave opium alone. He took further studies and became convinced of the truth, but still hesitated to make the break from Buddhism.

One day on a business trip he had another light stroke, which seemed to bring him to

his senses. He promised the Lord that if He would spare his life and let him get back to Penang, he would become a Christian. He recovered and came back. Just as soon as he returned he called for Brother Lim, told him his experience, and asked for baptism. He joined the baptismal class and was faithful in church attendance until his death a number of months later.

Others have become interested and are now studying. I might mention one more case which opened up considerable work among the Indians. A schoolteacher among the rubber-estate coolies came into our clinic. He became interested, and on leaving asked that one of our Indian workers come over and hold studies with him. We made arrangements for Mr. Lucas, one of our laboratory men, to go over

and conduct these studies. It was not long until others wanted to attend, and now he is holding a well-attended cottage meeting every week. A goodly number are interested, and we should see a number of these people ready for baptism in the near future.

Brother Lim is laying plans for a public effort in one of the suburbs, and we are planning on releasing one of our nurses to do some visiting and treatment-room work in connection with this effort. We pray that the Lord will continue to bless these efforts, and that we may all be faithful in improving the opportunities that come to us from day to day. Our courage is good, and we ask your prayers that the work may continue to advance until the glad day shall come when the work will be completed and Jesus shall come.

THE LAYMAN AS A MEDICAL MISSIONARY

By E. A. SUTHERLAND, M.D., *Director,
Madison Rural Sanitarium, Tennessee*

JESUS in His ministry on earth was an outstanding *teacher*, so recognized by such men as Nicodemus, who addressed to Him the words, "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." Yet Jesus carried no credentials from accrediting associations or State departments of education; nor was He a graduate upon whom had been conferred a university literary degree. He was a layman teacher.

Jesus was also a *minister*, yet without authority from the Sanhedrin. He was neither scribe, Pharisee, nor priest. He did not even come of the tribe designated as spiritual leaders of the Jewish people. But His ministry took Him everywhere, into the homes of the poor and the wealthy, into courts and citadels of learning, by virtue of the power that lay within, and by virtue of His life connection with divinity. There was no gainsaying His word, for He spoke with authority that at times made men and devils tremble; at other times, with such simplicity that the common people heard Him gladly and children lingered to hear. He was a lay minister.

A third phase of His life was that of a *physician*. He ministered to the sick and afflicted. He healed all their diseases. He carried their sorrows. He restored to sanity minds that had been unbalanced by disease, or sin, or the devil. Yet He had no credentials for the practice of medicine; He was the graduate of no medical school, a member of no medical fraternity. "How knoweth this man letters, having never learned?" asked some of those who judged ability and right to work

with the sick by license to practice medicine. Jesus was a layman, ministering to the physical needs of the human race. Pre-eminently He was a medical missionary. All that He did, He has bidden us do, as laymen.

Paul, the great disciple of Jesus, followed closely in the footsteps of the Master, doing for the early Christian church the same kind of work that Jesus did before him. Next to Jesus, Paul is the greatest example the world has of a lay medical missionary. He, like Jesus, took pains not to run counter to the practices of the law—either the Roman law in such matters as teaching and preaching and ministering to the sick, or the law of the Old Testament. You find Jesus saying to the healed leper, "Go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Matt. 8:4. He was always careful to live within the laws of the land, and yet He carried His work far beyond the possibilities of the professional classes. In all our work He is to be our example.

Caution Where Caution Is Necessary

In savage and half-civilized countries, the medicine man has great authority and influence over the people to whom he ministers. Modern medicine is a long step from the art of the medicine man, but the influence of a physician over the people whom he has helped back to health is little short of that of the tribal medicine man. Moreover, there are today many who exercise authority over the sick, who take advantage of blind devotion and hero worship to extract money, and otherwise impose upon the gullible, making it necessary to have

laws protecting the public against the practice of the charlatan, the quack, and the faddist.

The qualified physician is licensed by the State after he has completed a prescribed course of instruction and practical experience. He occupies a field that the layman cannot enter, has privileges that the layman cannot have and should not presume to take. One's safety as a lay medical missionary lies in a recognition of one's field of activity and close adherence to one's prescribed boundaries. This, every lay worker should know and must respect. But within his legitimate field of activity, the layman has a world of opportunity to work for his fellow men as a medical missionary. The term "medical missionary" has a very broad application. The activities are numerous, and the field is sufficiently extensive to afford work for every Christian layman.

One day while in the synagogue in His home town of Nazareth, where He was well known as a Man among men, Jesus read from the prophet Isaiah of His work as a medical missionary. What more comprehensive definition can be found than the one He gave? "The Spirit of the Lord . . . hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

There followed the healing of the leper, the restoration to health of Peter's mother-in-law, a day-after-day ministry to the afflicted in whatever way they had need. He went about doing good. The hungry were fed, the sick at heart were comforted, the suffering and afflicted were relieved. He taught the word of God and demonstrated the good tidings with His acts of mercy. That is the life of a medical missionary. He did it all without money and without price. That is the method of the self-supporting medical missionary.

Often today as Christians we are not able to translate into our own lives the works and the methods of the great Medical Missionary. Our eyes are dimmed because of the meagerness of our knowledge, and our hearts are dull for lack of the indwelling Spirit. Even so, we have no excuse for inactivity, for we have instruction through the Spirit of prophecy that magnifies such endeavor, making so plain the work of the medical missionary layman that he who runs may read.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'

"There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be

relieved, the sick cared for, the sorrowing and bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit. . . .

"God often reaches hearts through our efforts to relieve physical suffering. Medical missionary work is the pioneer work of the gospel. In the ministry of the Word and in the medical missionary work the gospel is to be preached and practiced."—*"Ministry of Healing,"* pp. 143, 144.

How Laymen Are Working

Translating this instruction into practice, laymen farmers make their land and all its products the channel through which they minister to their neighbors. At first they may be learners from their neighbors as a means of introduction. Then they can be teachers in the field of agriculture, in food preparation as well as food production, in canning, bettering the stock, improving roads, as leaders in health and sanitation for the community, and in the movement to help city people to homes on the land.

The Christian farmer with the spirit of the Master Medical Missionary has a broad road in which to walk as he ministers to the needs of his neighbors. His activities legitimately may range all the way from the handling of the soil to spiritual ministry. Who can do this work better?

For the teacher, the nurse, the cook, the seamstress, the musician, there is no limit to the possibilities. Medical missionary work offers a place for every man and woman, for every talent and ability. Jesus Himself was a medical missionary, while as a layman He plied the carpenter's trade. He set the example for every man who handles tools and machinery.

The world is full of men who are hungry for the truth, but who are skeptical of doctrines. You may win them if you share a meal with them. They gain confidence in you when they sit at your fireside, attend your cooking class, or are treated by your nurse.

The man and woman owning a farm in the community, sharing community burdens, attending the church meetings, contributing to every worth-while cause for community uplift, supporting themselves by their daily toil, become leaders. Their opinion has weight, their literature will be read, their song services will attract young and old. Presently a school will be in order, and then there may develop a small medical institution. Others will join the original group of pioneers, each contributing from his own resources to build up a self-supporting missionary center.

I am describing briefly the growth of fifty or more rural community centers as they have developed in the Southland in response to instruction and to the example of Madison

College and Madison Sanitarium and Hospital. World conditions make greater demands than ever upon lay members of the church to give of their time, means, and talents to gospel ministry. The peril of the cities is daily becoming more evident. Thousands need help from those who know the art of agriculture and how to produce a living from the soil.

Disease and distress are increasing, and every lay member of the church should be able to teach the laws of physical health, and able to minister to the sick. He who catches the inspiration will find a way. The timeliness of the following words is most evident:

"A very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.'"

"Others, with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.' On every side I heard similar words of reproach spoken."—*"Testimonies," Vol. IX, p. 28.*

Laymen today have no time to lose.



Association Notes

For the second time, the students of the New England Sanitarium and Hospital School of Nursing have brought home the banner offered each year by the Boston Floating Hospital to the school whose students have made the best achievement record while receiving their training in the care of sick children. The New England Sanitarium nurses in training, together with students of eleven other schools of nursing in the vicinity, spend some time during their course affiliating at the Floating Hospital, and each year a banner is given to the school whose students make the highest records. No other school of nursing has earned this distinction twice.

THE General Conference Medical Department takes pleasure in announcing to the members of the Medical Missionary Association that Miss Lillian J. Bragan, R. N., has recently joined the personnel of the Medical Department as assistant secretary. Miss Bragan is a graduate of the Washington Sanitarium School of Nursing, Class of '26, has had a wide experience in the professional field of nursing as well as in secretarial work, and more recently attended Pacific Union College, session of 1940-41, receiving a bachelor's degree in nursing. Miss Bragan will assist in carrying forward the various interests of the department, and will take an active part in securing and preparing material for the Medical Missionary section of THE MINISTRY.

Demonstration Health Talk

By MARGARET COSBY, R. N., *Bible Worker, Ohio Conference*

SUBJECT: The Balanced Diet.

PURPOSE: To explain the fundamental principles of an adequate diet, in a manner which can be readily understood by the average audience. An attempt has been made to make the talk inclusive enough for a single lesson, and yet suitable to serve as the introduction to a series of lessons on diet.

VISUAL AIDS: Blackboard. Table spread with napkin or small cloth, on which are displayed a quart of milk, two slices of whole-wheat bread or a dish of whole-grain cereal, an egg, an orange, an apple, a carrot, a potato, and a head of lettuce or spinach.

INTRODUCTION: Streamlined for efficiency, streamlined for service—this is the slogan of today. It's everyone's slogan, and it affects nearly everything everywhere, from the newest model in cars to the food containers on the grocery-store shelves. Our clothes are streamlined, as are also our furniture and our homes. And our food should be. It's about the streamlined diet that we want to talk today—a diet that is planned to provide maximum efficiency and a minimum expenditure of energy for its preparation. We generally speak of it as the balanced diet.

BODY OF LESSON:

1. What is meant by the term "balanced diet"?
Quite the same thing as is meant when we speak of a balanced budget. It is the proportioning of food intake to cover needful bodily expenditures. It serves two purposes:
 - a. Provides for all immediate needs in due proportion.
 - b. Builds up some reserve to provide for possible future emergencies.
2. Compare items of financial budget with those of dietary needs and show similarity.
On blackboard, list following budget items:

FINANCIAL BUDGET	DIETARY BUDGET
Shelter (upkeep of property)	Protein
Fuel	Carbohydrates and Fats
Electricity	Vitamins
Insurance	Vitamins and Minerals
a. Body structures are maintained and repaired by the protein in our daily food. (Write <i>protein</i> in second column, opposite <i>shelter</i> .)	
b. Fuel. Carbohydrates and fats supply the material for heat and energy. (Write opposite <i>fuel</i> .)	
c. Electricity. Does body need electricity? Nerve impulses are body functions carried on by electric impulses. Vitamins aid in this generation of vital current. (Write on board.)	

- d. Insurance—building up of reserve—protection against infection and disease—minerals and vitamins. (Write on board.)
3. The fourfold basic dietary needs of our bodies: protein, fuel foods, vitamins, and minerals. This is only the beginning of the budget problem. Two other matters are of essential importance.
- a. Question of proportion of each item, as percentage of income assigned to each item of financial budget.
- b. Question of quality and quantity to be secured.

(1) **PROTEIN:** Individual adult needs are similar. After growth years are passed, protein needed only for repairs and maintenance. Excess cannot be stored in body. One tenth of the daily intake of calories (2,000-2,600) in the form of protein is sufficient for adults. One pint of milk, one serving of cereal, and two other dishes which are good sources of protein, represent the major portion of this amount. (Spread table with cloth and display articles of food mentioned.)

EXAMPLE:	CALORIES OF PROTEIN
1 pint whole milk	64
1 serving oatmeal	17
1 egg	23
1 serving cottage cheese	76

180

Quality of protein very important. Sources of complete protein that meet all body needs are: Milk and milk products, soybeans, eggs, nuts, and meat. Because meat may be infected with disease-producing organisms, and is lacking in minerals and vitamins, it is the least desirable of these sources. Milk, our primary source, also contains other needed food elements.

- (2) **FUEL FOODS:** Starches, sugars (carbohydrates), and fats. Form largest proportion of diet. Needed for body functions, and to provide energy for daily activities. Amount needed depends on occupation, climate, age. Average intake about 90 per cent of the caloric intake. Quality, best found in natural sweets and fats, as fruits, honey, cream, olives, and nuts. (Display these foods.)
- (3) **VITAMINS:** Many different types, each with an important function. Sufficient intake of all ensured by variety of natural foods, raw fruits, salads, nuts, milk, eggs. For persons in normal health, a varied diet

of natural foods, raw, or cooked as simply as possible, will provide sufficient vitamins without resorting to specially prepared vitamin preparations.

- (4) **MINERALS:** Found particularly in highly colored vegetables, as carrots, and especially in the leafy vegetables, as spinach, in whole-grain cereals, and in eggs and milk. Again, variety is needed. And again, most natural sources provide the finest quality. Add to these that dietary staple, the Irish potato (show in display) surprisingly valuable in protein, and in total calories. Cook it in its jacket to conserve its food values.

4. Advantages and new features.

- a. Protein, only needed amount, and of complete quality. Someone has compared excess protein in system to clinkers in a furnace. (Bogert, L. Jean, "Nutrition and Physical Fitness," p. 167.)
- b. Natural foods used as far as possible, for vitamins, for most efficient fuel sources of calories, and most protective minerals.
- c. Budget plan provides for *day's* needs, not one meal at a time. More economical, more healthful.

"Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet."—White, E. G., "Counsels on Diet and Foods," p. 354.

"It is quite conceivable that in the simple matter of the daily choice and use of foods lies our most important and practicable opportunity to build for the efficiency and happiness both of our lives and of the lives of those who are growing up under our care."—Sherman, Henry C., "Food and Health."

For further study see: Anderson, H. S., "Science of Food and Cookery." Dittes, Frances L., "Food for Life," p. 186.



Nicotinic Acid Vs. Nicotine

SOME have apparently gained misleading impressions from recent press reports to the effect that nicotinic acid is now to be derived from the tobacco plant. Information at hand indicates that individuals have concluded from these reports that nicotinic acid is of the nature of nicotine, and therefore undesirable as a product in the "enriched" flour program that has recently been launched—a program that deserves hearty endorsement.

Nicotinic acid is the term given to one of

the dietary essentials for complete nutrition. This factor is quite widely distributed in nature in various plants and foods, as milk, eggs, wheat germ, and green vegetables, and is also derived from brewers' yeast. It is produced synthetically for commercial use. Nicotinic acid does not in all respects conform to the nature of a vitamin (it partakes of the nature of a coenzyme); yet because of the close relationship which lack of nicotinic acid bears to dietary-deficiency disease, particularly pellagra, it is classed with the vitamins.

The name "nicotinic acid" was attached to this factor because of the fact that it was first isolated during the chemical study of the tobacco plant. However, one is not to be misled by this association, for *there is no relationship, as relates to effects and actions in the body, between nicotine and nicotinic acid.* In fact, authorities in the field of chemistry and nutrition are proposing that the name "nicotinic acid" be changed.

Nicotinic acid is found rather bountifully in the wheat germ. Flour made from the entire wheat kernel needs no enrichment, of course, but since it is not possible to commercially supply the general population with such entire-grain flour, the enrichment program is a laudable step taken to overcome the ill results of the extensive use of white flour.

Nicotinic acid is present in the wheat kernel; else why would it be added to white flour to more nearly restore all the properties of the original grain? Had some other common name been given to this important antipellagra factor, as indeed will no doubt be done soon, no objection would have been made to this chemical substance, which is one of the links of the dietary chain needed for optimal growth and buoyant health. Any implication or indication that flour enriched by the addition of nicotinic acid contains nicotine, or is undesirable because of that addition, we regard as very unfortunate, misleading, and wholly contrary to established scientific evidence. H. M. W.

CURRENT SCIENTIFIC COMMENT

physiologic equilibrium. Saliva cleanses the teeth of all fermentable debris, breaks up mucinous dental plaques, and neutralizes any acids. Dental caries may be due to a derangement of the salivary function. Sugar stimulates the saliva to an increased flow of heavy and viscid mucus.—C. B. Branson, "Correlated Analysis of the Dental Caries Problem,"

CARIES.—The fundamental, natural protector of the teeth against the occurrence of dental caries is a normal saliva, in chemico-

Journal of the American Dental Association, 28:618, April, 1941.

AVITAMINOTIC DYSENTERY.—Monkeys almost invariably develop gastrointestinal disturbances when vitamin A is withdrawn from the diet. While the dysentery bacillus was directly responsible for the diarrhea, vitamin A is the essential etiologic factor. Monkeys deficient in parts of the vitamin B complex usually develop anemia, leucopenia, gingivitis, and diarrhea. The essential factor is unidentified, but is present in dried yeast and crude liver extract. If nutritional deficiency is the essential etiologic factor in human dysentery, the path to control is apparent.—"Avitaminotic Dysentery," Editorial, *Journal of the American Medical Association, 116:2169, May 10, 1941.*

IRRITABLE COLON.—The diet for irritable colon should be free from all irritating foods and low in residue. Bran and highly spiced and seasoned foods should be avoided. Fruits, vegetables, and milk should be eliminated at first. Milk is not a low-residue food and is poorly tolerated. It should not be added until all distress has subsided. Cream and butter may be used in liberal quantities. The low-residue diet is constipating.—J. M. Rumsey, "The Irritable Colon," *Journal of the Missouri State Medical Association, 38:152, May, 1941.*

Three Goals of the Nutrition Program

I PROPOSE as goal number 1 of the National Nutrition Conference the complete wiping out of deaths caused by dietary deficiency. We don't have yellow fever any more in the United States. Neither should we have pellagra.

As goal number 2, I would propose a great reduction in those diseases such as tuberculosis toward which insufficient food predisposes. There are several dozen diseases which are not caused directly by poor diet, but for which poor diet furnishes an excellent seedbed. Undoubtedly, we can reduce the death rate from these diseases by many hundreds of thousands by adequate food.

The third goal which I would suggest for this conference excites me in some ways even more than goals number 1 and number 2. This goal is to make sure that everyone in the United States has in his diet enough energy, enough bone, blood, and muscle building food, enough vitamins, to give that feeling of "health plus." We do not want merely to wipe out pellagra, rickets, and scurvy and reduce death losses from tuberculosis, but we want to make sure that our millions are so fed that their teeth are good, their digestive systems healthy, their resistance to premature old age enhanced through strong bodies and alert minds.—*From an address by Vice-President Henry A. Wallace, quoted in Journal of the American Dietetic Association, 17:556, July, 1941.*

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

THE CHALLENGE OF THE LARGE CITIES

By H. J. DETWILER, *President of the
Columbia Union Conference*

YEARS ago the important question, "Who are carrying a burden for the large cities?" was asked by the messenger of the Lord with great earnestness. In the same paragraph in which this pertinent question appears the following urgent appeal for laborers in these cities is made: "Behold the cities and their need of the gospel! The need of earnest laborers among the multitudes of the cities has been kept before me for more than twenty years. . . . All through the large cities God has honest souls who are interested in what is truth."—*"Testimonies, Vol. IX, pp. 97, 98.*

The magnitude of the task to reach the multitudes in these large cities is almost overwhelming. But God has a plan whereby it may be accomplished, as the following statement clearly indicates:

"Now, when the Lord bids us proclaim the message once more with power in the East, when He bids us enter the cities of the East, and of the South, and of the West, and of the North, shall we not respond as one man and do His bidding? Shall we not plan to send our messengers all through these fields and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning the multitudes? *What are our conferences for, if not for the carrying forward of this very work?*"—*Id., p. 99.*

Spasmodic efforts are insufficient. We have been told that "we shall have to plan for the carrying forward of a far-reaching and systematic work. We must enter into this work with a perseverance that will not allow of any slackening of our efforts until we shall see the salvation of God."

The hour is late, and the time is short in which to finish the work that has been entrusted to us. The conditions that surround us, the perilous situation of the world, increase our responsibility. The time has come when every conference organization should inaugurate an intensified evangelistic program.

The multiplied opportunities on every hand for remunerative employment, with the large increase in tithe, makes it financially possible for an aggressive evangelistic program to be launched in many parts of the field. What a tragedy if increased funds should be largely spent for other things, and the most important work of all—the evangelization of the great cities of our land—should be neglected or delayed!

The Lord has spoken to us repeatedly concerning this matter in clear and forceful language, so that none need misunderstand God's plan for these last days. Years ago these soul-stirring words were written:

"Can we expect the inhabitants of the cities to come to us? . . . What do they know of our message? Let us do our part in warning these people who are ready to perish unwarned and unsaved. . . . As we do this work, we shall find that means will flow into our treasuries, and we shall have funds with which to carry on a still broader and more far-reaching work. Souls who have wealth will be brought into the truth, and will give of their means to advance the work of God. I have been instructed that there is much means in the cities that are unworked. God has interested people there. Go to them; teach them as Christ taught; give them the truth. They will accept it. . . . *O that we might see the needs of these cities as God sees them!* At such a time as this every hand is to be employed. The Lord is coming; the end is near, yea, it hasteth greatly! In a little while we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly."—*Id., pp. 100, 101.*

To evangelize these populous cities calls for long-range planning by conference committees. Auditoriums, halls, theaters, and tabernacles located in strategic centers, where the attention of the masses may be arrested, must be secured in order to accomplish the great work before us. This calls for a liberal and wise expenditure of conference funds. Every selfish attitude must be put away.

Answering the Challenge

The Columbia Union is endeavoring to answer the challenge of its populous cities by providing in every conference budget a substantial sum of money to do this work. Our union conference is supplementing these funds by large appropriations from its treasury. Suitable meeting places, with seating capacities ranging from a few hundred to several thousand, are secured at a cost of from two hundred to five thousand dollars, in which to preach the message. Able evangelists have associated with them groups of workers composed of ministers, Bible workers, music directors, and other personal workers to aid in these soul-stirring endeavors. As a result, many of the cities have been mightily stirred. Hundreds have been won to the truth, new churches have been organized, and the tithe

has greatly increased. This has enabled the conferences in turn to carry on a still larger evangelistic work.

God is calling for men of vision, of outstanding ability and experience, to enter these long-neglected cities. This is our day of opportunity.

Pictures Without Electricity*

By M. B. GABARRA, *Evangelist*
Southern Luzon Mission, Philippines

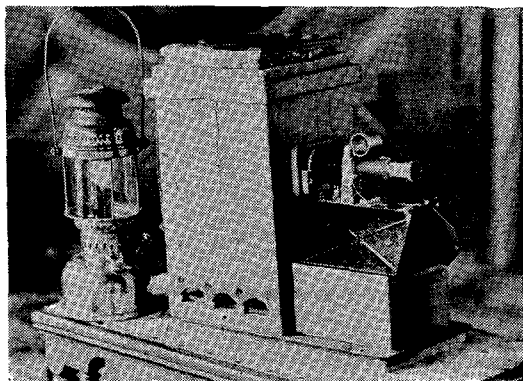
IT is truly a blessing to be able to use the stereopticon machine in presenting our message, especially in localities in which mobs often rule the day. Stereopticon pictures melt the hearts of these people as they see the crucified Jesus, and His life of love. I work in a center in which the people are very fanatical and sometimes unruly. It is almost impossible for Protestants to succeed with ordinary methods. Some have been driven out of the *barrios* (villages). Protestant ministers have been struck, and some injured with stones. But when we show gospel pictures, the people gather inside the tent, rich and poor, learned and unlearned.

Surely it is a God-given instrumentality that helps break down prejudice among fanatical people in this picture-minded age. These superstitious people have now become humble and tolerant. We can now talk religion everywhere freely and publicly, whereas before we could not. We would be attacked right away. Now all around this town of 31,000 inhabitants, the people are calling for gospel workers. Truly the harvest is already white, but reapers are few.

Here is a picture of my simple device for a projector. I hope many of my fellow workers who cannot easily avail themselves of electricity will be able to use this simple, yet useful, contrivance in countries in which electric lights do not abound. I used an old automobile reflector, but it worked fairly well. A new one would have given better results, of course. I put this reflector behind the Petromax (an air-pressure paraffin lamp), to replace the reflector which was in the electric lamp house.

Now I have improved the machine a little, so that the picture on the screen is brighter than before. I use three condensing lenses instead of two. Even on the full-moon nights we have good pictures on the screen, and the people are satisfied. But I am not satisfied, because my reflector is still the old, rusted headlight reflector. If I can get a new glass or metal reflector, and the right condensing lenses, I believe I can then come near the goal of perfection.

*See similar experience, as related by an evangelist in South America, in the May, 1941, *MINISTRY*, p. 11.



About six years ago we used the Coleman* compressed lantern, with gasoline, in our tent efforts. But now throughout the Philippines, gasoline is replaced with petroleum or coal oil.

There is a thin board at the bottom of the Petromax case and projector bench. It serves to elevate or lower the front of the projector to adjust the pictures on the screen.

There is a movable tube or funnel to connect the Petromax lens with the projector. The bench for the projector is adjusted to the height of the hole in the Petromax case. The wooden box, or case, is 17 inches high, and 8 x 8 inches. The wooden boards are one-fourth inch thick.

The tin casing is kept one-fourth inch away from the wall of the wooden box, so as to prevent it from catching fire. It is one-half inch higher than the top of the box, with ventilating holes on three sides.

*For further information, see page 43.

BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

Greater Bible Work Outlined

INSTRUCTION from the messenger of the Lord is clear on the importance of the Bible work in the closing work of our message. Personal Bible teachers, well versed in the Scriptures, should now "work at the trade of gathering souls into the gospel net." The plan of giving Bible readings is a "heaven-born idea." At the time of the loud cry, thousands are to be awakened to study the Bible. Angels will be by the side of these faithful teachers, impressing the hearts of those who hear the message to be loyal to God's commandments. This type of personal work by men and women is recommended as a most successful way to reach interested souls with the special truths of this time. It will meet the need as a spirit

of inquiry is awakened through public evangelism.

There is also a call for our sisters to help mothers with their home and health problems. Right-spirited women will be a power for God to produce astonishing soul-winning results. These women will reach a class that men cannot reach. The call is for young women of ability to make this their chosen profession. These Bible teachers are to be trained for the greatest efficiency, and wisely directed so as to increase their usefulness in the closing work of the everlasting gospel.

Confident that the hour is here for a more Spirit-filled and efficient Bible work, we herewith begin a series of outline studies aimed to emphasize the call, scope, and methods of the Bible work. It is hoped that these epitomized studies will produce a widened horizon for this special ministry in this closing hour of our world-wide evangelism, that it will unify our objectives, and then develop a better technique in soul winning.

PRESENT BIBLE WORK NEED

- I. CHALLENGE FOR A GREATER EVANGELISM.
(9T 89-152; 8T 37-41.)
 1. Unwarned in earth's teeming cities.
 2. Unserved in every smaller community.
- II. REVIVAL OF THE BIBLE WORK.
(9T 111, 128, 129; 7T 64; Ed 271; CT 546; GW 101, 120; 6T 415.)
 1. Men and women to engage in explaining truth.
 2. Should be twenty women where now one.
 3. Men not called to public evangelism to engage in Bible work.
 4. Youth to be called to the Bible work.
 5. Experienced Bible workers to teach younger workers.
- III. PLAN FOR WOMEN IN GOSPEL WORK.
(Phil. 4:3; Romans 16; 1T 75-105; 9T 30-42, 116-121.)
 1. Place of women in Old Testament.
 2. Apostolic plan included women workers.
 3. Mrs. White's ministry for remnant church.
 4. Lay women in closing work.
- IV. VARIOUS METHODS OF LABOR.
(GW 192; 9T 111, 123, 150; 6T 83, 84; GW 188; 6T 428, 429; GW 362, 363; 9T 112; CT 540; 9T 34.)
 1. Teaching present truth in families.
 2. House-to-house literature ministry.
 3. Helping mothers with their children.
 4. Teaching health principles and home nursing.
 5. Conducting cooking schools.
 6. Ministry of song in Bible work.

LOUISE C. KLEUSER.

The Bible Worker's Key Place

By GEORGE R. WEST, *Evangelist,*
San Francisco, California

THE Spirit of prophecy teaches that God places a high value upon the services of the Bible worker. The need for more Bible workers is one of our greatest needs today for the finishing of the work. Personal Bible teachers are important in connection with public efforts. Fortunate indeed is the minister who has such workers, who are devoted and capable, to assist him in a public soul-winning endeavor. The following instruction straight from heaven, makes it clear that Bible workers who are connected with a public effort are not merely to visit and pass out literature and invitations, but to have a definite responsibility in establishing interested ones in the great truths of the Bible.

"As the result of the presentation of truth in large congregations, a spirit of inquiry is awakened, and it is especially important that this interest be followed by personal labor. Those who desire to investigate the truth need to be taught to study diligently the word of God. Someone must help them to build on a sure foundation. At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure house of God's word!"—*"Gospel Workers,"* p. 364.

Although it may not be wise for Bible workers to go ahead of the public meetings in the presentation of Bible subjects, they should be able to review the subjects presented, and give additional information for which there was not time in the sermon, and which will deepen the impression made by the sermon. When an interested person has missed a particular subject, the Bible worker should be able to present it, and keep the interest developing.

Responsibility to Gain Decisions

The Bible worker is as definitely called of God to teach the Scriptures as is the minister, and should feel just as responsible for bringing the people to a decision for the truth. The public should be given to understand that the Bible workers associated with the meetings are fully capable of explaining the truths. As a rule, our Bible workers are conscious of this sacred responsibility, and many of the decisions in our evangelistic campaigns are the result of their faithful work.

Have we thought too much of the Bible worker as merely a helper in a campaign? I fear we have overlooked the importance of the Bible worker as an independent worker, or perhaps a pioneer. I am convinced that in many of our small towns, and perhaps in some of the neglected cities, a good interest might be awakened by Bible workers.

I recall an instance in which a Bible worker was sent out all alone to a small town in which there were no believers. In the course of a

few months, fifteen or twenty people were attending a Sabbath school which had resulted from her work. I remember another instance of a Bible worker's being sent alone to a small town. She brought in as many people during the summer as a tent company in another small town in the same conference.

As I read the Testimonies, I am often impressed with the repeated emphasis upon personal and house-to-house work. It is plainly stated that such work is more important than preaching. I believe that before we finish the task, personal Bible teachers will be more and more appreciated and encouraged, and their services more urgently in demand.

Caring for Radio Names

By ALTA NESBIT, *Bible Worker, Kansas City, Missouri*

IT has been a great pleasure to have a part in the radio Bible study correspondence school here in Kansas City, and it does one's heart good to see how much interest people take in the study of the Bible. When we receive a request for the course, we send the person a form letter explaining the course, and with it Lesson I, and the lesson "How to Understand the Bible." There are no test questions to be answered with the latter; so they simply study the lesson. But they study Lesson I, then answer the test questions at the end of the lesson and return their answers to station WDAF.

Elder Detamore collects the answers to the lessons each Sunday morning at station WDAF, and I correct them, placing a C (correct) after each answer that is correct. For those that are not correct I write out the correct answer. All corrections are made with red pencil. Each paper is graded "Good," for we consider that it is good for them even to try.

After the paper is corrected, it is returned to the student with the next lesson, and that is then studied and returned in the same way. Many have expressed appreciation for the

consideration we have given their lessons. They know that each answer has been read because of the corrections. Some papers have many corrections, others not so many.

We have a file card for each person, checking the number of each lesson as it is sent out. When they return their answers, we record the date of receipt on their file card. In this way we know how fast each one is getting along. About thirty-five have now finished the course and received the certificate.

When the lectures began here in Kansas City, we sent an announcement to all in and around the city, and many have attended the meetings. A number have already taken their stand for the truth. One entire family of six was baptized a few weeks ago. Many others have become interested through these lessons, and have been baptized in the Missouri and Kansas Conferences, some having never heard a sermon by one of our ministers.

It is truly encouraging to read the letters from the students, telling how they enjoy the lessons, and of the blessings they receive as they study.

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Words of MINISTRY Appreciation

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LIKES "RELIGIOUS PRESS."—"I want to express my appreciation for THE MINISTRY. I enjoy every bit of it, but am especially interested in 'The Religious Press.'"—Ruth S. Lamb, *Bible Worker, Colorado Conference.*

GREATLY APPRECIATED.—"THE MINISTRY is the source of a great deal of enjoyment and help to me in my work, and I appreciate it greatly. You and the brethren are putting out a fine piece of work, and I know that workers everywhere look forward to the next issue with anticipation as do I."—H. H. Schmidt, *District Leader, Missouri Conference.*

TIMELY ARTICLES.—"Our workers all greatly appreciate the timely articles in THE MINISTRY. I await its arrival each month with the greatest anticipation, for the advice and suggestions in it always appeal."—Leslie R. Mansell, *Singing Evangelist, Bluefield, West Virginia.*

DOCTOR'S WIFE APPRECIATES.—"I want to tell you how much I have enjoyed THE MINISTRY during the last few years. Far from giving the trumpet an uncertain sound, the 'Editorial Postscripts' have always reached down to rock-bottom principles, and for this reason they have made a tremendous appeal to me."—Mrs. J. J. Short, *New York City.*

SUPERIOR HELP PROVIDED.—"I greatly appreciate the journal THE MINISTRY, and believe it is the greatest help that can come to our ministry apart from the Scriptures themselves and the writings of the Spirit of prophecy."—A. G. Stewart, *Veteran Missionary, Fiji.*

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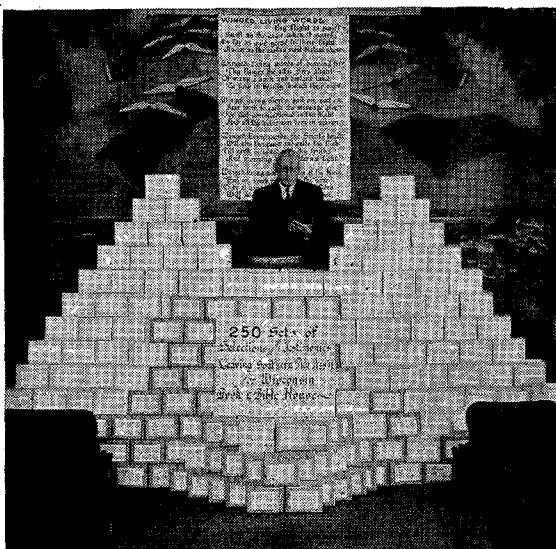
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CHRISTIANITY'S PROGRESS.—Dr. Basil Mathews, just from England, declared at the Bible Conference at Ocean Grove, N. J., "Christianity is stronger in Europe today than it was before the war." Unnumbered churches are unable to function as such, but the members of those churches in larger or smaller groups are ringing the doorbells of heaven. In Great Britain, the churches often without edifices in which to worship, are not only holding together, but going forward in all that pertains to a true church of Christ.—*Watchman-Examiner*, Oct. 9, 1941.

UNION POSTPONED.—We understand that the move to unite the non-Episcopal churches in England with the Anglican Church has ended in failure, at least for the time being. The free churches find too many matters upon which they cannot bring themselves to give up the testimony which it has been part of their historic task to give. Three years ago a tentative scheme was broached. This is the upshot. Infant baptism proved unacceptable to Baptists. Congregationalists desired membership for Friends and Salvationists who do not use the sacraments. The idea of the "apostolic succession" in the order of the ministry as "the true and only test" was rejected. However, the free churches expressed the desire to continue the quest.—*The Presbyterian*, Oct. 30, 1941.

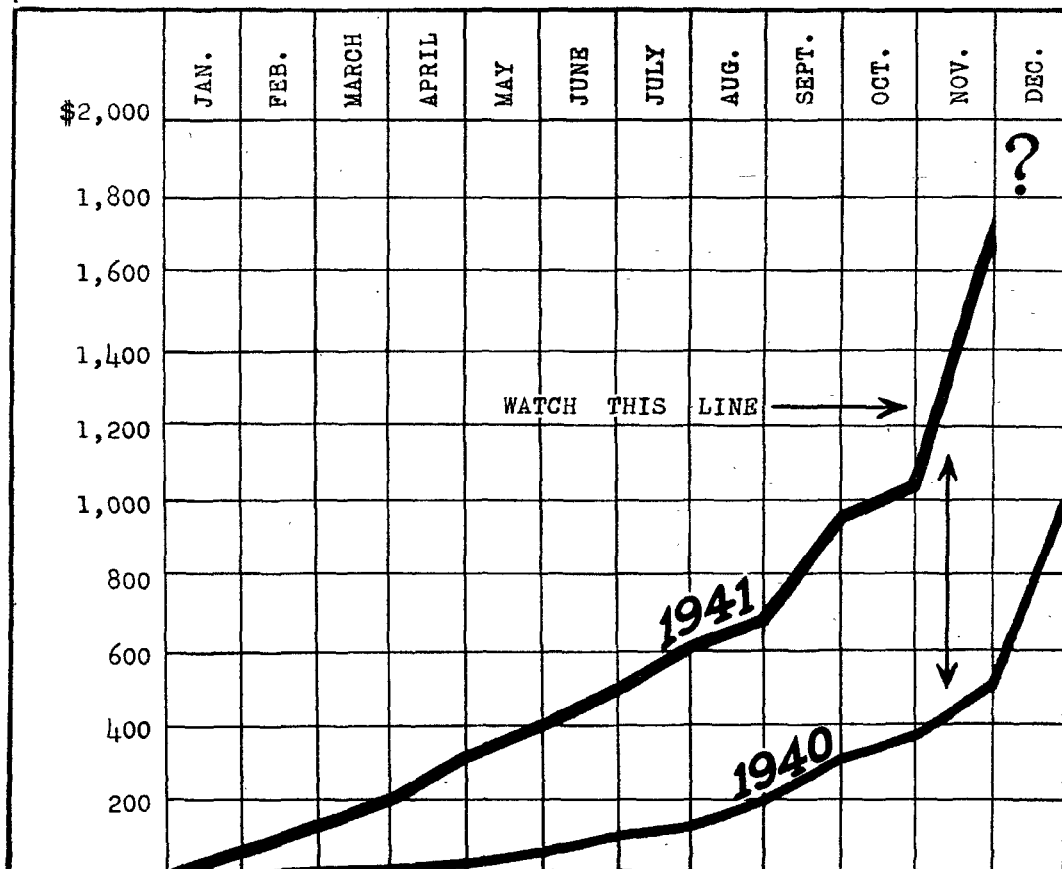
AS A MAN THINKETH.—In this year of war 1941, while the masters of tanks and bombers are smashing the world to bits, it is easy to forget that the real revolutions are those of the mind. We do not live in our minds alone. The man behind the machine gun cannot be ignored as long as he is alive and shooting. But the thoughts of men long dead may have put that man behind the machine gun, and may menace our lives more than he does. . . . Today's strikes may be caused by the gospel according to Marx; the fact that you didn't go to church today may have been remotely caused by your agreement with Darwin that man is a risen ape and not a fallen angel.—*Christian Century*, Oct., 1941.

CHURCH LOTTERIES.—Another report by the Gallup poll shows that the three most popular forms of gambling indulged in by Americans during the past year were church lotteries, card or dice games, and slot machines. Twenty-four per cent of the country's population participated in each of these.—*Christian Century*, Oct. 15, 1941.

READING TRENDS.—Nearly 2,500,000 more Bibles, Testaments, and portions of the Bible were published in 1930 than were published in 1937, according to a statistical report compiled by the Bureau of Census from returns of the 1939 census of manufacturers. In 1937, said the report, 5,579,317 Bibles, Testaments, and parts of Bibles were published, as compared to 7,947,848 in 1939. The same report revealed that the publication of fiction had dropped off nearly 50 per cent—from 25,454,135 in 1937 to 13,511,181 in 1939. Textbooks for school use showed a decline of nearly 10,000,000—from 72,771,685 to 63,274,758. Out of nearly 20 different publishing categories, only Bibles, juveniles, histories, reference works, and technical books showed any increase.—*Watchman-Examiner*, Nov. 6, 1941.

BURIED BIBLE.—From London comes the word that Codex Sinaiticus has been transferred from the British Museum, and is now safely buried deep in the cellar of a country house far from the bombs

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and rubble. In 1934 the British government purchased this great Christian treasure, oldest Bible manuscript in the world, from the Russians at a cost of \$500,000. Right-minded men everywhere will be relieved, of course, to know that this irreplaceable book is safe. But at the same time we cannot escape the thought that there is something tragic about burying the Bible for the duration of the war.—*Christian Advocate*, Oct. 23, 1941.

ARMY'S RELIGION.—A religious census of the United States Army, taken to facilitate the allocation of chaplains, shows that 59 per cent of our new soldiers are Protestant by preference, 31 per cent are Roman Catholic, and the remainder have Jewish and miscellaneous preferences. The chapels in the encampments are used by Protestants, Roman Catholics, and Jews alike, with changes in ecclesiastical furnishings to suit the modes of worship.—*Watchman-Examiner*, Oct. 9, 1941.

SACRAMENTALISM GROWING.—The late Dr. A. T. Robertson is quoted in the *Western Recorder* as having warned his church of the danger of sacramentalism coming in on the side of the ecumenical movement of which he saw but the beginnings. W. C. Taylor of Rio de Janeiro, writing in this journal, sees a danger to the peculiar doctrines of Baptists in the trends of the day. He writes: "Dr. A. T. Robertson warned in his day of a revival of sacramentalism. If it could be seen then on the horizon, there is now little else that can be seen. The ecumenical movement in religion is, first and foremost, ecumenical sacramentalism, bent on making that universal Christianity."—*The Presbyterian*, Nov. 6, 1941.

UNIVERSITY GODLESSNESS.—In a recent survey of the students in one of our universities, it was discovered that only 56 per cent of the men and 82 per cent of the women acknowledged their belief in a personal God. In another survey, of university professors, it was discovered that only 38 per cent of the physicists who responded to the questionnaire believed in a personal God, 27 per cent of the biologists, 24 per cent of the sociologists, and 10 per cent of the psychologists. This trend of thought will obviously be reflected in the future progress of religion in general, and of the Christian religion in particular.—*Watchman-Examiner*, Oct. 23, 1941.

SPANISH CATHOLICISM.—Spain and the Vatican reached a new accord that will serve until a concordat is completed. According to its terms the state will pay the church 65,000,000 pesetas a year, restore all property of religious orders, abolish divorce, make Catholicism the sole state religion, give bishops the right to supervise all religious instruction from elementary school to universities, allow civil marriages only when both parties can prove that they are not Catholic, etc. The appointment of new bishops will result from political negotiations between the Vatican and the dictatorship.—*Watchman-Examiner*, Sept. 18, 1941.

SECTARIAN TAX RAIDS.—A sizable sum of tax money is now being used to further the interests of sectarian institutions in spite of our constitutional provision that no appropriation of lands, money, or other property or credit to aid any sectarian institution shall be allowed. Keeping sectarian hands out of the public till is essential to the continuance of our American principle of the separation of church and state. We are not succeeding very well. In numerous States, laws have been passed granting free textbooks to parochial schools, free bus service transporting children to and from such schools, free social service—a broad term covering a large variety of ministrations at public expense—allowances to hospitals and orphanages and correctional institutions.—*Watchman-Examiner*, Oct. 9, 1941.

CATHOLIC INTOLERANCE.—No change can be expected in official Catholic Church teaching against Protestantism, which it has always held to be the great heresy of our times. This is evident from the following instructions issued by the Redemptorist Fathers in their *New Mission Book*, page 403:

"You sin against faith by reading heretical Bibles, heretical and infidel books and papers. The Protestant Bible is not the word of God. It is a mutilated and corrupt version of the Holy Scripture. . . . The Roman Catholic priest alone can show his mission from God Himself. . . . The ministers of the various sects have no authority, no commission from God. They are impostors.

"Protestantism is split into countless wrangling sects. The few remnants of Christianity that hide the leprosy of heresy are wearing away, and the grinning skeleton of infidelity appears in all its blasphemous deformity."—*The Converted Catholic*, October, 1941.

JEWISH SITUATION.—From humanitarian considerations alone, the plight of millions of Jews the world around is most pitiable. True, there are other nationalities that now suffer from their enemies, but none are persecuted with the unspeakable venom such as is heaped upon Jews. Then, too, we must consider the present situation in the light of accumulated persecutions lasting through many centuries. Certainly the Jews, spiritually, economically, and politically, are culpable, but what people are not? There is, however, in the malevolent treatment certain Gentile powers have heaped upon the Jews vastly more than a purpose to restrain, a will to subdue, or a determination to exploit.—*Watchman-Examiner*, Sept. 11, 1941.

CATHOLICISM'S GOAL.—The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture, being chiefly from Protestant countries, so that our history from the beginning of the Republic has been predominantly non-Catholic. It has given the complexion to the country; entered our legislation, sociology, and economics; is the basis of our commerce and industry; and, in fact, has formed a great part of the American people. For one hundred fifty years the Protestant element was strongest, and we admit it.

This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims, and ideals? We are the greatest numerically in the country, strong and growing in the arts and education. We are now ready to expand. Now is the time to organize and strike hard to put the Catholic idea before all.—*Francis X. Talbot, S. J., Editor-in-chief of America* [R. C.], *New York World*, Dec. 1, 1930, reprinted in *The Converted Catholic*, October, 1941.

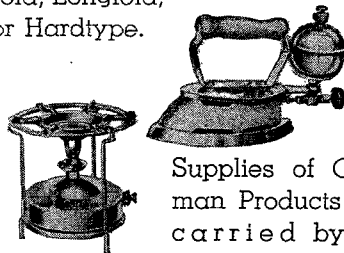
ARMAMENTS FOREVER?—There seems to be less hope for world disarmament than ever. In a broadcast over the Columbia network, ex-President Herbert Hoover recently said: "Whatever the outcome of these present wars, we shall have to divert national energy for armament for years to come." Britain's Foreign Minister, Anthony Eden, in a world broadcast, said that in the postwar period the victors will have to remain strong enough to see that no power or group of powers will be able to strike at the new citadel of civilization. There can be no doubt about the economy of our lifetime being thoroughly organized to sustain the new world militarism. Disarmament as we knew it in the last postwar period will not be a popular idea. Political movements that end in disaster seldom enjoy a resurrection. Are we, then, destined to see this world committed to swords and guns forever? The only place where there is an answer is the Bible.—*Watchman-Examiner*, Sept. 25, 1941.

The Ministry, January, 1942

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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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The Bookshelf

(Continued from page 19)

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D. A. OCHS. [Associate Secretary,
Missionary Volunteer Department.]

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Implementing Our Program

(Continued from page 22)

guard against the spirit of commercialism.

There needs to be a great revival of book colportaging and periodical distribution to lay down a barrage for effective evangelistic efforts. Literature should be much more widely sold from bookstands in our evangelistic efforts than in the past. A gigantic expansion of lay distribution of inexpensive preparatory and follow-up literature is manifestly God's plan for the hour. Here is scope for great advance.

7. LAY EVANGELISM.—They injure their cause who declare or imply that public evangelism by the ordained ministry is passing, and lay evangelism by humble, self-supporting men, called of God, is to be the superseding order of the day. The one is not to supplant the other. The two are to march forward hand in hand—the ministry leading and directing, and the laymen augmenting and expanding, in simpler lines, our one great common objective.

The ministry must train, encourage, and definitely forward the vast potentialities of the increasing number of consecrated laymen who, with little expense to the conference, are increasingly presenting the message in towns and villages and rural communities in tent, hall, and schoolhouse, and in the homes of the people. Proper equipment for such, in the form of charts, literature, and film slides, and proper training and guidance in harmony with the conference program of evangelism, should bring almost incalculable returns.

8. YOUTH EVANGELISM.—Broad, aggressive plans should be laid to harness the latent talents and energies of the thousands of youth in this movement. Great evangelistic possibilities are inherent in our restless host of youth. Just turn these energies into soul-winning lines and watch the results. Tie up the Missionary Volunteer Society with your evangelistic campaigns. Try making Friday night "Youth's Night." Have a young people's choir, use

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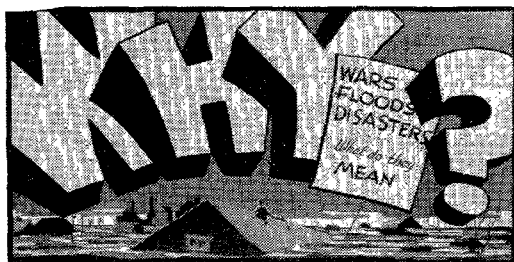
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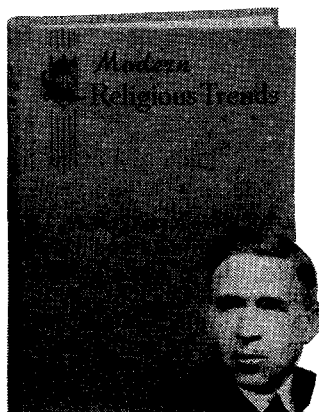
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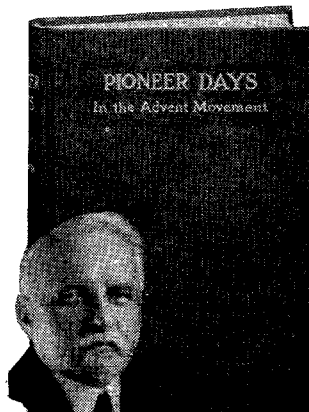
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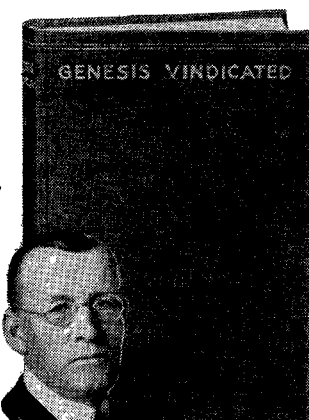
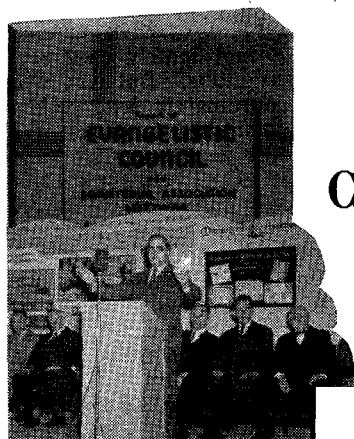
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DUTY!—A bounden responsibility rests upon every American conference and every worker in the home base, as concerns the spiritual welfare of our youth selected by the draft. That responsibility reaches first back to the home church, where the pastor or district leader should seek to fortify all such in advance, for the inevitable tests and challenges to his faith and loyalty. And, next, he should keep in touch with these lads, during their absence, by letter, literature, and other means. Then the responsibility rests next with inescapable weight upon the conferences in which the camps are located, and upon the churches or companies near the camps. These boys *must* be pastored and counseled. No amount of evangelism for those outside the household of faith can take the place of holding our own boys. We must win their confidence, help them, hold them, and bear them ever before the throne of grace. Pray for our boys, in public and private devotions.

PROMPTNESS!—The principle of fairness and common courtesy to others is involved in the practice of habitual lateness to appointments. For example, a committee of busy men is called, and one or two chronic procrastinators presume upon the time and patience of the other members, holding up the proceedings until their arrival. This is not fair. It asks of others what they are themselves unwilling to do for others, thus violating the golden rule. If the one who is late to appointments would multiply the number of minutes he is tardy by the number of people kept waiting, he would soon realize the extent of his error, as it is just that many minutes wasted for others. Such laxness is selfish. It demands that all others wait on a few—implying that their own time, their own work, is more important than that of their fellows, which is open to question. The tardy habit is not honest; for it is taking the precious time of others against their wishes and without compensation, and so is a form of refined robbery. It is often passed off as a joke, but it is no joke. It is an imposition. It is usually accompanied by a lame excuse or a threadbare apology. But it really needs to be rebuked and exposed in its true light. This has no reference to emergencies, or to some unavoidable situation, but only to habitual procrastinators, whose mental attitude needs to be reformed. Promptness is a primary ministerial virtue.

TEAMWORK!—Evangelists, for abiding results, for your own sake and future, as well as for the sake of the souls at stake, team up with the local pastor. Tie him into your effort with an integral place in the evangelistic effort. Keep him prominently before the public. Let him handle the "pictured truth" hour or the personal follow-up. Then, when you move on and drop out of the picture, your converts are tied to the church, and not merely to the memory of you. Team up with the local pastor. This is a basic principle of sound evangelism.

AMBITION!—Is it right to be ambitious, to aspire, to determine to advance in efficiency and service? *Yes*—if it be for God, for greater efficacy in soul winning, for greater advance of the cause we love, for greater service in the message. *No*—if it be for personal fame, as preacher, executive, or writer, for position or personal advancement. There is wholesome, godly, altruistic ambition, and there is improper, unholy, selfish ambition. We should cherish the one and suppress the other. No man has a right to be content with stagnation, to drift along with the tide of circumstances, controlled by the pressure of daily routine or following the path of ease. He should so programize his work and budget his time that there is an allotted portion for systematic reading and progressive study. He should always be in advance of the immediate demands, be prepared for greater things and for emergency situations, be ready to capitalize upon the unforeseen opportunity or expectation that cannot be met by the lethargic. Holy ambition is needed by all.

PRAYERS!—We often admonish one another about inordinately long sermons that wear out the saints. But who will cry out concerning inordinately long public prayers? We are admonished to pray. We are to offer praise, to seek forgiveness, blessing, and guidance. We are to ask help for specific needs, or fields, or circumstances. We are to appeal for the Holy Spirit. But we are not heard for our much speaking. Nor are our prayers to inform or instruct God. In our private prayer or group seasons, we should tarry before the throne of grace. But we should not pray for ten or twelve minutes in public prayer, keeping the people standing, or on their knees, and thus encroaching upon the sermon time allotted to a brother minister.

L. E. F.