

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY

Vol. 15, No. 6



June, 1942

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NOTES AND NOTICES

Information and Sundry Items

WOULD that all our workers might have listened in on the discussions of those momentous questions under study and decision at the

S p r i n g
Meeting of
the General
Conference

REFLECTIONS CONCERNING THE SPRING MEETING

Committee, held in New York City, April 3 to 8. Would that they might have watched the impressive process of reaching right and united conclusions, and have seen our appointed general and union leadership in action, in devotional study, and in prayer. Never in the memory of this editor has greater unity of spirit prevailed in a council of this character. Grave issues relating to our historic relation to noncombatancy were reaffirmed. Our attitude toward further advance in the providentially opening radio field in the Americas, our responsibility toward the religious liberty and temperance issues, our bounden obligation toward greater evangelism and ministerial expansion in the home base, emergency adjustments for the conduct of our world work despite the present upheaval, our relationship toward the unchanged foreign missions commission, and our faithfulness in stewardship in these last hours were all under consideration. Action regarding the revision and revived circulation of "Thoughts on Daniel and the Revelation" was taken. These and many other questions filled the crowded days and nights. Plans were laid for advance in spite of all difficulties. The world character of our work and obligations was kept sharply to the forefront. Once again we were impressed with the profound truth that God lives and rules in the kingdoms of men, and definitely leads in the affairs of His church. Earnest appeal was made to us as leaders truly to lead our people into the privileges and present demands of the day of fasting and prayer set aside for May 9, to plead with God in behalf of our own needs and for the cause of truth in all lands, that despite international upheaval, the last message may move forward to triumph. If only the rank and file of our workers, who rarely have the opportunity of attending such councils, could have seen this body of men importune God for grace, wisdom, and spiritual power for greater service, they would surely be constrained to say: God is still leading His people onward through His appointed agencies. Into this deeper fellowship all **MINISTRY** readers are urged to enter. The challenge of the times can be met with nothing less than complete rededication of life and service.

☞ **BRIEF** evangelistic councils were held in connection with certain of the recent Union Conference Sessions in North America. Some of the most helpful presentations will be shared with **MINISTRY** readers in this and succeeding issues. A few conferences, such as Illinois and Michigan, have periodic worker meetings of real worth for the specific study of Biblical problems and ministerial and Bible worker methods. The British Union Conference has started meetings of this character also. Two conferences in the Pacific Union have recently held Bible worker councils. **THE MINISTRY** seeks to have the choicest discussions of such gatherings represented in its columns as a service to the field.

☞ **THRICE** recently we have seen ministers in our large churches wear their ministerial, cut-away coats. This is to be commended and emulated. The minister should have a distinctive ministerial suit as he ministers in the desk. We have cheapened our ministry by dressing like businessmen. We therewith tend to conduct ourselves like businessmen engaged in secular pursuits. Let the consciousness of our high calling be seen as well as heard.

☞ **COMMON** courtesy demands respectful attention when a fellow worker is speaking in a council or committee meeting. It is discourteous to be reading a paper, conversing with associates, or otherwise failing to give the respect desired when one is himself speaking.

Bible Worker Training Advances

☞ **THE** winter term at the Seminary is over, and with it the first Advanced Bible Worker Methods class consisting of twenty-three members. Gratifying as was the inauguration of this course amongst us, its successful conclusion is even more cheering. A well-rounded syllabus for comprehensive principles covering the profession, and progressive, supervised study outlines, have resulted in marked improvement in form, content, and approach. Four specialists came as guest instructors on Teaching Health Principles in the Home, Successful Approach to Catholics, The Technical Structure of the Outline, and Various "Isms" and How to Meet Them.

Certain of the practical products in outlined studies will appear in the Bible Worker section from time to time. And so the provision authorized at the last General Conference is under way. The next class will be eagerly awaited by an increasing group of Bible workers who are most anxious to enroll. Meantime, constructive study in a number of our leading colleges looks toward the material strengthening of their Bible worker training curriculum. In this, the Ministerial Associate and assistant secretaries are participating.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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☞ Bringing people to a decision by

PUBLIC CALLS AND PERSONAL APPEALS*

By ROBERT L. BOOTHBY, *Union Evangelist,*
Columbia Union Conference

IT is a wonderful experience to gather large congregations to hear God's last message of mercy. But a decision to obey God and yield the heart fully to Christ must be secured before men and women are started on their way to heaven. The thing that stands between the eternal weal or woe of many a soul is a decision. Every preacher and every Bible worker whose heart is burdened to save men and women anxiously inquires, What can I do to bring more people to a decision?

To get decisions, we must preach a positive message. The people are not likely to believe what the preacher himself only halfheartedly believes. We read in the "Testimonies:" "Not with tame, lifeless utterance is the message to be given, but with clear, decided, stirring utterances. Hundreds are waiting for the warning to escape for their lives."—*Vol. VIII, p. 16.* "The real, vital points should be made as plain and forcible as language and proof can make them."—*Vol. III, p. 34.*

The hearers must be convinced that they have heard the truth before decisions can really be expected. Make every effort, therefore, to emphasize and clearly explain the cardinal points of the message. No matter how perfect the mechanics, without the aid of the Holy Spirit, the preacher is powerless to move souls for God. We read in the writings of the Spirit of prophecy:

"Divine power alone will melt the sinner's heart and bring him, a penitent, to Christ. No great reformer or teacher, not Luther, Melancthon, Wesley, or Whitefield, could of himself have gained access to hearts, or have accomplished the results that these men achieved. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it."—*Gospel Workers, p. 34.* "The disciples did not ask for a blessing for themselves. They were weighted with the burden of

souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ has promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day."

"It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but, without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ."—*Testimonies, Vol. VIII, pp. 21, 22.*

There is nothing more needed among us to make our ministry effective in bringing men and women to a decision than a fuller infilling of the Spirit of God. We need to pray God to vitalize our sermons and to give us an intense passion for lost souls. We need a burning passion that will so surge through our sermons that they will fall as flames of fire upon the hearts of our audiences. There is so little power, so little of that gripping, moving, convicting spirit in our sermons, that the hearts of men are not impelled to come to God.

Revival Spirit to Be More Prominent

The messenger of God wrote, "My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear."—*Id., p. 37.* My own heart cries out to God for a holy passion for the lost, for a keener appreciation of the awful doom that awaits those who do not decide to obey God, for such a surrender to God's will and purpose that the Holy Spirit may come upon my ministry with cloven tongues of fire that will take my feeble, stammering words and make them as firebrands from heaven to light the torch of truth and obedience in the hearts of all who sit under my preaching.

We need to bring the revival spirit more prominently into our evangelistic meetings. Jesus said, "I, if I be lifted up from the earth,

* Presentation at Columbia Union Evangelistic Council, Pittsburgh, February, 1942.

will draw all men unto Me." John 12:32. The world has lost Christ. The popular churches have largely lost Christ. Few today know by experience that Christ saves from sin. We need to preach more of Christ in every sermon. We must present more and more clearly the cardinal points of our great message. But this is not enough. We must preach Christ and make Him the central theme of every message we deliver to men and women. If we do this, hearts will be converted and then the decisions will be as easy and natural as the fruit that ripens on the tree. Bring your audiences to Christ, and they will want to obey Christ's message.

How shall we secure public decisions? Do not wait to urge for decisions until you are ready to present that decision sermon. I believe in special decision sermons. God has mightily used some of these special messages. But we should make every sermon in a lesser sense a decision sermon. Put some hooks in your sermons with which you can make a personal catch of the hearts of men and women. I have listened to some sermons which were well delivered. The content of the message was good, but there were no personal heart appeals. The message flowed out eloquently enough, but never once did it bring home to the heart of the listener the question, "Sirs, what must I do to be saved?" At intervals, somewhere along in the sermon, there should shoot out through the message burning appeals as darts, that will penetrate the hardness and indifference of the human heart, and lead the sinner to feel his great need of God. All men and women must not only see the truth in its logic, but they must be impelled to action by having the truth so laid out before them that they realize that their very eternal destiny is at stake by the decision they make, or by their failure to make a decision.

Soon after the meetings have begun, you can close your sermon by asking those in the audience who wish to be prayed for to raise their hands. Close every sermon with a ringing appeal. Then you can ask the audience to bow their heads in prayer. Ask those who wish to come to Christ for the first time to raise their hands. Ask the backsliders who wish to return to God to raise their hands for prayer. Ask those who have sins they need to overcome to raise their hands. Ask those who are burdened for the soul of a loved one or a friend, to raise their hands. Then close the meeting by praying for these and for the audience.

Several nights later you can ask the audience to stand, signifying that they want to be ready to meet the Lord, or that they have or now do accept Christ, or that they believe the message that they have heard. When they are responding well to these calls, you can ask them to come forward to the altar.

The night you are going to bring them forward, you may take some such procedure as follows: Ask those who want to be ready to meet Christ to stand; then call for the audience to bow their heads in prayer. Ask those who wish to accept Christ to raise their hands, and tell them that you will pray for them. When several have raised their hands, tell them that you are going to pray God to do the necessary work in their hearts, but ask them if they are willing, before you pray, to show God that they are ready to do their part by coming forward to the altar and thereby making a complete surrender of their life to God. Then start the singing.

After you have extended several altar calls, you may make the work more definite by calling for an aftermeeting. Tell those who have come forward that you have a few important Bible texts you wish to read to them. Ask them to be seated in the front seats and to remain after you have dismissed the audience. Then when you are standing before them alone, read appropriate scriptures to them. Ask all those who meant to make an entire surrender to God to raise their hands. Then tell them, before you have prayer for them, that you have a surrender card to pass to them, and that you feel sure, by the very fact that they came forward, that they are ready tonight to sign this pledge of surrender to God.

Vary your appeals from night to night as much as possible. Get the audience in the habit of making decisions before you have presented the testing truths. Seek earnestly in the first part of the meeting to lead men and women to conversion and a genuine experience with God, and that will prepare them to make the final decision that is necessary for them to become a part of God's commandment-keeping church.

God's Word a Mighty Sword

Many never do make their decision in public. There are many who must be sought out personally, perhaps in the home, and there in the quietness of the home be led to a decision. Make sure that they see the need of obeying the truth. Try to analyze, by talking with them, what is keeping them from making a decision. Then take one or a few, not too many, texts of Scripture that fit their need, and press them home until they make the decision. The apostle Paul speaks of "the sword of the Spirit, which is the word of God." O that we might become so familiar with God's book that we could wield this mighty sword of heaven so adeptly as to meet every need when we are trying to lead these souls to make the great decision! There are wonderful thoughts in the Bible that in themselves press home a decision, if we but knew how to find them.

—Please turn to page 44

UNION CONFERENCE INSTITUTES

In Connection With Recent Union Conference Sessions

¶ Emphasis of the Canadian Union
Institute, Winnipeg, March, 1942

“PREACHING CHRIST TO WIN MORE”

THE words of the title were chosen by the Canadian Union workers as the slogan for their ministerial institute. Elder Ochs with his union officers, had prepared an excellent agenda, which covered the whole scope of ministerial activity. These topics were introduced by written presentations which occupied not more than ten minutes each. Thus the men from the field laid before the council things which had particularly exercised their minds. The discussions that grew out of these presentations were most helpful, and at times were both challenging and illuminating. Workers' councils conducted in this seminar method, where wholesome discussion is stimulated, can prove an enriching experience. One thing which made this institute of particular benefit was the commendable way in which all present entered into the discussions.

Opportunity was given for the study of specific problems. The enthusiastic discussion by the evangelists and pastor-evangelists on the immediate problems of soul-winning evangelism was an experience that will not soon be forgotten. This group, always eager for fresh ideas, refused to notice the passage of time, and went on pressing home their questions until late into the night. Our Canadian workers seldom get the opportunity to meet in this way, for wide distances separate them. Each, better equipped, was eager to return to his field.

The workers in this union had caught a vision of larger service, and were eager to learn how others carried forward their work. Success in the ministry of the Word is the result of a combination of things. A successful fisherman needs more than good bait. Technique plays its part in making the catch. Knowing how to bait the hook of truth is vital to the success of the evangelist. And how much there is to learn in this field! Discovering ways of reaching people in areas in which they cannot be induced to attend week-night meetings, and then how to organize and conduct district cottage meetings, as well as methods of visual evangelism for public meetings, all came up for study.

The technique and power of open-air preaching, methods of harnessing our lay membership for evangelism, ways by which ministers can win the children and youth, getting

our literature into the hands of new members, making the Sabbath worship hour worshipful, how to teach new converts to pay tithe, the place of music in soul winning and cultural worship—these, and many more, were the subjects that claimed our attention during the five or six days of the institute.

A series of studies on the Scriptural foundation for noncombatancy was given by Carlyle B. Haynes. These studies were truly inspirational and educational. Radio work, how to make it self-supporting, and ways of harvesting the interest were thoroughly discussed, the report of which will appear shortly in *THE MINISTRY*. Other subjects will also be found in later issues of this journal.

There was evidence of a genuine desire on the part of everyone—evangelists, educators, and administrators—to accept the challenge of the hour and plan for a greater evangelism. Some remarked, “We can hardly wait till we get back to our fields. We have prayed that the Lord would show us the way to larger things, and He has. And now with vision enlarged we determine to preach Christ, and by His grace win more.”

Their slogan might well become the battle cry for our world field, for surely this is no time for small plans. The hour has come to advance. It is true that greater difficulties confront us today than ever before, but the words of the great apostle to the Corinthians seem almost to have been written for this very time: “A great door and effectual is opened unto me, and there are many adversaries.” Someone has commented on this text in these words, “Had we been writing, we would have said, ‘but there are many adversaries,’ making the adversaries an excuse for lack of success. How different is the great missionary-apostle’s attitude to problems!” True, indeed!

Let us view our difficulties through the eyes of Paul, and learn the lesson he brings to us. The very presence of adversaries demands advancement. Opposition becomes opportunity; the challenge becomes the chance. Canada has caught the vision, and the Winnipeg council may well mark the beginning of greater things for this northern field. May God grant it.

R. A. A.

CONTACTING AND INTERESTING CATHOLICS

By MARY E. WALSH, *Union Bible Worker,
Columbia Union Conference*

THIS is a subject that makes us humble when we realize the steady growth of Catholicism in our country, and how comparatively little we have accomplished in the way of contacting or interesting the masses of Roman Catholics. Every year the Catholic Church has a great influx of members taken from the ranks of Protestants. This is not accomplished without an effort on the part of the church and its lay members. At intervals, missions are held in the various churches, and while these services are primarily for the church's own communicants, yet she takes advantage of these occasions to gain converts by devoting special services to non-Catholics.

In these services, artful teachers give instruction on subjects that interest curious Protestants. The seeming piety, and the dignity with which their services are conducted have an enchanting effect upon those who attend. The liturgical objects, the illuminated altar, the expressive gestures of the officiating priest, the air of scholasticism, the mysticism with which the church's doctrines are clothed, are all designed to attract and to charm. Then, too, the Catholic Church is leaving nothing undone in promoting her doctrines before the world through the medium of the radio, the press, outdoor meetings, and the Catholic Youth Movement. Thus she is not only gaining accessions from the Protestant world, but she is steadily growing in prestige.

What has led the Roman church to utilize all the resources at her command? A vision—coupled with a firm belief in the bull issued by Pope Boniface VIII, declaring the Catholic Church to be the only true, holy, and apostolic church, and that outside of her, there is neither salvation nor remission of sins.

As Seventh-day Adventists, we have little to attract when it comes to outward display in our form of worship. I shall never forget my impressions when I attended my first Sabbath service in a Seventh-day Adventist church. What a contrast to what I, a former Catholic, had been accustomed! There was no glittering, golden altar, no adorned shrines, no richly robed minister, no dramatic genuflection, no graceful statuary to attract the eye, no enchanting music to decoy. All this display of outward pomp and ritualism was missing. But the simplicity with which the service was conducted, so free from all external ornamentations, was in itself an evidence of the divine origin of the message.

The religion of the true church needs no imposing ceremonies to make it acceptable to a heart longing for peace. Seventh-day Advent-

ists have the most beautiful and attractive message in the world. We have nothing to be ashamed of when it comes to declaring our heaven-born doctrines. Thank the Lord, we do not have to resort to a Boniface, a Gregory, or a Leo for the holy and apostolic truths which we hold! We have the infallible and inspired Word of the living God.

The Catholic Church contends that outside the pale there is no salvation nor remission of sins, and that it is necessary for every human being to be a subject of the Roman Pontiff. If she can organize her forces, send them out bearing credentials of this character, and gain converts, how much more should we, as members of the true church, invested with the last message, organize our forces and capitalize on every available means to promote our doctrines among these deluded but precious souls!

We talk about the task that confronts us in our foreign work, and keep it before our people constantly. In every church throughout the country our members have the foreign fields upon their hearts. They sacrifice their means; they offer earnest prayers for the salvation of the poor heathen who in ignorance are bowing down to gods made by human hands. The thrilling stories of conversion among those who turn from their idols to serve the living God move us to tears, and this is the way it should be. But when we think of the millions of poor Roman Catholics in this country, who in ignorance are bowing down to idols, have we no tears to shed? No one who has experienced the depths of Romanism and been delivered by this glorious message, can witness a Catholic worshiper imploring the various saints for intercession and be unmoved.

The Challenge of a Great Need

I have stood in the Basilica of Saint Peter's in Rome and watched hundreds of men, women, and little children bow before the supposed figure of Peter, reach up and touch his extended toe, and then press their hands to their lips. Could anyone, witnessing such idolatry and knowing this message, be indifferent to the needs of these people? No! When one witnesses such a travesty upon the religion of Jesus Christ, there wells up a fountain of sorrow for these benighted ones, and a longing to be used of God for liberation from the thralldom of their idolatrous practices. But we do not have to go to old Rome to behold a scene of this kind. I asked a worker one day, when we were passing a Catholic church in the city of Boston, to step into the entrance, where a large crucifix was stationed,

and watch the people as they kissed and prostrated themselves before it. This worker had a great desire to go to a foreign field. I remarked that she did not have to go to a heathen land to bear the message, that here was heathenism in its most cruel form. This woman got a vision that day of the greatness of the task committed to us here in the homeland.

Here is a mighty challenge that confronts us, but as yet we have not met the challenge. Were we to put forth the same effort to interest our people in the conversion of the Roman Catholics as we have in getting them to bear a burden for the heathen lands, much would have been accomplished ere this. I have found our people surrounded by Catholic neighbors, and when I asked them if they had spoken to these friends about our message, invariably they would exclaim, "Oh! I am afraid to accost them on the subject of religion." And thus the poor Catholic is passed by.

This neglect is largely due to a complex that most Protestants have when it comes to dealing with the doctrines of Catholicism. This situation could be changed if our people were instructed from the Bible on how to deal with the various dogmas of this church. There is a confidence and an assurance that comes with knowledge that one does not have in its absence. This lack of confidence has kept many a lay member from studying with his Catholic neighbor. Perhaps for this very same reason we, as workers, have failed in our duty.

During an evangelistic campaign, certain subjects on Catholic doctrines should be dealt with—subjects that would attract and interest the average Catholic. However, care and study should be given in advertising such topics, so as not to give offense, and greater care should be taken in presenting them. The manner in which the doctrine under question is approached from the Bible, as well as the tone of the voice, will have a telling effect upon the hearers. It is true that the average Protestant knows little about the doctrines of the Roman church, and Catholics are well aware of this fact. Seventh-day Adventist workers should not be in this category. When a Catholic finds a worker who is conversant with his doctrines and able to refute them from the Bible, confidence is established, and thus the way is opened for further instruction.

The Catholics with whom I have studied have been most appreciative of the course of instruction covering the seven sacraments and other subjects which deal directly with their beliefs. It may be that we have erred on the side of being too careful in avoiding such important subjects as the Seven Sacraments, the Invocation of Saints—Their Beatification and Canonization, Mariolatry, Peter and the Keys, Peter and the Rock, etc. If these and like subjects could be presented, giving the

history of their inception into the church and appealing to the Bible for what it teaches on them, it would make a mighty appeal and would establish those who are seeking for light. Not only would such subjects be attractive and helpful to Catholics, but they would accomplish the same for non-Catholics.

Since Protestantism has been resting on its oars and allowing Catholics to go their way, this has led the Roman church to rest in carnal security, and has emboldened her until we can see her ascendancy today to that lofty place which the prophets have foretold. How thankful we should be that amidst all this superior power and influence, a voice is heard bidding, "Come out of her My people." During the days of the Reformation, little would have been accomplished if the leaders had been intimidated by the fear of offending the ruling, inexorable church of Rome.

Do's and Don'ts of Procedure

Every evangelist, pastor, and Bible worker should bear upon his heart the unfinished task of reaching the Catholics of his community. Prayerful consideration should be given to ways and means by which the work can be accomplished with the greatest skill. If a course of studies were developed covering each major doctrine held and believed by the Catholic Church, and how to deal with each from the Bible, I believe it would greatly enhance our efficiency in laboring for these souls. A suggestive list of "Do's" and "Don'ts" might well be incorporated in such a course, as follows:

Do not ask a prospective student if he believes that the priest is "another Christ," or if he accepts the theory that the priest can give absolution, or how he stands on the question of the pope's infallibility.

Do not pray either in a standing or a sitting position, but always in a kneeling posture.

Do not remark about the supposed holy pictures and images which may be very much in evidence in the room. When the psychological moment arrives, Catholics can be spoken to on this most delicate point. However, a study from the Bible on image worship should precede any approach to asking a Catholic to renounce all veneration for these objects.

Do not refer to the Bible you are using as the King James Version. When referring to the Bible, call it the Holy Scriptures, and when mentioning the names of the apostles, speak of them as Saint James, Saint Peter, etc.

Do not manifest any vindictiveness when meeting with opposition.

Never should a Catholic's belief be held up to ridicule. Regardless of how absurd his cherished points of faith may seem, we must be careful not to make remarks that would engender laughter.

A Catholic has great respect for piety; therefore be very reverent while in the attitude of prayer and throughout the study. When mentioning the name of Jesus, do it with great reverence. Show them from the Bible why you offer your prayers through the name of Jesus. If possible, get a copy of the Protestant version into the hands of your readers.

To briefly summarize the points herein covered: We should pray for a clearer vision of the unfinished task, and for a greater burden for the unwarned Catholics in our midst. We should learn how to deal with the doctrines of the Catholic Church, and work for our Catholic friends and neighbors. Our evangelists and pastors should give study to devoting some time during their evangelistic campaign to subjects that will attract and inform Catholics. Our Bible workers should be instructed on the various doctrines of Catholicism, and how to give an intelligent study from the Holy Scriptures that will refute the positions held by Catholics.



Personal Piety—A Prime Requisite*

By W. G. MURDOCH, *President, Newbold College, England*

THERE is no doubt that a thorough study of the technique of evangelism is of great assistance. The mechanical aids, such as the cultivation of the voice—enunciation, pronunciation, modulation, and pitch—platform etiquette, and effective advertising, all have a distinct place in successful evangelism. These, however, are secondary. The primary and supreme factor is the personal relationship of the evangelist with the Source of power.

It is of supreme importance that the evangelist, although busy with the care of the vineyards, give careful and prayerful attention to the vineyard of his own soul. (Song of Solomon 1:6.) Christ, speaking to the woman at the well, stated that he who drinks of the water of life shall have in himself a spring of water that will overflow to all with whom he comes in a contact. (John 4:14.) This super bounding, overflowing life will be a mighty factor in attracting others to the message.

In order to witness with power, our hearts must be in tune with God. (Acts 1:8; John 1:12; Rom. 1:16.) There must be nothing that is hindering our contact with the great Dynamo of heaven. More important than education or money is this entire consecration. This power transforms the life. It is death and resurrection power, the power that the

apostle Paul had when he was crucified with Christ.

Jonah had this power when he was instrumental in converting all Nineveh to God. He had a death and a resurrection. Christ Himself speaks of Jonah's experience as a type of His own. With this resurrection Jonah was a new man. He spoke with all the fervor of a man risen from the grave, to a people who were doomed to die. We need to pray for this power today, rather than for peace. This is earth's last hour. "The work that centuries might have done must crowd the hour of setting sun." We need a new resurgence of Pentecost, a revival of primitive godliness.

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."—*"The Great Controversy,"* p. 464.

However, the Holy Spirit will not descend upon an individual whose heart is not right with God, who is cherishing any known sin, who does not with his whole soul desire this heavenly gift. There is danger that we trust to our organization, to our perfect machinery. What we need today is not more motion, but more motive power. For forty years the children of Israel were in the wilderness, holding committee meetings and passing resolutions. We have been more than twice as long getting to the heavenly Canaan, and it is now time that we move forward. We must forget the past. We must not dwell on the mistakes and failures of the past. This will only hinder our progress.

The second chapter of Joel was written especially for these days in which we are living. The Lord has promised in those verses to make up to us the time that we have wasted, if from now on we will open our hearts for the reception of the Spirit. "I will restore to you the years that the locust hath eaten."

We must have an enlarged vision of what God can do for us. (Joel 2:23.) The prophet speaks of the former rain, and tells us that it was a moderate outpouring of the Spirit of God. Yet with that moderate bestowal, a poor fisherman, who a little time before had denied his Lord, preached a sermon and three thousand souls were converted. We are on the verge of greater things than the church has yet seen. Thousands will come into this truth in a day, just as soon as our own hearts will make way for the presence and power of the Spirit in our lives.

"They that wait upon the Lord shall renew [or exchange] their strength." Isa. 40:31. That is, they will exchange their own weakness for God's power, their sins for Christ's righteousness, their defeat for His victory, and their poverty for His riches. This is the only way to be a successful soul winner.

* Ordination address at British Union Evangelical Council, September, 1941.

MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

☞ A heart-to-heart talk
with your youth's leader

MULTIPLYING YOURSELF BY ONE HUNDRED

A DISTRICT leader or pastor of a church faces an almost insuperable task if he labors alone. He must multiply himself. His task is to enlist others, to teach them, to plan and lay out systematic work for them. God sees the work to be done and also the burden which leaders in districts and churches must bear in an ever-enlarging work. He says:

"Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the by-ways are yet unworked."—*Fundamentals of Christian Education*, p. 488.

But in pointing out the urgency of the time, the magnitude of the task, and the great need of workers, God also points out how this need can be met. How can the minister multiply himself a hundred times? He says: "The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth."—*Ibid.* Ah, there is the secret of successful accomplishment. *Enlist and train the youth!*

How can the minister bind the young people to himself so that he can greatly multiply his effectiveness? Below are seven simple suggestions, gleaned from the rich literature given the church through the Spirit of prophecy, which will assure success.

1. Make the young people of your church feel that you appreciate them, that you want them. Young people like to be liked, and like to be wanted. The great forces which drive the soul on to destiny are "faith, hope, and love." ("Education," p. 192.)

2. Hold before the youth the destiny which God has planned for them. Pull aside the curtain of the future, and inspire them with the plans which God has for them. Make their hearts burn with the consciousness that God needs them. He "calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause."—*Counsels to Teachers*, p. 535. "He calls for whole armies of young men who are large-hearted and large-minded, and who have a

By ALFRED W. PETERSON, *Secretary of the Missionary Volunteer Department*

deep love for Christ and the truth."—*Messages*, p. 224.

3. Make the church an interesting and pleasant place for the youth. Make their association with the church a happy experience. Make Christ a real, a living, person. Make Christian experience an experience with a living Christ, and let this experience challenge the best that is in them. ("Counsels to Teachers," p. 502.)

4. Organize the youth into bands which shall have some specific, definite purpose. Youth are naturally gregarious. Group them according to their age levels and their interests. The M. V. Society has been set up for this specific purpose. When our young people's societies were called into being, the plan for band work was emphasized:

"Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work. . . . Let there be companies organized in every church to do this work. . . . Will the young men and young women who really love Jesus organize themselves as workers?"—*Signs*, May 29, 1893. (See also "Missionary Volunteers and Their work," p. 11.)

5. Teach them specific skills and knowledges. In learning these, they will also learn attitudes.

"It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help."—*Gospel Workers*, p. 210.

Keep a record of their achievements. Youth likes to see progress. The M. V. Progressive Class work for the various age groups has been set up for the purpose of teaching those things which will enable young people to do specific things. The Master Comrade Progressive Class work is designed to help young people "to act a part in well-organized plans for helping other youth." The Advanced Study and Service League classwork is intended to help senior youth qualify themselves to hold gospel meetings, to give Bible studies, to canvass for our truth-filled books, to conduct branch Sabbath schools and Sunday schools, and in other ways to magnify the work of the

church. These materials are at the minister's hand to help him in training the youth of his church.

6. Provide real, not imaginary, opportunities for young people to practice the skills and knowledges which they have learned. Interest in a matter depends upon one's sharing, identifying, himself in the experience. Sound educational procedure requires that young people must engage in the activity if they are to become interested in it, and if the skills which they have learned are to become their own. A working band is a living band.

7. Provide opportunities for them to relate their experiences in the M. V. Society, and occasionally in the church.

"Do not imagine that you can arouse the interest of the young by going to the missionary meeting and preaching a long sermon. Plan ways whereby a live interest may be aroused. From week to week the youth should bring in their reports, telling what they have tried to do for the Saviour, and what success has been theirs. If the missionary meeting were made an occasion for bringing in such reports, it would not be dull, tedious, and uninteresting. It would be full of interest, and there would be no lack of attendance."—*Ibid.*

If twenty minutes of the regular society meeting were dedicated to telling experiences in service, the work of the band and of the individual would be tied into the life of the society, and what a life that society would have! If the service bands in our young people's societies were integrated in this fashion with the society meeting, the work of the band would captivate the imagination of youth, and challenge and inspire the other members of the society.

Every minister and church elder has in the Senior M. V. Society of his church the material from which he can greatly multiply his effectiveness as a worker for God. And if he utilized this material, not only would he multiply his own effectiveness, but he would help save the young people to serve in the cause of Christ who might otherwise be lost.



Preparation for Baptism—No. 1

By J. F. WRIGHT, *Vice-President of the General Conference*

BAPTISM, plus a thorough preparation for this sacred rite, forms a most integral part of the great gospel commission. Upon this blessed ordinance Christ has inscribed the name of the true and the living God. The Lord has made it the sign of entrance into His fold. Before any individual can ever hope to find a home in the church, before he can pass the threshold and enter into God's spiritual kingdom, the impress of the Lord's name is to be received through this sacred ordinance. So necessary is this, that

Christ has made it a positive condition with which all must comply who desire to be acknowledged as members of the Father's family. If God and the Lord Jesus lay so much stress upon this matter, can we consider it of less importance? That is a thought-provoking question, is it not?

Since this ordinance is of such supreme consequence to one's personal Christian experience, it behooves every evangelist, pastor, or Bible worker to use the utmost care in the preparation of his candidates. With reference to this phase of our evangelical endeavor, we are admonished:

"There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life *should be made plain* to those who are newly come to the truth."—*"Testimonies," Vol. VI, pp. 91, 92.*

This divine counsel is practical and to the point. It cannot be regarded as of little value. Those who have just come to the faith should be fully transformed. Candidates should understand very clearly the simple fundamental and foundation principles of the new birth. They should know by real experience what it means to be born again. It should not be mere theory with them. It should be a new life begun. To receive them into church fellowship without some very clear evidence of this change of heart and soul will prove nothing less than tragic in the end.

One of the main fruits born of such an experience is that they know Christ in fact and not merely as a historical personage. They should know Him as a personal, living Saviour, and not simply as a sublime character. They should know Him as their Redeemer, friend, and Elder Brother, and He should not seem to them to be far away. They should know Him in intimate communion and fellowship, which is the "highest honor" that heaven can bestow upon any soul. They should know whether they are saved or not. In this respect they should have the blessed assurance that their sins are forgiven. On this point, as well as on all others that pertain to their personal relationship to heaven, they should not be left in confusion. There is no reason why they should be, if the work of conversion has been genuine. They should know whether they are really accepted of the Lord, and thus be able to say, "I am His, and He is mine."

Again let it be repeated with all the earnestness at our command, that candidates should not be left in doubt in regard to these vital matters which so definitely concern their individual well-being in spiritual matters. A knowledge of the doctrines alone is not sufficient. They must be carefully led to understand and comprehend the simple essentials of Christian experience and growth, or *they are*

not ready for baptism. Indeed, how many there are today whose names are recorded on the church books, who rest on the seventh day, who believe in the state of the dead, who are loyal to our world-wide missionary program, who faithfully pay their tithe and offerings, etc., but who do not know Jesus in a personal, intimate manner. They know about Him, but they *do not know Him*. And what does the "Him" stand for? Just this:

H-e
I-s
M-ine.

How frequently have I talked to individuals in recent years, both old and young, who do not know Jesus in this personal way. To them the Lord is very vague. True, they can tell of the wonderful things which He did, according to the Scriptures, while He was here among men. Theoretically at least they may have accepted Him as the Christ; but to them He is not a real Elder Brother. They just do not know Him. Unless the candidate does know Him in the manner which we have considered, surely he is not ready to follow his Lord in baptism. To the one who is being baptized, the experience, transformation, and fellowship with Christ should be a living reality, not merely a formality of service and acceptance.

This counsel with reference to a genuine conversion and a thorough preparation for baptism is equally applicable to the service of those who labor either in the home bases or in the fields afar. The question should ever be kept in the forefront: Is this individual whom I am about to baptize fully prepared, and thoroughly rooted and grounded in Christ? What kind of member is this I am now bringing into the fold of Christ? Am I bringing in "wood, hay, stubble"? or am I bringing in "gold, silver, precious stones"? Will the one brought in be able to stand firmly amidst the stress, the storm, the crisis, and the fires of persecution which the last days are sure to bring upon the church? Or will this dear soul, under very little pressure, succumb to the petty trials and afflictions, and drop out under ordinary opposition?

As one seriously and candidly ponders these pertinent questions, it is well to remember that the great apostle very clearly and forcefully taught, in fact, definitely counseled: "Let every man take heed how he buildeth thereupon." 1 Cor. 3:10. To bring in souls fully prepared is glorious; to bring them in only partially prepared is tragic.

So we must conclude that this question of thoroughly fitting men and women for the sacred ordinance of baptism is a highly important feature of our soul-winning endeavor. Its import cannot be lightly estimated, except at the risk of very grave loss. One cannot be

too dead in earnest about this, for many a soul has drifted back into the darkness, all because he was not fully grounded on the Rock when he came into the truth.

There is another angle from which we may also properly view this matter. At every Autumn Council the loss in membership in our churches is pressed home to our hearts. Although we thank God for the many being baptized annually into the church, we cannot close our eyes to the fact that our losses are far too heavy. We must not overlook this side of the picture. It is a condition which gives us considerable food for meditation.

Not only at the Autumn Councils do we have this matter brought to our attention, but at the recent General Conference session we were confronted anew with the vivid reality of the problem. The statistician informed the delegates assembled there that at the close of 1939 the church membership stood at 486,670, a net increase during the year of 16,719, or in other words a gain of only 3.56 per cent. For the period since the last session in 1936, the increase was but 15.06 per cent. This all evidences a tremendous loss. It argues strongly of a grave situation. Are we as concerned about it as we should be? Perhaps some reason that we must expect losses. Do not the Scriptures and the writings of the Spirit of prophecy both indicate that there will always be losses? Granted! There will always be a measure of loss, but we ought not to remain calm and placid when our losses mount up so high and come so frequently.

Certainly such losses significantly raise the question in regard to how thoroughly candidates have been instructed for the solemn step they take in coming into church fellowship. We fear (and we say it advisedly) that in far too many cases persons are extended the right hand of fellowship before they are ready. They are hurried into church communion, and the result is that our losses are correspondingly large. Let it be solemnly stated, *It does not pay to rush folk into the church.*

In some instances the new convert has only a meager conception of the message. He has not been given a thorough understanding of the Spirit of prophecy. Indeed, some never hear of this gift until they find themselves within the circles of the church. To them it is completely unknown. This is unfair to them and to the church that receives them. An individual surely has a right to know what he is accepting before he is baptized. This is not the outburst of a fanatical conclusion, nor is it intended as an unkind and destructive criticism. Certainly not! It is but the expression of a sober truth. It is a condition which needs a remedy.

And that remedy, we profoundly believe, is
—Please turn to page 46

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

WAYS OF GAINING DECISIONS (SYMPOSIUM)

CONVERSION FOLLOWS CONFESSION

A YOUNG man had been faithfully attending our meetings, and was convinced of the truth. He decided to stop smoking, and he did, but he was not converted. One evening he had a quarrel with his wife, who was also interested. He began to smoke again, and told her that he was through with it all.

In the providence of God I called at their home the day following this decision. He did not tell me all the circumstances, but I could see that there was a fundamental difficulty. I asked him if he had ever confessed his sins definitely, one by one. He said that he had not, but that he had prayed in general for God to forgive him. He was depending on his own strength to gain the victory. I told him that he could do nothing in his own strength, that he was a sinner, and that his only hope was in the Lord. I told him that God loved him, and had died for him. After this we had a very earnest season of prayer, and both he and his wife broke down and wept.

That evening he came early to the tabernacle, and rushed to me and said, "Oh, I am so glad that you came to see us today. I had decided to give up this message. I thought I could never live it. But today, after you left, I decided to do as you advised. So I got down on my knees and confessed every sin, and after forty-five minutes of praying and weeping the Lord came into my heart." He was most happy, has been baptized, and is an earnest worker for the Lord.

IRENE B. ANDERSON,
Southern California Conference.

CLINCHING OUR DECISIONS

HELPING men and women to accept Jesus as their Saviour and keep all His commandments is not the result of one short visit, but the reward of thorough, systematic effort, watered by the Holy Spirit. It is undoubtedly the greatest test of a Bible worker's ability.

Becoming a Seventh-day Adventist is usually the climax of a series of decisions the individual has been making for several weeks. For this reason the Bible worker should sell her readers on each point before passing on to the next. She can test her progress by giving a brief review at the close of the study, in the form of questions and answers, reviewing it

again in a similar manner when she comes to give the next lesson. This causes the readers to study after she is gone. Grown people are like children. When they have studied hard, they like to have the teacher give them an opportunity to demonstrate what they have learned. When a Bible worker has inspired her class to study for themselves, she has gone a long way toward bringing them into the message.

Each lesson should have an appeal in it. Unless the study leads a person to do something with the truth he has been hearing, little has been accomplished. He must not only agree with the message, but must change his course of living from week to week, as new phases of the truth are presented.

The people should be encouraged to come to church as soon after the Sabbath has been presented as possible. It is much easier to get them to keep the Sabbath after they have worshiped with a group of other Sabbathkeepers. It is well to let the minister know that you are bringing them, and tell him on Sabbath that they are there.

The worker should do everything in her power to have those in the valley of decision present when the evangelist plans to make a call. There is something about a public appeal that brings people to a decision when all efforts in private seem to fail. Seeing others go forward helps them to take the step. If those who should go forward hesitate when the call is made, it is well for one of the workers to give them a personal invitation. A word at such a time has helped many to make a decision who have become stanch, loyal members.

There are times when the worker may need to have the minister make a special call for someone she has brought. For example, I studied with a man who conformed to everything, except that he would not give up his pipe. All he would say was, "I'll try." I tipped the speaker off one Sabbath, and he made an appeal for all to lay down their tobacco. This man raised his hand in assent, and has never touched it from that day.

If a worker ever needs to pray for wisdom, she needs to when she brings readers across the line, for it is easy to urge them to the point where they become rebellious. Texts such as James 4:17, John 9:41, and Acts 17:30 are very effective if used tactfully.

Many accept Jesus, keep the Sabbath, and adhere to all the other points of the faith, but cannot make up their minds to join the church. One of the easiest ways to overcome this is to go over the fifteen guiding principles of Seventh-day Adventists found on the last page of the Community Bible Lessons, and have the reader answer Yes to each point after it has been fully explained to him. Then show him where to sign his name. Tell him that this covers all the points of our faith. If he does not agree with everything, this at least helps the worker to find the point on which he is not clear. After he has signed the card, it is well to make a definite appointment for baptism before leaving. Signing the card helps to seal his covenant with God, and furnishes the minister with the correct name and address for the baptismal certificate.

Getting people to accept this message is on much the same principle as selling a book. The message must be made so attractive and appealing that they will want it at any price, and the order must be sealed at the psychological moment.

RACHEL MAY LEMON,
Alabama-Mississippi Conference.

THE EARNEST PERSONAL APPEAL

BRINGING souls to a decision might be compared with a colporteur's securing an order for his book after an interesting description of it. When the worker enters a home of interested people, he should go with one aim and prayer, and that is to present the great values of truth in such a way that the people will want to possess them. As the faithful colporteur prays for power to sell his truth-filled book, so the consecrated and earnest Bible teacher goes from home to home with the prayer that she might in a tactful way cause the people to *want* the truth of God's word. The same methods that secure the order for the colporteur will help the Bible teacher to secure decisions for God. The reason we often fail is that we do not make *the earnest personal appeal*.

A certain woman, after having heard the Sabbath question thoroughly discussed in our public meetings and in personal visits, said one day, "I believe every bit of it. I have always wondered why people do not keep the Sabbath of the ten commandments."

Then she was asked very kindly, "Aren't you beginning to feel down deep in your heart that you should keep God's Sabbath day holy?"

She answered, "Yes, I do feel that way."

Then it was explained to her that all she needed to do was to begin. "Why don't you just decide to keep the next Sabbath?"

"Well," she replied, "I hadn't thought of it that way. But, yes, I'd like to begin."

The suggestion was made that we kneel down

and pray, and that she tell the Lord that she was going to keep all the commandments, that she was going to keep the next Sabbath, and ask Him for grace and strength to keep her promise. We assured her that the Lord would love to hear her tell Him that. She said, "I will." Heaven bent low, as with tears and simple words she told the Lord of her decision and asked Him for help. Mine was a prayer of thanksgiving for another dear heart that had yielded. She kept her word, and amidst opposition in the home went step by step all the way, and was baptized.

During the meetings of the Voice of Prophecy group in Portland, Oregon, another Bible worker and I looked up a woman who had requested help. To our surprise we found a family who called themselves Seventh-day Adventists, but who seemed hopelessly back-slidden. The husband was chewing tobacco and freely using a near-by spittoon. On the lounge lay a pack of playing cards. We learned that they had forsaken health reform, too, and were eating unclean foods and drinking tea and coffee. Our first impulse was to report them to the local pastor, and hope that something might be done for them.

The husband lay sick in one room; so we talked to the wife in another room about coming back to God and loving again the truth she had already learned. We had prayer with her, and secretly I cried to God for wisdom and courage to help these dear people. How could we leave them this way? As we walked through the room in which the sick man lay, we stopped to talk with him. I touched his hand and asked him if he loved the Lord. He began to weep and nodded his head. When we asked him if he had ever given up his tobacco, his answer was, "Yes, I gave it up for two years, but I have gone back to it."

Then we asked kindly, "Wouldn't you give it up again for Jesus?" And he replied, "I wish I could." After talking to him about what God can do for people, we asked him if he wouldn't like to tell Him he was quitting the filthy habit, and pray for deliverance and victory. Yes, he was willing, and with trembling words and tears he told the Lord his troubles and asked for help. We prayed for God's mercy and grace to remove the craving for tobacco, because the man was so weak and helpless.

After prayer we suggested that if he was absolutely through with his tobacco, he give it to us for our "trophy picture" and our "bonfire." (We often save the tobacco, cigarettes, snuff, pipes, tea, coffee, etc., that people give up when they gain the victory. At the close of the effort we arrange these things for a picture, after which we make a bonfire, and then take a picture of the "stuff" burning. These pictures on my film strips, together with

touching personal experiences, help me in presenting health reforms in "Pictured Truth.") This man was ready to give it all away, and what a pile it was—a whole month's supply. The wife added her playing cards and her ring to the pile. Both said that they wanted to return to the Lord in the matter of health reform and Sabbathkeeping.

God was kind to the sick man. A day later, when we went back to see them, he was in another room, happy over his victory. These people are finding their way back to God.

ELLEN CURRAN,
Southern California Conference.

INDUCT INTO THE SABBATH SCHOOL

KNOWLEDGE is power, and knowing how to bring people over the line is indeed the secret of a Bible worker's success. After winning people's confidence, my major efforts are bent toward getting them out to Sabbath school, and gradually to keep the Sabbath as required of God. This is the biggest step of all, next to conversion itself. As a general rule I find that people who accept the Sabbath, and who are willing to study, will walk in each step of light as it comes. People who study for themselves, who not only read appropriate literature, but go over notebook lesson outlines between lessons, are prepared and willing to go all the way.

If a person can realize the power of prayer, he will gain the victory. Prayer is very important. I not only pray for my readers, bearing each name and individual need on my heart, but I also teach them to pray as we become better acquainted.

ADDIE MAE KALAR,
Nebraska Conference.

ALLOWING GOD TO WORK

A MAN and his wife had attended the evangelistic meetings regularly—that is, they had both gone, but not together, as one remained at home to care for the baby while the other attended. They believed the truth presented; at least the husband admitted that he did. The time came for a decision, but they did not decide, although they continued to attend.

We visited them in their home, and still they faltered. One day the minister was visiting with me, and as we neared the home, I said, "Elder, these people should take their stand. Try to do something. The wife may be holding him back, but I do so long to see them decide today."

We visited them, and answered a few questions. Then, after a rather awkward pause, the minister said, "Let us kneel and pray." After the minister prayed, he asked if the man or the woman would like to pray. The little wife then prayed, asking God to help her not to be

a hindrance to her husband, nor stand in his way. Then she yielded her heart to God, and promised Him to go all the way. The husband, who was ill and frail in body, was so moved that he could not speak. He could only cry out to God that he was also giving his all to Jesus. We all rose from our knees rejoicing that God had won the battle.

After leaving the home, I said to the evangelist, "I was afraid you were not going to say anything." He replied, "I couldn't think of a thing to say." To me this was a clear case of human instruments getting out of the way, and allowing God to work. This couple were baptized and became loyal Seventh-day Adventists.

When I began Bible work I regarded it a real privilege to work *for* God. Later I decided it was a wonderful thing to work *with* God. But now, by His grace, I ask Him to help me keep out of His way, so that I may *see Him work*.

MARGUERITE WILLIAMSON,
Loma Linda Sanitarium.

Outlines for Studies

The Two Laws and the Gospel

I. Laws the basis of government; law, a rule of action established by authority. Laws established to ensure peace, harmony, order, liberty. Broken law brings penalty of suffering, sorrow, bondage, death.

II. GOD'S TEN COMMANDMENT LAW.

1. Eccl. 12:13, 14. Government of God founded upon law by which we shall be judged.
2. James 2:12. Called "law of liberty." (Also called "moral law.")
3. Ex. 31:18. Written by God Himself.
4. Rom. 7:10; Prov. 29:18. Commandments ordained for life and happiness.
5. 1 John 3:4. Breaking or transgressing the law called sin.
6. Rom. 6:23 (first part). Penalty of sin is death.
7. Ps. 111:7, 8. This law will stand forever.

III. THE SINNER'S HOPELESS CONDITION.

Rom. 3:23. All have sinned and broken God's law, and are therefore worthy of death.

IV. CHRIST THE ATONING GIFT OF GOD.

1. Rom. 6:23, (last part). Eternal life through Jesus Christ.
2. Gen. 3:15. First promise of plan of salvation given when Adam and Eve sinned.
3. Luke 2:10, 11. Jesus is our Saviour.

4. Matt. 1:21. Saves "His people from their sins."
5. Acts 4:12. Our only hope of salvation.
6. Eph. 1:7. In whom we have redemption through His blood.

V. PURPOSE OF THE CEREMONIAL LAW.

1. Heb. 11:4; (Gal. 3:19). Ceremonies added to teach atonement work of Christ.
2. Heb. 10:1. Ceremonial law had "shadow of good things to come."
3. Heb. 9:11, 12. Christ our true sacrifice.
4. Eph. 2:15; (Matt. 27:51). Ceremonial law done away with at Christ's death.
5. Col. 2:14. Christ paid the penalty required for man's breaking the law.

VI. APPEAL.

1. John 3:16. Whosoever believeth in Him may have everlasting life.
2. Eph. 2:8. By grace are we saved through faith.
3. Rom. 5:1. Being justified by faith, we have peace with God through our Lord Jesus Christ.

MARJORIE C. VANSICKLE. [Missionary, Lake Titicaca Mission, South America.]



Unchanging Truth

By LOUISE C. KLEUSER

TRUTH changes not with modern trend;
It knows no compromise;
It does not court convenience, ease;
Truth never fears, or yields to please.
Should popularity entice,
Truth meekly stands; it counts the price!

Truth cannot join for unity
When principle's at stake!
When creeds talk blending difference,
When states demand obedience,
Truth stands distinct, e'en though alone,
Supporting still its Author's throne!

Truth's crisis hour is just ahead;
Its final test is nigh.
Men now must know what valiant cause
Nailed Him—the Truth—to Calvary's cross!
God grant His heralds sound the cry—
The truth of God shall never die!



Confidence

By GEORGE CLARENCE HOSKIN

His love is infinite that sweetly fills
My heart with joy and gratitude, and guides
My humble faith where fortitude infills,
And all the richness of His grace abides.
And blissful is the confidence that cheers
My pilgrimage throughout remaining years.

THE BOOK SHELF

Books, Reviews, and Discussions

Book Reviews

Women of the Bible,* by H. V. Morton, Dodd, Mead & Company, New York City, 1941. 204 pages. \$2.

The author is an excellent writer, and has written a number of books, such as, "In the Steps of the Master," "In the Steps of St. Paul," "Through the Lands of the Bible," etc. In this new book he writes as if he were writing about living women, bringing new life into the old story. He has taken twenty-three of the women of the Bible, and his character analyses of these individuals are excellent.

C. B. HAYNES. [Secretary, National Service Commission.]

The Psychology of Christian Personality,* by Ernest W. Ligon, Macmillan, New York City, 1935. 393 pages. \$3.

The purpose of the author, as revealed in his "Introduction," is to consider the teachings of Jesus in the light of the psychology of personality. He was stimulated to his task by what he calls "the apparent decline in the power of the church within the last half century." He points out that "Christianity once showed an amazing power to transform the lives of men, a power which in the lives of most religionists is now negligible."

He organizes his presentation under three sets of facts: First, an interpretation of the sermon on the mount in terms of Christian personality; second, a psychological examination of these teachings; third, a plan for developing a healthy New Testament type of personality. While the author makes his interpretations in the light of modern psychological research, the whole tone of his work shows a reverent and wholesome regard for the fundamental concepts of Christianity. His style is quite free from technical jargon.

One must be prepared for startling and challenging statements in the book, such as: "Jesus did not teach brotherly love; He taught fatherly love." The discussion of "the dynamic of fatherly love" makes a new vitalizing revelation of the deeper spiritual significance of the beatitudes. Again he says: "If Christians do not attract attention by their spiritual comeliness, they will by their spiritual homeliness." The scope of his argument here includes the factors of attractiveness in a Christian personality—physical appearance, intelligence, temperament, and character.

*Elective, 1942 Ministerial Reading Course.

Perhaps the greatest contribution of Doctor Ligon to Christian thinking is the analysis he makes of the practical ways Jesus dealt with mental confusion, frustration, and defeat. It should help pastors to solve the problems of members of their flocks who have developed unfortunate oblique social attitudes, or "left-handed" personalities. The book is stimulating to a more dynamic, less sentimental type of Christian conduct. His appended bibliography is valuable.

H. M. TIPPETT. [Professor of English, Emmanuel Missionary College.]

Historic English,* by James C. Fernald, Funk and Wagnalls, New York City, 1921. 293 pages. \$1.90.

This is not a new book, but it makes thrilling reading for anyone interested in (a) the history of the English language and (b) the development of the English Bible. The purpose of the author is to show that the English language is what it is because of the way it came into being. The struggles of the aboriginal inhabitants of England against the invader, the coming of Christianity with its cultural and unifying influence, the later conquests of the Danes and the Normans, and the consequent evolution of the English race and the English language, are made clear.

The development of our mother tongue is vividly traced from the Anglo-Saxon to the Chaucerian, used by Wycliffe, whose "Bible was read everywhere among the common people, at once unifying and fixing the popular language."

The section on the English Bible is perhaps of the most interest to readers of THE MINISTRY. The story of the various translations

from Anglo-Saxon days to the Elizabethan period is told in a fascinating, informative, helpful way. The great translators live again in the mind's eye—Wycliffe, Tyndale, Coverdale, John Rogers. The different versions are recounted and explained—the Great Bible, the Geneva Bible, the Bishop's Bible, and finally the King James Bible, "rich with all the best treasures of the previous versions and revisions," produced by "men of profound and unaffected piety." Some space is given to an analysis of Biblical passages from the literary standpoint, of peculiar interest to literature lovers.

Every English-speaking minister who desires to enrich his mind with a knowledge of the language in its early development and its effectiveness in conveying to us the messages of Scripture, will be interested in this book.

ROGER ALTMAN. [Office Secretary of the General Conference.]

How Shall I Say It?* by Ross H. Stover, United Lutheran Publication House, Philadelphia, 1941. 176 pages. \$1.

The author is professor of public speaking of Temple University School of Theology, Philadelphia. This book, which is especially fine, deals with great possibilities of the use of the speaking voice, as well as the principles which underlie effective speech. In eight of the ten chapters of this book, on the art of public speaking, the author deals in a most interesting way with such subjects as posture, breathing, articulation, gesture, fervency, types of excellence, and speech formulas.

CARLYLE B. HAYNES. [Secretary, National Service Commission.]

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MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Secretary

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

TECHNIQUE OF THE BIBLE SCHOOL OF THE AIR

By MELVIN K. ECKENROTH, *Radio Evangelist,
Evangelist, Tallahassee, Florida*

RECENTLY I prepared an article for THE MINISTRY concerning the Bible School of the Air. Since then many have asked questions concerning various details of technique. In response to a number of questions, I have been asked by the editor of THE MINISTRY to write a second article dealing specifically with these points. These are presented in the form of questions and answers.

QUESTION: *Do you prefer a fifteen-minute program or a thirty-minute program?*

ANSWER: Personally, I prefer fifteen-minute programs, if it is possible to secure at least three such programs a week. As a general rule, people are more likely to sit and listen to a local fifteen-minute program; whereas a thirty-minute program may be too long for them. It is amazing how much one can say in fifteen minutes, if his talk is well organized. However, as is the case with our national hookup, there are conditions in which a thirty-minute program is more desirable. At present we are on the air fifteen minutes daily during the week, and thirty minutes on Sunday.

Q. *How much music do you have on your program, and what type do you use?*

A. Since my programs are short, I necessarily avoid consuming too much time with music as a regular feature. However, we do have special music programs by our church choir, and other features. When we do this, it is for the entire fifteen-minute period. On our Sunday program, which is longer, we use more music. Occasionally a Bible student will write in for a song to be dedicated to a loved one on a special event, such as a birthday. For such a one we usually have a stanza and chorus of the requested song. If talent is available, we use it. If it is not available, I do not hesitate to use a good transcription. It is much better to use transcriptions than poor local talent. The station usually has a fine library of records.

Q. *What time do you prefer on the air?*

A. In the first place, one must be governed by the time the station has available. Some stations have different prices for time periods which they classify as "A" time, "B" time, and "C" time. A good location is immediately following a news broadcast, especially since

the recent entry of the country into the war. On local stations, "A" time might be from five o'clock in the afternoon until around seven-thirty in the evening. After seven-thirty in the evening the national hookup programs draw heavily from local stations. Our program at the present time is at six-thirty in the evening. After sundown many of the smaller local radio stations cannot be heard over a very wide area, owing to evening interference. One must consult with the local radio manager regarding the best time.

Q. *How soon do you ask the radio audience to join the Bible School of the Air?*

A. I explain immediately, with the first broadcast, the plan and purposes of the Bible School of the Air. I invite people to write in at once, as the first lesson will be sent out shortly. I was on the air three weeks before I sent out the lessons, however. During this time I gave talks of interest concerning current events in the light of Bible prophecy.

Q. *How do you handle the latecomers after the first lesson has been presented on the air?*

A. We group our classes as class "A," "B," etc. Those who write in to us during the first four weeks the lessons are being taught are put in class "A." That is, we mail up to four lessons at one time to any one individual. For example, suppose we are teaching Lesson 4 on the air and someone writes in and desires to join the Bible school. We send him the first four lessons, and ask him to catch up with his back lessons as soon as possible. However, after we begin Lesson 5 on the air, anyone who writes in is placed in class "B," and when class "A" gets Lesson 5, class "B" gets Lesson 1. When class "A" gets Lesson 9, class "B" gets Lesson 5 and class "C" gets Lesson 1. This goes on until class "A" has finished all the lessons. Thus the Bible school is virtually continuous. It is always "feeding" new classes and students. This, of course, requires diligent effort to keep the classes straight, and the mailing accurate. It requires the keeping of separate files for each group.

Q. *Do you have a radio secretary, or do you do your own filing, correcting of lessons, etc.?*

A. We have a radio secretary. One of the sisters in the church takes care of the files, correction of the lessons, etc. We pay her a nominal fee for her services, out of the radio fund.

Q. Who addresses your envelopes?

A. We have the young people of the church do the envelope addressing, folding, and stamping, as a missionary project. They receive a real blessing out of it, and it keeps up their interest in the radio work.

Q. How do you grade the papers?

A. It is important to let the student feel as though he is doing excellent work. I always red pencil any mistakes, but grade the papers as "Excellent," "Good," or "Fine." Whenever a student makes a mistake, I write in some word, encouraging him to study a certain portion of the lesson again.

Q. What lessons do you use?

A. I use the Community Bible lessons by the Southern Publishing Association. At the present time these lessons are being revised, and after their revision they will be much better adapted to the radio. I found them to be very satisfactory. The price quoted for them is so low that it is impossible to produce one's personal lessons that economically.

Q. What type of program do you put on—the lecture or more, conversational style?

A. I use the conversational style almost exclusively—the informal chat, the homey, unconventional style. A sample of my introduction is as follows: "Good evening, friends: My, I'm glad to come around your way tonight. You always open wide the door to your house, and after a hard day's work it is so good to have a little chat with friends. Many of you are writing to the Bible School of the Air for the lessons about which I've been telling you," etc.

Q. How much does the Bible School of the Air cost?

A. This, of course, depends entirely on local conditions. We saved considerably by securing the precanceled stamps at the post office. One must figure on costs for lessons, envelopes, stamps, radio time, promotional material, stencils and mimeograph paper for weekly letters to students. One really should have a mimeograph machine to run off the weekly letters to the students.

Q. How soon should one ask for funds?

A. I never ask directly for funds on the air. I usually approach the matter something like this: "Dear friends, I certainly thank you for your cards and letters. Many of you enclosed a money order or check in your letter to help us carry the burden of this wonderful work.

I want you to know that we deeply appreciate your remembering us, and I know that God will richly bless each giver. Whether your offering was large or small, the God who saw the widow's mite sees your gift, and will reward accordingly. This is just another reminder that we thank you."

Q. What do you charge for membership in the school?

A. We offer the lessons free of charge.

Q. How do you finance the program?

A. It is a wonderful assistance if you can interest your conference in helping you get started. If not, the churches will eagerly rally to the support of such a program. Secure permission from the conference office to visit the churches that would be in the area of your broadcast. Meet with the church boards first, and then present the plan to the congregations.

I sincerely hope that the foregoing information will prove helpful to fellow workers who are interested in attempting the radio work. I am most enthusiastic about radio possibilities. We have received thousands of letters, and have baptized many persons as a direct result of the Bible School of the Air. Let us utilize every one of the resources at our command to hasten the coming of Jesus, and thus end the reign of sin in the world.

CHALLENGE OF A WORLD TASK

Mission Problems and Methods

The Secret of Missionary Success

By LEON REPLOGLE, *Departmental Secretary,*
East Brazil Union Mission

THE greatest obstacle to progress in the foreign missions program today is the dearth of men and women who are fully possessed with the spirit of the True Missionary. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Phil. 2:5-7.

To become our Saviour, Christ cast aside the conditions, conveniences, and comforts of heaven, and "took upon Him the form of a servant, and was made in the likeness of men." He learned the language of the people for whom He came to work. He learned to eat the food that they ate. He slept in the same kind of bed in which they slept. He did not choose to ride from place to place in the chariot of God, but with dust-soiled garments and swollen

feet He arrived at His destination at the close of the day's journey.

He slept under the roof of the humble peasant. He became acquainted with their griefs, sorrows, and anxieties. He became interested in all the phases of life with which His hearers were concerned. By so doing, He was able to speak "as one having authority," and not as the scribes and the Pharisees, who kept themselves at a distance from people of the common walks of life.

Christ might have come to this world speaking the language of angels. He might have brought to earth one of heaven's mansions, fitted with the best of comforts. But He chose rather to be one with us. He "made Himself of no reputation, and took upon Him the form of a *servant*."

The modern missionary is cumbered with many things as he prepares to leave the homeland to go to the mission field. He has an electric refrigerator, an electric washing machine, a bed with a good inner-spring mattress, and one of the most modern radios, so as to be able to keep in touch with the homeland. But to the native peoples, who are unaccustomed to such luxuries, these are looked upon as extravagances. The gulf that these things create between missionaries and people must not be forgotten.

In the States, it seems to be considered admissible for a woman to put a little color on her cheeks, if her complexion is naturally a bit sallow. And it is not considered an unpardonable sin for her to touch up her fingernails with a little polish. But some little thing like this may wreck the experience of a missionary family, especially if they are a bit stubborn in regard to taking the advice of some of the other workers who are on the ground.

There are many problems that the modern missionary must encounter as he enters the foreign field. Usually he has a new language to learn. Those who live in the new country consider their language to be the best language on earth, and anyone who uses their language in a blundering way does not have the influence he should in winning them to the truth. In contrast, there may be national workers who are by birth good orators, eloquent in speech, who are able to give a modulation to their speaking and put a feeling into what they say, that the missionary cannot seem to achieve.

The missionary and the people are on entirely different levels. The missionary is getting more wages than the national. His living is on a higher scale. His dietary is different. By all these devices, he erects a barrier between himself and the people for whom he is endeavoring to work. A foreigner is looked upon with suspicion, not only by the common people, but by the government

itself. And it behooves the missionary to do as much as he can to break down this wall of suspicion which greatly hinders his influence.

In spite of all the obstacles or problems which the missionary must face, he may still experience success if he is willing to pay the price. If he can learn to love the people for whom he is working, if he is willing to make "himself of no reputation," and take "upon him the form of a servant," and get down to "the *likeness*" of the men for whom he is working, his life will speak so loudly that his defects of speech will pass unheard, and nationality will be overlooked.

The need of the hour calls for a return to the missionary spirit of the pioneers who started the great missionary advance to heathen lands. When Allen Gardiner was a boy, he slept out on the ground, so that he would become tough and accustomed to the hardships of travel that he expected to endure later on in missionary life. In 1850, he, with six others, pioneered the way to Tierra del Fuego, the southernmost point of the South American continent. They landed with provisions for six months. Many were the hardships they passed through during those early days. The provisions became exhausted, and one by one the members of the party died. When a rescue party arrived, they found their bones bleaching on the bleak and wind-swept cliffs overlooking the ocean.

We need the spirit of the early Moravian missionaries, who chose to work for those in the most spiritually barren and forbidding places of the earth, such as the Eskimos of Greenland, the inhabitants of the West Indies, and the people of the northeast coast of South America between the Orinoco and the Amazon Rivers. After working for forty-eight years in this last-mentioned place, they had only fifty converts, and for a time every convert cost the life of a missionary.

A soldier who is really patriotic and loves his country is willing to endure any hardship, that the honor of his country may be vindicated. He is willing to stand in water knee-deep in the trenches and endure all kinds of hazards. He brushes aside all the comforts and luxuries of life, and is willing to lay down life itself, that the cause for which he is fighting may triumph.

Shall we, as soldiers of the cross, who have the everlasting gospel to give to the world, be unwilling to endure as much? Rather, shall not we, who are to be used as instruments in God's hands to fill the earth with the light of His glory, be willing to endure hardships as good soldiers of Jesus Christ?



☞ SOME things automatically clear up and adjust themselves when we get the proper perspective and conception of the issue or problem.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Song Leader on Watch for Souls

By HAROLD L. GRAHAM, *Singing Evangelist,
Southeastern California Conference*

SINGING evangelism is a ministry, vitally necessary and blessed of God. The evangelistic singer must do more than lead in the singing, and sing special songs, conduct the choir, and perform the many other duties incumbent upon the song leader.

I would like to stress the necessity of the song leader's knowing his task and doing it well, for the singer is usually the first to appear on the platform. If this first approach is made with dignity, self-possession, and a thorough knowledge of the work, it will immediately be apparent, for any audience responds to such leadership with relaxation and complete satisfaction, and will sing with a will. Furthermore, the Spirit of God will come into such a meeting in a wonderful way, and the message to follow has a clear channel to the heart of the hearers.

It may not always be possible for the evangelist to come to the meeting early, but it should be the singer's burden to be there early and greet the people as they come in. As the meetings progress, and the singer becomes acquainted with those who come, especially after the major points have been covered, those who are interested will often come early and meet the singer with a question. This opens the way for him to partially cover the subject, and will often lead to the opportunity of meeting the interested ones in their home.

If the singer is going to meet the people, he must meet them before the meeting, for in all probability he will have a choir rehearsal after the meeting, and, too, the evangelist usually desires to greet them after the service. Personally, I feel that my finest contacts have been made before the meeting starts. I like to sit down with the interested, and discuss the points of interest previously covered by the evangelist, that are so new and illuminating to the hearers, and yet often rather confusing.

To follow through and make the early-hour contacts, is to enjoy the most wonderful experiences of evangelism. And I mean *enjoy*, for evangelism in all its branches is truly the most enjoyable and intriguing work there is.

Some, I am sorry to say, do not believe in calls at evangelistic meetings—opportunity where those touched by the Spirit of God and the message are asked to come forward and give their hearts to the Lord. Many believe that the hearers should make their own choice

within their hearts, and come in after due consideration. But in Psalms 34:18 we read: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." It is desirable for the singer, as he sings an appeal number, while the evangelist is calling for sinners to come, to watch for those who have been touched by the Spirit of God and quietly go down and lead them to the foot of the cross. He should plead with them if necessary, walk to the altar and kneel with them, yes, and weep with them, too. Of course, there may be a general move forward, and the singer may find it necessary to go back to the platform. But he should search for souls when there is opportunity.

Now, I do not bring this phase of service to the attention of evangelistic song leaders with the thought of making this a regular practice, for many times it is not necessary. But we are in a position to observe the audience, and should be on the lookout for those who cannot seem to give up the things of the world. They may be trembling in the balance, and need a friendly hand. They need just a little more courage, and you can help supply it.

ONCE I was helping in an effort in the Northwest. I was not the evangelistic singer, but was singing an appeal number. I sat down, and suddenly a sister came to me and said rather excitedly, "There are two young men under conviction. Won't you come and help them?" With a prayer in my heart, I went immediately to them, and could see that the Spirit of God was working on their hearts. It was evident that they were counting the cost. I have never seen such a struggle.

I don't know exactly what I said, but I did say that I would go with them to the altar. I told them that God had done so much for me, and could do as much for them. By this time the evangelist had seen me struggling with these two young men, and he came down to assist. With the help of the Lord, and by earnest persuasion, those two men walked down to the front and gave their hearts to Christ. They surrendered evil habits of life, changed their work, gave up the world and its friends, and to this day they are still rejoicing in the third angel's message.

Singing evangelists, and those of us who have gone into the ministry, let us be watchmen on the walls of Zion. Let us forget our preconceived ideas of what we should or should not do. Let us curb our pride, and our foolish, un-Christlike temperament, which is more *mental* than *temper*, and go to work for God in this dark hour. If we will all do this, the stigma of the "War Department of the Church" will be removed, and evangelistic singers will be called by their rightful name—watchmen on the walls of Zion.



PAPAL TRADITION VERSUS THE PROPHETIC GIFT

CATHOLICS have felt the imperative need of a sense of authority and certainty, which they derive from the human wisdom of their church. In contrast, the remnant church soundly and Scripturally finds its anchorage and security in the counsels of the prophetic gift in her midst known as the Spirit of prophecy.

The papal doctrine of the continuing inspiration of the living church through the medium of tradition (adopted at the Council of Trent in 1546), and reaching its climax in the declaration of papal infallibility (adopted at the Vatican Council of 1870), is a substitute for God's provision of inerrant, prophetic guidance for His remnant church, with its initial manifestation in 1844, at the very inception of the third angel's message.

The Catholic Church contends that the pope when speaking on matters of "faith and morals" is "irreformable" and cannot err. (Manning, "Petri Privilegium," London, 1871.) On the contrary, the remnant church believes that the guiding counsels of God's latter-day messenger are inspired, and are therefore inerrant. But the wisdom of the first is of merely human origin, while that of the second is superhuman and divine.

In the first, the teachings and traditions of man transcend Scripture; in the latter, the word of God in its completeness is exalted as the rule of faith and practice. In the first, such explicit provisions of the Word as the seventh-day Sabbath are expressly set aside by the alleged power of the church; while in the second, the observance of the seventh-day Sabbath is brought before the world as sacredly obligatory, the church having no power, right, or authority to change the explicit mandate of Scripture.

Such fundamentally opposite positions and contentions cannot but lead to challenge and eventually to conflict. If the one is true, the other must perforce be false. Hence the anger and inevitable opposition of the Papacy toward the remnant church. In fact, all other opposition to papal claims becomes secondary in comparison.

Nominal Protestantism, professing to follow Scripture as its rule of faith and practice, is tragically inconsistent, and fatally neutralizes its position by its retention of Roman Catholi-

cism's Sunday-sabbath, substituted and established at her behest in the days of her growing power and influence.

But that is not all. Protestantism had no sooner cast off her allegiance to the historic church from which she separated and emerged, than rationalism and higher criticism began to undermine her confidence in the inspiration and integrity of those very Scriptures, so that Protestantism at large now has neither the former authority of the church nor is she longer anchored to the Word she espoused. And she is, of course, without the guiding counsels of the Spirit of prophecy. Therefore she has neither respect for nor fear of Catholicism, and is herself devoid of inner strength to stand or to withstand.

But the remnant church, while exposing and condemning that usurpation that tampered with God's Sabbath and made a pogo-papal rival day the mark of her authority over the souls of mankind, holding consistently to the integrity and inspired final authority of the Bible, and upholding its obligations in practice as in faith, is bound to become the supreme object of papal wrath, attack, and finally of attempted extirpation.

Counterfeit System Girds for Attack

The coming conflict is inescapable; for the championing of the Sabbath, the possession of the Spirit of prophecy, and the holding of the simple faith of the primitive gospel strikes at the very heart of that colossal system of perversion built up to a climax through the centuries.

And, be it observed, it was when the judgment hour struck that Daniel caught in vision the sound of "the great words which the horn spake." Dan. 7:11. Thus has the most arrogant claim in papal history been made since 1844. As God's work reaches its climax, this counterpart system of teaching girds itself for its supreme attack upon the citadel of truth.

The issue is sharp, clear, and unavoidable. That issue is the authority of the Word versus the authority of tradition; the antiquity of truth versus the antiquity of the church and its deviating practices; and the infallibility of the Catholic Church in upholding her anti-Biblical practices versus the inspiration of the Spirit of prophecy in confirming the remnant

—Please turn to page 46

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

TABERNACLE-CHURCH COMBINATION PLAN

By HAROLD H. SCHMIDT, *District Superintendent, Missouri Conference*

PASTOR-EVANGELISTS who labor in the larger cities are confronted with problems for which a solution must be found, else their program comes to a halt. In St. Louis, Missouri, there is an ordinance that forbids the erection of any "temporary structure" within the "fire zone," unless the building is built of brick or stone, and then it would hardly be temporary.

During the year 1938, we who were working in St. Louis decided that two tasks should be accomplished. One was to conduct an extensive evangelistic campaign. The other was to provide a church home adequate to relieve the crowded condition of the South St. Louis church, and also to prepare to accommodate the increasing membership.

The evangelistic budget was small. Halls and auditoriums suitable for meetings were expensive. Wooden tabernacles and tents were forbidden by the city. We finally decided, after counseling with the conference officials, to erect a brick building on a well-located lot, which would serve at first as a tabernacle and later become the permanent church home. After a great deal of scheming, and with the help of volunteer labor, we erected the "shell" of a 40 x 80 foot building, which was later to become the new South St. Louis church. (See floor plans on opposite page.)

As we constructed this brick building on a permanent foundation, we kept in mind numerous items that we would have to have when the structure was completed. A good example of this was the niches in the walls just above the basement windows, into which the floor joists would fit. All the stained-glass windows, both side and front, were put in, as well as the basement windows. The front entrance was built in its permanent place, and temporary steps and platform were built up to the entrance, and down on the other side into the building. Shavings were put on the ground, and a temporary speaker's platform with choir platform was built into one end. Folding chairs were set up, a blower-type furnace was installed, and our "tabernacle" was ready for use.

At the end of a fourteen-week series of meetings, we set ourselves to complete the

church. Our first task toward this end, after clearing the inside of platform, chairs, shavings, etc., was to excavate about two feet of dirt. This was done with a team of horses and a scraper, the front entrance being large enough to accommodate the passage of the team and scraper. This entrance, eight feet in width, was the only section of the building that was not "bricked in" until the time of completion.

Then the joists were put in, the floor was laid, and partitions were built. At the same time we planned the speaker's platform, baptistry, schoolroom, dressing room, etc. The partitions were built twenty feet in from the rear of the building. Ten feet of the front was apportioned off for a mothers' room, lobby, cloakroom, and steps leading into the basement. This left an auditorium 40 x 50 feet. Plans were made for a full basement and a steam heating system.

From the time we began until the final completion of the structure, including the four months of the evangelistic campaign, the task required about two years. We occupied the building all the time except for a short time when the floor was being laid and the plastering done.

Those reading this account may get the impression that such an undertaking would be expensive. However, we found that with volunteer labor doing much of the work (supervised by a skilled builder), and by obtaining much good used building material, such as joists, roof beams, brick, etc., the entire project was surprisingly inexpensive. We are glad to say that the work in South St. Louis has developed and grown to much larger proportions as the result of the "tabernacle-new church" combination.



☞ WHY do some workers persist in misspelling our denominational name? The accepted form is *Seventh-day Adventist*. "Day" is not capitalized, and a hyphen appears between "Seventh" and "day." Most people are sensitive about the misspelling of their family name. We should be just as particular and accurate in regard to our church name.

Victories Despite Opposition

By L. H. KING, *President of the West Pennsylvania Conference*

GOD has given our evangelists straight counsel concerning the presentation of truth today. After cautioning against unkind thrusts and allusions that might do harm and hedge up the way, "Gospel Workers" states:

"It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. . . . The Lord wants His workers to represent Him, the great missionary worker. The manifestation of rashness always does harm. . . . We should carefully examine our ways and our spirit, and see in what manner we are doing the work given us of God, a work which involves the destiny of souls. The very highest obligation is resting upon us."—Pages 326, 327.

Although in three distinct evangelistic efforts the workers in West Pennsylvania have endeavored to present the message with great humility, avoiding personalities and harsh thrusts against other religions, the burning zeal of opposition has flamed forth, doubtless to try the patience of the heralds and give God opportunity to vindicate His truth.

In one city our evangelists incurred serious opposition, even from the very beginning, in securing a suitable hall for their meetings. But by prayer and Christian diplomacy every obstacle was surmounted. The auditorium was filled at the opening meeting. Several hundred people were inside, and several hundred were unable to get within the doors. Extensive advertising in the newspapers and daily publicity

over the radio aroused religious interest throughout the whole north oil country of West Pennsylvania, as well as in the southern part of New York.

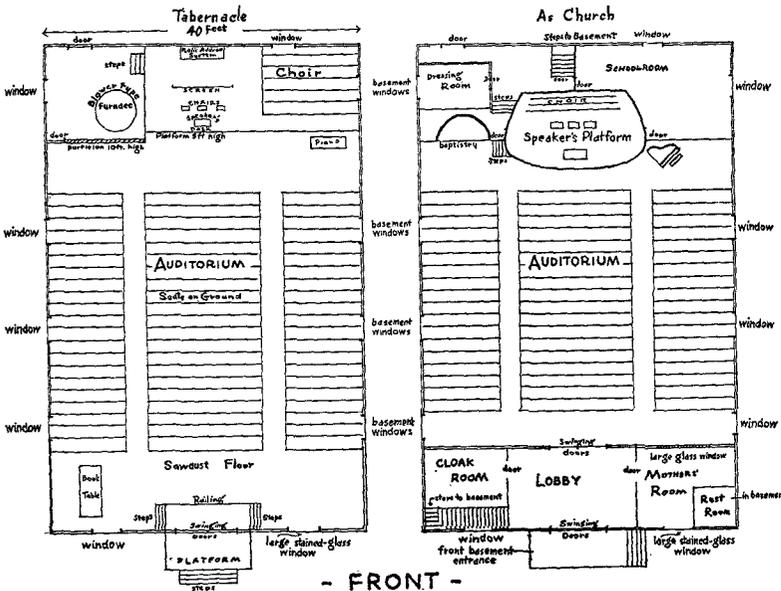
The testing truths, especially the Sabbath truth, so directly challenged the observers of Sunday that active opposition was added to the previous efforts of city officers and other public interests to restrain the preaching of present truth. Challenge after challenge was hurled at our evangelist concerning the validity of the Sabbath truth. Handbills, printed in lurid colors and announcing special revival meetings, tried to expose the fallacy of Adventist impostors. Debates were sought, and on one occasion a minister of a nominal church visited the meeting and endeavored to oppose it by shouting anathemas and turning away interested people. However, this only caused members of his own church who were attending the meeting to turn away from him in disgust. The following report from our worker indicates the nature of the opposition against the truth which then ensued:

"The ministers have been visiting the homes of the people. They have put on a visiting campaign all over the city. Just now they are not doing their work in public, but in private.

"When I made the \$1,000 offer over the radio for Scripture proof on Sunday, such a furore was started that other preachers tried to put us off the air. The only point of complaint was against the \$1,000 offer. In making that offer, they say I attacked the religious beliefs of other denominations. These preachers were so angry because they could not meet that offer, that they started working against us in every way they could. They surely got a great deal of religion all at once. There is a revival on almost every street corner. However, our courage is good, and we are praying for a hundred souls."

Through the local ministerial association an effort was made to have the offending preacher denied the use of the air. The radio president wrote his manager a strong letter, in which he stated:

"Before Mr. — broadcasts again, we will inform him that he cannot incorporate this type of material in his programs. You must do this not later than tomorrow. If he insists upon continuing these attacks, he will not be permitted to broadcast over this station. His transgression against public obligations is not very serious. However, we can-



Brick Building, Used as a Tabernacle

Same Building, Used as a Church

not permit any out-of-the-line statements in any way whatsoever. . . . It may appear that I may be willing to argue the point. This is not true. This is an order."

Although this was very embarrassing, our worker continued to carefully speak the truth in righteousness, refusing debate, and with kindness and spiritual discernment carried on his work in a strong way. The message is enjoying a growth in Bradford such as has never been known before. Thirty-five have been baptized, and seventy others are near the decision line.

In Oil City our workers were taken to task by the chief of police and the city council for advertising the subject, "Will the Jews Return to Jerusalem?" In this place the ministerial association represented to these city officers that our evangelist was endeavoring to excite religious and race prejudices, and thereby was a disturbing factor in the city.

The evangelist was speaking in the Oil City high-school auditorium, for which he had contracted with the school board. It was specifically stated that in the present national emergency reference to subjects of this character was unwise and therefore against the welfare of the State. Reacting from the pressure brought to bear upon them, the school board endeavored to break its contract, insisting that our brother cancel his meeting entirely. He informed them kindly but firmly that his subject would produce no racial antagonism nor excite any prejudice to the disadvantage of any race or people. He insisted that his subject would be dealt with only from a prophetic and spiritual angle. In spite of protests, he held his meeting. Four hundred people came to hear him, including the mayor, the chief of police, several policemen, and certain members of the council.

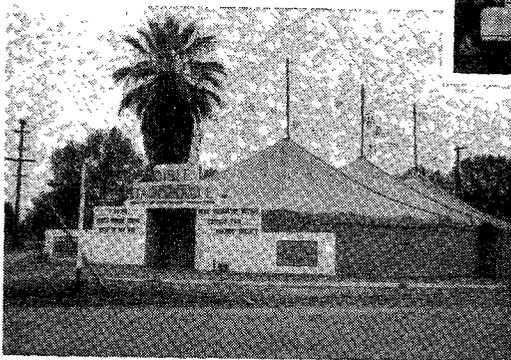
Difficulties Encountered and Surmounted

Our brother spoke with calmness and self-possession, and with such power that he was allowed to proceed with the meeting. He made a very deep impression upon scores and scores of hearers. However, upon the expiration of his contract, he was unable to renew it, and has been caused considerable embarrassment in finding a place for the continuance of his meetings. Eleven have already been baptized. Eight hundred signed cards and expressed an interest which the workers say bids fair to bringing in many more souls.

In Lock Haven, another worker incurred similar opposition when once it became known that the meetings were Adventist, and were furthering the interest of the Bible Sabbath. He likewise was using the high-school auditorium. Members of the ministerial association became angered when twenty-seven members

(Continued at top of column 4)

MOVABLE-LETTER



Construction of Bulletin Board

IN seeking attractive and practical means to advertise our nightly subjects in front of a hall or tent, we have devised a system for a movable-letter bulletin board. The alphabetical letters are made in four and six inch block-letter form, so constructed as to be set into a five-sixteenths-inch groove, milled in a 1" x 1" slat. The slat is nailed to the bulletin board, and forms the bottom line for the letters. The groove is milled to the exact thickness of the letters, so that they will stand in position and need no other support. In this way the subject titles are quickly and easily changed by merely taking the old letters out of the groove and replacing them with the new.

I procured from the public library a book on lettering. The block letter was chosen, because it could be mathematically enlarged to any desired size. I made a pattern alphabet of cardboard, and traced the letters onto masonite, a material that seemed well adapted for the purpose. I then sawed them out with a band saw. Masonite is a thin, waterproof, pressed board. It is without grain and will not split easily. A sheet 4 by 9 feet, of the five-sixteenths-inch thickness, costs about ten dollars, and from it we were able to make eight sets of the six-inch-size alphabet, and nine sets of the four-inch size.

After smoothing the sawed edges of the letters with a file, we painted them with a dark-blue waterproof enamel. We have found that the dark-blue letter on a clear white background, illuminated by fluorescent light makes a very attractive announcement.

Besides making a bulletin board for the front of the hall or tent, we have used the letters effectively each evening by placing a text or motto on the wall behind the speaker.

VERNON FLORY. [Evangelist,
Merced, California.]

PUBLICITY DEVICE



Letters Cut From Masonite

DURING an effort the workers have so much to do that whatever can be found in the way of a short cut to give more time to actual contacts with unsaved souls is a definite advantage. As a young man in the field of evangelism, I have endeavored to use every available means at my disposal to make the gospel attractive, and yet save valuable time.

Among the many methods, one that I feel is especially helpful is the changeable-letter device used to advertise the nightly subjects at the front entrance of the tent.

An inexpensive, yet attractive, front is easily constructed by placing together some sheets of waterproof three-ply board, size 4 x 8 feet. By using 1 x 3 inch bracing, these are made both sturdy and attractive. After they are painted white, they form an excellent background for the letters.

The letters are cut from masonite, and painted black. They are about three eighths of an inch thick, and six inches high. A half inch extra should be allowed at both top and bottom of the letters to fit into a groove.

A sliding path is cut into small pieces of lumber about 1" x 1" x 7', and these are placed at both the top and the bottom of each line of letters. I have found that it takes about ten each of the letters of the alphabet to make up the announcements. At night the words are illumined from in front by a light hid in a box.

Thus, instead of following the usual plan of painting the subject on a strip of cloth or paper each day, I can take down and rearrange a new subject without cost, and in a short time. The total cost of the letters ought not to exceed three dollars, if you can find someone who will lend you a hand saw and a jig saw, and you can supply the labor yourself.

LAURENCE NELSON. [Intern,
Reedley, California.]

of their congregations were baptized as Adventists. They carried their claims to the authorities, and our minister was forced to plead his cause. When the council met, God raised up a champion in the person of a Catholic, who publicly proclaimed that Elder Carnes had the same rights and privileges to present the tenets of his faith in the city building as did ministers of any other denomination. His counsel was so strong that opposition was held in abeyance.

Thus far a church of thirty-six people has been organized, and there are prospects of baptizing more than twenty others in the near future.

By opening the Scriptures, by praying, by exercising faith, the workers in these cities have been educating the people in the way of the Lord. God has manifested His mighty power. The workers have not been intimidated by outside influences. They have made decided efforts to present the truth so as to startle the hearers and lead to an interest in the important message for this hour. This word has brought conviction to many hearts, and God has been glorified in the face of Satan's wrath.



Bible School Flourishing

By ARTHUR A. CONE, Pastor,
Milwaukee, Wisconsin

Elder A. A. Cone was about the first to develop the Community Bible School, reporting the plan through the invitation of THE MINISTRY. Others have successfully employed this Bible-study method in varying forms. Elder Cone conducts one of the most successful neighborhood Bible schools held among us. Our workers will profit by the further recital of these tried and tested plans. The enrollment card will likewise prove helpful.—EDITOR.

WE are meeting with more than ordinary success in our Community Bible School work here in Milwaukee. Our classes are so large that we are really finding it embarrassing. Holding these classes in the various parts of the city has awakened the spirit of inquiry till there are calls coming from nearly every section of the city from people who want to enroll in Bible schools.

We started a new class a few weeks ago, after a group of interested people came to our prayer meeting and said to me, "You just must do something for us. We have waited several months, and we feel that we must have help. We believe, from the investigations we have made, that you people have the correct understanding of the Bible, and we want you to teach it to us. We are willing to go anywhere in the city, and on any night in the week that will be convenient to you, but you just *must* come to our help."

This class opened with an enrollment of twenty-three. On the second class night, three more were added, making twenty-six. On the third night, more enrolled. Some dropped out

because of sickness in the home, but the fourth night the class numbered twenty-nine. We were forced to close the doors to all newcomers, and state that we positively could receive no more members into this class.

Two members of the group had learned of the tithing principle, and they asked me for envelopes, so that they could turn their tithe into our church each week. I had but one free night in the week, and had hoped to keep that night open for other things; but what could I say? Instead of our having to "go out . . . and compel them to come in," they are now coming to us and literally compelling us to teach them the truth.

The day before we were to open this new class, a woman from away over on the other side of the city telephoned and said that she understood we were to start a new Community Bible School the following night, and urged that she be permitted to enroll. She expressed her willingness to go to any section of the city to attend the class. We learned later that she is a Roman Catholic, but is not at all satisfied with her church.

A public school teacher, who lives on the opposite side of the city, also asked to enroll in the class. Inasmuch as the people were to come from so many parts of the city, we decided to open this class in our own home. We have two large rooms that open into each other; so we thought we could probably seat more people than might be possible in another home. But the class is seriously taxing the seating capacity in our home, even though I have eight folding chairs for use in emergencies.

Here is a sample of an enrollment card we are using to very good advantage.

You Are Invited to Enroll in the
Community Bible School

Conducted Every _____

At _____

Sponsored by

*Wisconsin branch of the Home Bible Study League
of America*

The object of these Bible schools is to awaken a deeper interest in the study of the Bible in the home. The course includes 26 studies, and is equal to Bible courses given in Bible colleges.

**ALL SUBJECTS ILLUSTRATED WITH
BEAUTIFUL STEREOPTICON PICTURES**

No Charge for Enrollment!—No obligation, financial or otherwise

Classes Begin Promptly at 8 P. M.
(over)

RULES AND REGULATIONS

Members are enrolled in these Bible Schools on the recommendation of a friend, or on invitation of the instructor, only. Those applying for membership on the recommendation of a friend must present this card.

No new members will be enrolled after the fourth lesson has been given, or after the class quota is complete.

Individuals of every faith, Catholic and Protestant, and of no particular faith, enroll as members of these Bible classes. No religious discussions, therefore, are allowed.

Three consecutive absences from class meetings forfeits the membership in the class. That person's name is then placed at the bottom of the "waiting list," to await his turn to enroll in another class. (An exception is made if the absences were due to sickness or circumstances over which he had no control. In that event, private lessons will be given, to bring him up to date with his class.)

Unless special notice is given, the class will meet every class night, regardless of the weather or local holidays!

(over)

Charts and Other Aids to Preaching

*By J. H. BAYLISS, Evangelist, South
England Conference*

THE prophets of old used charts and other devices. The pioneer preachers of the advent movement employed pictorial sketches to unfold the truth. We are told in "Gospel Workers:" "By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the word of God."—Page 355.

In our highly picture-conscious age, people who attend our meetings are not surprised when the evangelist employs these pictorial aids. Unconsciously the times lead them to expect such things. It is the business of every evangelist to use every available visual mechanism to make his message plain.

There are some things that we should remember in the use of charts and devices. They should be first class and up to date. And we should remember, too, that charts are not sermons, but simply helps to cause people to remember our sermons.

Every evangelist should allocate a percentage of his budget for building up a chart library, and for its replacement. Equipment should be bought gradually and kept up to date. He should invest in a blackboard, so that he can teach rather than preach to win souls. The overuse of mechanical aids produces results that are disappointing. Nonuse of them is neglect of a valuable visual adjunct.



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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.

SEVENTH-DAY ADVENTISTS AND EVOLUTION

By MOLLEURUS COUPERUS, M.D., *Dermatologist,
Skin and Cancer Unit, New York City*

IT is now about a hundred and forty years since Lamarck offered his hypothesis of the evolution of life, and more than eighty years since Darwin popularized his views on that subject through his book "The Origin of Species." It has also been more than ninety years since we as a people have proclaimed with special emphasis the doctrine of a literal week of creation and of the seventh-day Sabbath as a memorial of that divine act. In the very nature of things, this has made us the most definite antievolutionists in the camp of the Fundamentalists, although we may not always have been the most voiceful among them.

In the years before the turn of the century it may not have been so necessary for us to take a leading part in the fight against the theory of evolution, since there were many not of our faith who ably defended their belief in the Biblical account of creation. If one reviews the leading books and articles written against evolution since the days of Lamarck, he is impressed by the fact that practically all the fundamental arguments against evolution which are employed today were put forward by the early fighters against that theory when the battle was just starting.

As the years went by, however, the number of defenders decreased, and the platform of many of the creationists underwent drastic changes, until today we find few outside the ranks of Seventh-day Adventists defending the account of creation as written in Genesis. This does not mean that there are only a few who subscribe to a belief in some form of creation, and who have supplied valuable contributions to the Fundamentalists' side, but it does mean that more and more there has fallen on the shoulders of our people the full responsibility of carrying the call of the first angel of Revelation 14: "Worship Him that made heaven, and earth, and the sea, and the fountains of waters."

There can be no question that this call to recognize and worship God as the Creator of the universe is as verily a part of the three

angels' messages at the warning of the judgment hour, or the announcement of the fall of Babylon. In fact, without this message, that points to God as the Creator, the other parts of the message are made ineffective for a world which has lost its faith in a Creator.

It was at the turn of the century also that George McCready Price began to shoulder a burden for the defense of the creationist's faith, and for an attack on the theory of evolution. Not until the veil is taken away from things earthly shall we know just how far and how deep the influence of his work has been. About two years ago I came across the book "Evolution" by Dr. W. J. Schouten. This is an excellent treatise on the evidence for and against evolution, published in 1935 in Holland. I quote the following from his book:

"The American geologist Price has attacked the evolutionary theory severely, and he has offered serious objections to the accepted succession of earth strata. It is well worth while to see to what conclusions Price has come through his geological studies. . . . Now, we are not so much interested in the question if Price is a member of a scientific body, as we are in the question of what kind of arguments he brings forward against the various geological theories. And then it becomes evident that Price possesses an enormous mass of facts, and that he draws his conclusions with a logic which spares nothing and nobody. He reveals with keenness the imperfections of the geological methods. If Professors Schuchert and Miller, instead of railing at him, had attempted to disprove the arguments of Price, they would have found this no easy task."—Page 144.

It is gratifying to know that the ceaseless toil and labor of many years of research and writing by Professor Price have not been in vain, and are bearing a rich fruitage.

WE have now entered upon an exceedingly important stage in this controversy, both critical and promising. Never since the days when evolution became generally accepted have there poured forth so many denunciations by scientific men against the various fundamental tenets of the theory of evolution. This is usually not caused by a disbelief in the theory of evolution as a whole,

but by the force of the scientific facts in the field in which a particular scientist is working, causing him to reject that particular pillar of the theoretical edifice of which he has the most intimate knowledge. This has caused a general and very evident uncertainty in evolutionary circles concerning the ways and means of evolution. And although most of the evolutionists hold on to their faith in the theory, there are a number who have become thoroughly agnostic about the validity of the entire hypothesis.

The common people, of course, know very little of all this, and they still believe that all the theory ever claimed has long been proved to be scientific truth, and that only the ignorant and the prejudiced question the theory today. This would seem to be in God's plan the moment of great opportunity for us as a people to sound a clear note amidst the confusing noise, and on scientific and logical grounds, from the great books of inspiration and nature, call the world to the worship of the true God, the Creator.

The task before us should not be lightly regarded, and the preparation of those who shall engage in this work should be painstaking and thorough. Without doubt, we as a people have failed to a considerable extent to prepare our sons and daughters for this work, and many who might have been in the front line carrying the banner of truth have fallen victims to the vain philosophy of a science falsely so called. The opportune time is now upon us to redeem, as far as possible, what we have lost in the past.

Thorough Course Needed in Our Colleges

Although this work should begin in the home, and be continued throughout the years of school attendance and after, the work of stimulating men and women to take upon themselves the burden of this work naturally rests most heavily on our colleges. If a thorough course in the evidences for creation and against evolution were included in the curriculum of our college students, many of them would develop such a deep and lasting interest in this subject that they would determine to make it a part of their lifework. Some of them might even go ahead and specialize in certain scientific fields, as geology or genetics, in order to be better equipped to carry the battle to the enemy's camp.

There are many men and women among us who are already scientifically trained in medicine, biology, chemistry, physics, etc., who could contribute invaluable material from their various fields of experience and study, if they would take the time and effort to become acquainted with the problems involved in this controversy. It is self-evident that if one is to enter this battle successfully he must take

the trouble to learn the vocabulary, the beliefs, and the arguments of the opponent, much as one studies the problems and beliefs of Buddhism, or Mohammedanism, in our courses on missions or comparative religions.

We can learn a good deal, I believe, from the efforts which the evolutionists are willing to put forth in order to find evidence for the support of their theories. In the journal *Science* there appeared the following exhortation of Professor Edmund W. Sinnott, of Columbia University, a man of world-wide reputation in genetics:

"Many biologists have been deterred by these difficulties from attacking the problems of organization at all. Others, despairing of finding a solution through the familiar techniques of their science, have begun to explore the possibilities of ideas and postulates foreign to the familiar biological idiom. The more tender-minded among them have needed little encouragement to run after the strange gods of mysticism and metaphysics, and have set up in their midst the golden calf of entelechy. . . . Granted that to co-ordinate the data of biochemistry, biophysics, cytology, morphology, and genetics, requires a breadth of training and catholicity of viewpoint almost impossible to gain today, yet the job must be done. My plea is for more laborers in this vineyard. Difficult the task surely is, but by no means hopeless."—*Vol. 89:41-46 (1939)*.

Certainly we should be willing to put forth as much energy in the carrying out of our work as the evolutionist is in doing his. Superficial and inexact work on our part will do far more harm than good, and will be only to our discredit.

In this work of refuting the teachings of evolution, there are many problems which must be solved if we are to present a united and successful front. It seems almost necessary that we should have a declaration of our position on certain fundamental issues in this controversy, at least as a working policy, and an approximate definition of the length and breadth and depth of the problems with which we will have to deal.

Professor Price has called attention to this fact in his recent article, "What Is the Christian's Best Strategy?" in the September, 1941, issue of *THE MINISTRY*. He there especially pointed to the need of defining what we understand by the concept of species, in relation to creation and evolution. Other fundamental questions in this controversy are equally in need of such close examination. Preconceived and inherited opinions, accepted without much critical thought, provide a grave obstacle to obtaining a logical view of the fundamental facts of our position in this controversy, and for successfully persuading others of the truth of our views.

It would be of inestimable value if we could have conferences, perhaps regularly, of those who are actively interested in this work, devoting sufficient time to a discussion of the problems and questions before us. The estab-

lishment of a good working library on the subject of evolution, complete in periodicals as well as in books, somewhere in one of our educational centers, would act as a mighty stimulus in this program, and would aid in keeping our work in this subject on a high level.



Scientific Side of Temperance

By E. TORAL SEAT, *Director of Medical Field Evangelism, C. M. E.*

WHEN one of the European dictators decided to build an army which he hoped would conquer the world, he decided that his army must be comprised of supermen. Because the war he contemplated was to be a mechanical war, run on the plan of precision and minute accuracy, he trained for physical fitness, so that his men would be keen and alert, and could fight with clear heads and steady hands. He placed great emphasis on temperance and on keeping the body physically fit. As a result he had an army of well-trained soldiers. The Bible says, He "that striveth for the mastery is temperate in all things." I do not suppose that this noted character even knew that such a verse was in the Bible, but nevertheless he carried out the principle in action.

If we were to hear an announcement over the radio that twenty thousand people were killed in our nation and a quarter of a million wounded by a public enemy last year, we would be alarmed, and would instantly arise to action. But since the accidents that took just such a toll of human life last year, resulted from the use of alcohol, and not from the work of some foreign enemy, we think nothing of it, but settle down to inactivity and wait for someone else to do something about it.

Seventh-day Adventists have been advocates of temperance and prohibition from earliest days. This is a part of our articles of faith, and our baptismal candidates have clearly presented to them the evils of intemperance, and take a vow against all intoxicating liquors. And yet we have not sensed the attention and support that the temperance reform demands in presenting it to the world. "God desires that now, as never before, the minds of the people shall be deeply stirred to investigate the great temperance question and the principles underlying true health reform."—*Counsels on Health*, p. 445.

Psychologically the time is here for us to arise as one man to do battle against the liquor traffic, because the crimes and debauchery that are coming upon the world, heightened by national emergencies, are causing people who were once against prohibition to turn an inquiring ear in regard to the proper place of

temperance in our national life. A survey taken recently by the Gallup Poll shows that right now forty to fifty per cent of the people of the United States would vote dry. Even the wets are getting alarmed at the way the liquor traffic is conducting itself. Irving S. Cobb, who is not a prohibitionist, is quoted thus in the *Washington Evening Star*: "The next time this country votes liquor out, and there will be a next time unless we curb the offense among our own ranks, . . . it will go forever, never to return." We are told through the Spirit of prophecy:

"The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?"—*Id.*, p. 432.

In the old days men said, "Just look at prohibition. It is a failure, because we have bootleggers on every hand." But some have estimated that there are ten times more bootleggers today than there were in prohibition days. You remember we were promised that the old saloon with the brass rail would not come back, but what do we have? In the old days there were 177,790 saloons with brass rails. Today we have 400,000 saloons with brass rails and bars, and an estimated million places in which to buy liquor.

PEOPLE are getting their eyes open, for States like New Jersey, Pennsylvania, Maryland, Ohio, Indiana, Kentucky, and Illinois have voted three fourths dry. Out of fifteen thousand local option elections on the wet and dry issue in the United States, eleven thousand political units have voted dry. One of the most encouraging signs is that many of the newspapers are turning dry. Statistics show that eight hundred newspapers are now putting out articles against the liquor traffic. Everyone knows that when the newspapers turn against the liquor business, the public mind will be influenced that way also.

The sad part of this whole situation is that so many American youth are being made alcohol addicts, and do not realize it. Women as well as men now put their feet on the brass rail. Alcohol slows down the vital processes of each cell of the body. Its action may be likened to the effects of ether, chloroform, or morphine. This slowing of function is most noticeable in disturbance of the nervous system. That is, judgment, reason, self-control, and various skills are the first to be impaired by alcohol. It is the most dangerous poison widely included in human consumption. Ten to thirty per cent of the cases of insanity are attributed to alcoholism. No other poison causes so many deaths, or leads to or intensifies so many

diseases, as does alcohol in the various forms in which it is taken.

Would to God that the young people of our denomination would arise to help in this great task that lies before us as a people. The Spirit of prophecy tells us to "educate, educate, educate" against the drink habit, and says that our young people are the most effective force against it in the world today. The other day in a certain town in Texas 7,000 young people put on a demonstration, in which flying banners and flags demanded that we do something about this appalling drink situation. Now is the opportunity for our Missionary Volunteers. "There is no class of persons capable of accomplishing more in the cause of temperance than our God-fearing youth. . . . Let every God-fearing youth gird on the armor and press to the front."—*Id.*, p. 441.

Here at the Medical College our department has produced an eight-hundred-foot sound motion picture, which we have entitled, "Liquor as the Doctor Sees It." This we are using effectively in our health work. We go to the high schools and contact the physical-education teachers, who are usually aware of the evils of alcohol, tell them about our motion picture, and ask permission to show it to their classes. Not one has ever refused to let us show our picture. On the contrary, they seem to be glad to have us come. After the picture is shown, which takes about twenty-five minutes, we open up the rest of the period for questions. The students ask sincere questions, and as a whole seem eager for scientific facts.

In our temperance work in the public schools and churches we omit any material that might be classed as propaganda, and stay on the scientific side of the question. Our film deals with experiments regarding the effects of alcohol on growth, how it affects the nerve cells and slows up reactions in driving, athletics, and other motor skills.

One fact that seems to impress the general public as much as any other is that it costs our country more to take care of drunks than is received from liquor licenses. For example, the police records of Los Angeles show that it costs the city seven million dollars more to take care of the drunks than was received from liquor-license fees the first four years of the repeal of prohibition. The State of California has paid out thirty million dollars more than was received in licenses. I believe that if these same statistics were gathered from all the States, we would find that the proportion runs about the same. Our film brings out this fact in a very vivid way, by showing a picture of a Los Angeles prison that has more than six hundred drunks in one ward.

This temperance work is one that belongs particularly to our medical group. Yet each of us has a part to do in circulating literature on

temperance, and in joining other organizations as far as possible in temperance work, thus creating a favorable impression of our work, breaking down prejudice, and offering opportunities to present our distinctive views concerning the prophecies and the law of God. We should organize in such a way that we can present temperance petitions which may be sent to our legislators. In word and deed we should be true advocates of temperance reforms.

It is not only our duty but our privilege to present this work at our camp meetings and evangelistic meetings, to hold rallies and mass meetings in our churches, and to give lectures in clubs, churches, high schools, and colleges. Again, we read in "*Counsels on Health*:"

"I am instructed to say to health-reform educators, Go forward. The world needs every jot of the influence you can exert to press back the tide of moral woe. . . . May the Lord arm those who labor in word and doctrine, with the clearest messages of truth. If His workers will give these messages with simplicity, assurance, and all authority, the Lord will work with them."—*Page 444.*



Hospital a Social Institution—No. 4

Trends and Conclusions

By PHILLIPINA M. NAUDE, R. N., *Surgical Supervisor, Boulder-Colorado Sanitarium*

THE hospital is rapidly being accepted as the central and strategic factor in medical care and in medical education. "The goal of medicine," as stated by Haggard, "is the control of disease, prevention of suffering, and prolongation of life."¹ It is a goal that may not be attained in its fullest realization. But through the hospital, with its elaborate organization, facilities, co-ordinated medical services, and trained nursing personnel, it may be approximated.

The modern hospital is a distinct community asset. It ensures to the community of which it is a part the highest type of medical services. Its greatest problem, however, is to make available to every citizen in the community the benefit of modern medical knowledge. There has been a decided cultural lag between the advance made in scientific medical knowledge, and its application to the general health needs of the individual, the community, and society in general; and between the hospital's organization for teaching the public, and the growing public health consciousness toward the benefits of modern hospital services. Two factors may have been responsible for this lag—the hospital's isolation, and the superstition, sentiment, tradition, and customs upon which it has been founded.

"The proof of the vitality of any institution,"

states Jensen, "is its ability to test and to evaluate its functions according to the needs of the contemporary society."² Through surveys and studies to prove its effectiveness, hospital leaders have brought about radical changes, and continue to bring about changes to meet the needs of society. In view of this, hospital trends seem to be primarily in two directions: (1) to establish better public relations, and (2) to organize the hospital as a complete unit whereby it may give better service to the individual and to the public.

Public relationships begin with the individual patient, as stated previously. He is the most important person in the hospital, upon whom all attention is focused. Besides aiming to give him the best medical care, the hospital also aims to provide an atmosphere that is socially attractive to him. A great deal of emphasis had been placed upon the doctrine of asepsis, which has tended to make hospitals cold and cheerless. But with the increasing realization of treating the whole individual and not his physical ailments alone, hospitals are beginning to recognize more fully the aesthetic value in treating the sick. The pendulum of emphasis is now being swung from institutional coldness to beauty within the hospital as well as on its grounds, for the enjoyment of the patients.

Another innovation, to introduce the patient to the hospital and assist him in his orientation, is the hospital receptionist, or hostess. The hospital hostess is not yet a part of every hospital organization, but she is rapidly taking her place in it. Her services are valuable to both the patient and the hospital. She attempts to put all patients in a receptive state of mind, so that they will not misinterpret the spirit of the hospital. This is necessary because there are many things which the patient as a casual observer cannot understand. The hostess tries to expedite the fulfilling of the patient's needs, comfort his worried relatives and friends, and build up good will and confidence in all who come to the hospital. In this way she contributes to the better care of the patient as well as to efficient administration.

Other innovations of benefit to patients, which promote their general welfare, are the literary clubs for them, lectures from the various heads of departments, and the recognition of special events, such as their birthdays, national holidays, etc. These are recognized by many hospitals. During such times, special decorations and menus are provided, so that the hospital will not be a dull place for its guests. Patients look forward to these events with a great deal of joyful anticipation. Especially is this true in the children's hospitals.

In many institutions a chaplain is connected with the hospital, and especially is this true of

church hospitals. He conducts religious services and visits the patients. The chaplain is usually a welcome visitor among the sick. "When human strength fails, men feel their need of divine help."³

There are many people in whose lives religion is a vitalizing force. There are also those who reach out after it when they are in pain or in fear of the inevitable, death. Then there are those who believe in the efficacy of prayer. It brings to them anew courage, hope, faith, and love—and these are the factors which promote health and prolong life. "A contented mind, a cheerful spirit, is health to the body and strength to the soul."⁴ Religion is, therefore, not infrequently a deciding factor in a patient's recovery.

Although a doctor or a nurse may make no profession of religion, or does not know how to pray when requested to do so by a patient, he or she should find someone who can pray. Every attempt should be made to find a patient's minister, his priest, or the hospital chaplain, if he requests to see one of them. This may mean life or death to the sick one.

In the field of public health the trend is not only to teach the public, the nurses, and the medical students, but also to gain a larger perspective of public health service, and of preventive disease as it expresses itself among groups of people, as stated by Emerson, in presenting a method of public-health teaching to medical students.⁵

The primary function of the hospital has been viewed chiefly from a humanitarian viewpoint. Its economic aspect has received comparatively little consideration. Yet its value is greater than ordinarily assumed. Spencer states:

"Looked at from a purely material point of view, the amount of savings in economic society which could be effected by a more intelligent, comprehensive, and thorough application of what medical science has revealed is incalculable.

"Industrial accidents, occupational and other diseases, place a tax upon industry more oppressive than the tax which the national and State government levy upon it. And while medical science is not responsible for this situation, it certainly must assume a large responsibility for assisting industry in checking this deplorable wastage of social energy."⁶

The need for education on matters of health is shown by the economic loss sustained by industry alone. In a study made of 352,591 workers employed in 160 different companies, in which a comparison was drawn between the occupational and nonoccupational diseases, some very interesting facts were revealed. It showed a net annual loss from occupational diseases and injuries of .6 a day a person, whereas the net annual loss from nonoccupational illness accounted for 8.85 days' loss for each employee. This means that the average employee loses fifteen times more time as a

result of nonoccupational diseases than is lost as a result of occupational diseases or injury incident to employment.

Furthermore, statistics gathered over a period of five years among 2,200 employees of a public-utility company, regarding the incidence and causes of absenteeism, showed that sickness accounted for 92.1 per cent of all absences, and accidents of all kinds accounted for 7.9 per cent. Out of 14,280 cases of sickness that caused loss of time to a greater or lesser extent, 6,335 cases were due to so-called minor infections of the respiratory tract, such as the common cold, laryngitis, and tonsilitis. In this group some of the more serious acute infections, as influenza or pneumonia, were not included. These were placed in a group of 4,634 cases classed as miscellaneous diseases.

In the field of industrial medicine more than 50 per cent of the time lost is caused by colds and their complications. It is estimated that each of the 42,000,000 persons gainfully employed in the United States loses two and one-fifth work days each year as a result of the common cold.⁷

The time lost in industry, through the non-occupational diseases, is due to the same diseases as are found in the community. These diseases are those of the upper respiratory tract, and are usually classed as minor diseases. However, if overlooked, they may be responsible for serious complications. At the head of the list is the common cold. What the common cold may do is shown by Lanza and his collaborator Vane, to whom he gives credit for having worked out the averages of loss sustained.

A study, dealing with sick absenteeism among employees of a public-utility company, covering the years 1933-37 inclusive, shows that the annual average number of colds which disabled employees for one day or more was 22 a hundred for male employees, and 40 a hundred for female employees. Various studies indicate that disorders grouped under the name of colds and acute respiratory infections average one day a year for each worker, male or female. At this rate "one arrives at a figure of a loss of 45,000,000 days of work each year, or the full time of 150,000 persons for a year." If the employee earned an average wage of \$4 a day, an approximation of the wage lost by employees would be about \$150,000,000 a year. Add to this the conservative cost of \$5 a year for each employed person (including the severe types of respiratory diseases) for medical care and drugs, and the cost would amount to \$250,000,000 a year. Add to this the wage loss of each worker, and the total loss would be \$400,000,000.

The employer, too, sustains a loss. If he carries the burden of 150,000 man years, there is another \$400,000,000 loss. "In all, close to a

billion dollars [is lost], and one would not have to strain the figures or imagination far to round out the total to a billion dollars."⁸

While all of these figures are not factual, because some have been based on conservative estimations, nevertheless they indicate the intrinsic need for health education. Piersol, in giving his reasons for the little progress that has been made to control the common cold, states:

"The common cold and kindred disorders is psychologic rather than bacteriologic. It is due to the general lack of understanding of the importance of these common diseases. . . . There is not any difficulty in impressing on even the dullest laborer the disastrous effects of a fractured skull or a crushed leg, but it is no easy task to convince even the worker with a high intelligence quotient that minor respiratory infections to which everyone is subjected at some time are far more serious to the community as a whole and to industry in particular than the comparatively rare major accidents."⁹

¹ Howard W. Haggard, M. D., "The Doctor in History," p. 393, New Haven, Yale University Press, 1911.

² Deborah MacLurg Jensen, "An Introduction to Sociology and Social Problems," p. 101, St. Louis, Mosby Company, 1939.

³ Ellen G. White, "Ministry of Healing," p. 225, Mountain View, California, Pacific Press, 1909.

⁴ Id., p. 241.

⁵ Haven Emerson, M. D., "Purpose, Content, and Method of Teaching Public Health to Medical Students," J. A. M. A., 116:1043, March 15, 1941.

⁶ William A. Spencer, M. D., "The Hospital in Modern Society," *Hospitals*, 12:12, June, 1938.

⁷ George Morris Piersol, M. D., "Role of the Physician in Industry in the Control of Acute Respiratory Diseases," J. A. M. A., 116:1339, March 29, 1941.

⁸ A. J. Lanza, M. D., "Incidence and Costs of Acute Respiratory Disease in Industry," J. A. M. A., 116:1342-43, March 29, 1941.

⁹ George Morris Piersol, M. D., "Role of the Physician in Industry in the Control of Acute Respiratory Diseases," J. A. M. A., 116:1340, March 29, 1941.



Doctor in Church and Community

By J. O. EWART, M. D., *Local Elder,
Celina, Tennessee*

THE story of this church begins on a cold day in November, 1935, when we arrived in Celina late in the afternoon and registered at the hotel for the night. A Christian medical man had suggested that I locate here, and it so happened in God's providence that we formed the nucleus of a new church. The introduction we gave to the truth in this community was at first entirely passive, in that we simply kept our office closed on Sabbath. This soon aroused interest and inquiry, and gave us an opportunity to distribute our good literature and explain some of the principles for which we stand. As soon as we felt we needed help, we appealed to the conference president, and almost immediate assistance came in the form of an evangelistic effort.

On our first Sabbath in Celina we held Sabbath school with three members present—Mrs. Ewart, Jimmie, and myself. We knew there were none of our faith for many miles in every direction, and we felt rather lonesome, for we had been members of large churches most of our lives. About six months later, Junior Ewart joined the family, and the Sabbath school now had three divisions—senior, kindergarten, and cradle roll. This was our first increase in membership. To give you a picture of how we frequently spent the Sabbath in those first lonely days, I have copied a page from my diary:

“April 15, 1936. Drove out into the country and found a beautiful, quiet spot in a dry creek bed sheltered by leafy trees arching over from both sides, forming a beautiful and natural sanctuary. Here we held our Sabbath school. First, we reviewed Jimmie’s lesson, and while he played about, we had our lesson.”

“May 30, 1936, our Sabbath school membership increased to five when a young woman joined us to assist me in the office. She helped to make our small Sabbath school a greater success.”

Early in 1937, Brother Irville T. Rush came to us in response to a petition to the president of the Kentucky-Tennessee Conference, to hold an effort here. Through the kindness of the town officials, he was given permission to hold his meetings in the courthouse auditorium. About fifty were present on the opening night, when he spoke on Daniel 2. The attendance kept up well through the series of meetings. One night a week I gave an illustrated lecture on “Christian Standards of Living” in diet and dress, stressing the evils of tobacco and alcoholic liquors.

At the close of the effort, several were very much interested, and one entire family took their stand for the Sabbath. How our hearts rejoiced when this brother, his wife, and their four children met with us the following Sabbath. Our Sabbath school membership had now doubled itself, jumping from six to twelve, with a children’s division.

One day while I was making a call on Baptist Ridge, ten miles from Celina, I was told of a merchant who was keeping the seventh-day Sabbath. On the following Sabbath, Brother Rush and I called on this brother, and after visiting in his home, we were not only happily surprised, but were convinced that he was well established in the Sabbath truth, as well as in nearly all of the essential doctrines. He had discovered all this from a prayerful study of the Bible, never having contacted any Sabbathkeepers before.

Soon after this we established a branch Sabbath school not far from this brother’s home, and his influence did much toward the success of the undertaking. On the first Sabbath, eight

were present. On the second Sabbath twenty were in attendance, and the membership grew steadily until sixty-five were in attendance on our banner Sabbath.

Again, in response to a plea to the conference, a tent effort was held in Celina, and six adults accepted the truth. This brought our church membership up to twelve, and that of our Sabbath school to twenty-nine.

A church can thrive and enjoy a normal growth only as proper attention is given the children and youth; so plans for a church school were early considered by the newly organized church. When it was time for our school to open, with an enrollment of eight, we had no teacher. But the Lord helped us in securing one, and we have been rejoicing ever since, for nothing is more important than the spiritual guidance and instruction of our children.

As we met in September, 1940, for our first prayer meeting, there were twenty-eight in attendance. It became quite evident that our next great need was a house of worship, for our present meeting place in the homes would hardly allow for any further increase in membership, toward which we were all striving. We realized that putting up a church building would be a great undertaking, but after the lot was selected, each member did all he could to help. And with contributions from friends far and near, the building was completed and dedicated about a year after it was started. The membership is growing, and each new member, with his first love for the truth burning in his heart, takes an active part in the work.

I feel that a wonderful field of activity in soul winning stretches out before the consecrated physician in his dual ministry to body and soul. One family, now in the truth, made the statement that prayer at the bedside of one of their members during a serious illness, created a favorable attitude toward the truth. The Lord has blessed our efforts far more than we could hope for, but much more could have been accomplished for the truth had we followed more closely the footprints of the Great Physician who went about doing good.



Church and School Building,
Celina, Tennessee

Preparing for the Emergency

WHAT an impressive sight it would be if all those who have completed the home-nursing course conducted by the Medical Department of the General Conference were gathered into one place—nearly 17,000 people in North America. And what an asset this group must be to the denomination, yes, and to the nation.

This group together with those who have taken the Red Cross Home-Nursing Course, comprise a potential army of men and women who are equipped to aid in preserving the health of the nation. And no doubt they have contributed in no small degree to the improved health condition of the United States as a whole.

Since our country has entered the great struggle in which the nations of the earth are now engaged, and because of the consequent urgent need for the mobilization of every possible aid, the Red Cross is requesting the training of more and more people along these lines. Representatives from our General Conference Medical Department visited the Red Cross Home-Nursing Division at the District of Columbia Chapter and found that they were pleased to learn of our denominational efforts to teach this course, and of our plans to continue this training in a stronger way.

Our home-nursing course requires authorized instructors—graduate nurses from our Seventh-day Adventist institutions. Some of these instructors are also authorized by the Red Cross to conduct their course, and in such instances the two classes may be combined and completed in twenty periods of two hours each. Both the Medical Department of our General Conference and the Red Cross will issue certificates to those who complete this combined course.

Here in Takoma Park, Miss D. Lois Burnett and Miss Lillian J. Bragan, both connected with the Medical Department of the General Conference, taught three standard and two advanced courses in Red Cross First Aid. These classes were made up largely of the members of the General Conference and Review and Herald families, and up to the present time about one hundred certificates for the Standard course and fifty for the Advanced course have been issued.

A home-nursing class taught by Miss Bragan is now in progress in Takoma Park, in which the combined courses of the General Conference Medical Department and the American Red Cross are being given, and certificates as explained above will be issued to those who successfully complete the requirements for this course.

Lesson plans are being developed in this home-nursing class which we hope will be com-

pleted early in the summer, and we believe these will be of assistance to our instructors in their work.

The urgent promotion of the Red Cross in this field of service should spur our membership on to more active work in this line of missionary endeavor, not alone for the emergency, as it is called at present, but more particularly for the future, when epidemics may sweep over the land as did the influenza scourge in 1918. We ought to be prepared to meet these conditions when they arrive. The Lord has instructed us thus in "Counsels on Health."

"As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth. The shortness of time demands an energy that has not been aroused among those who claim to believe the present truth." —Page 506.

We invite all church members and ministers to avail themselves of the privilege of becoming informed along these lines of work, so that in the days that are before us, we may be able to do something to alleviate the conditions that will obtain. M. A. HOLLISTER.

CURRENT SCIENTIFIC NOTATIONS

IN New York the bureau of public relations has issued a special bulletin designated as "an educational program about educational programs," . . . based on a questionnaire about radio talks. . . . The questionnaire disclosed that the radio stations prefer good dramatized programs to any other form, but are not interested in mediocre efforts at dramatization. The round table and the interview are preferred over the simple talk, but it is conceded that simple talks will of necessity be the most common health presentations on the radio for many years to come. They should, therefore, be studied and improved. Radio stations insist that the doctors who broadcast must learn to be good speakers and to speak "in plain language without too much technical camouflage." While radio stations continue to present programs of health talks because they are in the public interest, they do so with small enthusiasm, because speakers provided by medical societies are not usually good speakers. Doctors do not prepare for radio broadcasting with sufficient seriousness; they fail to rehearse their talks and to time them carefully.—*Current Comment, of Nutrition, Vol. 21, June, 1941.* [J. A. D. A., October, 1941, p. 765.]

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

V. FORGIVENESS IN LIGHT OF SANCTUARY

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

TO fallen man the forgiveness of sin is the greatest theme of the ages. It has been the objective of faith and the kindler of hope since the days of Eden. On forgiveness hangs the only prospect of recovery from the fall and of restoration to at-one-ness with God.

The first prayer for forgiveness is recorded in the first book of the Bible, and the author of the last book echoes the sweet note in his intimate epistles to the church. The writer of Hebrews declares that "without shedding of blood is no remission" of sin. This brings the question of forgiveness directly into the sanctuary. There it becomes the keynote in all the service, both typical and antitypical. It is heard many times through the Levitical books, and frequently through the prophets and the New Testament writings. It is therefore worthy of our careful study in the light of the sanctuary.

In the ordinances of service in the typical sanctuary, atonement and forgiveness are so closely associated that it is difficult to separate them for study, even if one so desired. The order of their association is significant—first atonement, then forgiveness—and makes it obvious that the purpose of making the atonement in behalf of the sinner is to obtain the forgiveness of his sins.

But forgiveness of sin implies repentance, confession, and a medium of atonement. The sinner's means of confession was to bring a sacrificial offering. The shed blood of his sacrifice became the medium of atonement, and atonement in its turn opened the way to forgiveness. None but confessed sin could be admitted in the sanctuary service, and none but sin that had been atoned for could be forgiven. This is the lesson clearly taught by the great enacted parable of the ceremonial service.

Now, as far as the sinner was directly concerned, forgiveness was obtained at the time the priest made atonement for him with the blood of his offering. The offering was made by faith. The atonement was made by faith. Both were made by faith in a redeemer to come. But with God faith is a *transaction*, just as truly as His promise is a transaction. Faith is the answer to promise, and both are parts

to a real transaction. Hence the sinner's offering by faith and the priest's atonement by faith were transactions that brought immediate forgiveness to the sinner.

On the other hand, *forgiveness* of sin must not be confused with *remembrance* of sin. With regard to the type, we are assured that "in those sacrifices there is a remembrance again made of sins every year." Heb. 10:3. When was remembrance again thus made?—On the Day of Atonement, once a year. Sin was *forgiven* in the daily sacrifice, but was nevertheless *remembered* till the cleansing of the sanctuary in the yearly service. Adam's sin, and yours and mine, was forgiven at repentance and confession and reconciliation, but there is remembrance made of it again on the great antitypical Day of Atonement.

Difference Between Type and True

The outstanding difference between the type and the true is clearly stated in the tenth of Hebrews. In the type, "every priest standeth daily ministering and offering oftentimes the same [kind of] sacrifices;" whereas in the true, Christ "offered one sacrifice for sins forever." Verses 11, 12. Again, in the type, after the daily sacrifice was slain, the priest "took of the blood" and "made an atonement" with it in behalf of the sinner, doing this daily till the Day of Atonement, when the sanctuary was cleansed of all confessed sins that had been brought into the daily service throughout the year. In the true, the sacrifice was slain "once for all" (verse 10), after which our High Priest "sat down on the right hand of God" (verse 12) as "minister of the sanctuary" (Heb. 8:2), to carry on the work of atonement "by the blood of Jesus, by a new and living way," and by doing this work "once for all." Heb. 10:19, 20.

In both type and antitype, therefore, the intercession for sin was and is all of faith, to the end that forgiveness of sin might be accomplished. Let no one be disturbed by the erroneous idea that sin once forgiven is finally disposed of by the very act of forgiveness, as some vainly contend; in other words, that atonement, and therefore forgiveness of sin, is "wholly accomplished on the cross."

True it is that atonement, properly understood, brings forgiveness. But atonement is made "by the blood of Jesus"—not alone by its being shed, but also essentially by the ministering of the blood of sacrifice in the sanctuary. "For the life of the flesh is in the blood," and "it is the blood that maketh atonement for the soul;" and, moreover, "I have given it to you upon the altar to make atonement for your souls." Lev. 17:11. "Upon the altar" is undoubtedly a general term, for in the type atonement was made on the brazen altar, on the golden altar, on the mercy seat, or on all three. These were essential constituents of the sanctuary, and there could be no forgiveness till atonement was made on one or all of these with the lifeblood of the sacrifice. At any rate, the mere slaying of the sacrifice did not accomplish atonement, for the sacrifice was not slain on any altar.

From these clear scriptures we may learn regarding the antitype that, as "without shedding of blood is no remission" of sins, so also there can be no forgiveness of sin without the making of atonement with the blood "upon the altar;" that is, within the sanctuary service in the "greater and more perfect tabernacle not made with hands." Heb. 9:11. So surely, then, as the blood of remission has been shed, so surely also is atonement "by the blood of Jesus," confirmed to us by His ministry in heavenly places.

Thus it remains forever true that the hope of forgiveness we have, through the faith that we have, is verily "an anchor of the soul, both sure and steadfast." Heb. 6:19, 20. It is equally true that the anchor of our faith and hope for forgiveness holds "within the veil;" that is, within the true sanctuary. Both "altar" and "veil" are sometimes used in the Levitical books as symbols of the whole sanctuary.

Let no one be disturbed by the thought of waiting for the full realization of his faith and forgiveness of sin till Jesus comes in the clouds of heaven, bringing the full rewards of faith and forgiveness with Him. The divine philosophy of waiting for the final disposal of sin till the consummation of all things in the plan of salvation, must be reserved for study in another article. But for the moment it may be said, "Though it [the vision] tarry, wait for it." In this world of sin, we may "groan within ourselves waiting for . . . the redemption of our body." "But if we hope for that we see not, then do we with patience wait for it." Rom. 8:23, 25.

Our present high privilege is to "come behind in no gift [including faith and forgiveness], waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:7, 8. "Your life is hid with Christ in God," and your reward of

faith and forgiveness of sin is equally secure in the possession of Him with whom we have to do, to be bestowed at His coming on every man according as his work shall be.

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. 3:5. Not only will He bring with Him the full reward of our faith for the forgiveness of sin, but He will also blot out both the records and the memory of our sins forever.



"The Handwriting on the Wall" (Sermon Outline)

By L. C. EVANS, *President of the
Florida Conference*

TEXT: Daniel 5:27

- I. (INTRODUCTION) THE FEAST.
 1. Setting of subject. Dan. 5:1-4.
 2. Angel's hand appears. Dan. 5:5
 3. Effect on king. Dan. 5:6-9.
 4. Queen remembers Daniel. Dan. 5:10-16.
 5. Daniel interprets. Dan. 5:17-28.
 6. Daniel exalted. Dan. 5:29.
 7. King slain. Dan. 5:30, 31.
- II. HANDWRITING ON THE WALL TODAY.
 1. Signs in the scientific world. Dan. 12:4.
 2. Capital and labor world. James 5:1-9.
 3. Religious world (professed). 2 Tim. 3:1-5.
 4. Signs in the natural world. Deut. 28:23, 24; Matt. 24:7.
 5. Civil and political world. Luke 21:25.
 6. Social world and home life. Matt. 24:37, 38.
- III. FINAL MESSAGE TO THE WORLD.
 1. Gospel to all world—then shall end come. Matt. 24:14.
 2. Angel flies in midst of heaven. Rev. 16:6, 7.
 3. Babylon fallen (second angel). Rev. 14:8.
 4. Third angel (any man receive mark, etc.). Rev. 14:9-11.
 5. Result of such a message. Rev. 14:12.
 6. Additional help (fourth angel). Rev. 18:1-4.
 7. Earth reaped. Rev. 14:14-16.
- IV. FOUND READY OR WANTING.
 1. Ready or wanting? Dan. 5:27.
 2. Judged by law of liberty. James 2:12.
 3. How do you stand measured by that law? James 2:10.
 4. "Here are they that keep the commandments." Rev. 14:12.
 5. "Blessed are they that do His commandments." Rev. 22:14.
 6. Turn to God—He will answer. Prov. 1:23.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

UNFOUNDED REPORTS and PSEUDO TESTIMONIES

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

SEVERAL pseudo testimonies and fanciful predictions attributed to the pen or utterances of Mrs. E. G. White are attaining an ever-widening circulation among Seventh-day Adventists. Not only are these reports spread by one church member to another, but occasionally a worker, without checking on the source of the matter, passes on from the pulpit, as being of "testimony" origin, that which is without substantiation in the Spirit of prophecy writings.

The speed with which these unauthenticated reports travel is phenomenal. One very common report, entirely without basis in the E. G. White writings or utterances, has reached the ears of from twenty-five to thirty-five per cent of our church members in North America. This percentage has been ascertained by checking at a number of points throughout the land. Following are five cases of widely circulated reports which are without substantiation, or are erroneous.

1. INDICATION OF CLOSE OF PROBATION.—One striking paragraph credited to an Ellen G. White article supposed to have been published in the *Review and Herald* of June, 1884 (or some other date), allegedly states that the close of probation is to be indicated and may be recognized by a literal darkness covering the earth, such as was apparent at the crucifixion of Christ. This pseudo testimony flatly contradicts a definite Spirit of prophecy pronouncement:

"When the irrevocable decision of the sanctuary has been pronounced, and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not."—*"The Great Controversy,"* p. 615.

This report finds its basis in an article from the pen of another writer that appeared in a *Review and Herald* Supplement of a later year. The words attributed to Mrs. White are quoted correctly, but are from another, *uninspired* pen.

2. LAST UNITED STATES PRESIDENT.—Seemingly with increasing eagerness, there has been circulated for a number of years the report that Mrs. E. G. White gave the name, and in some reports the political party, of the man who would serve as the last President of the United States. This choice rumor has passed

from one to another in as many as eight different forms.

There is no foundation whatsoever for this spectacular report. Mrs. White did not name any future President of the United States, neither did she leave any record that indicates any clue to the identity of the one who should last serve in that office. This fantastic rumor is of a time-setting character, and should be promptly and firmly rejected.

3. SPECIFIC NATIONS TO BE HUMBLED IN DUST.—There are several rumors in circulation to the effect that Mrs. E. G. White uttered a prophecy that involved the still future humbling of specifically named nations, either in the Western Hemisphere or in Europe. Unquestionably these are based upon a faulty memory of, or questionable conclusions drawn from, a prediction that related solely to the Civil War experience. This statement is from a report of a vision given January 4, 1862, and may be found in "Testimonies," Volume I, pages 258, 259.

4. THE REDEEMED VISITING SOME PLANET.—Another statement attributed to Mrs. White, but for which there can be found no authentic source, is one that has to do with the experience of the redeemed in connection with the ascension to the New Jerusalem. This report indicates that for decades since the alleged statement was made, the inhabitants of other worlds have been preparing and bringing food to one of the planets, for the entertainment of the saints on their journey to heaven. In some stories the planet Mars is named.

This report is based upon an individual person's memory of another's memory of a dinner-table conversation with Mrs. White at an earlier day. The members of Mrs. White's family have no memory of the statement, and there are no substantiating statements in any of the E. G. White writings. Some features of this unsupported statement are fantastic. We discourage its circulation or its use.

5. JUDGMENTS ON SPECIFIC CITIES.—Frequently, when some major catastrophe strikes a certain section, or seems imminent, inquiries are sent to the office of the Ellen G. White Publications, asking for the source of state-

ments allegedly made by Mrs. White that specifically predict such a catastrophe. After the earthquake at Long Beach, California, in 1933, reports were circulated that this had been specifically foretold. At the time of the World's Fair in Chicago in 1933 and 1934, it was asserted that Mrs. White had predicted a great disaster would come to Chicago at a time when great crowds were gathered there. Inquiries now being received at this office indicate that the word is being passed around that Mrs. White reported having seen in vision, in the vicinity of some of the great cities of California, scenes of destruction which suggested devastation by falling bombs. Be assured that there is no foundation for any such sensational reports.

Most fittingly did Mrs. White write in an article entitled "Unfounded Reports:" "To all who have a desire for truth I would say, Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said."—*"Testimonies," Vol. V, p. 696.*

This is good counsel for us today. When employing Spirit of prophecy statements, let us make use only of sources of unquestioned authority.

THE REALM OF RESEARCH

Historical and Scientific Findings

"Wednesday" Crucifixion Argument (Concluded)

By GRACE E. AMADON, *Research Worker,
Takoma Park, Maryland*

THE first part of this answer to the problem of a "Wednesday Crucifixion" has stressed the inconsistency of substituting the name of the United States Naval Observatory for the authority of the Pentateuch and the gospel narrative. It has also demonstrated the futility of employing a calendar, to reckon the ancient Jewish dates, that is based upon the wrong paschal season, and employing a paschal date other than that prescribed by Moses. In this concluding section, the outline of passion week incidents shows that the Jewish Sabbath coincided only with the first day of the passion week, and that there is no intimation in the gospel account of any other synchronism.

3. A Full Week of Passion Incidents

The events of the Passion Week form a framework into which the time assertions of

all the Gospel writers are securely locked. These time phrases are of two particular kinds. One may be called the connective time phrase, as "on the next day," or "on the morrow," or "in the morning," etc. There are altogether seven of these short time expressions in the gospel narrative—a sufficient number to unite the events of Passion Week into a consecutive series, leaving no doubt in regard to the order of occurrence, and no room for an unaccounted interval. Every day is definitely marked in place by the Scripture narrative.

Then there is a second featured time assertion in the crucifixion account, which John and the Synoptists both employ to point directly at the Passover day itself—a sunset-to-sunset day. As an example the following may be cited: "After two days was the Passover and unleavened bread." Matt. 26:2. There are at least eight of these important time statements, and they show (a) that the Johannine and Synoptic narratives agree, and look to the same point of time; (b) that the crucifixion Passover was the same as the ancient Mosaic; namely, a one-day feast on the fourteenth day of Nisan. Consequently, the events of Passion Week, according to several eyewitnesses, comprise a defined scene to which the crucifixion day has to conform in time and place.

Jesus came to Bethany "six days before the Passover." John 12:1. From that point of time to the Lord's death a period embracing a whole week was included. If, in the crucifixion year, the fourteenth of Nisan had been Wednesday, or even Thursday, as some insist, then the incidents on either 9 or 10 Nisan, according to the accompanying outline, would have occurred on the Sabbath day. But such an arrangement of time and circumstances would have been impossible because of the very nature of the incidents. It would have been very unlikely that Jesus could have overthrown the money tables on the Sabbath without a counter remonstrance of some kind from the Jewish leaders; and neither is it consistent to see these same leaders submitting in silence to such a scene as the public entry of Christ into Jerusalem on the Sabbath day.

It can readily be seen that if the Bible text is given credence, the series of Passion incidents cannot be condensed into a less number of days than is allowed in the accompanying outline. Consequently, if the 10th of Nisan had actually been the Jewish Sabbath in harmony with the "Wednesday" argument, the Pharisees would certainly have openly objected to the blind and the lame's being healed on that day, even if they kept silence when the money tables were overthrown!

With reference to the supposition that three twenty-four-hour days had to intervene between the death and the resurrection of Christ, the Wednesday-crucifixion advocates discover

a March full moon in the year 31 A. D.—Tuesday, March 27—and come to the conclusion that this was the time of the crucifixion Passover, because it seemed to agree with the hypothesis taken, although wholly unproved, and contrary to a consistent interpretation of the Bible text. And in addition, unjustifiable use is then made of the name of the United States Naval Observatory as a supporting authority for fallacious reasoning. For before a March full-moon date can be accepted as “proof positive” of the crucifixion day, there must be demonstrated (1) the month and year of the crucifixion, and (2) the actual relation of the paschal 14th of Nisan to its associate full-moon date. These chronological details must be known facts before they can be logically employed in an argument to prove an unknown crucifixion day by the moon’s phase! Hence, as the Wednesday argument now stands, the reasoning itself is faulty, because three unknown terms (the year, month, and day) are introduced into the problem to solve a fourth unknown—the actual day of the week upon which Christ died.

On the contrary, the true crucifixion argument accepts from the Bible that Friday was the day of the week that marked the Passover death of Christ, and shows from the Bible,

calendar, and archeological record that the crucifixion full moon was in April. The problem then becomes one of finding the unknown year and date of the death of Christ from the known month and day of the week, in connection with a known Jewish feast date. In summation, the outstanding reasons why the Wednesday argument cannot hold are as follows:

1. It is contrary to the studied principles of the American Government to exploit one of its official departments as an authority for the crucifixion date or for any other religious argument. The needed authority for the crucifixion problem is vested in the Bible and in the standard moon tables such as Schram and Ginzel provide.

2. The Bible text and the archeological record both show that March was not the crucifixion month. For, during the very week of the crucifixion, both the fig trees and “all the trees” were in leaf, and summer was “now nigh.” (Luke 21:29, 30.) In other words, the crucifixion moon was a late-season moon, and not the earliest that even the Nisan limits could offer. Much less, therefore, could it have been a March moon, when snow, wind, and rain prevail in Palestine.

3. The Bible outline of the events of Passion Week opposes the claim that the 10th day of the paschal month Nisan could have been the Sabbath day, as would have been the case if the 14th of Nisan had been on Wednesday.

The two main errors in the Wednesday argument over the crucifixion day are therefore

Events of Passion Week

“Six days before”	Friday evening	(8 Nisan)—	Jesus came to Bethany “ <i>six days before the Passover.</i> ” John 12:1.
	Sabbath night	(9 Nisan)—	There they made Him a supper—necessarily on the evening after the Sabbath, and hence on the 9th Nisan. John 12:2.
	Sunday	(9 Nisan)—	“ <i>On the next day</i> ”—triumphant entry into Jerusalem. John 12:12; Mark 11:2-7.
	Monday	(10 Nisan)—	Jesus enters the temple—it is evening already. Mark 11:11.
			He went out unto Bethany with the twelve. Mark 11:11.
	Tuesday	(11 Nisan)—	“ <i>And on the morrow</i> ”—The fig tree in full leaf. Mark 11:12-14.
			Tables of money-changers overthrown. Mark 11:15-18. Hosannas. Matt. 21:15. Blind and lame. Matt. 21:14.
	Wednesday	(12 Nisan)	“ <i>And when even was come,</i> ” He went out of the city. Mark 11:19.
			Paschal lamb selected on the 10th of Nisan. Ex. 12:3.
	Thursday	(13 Nisan)	“ <i>And in the morning,</i> ” as they passed by—the dried-up fig tree. Mark 11:20.
Teaching all day in the temple—last day in court of Jews. Matthew 22-24; Mark 12, 13; Luke 20, 21.			
Friday	(14 Nisan) sunset	Parable of ten virgins—an evening scene. Matt. 25:1-13.	
		And at night He went out and abode in the mount. Luke 21:37.	
Friday	(14 Nisan) morning	“ <i>After two days the Passover cometh,</i> ” and unleavened bread. Matt. 26:2, A. R. V.; Mark 14:1.	
		“ <i>And all the people came early in the morning</i> ” for to hear Him. Luke 21:38.	
Friday	(14 Nisan) morning	The Greeks in outer court. John 12:21. A voice from heaven. John 12:28.	
		Jesus departed, and did hide Himself from them. John 12:36.	
Friday	(14 Nisan) morning	“ <i>Now the feast of unleavened bread drew nigh</i> ”—Passover. Luke 22:1.	
		Judas seeks opportunity to betray Jesus—without multitude. Matt. 26:16; Mark 14:11; Luke 22:6.	
Friday	(14 Nisan) morning	“ <i>Then came the day of unleavened bread,</i> ” when the passover must be killed. Luke 22:7.	
		“ <i>Now the first day of the feast of unleavened bread</i> ” the disciples came to Jesus. Matt. 26:17.	
Friday	(14 Nisan) morning	“ <i>And on the first day of unleavened bread,</i> ” when they sacrificed the passover, His disciples say unto Him. Mark 14:12, A. R. V.	
		“ <i>Now before the feast of the Passover,</i> ” Jesus knew that His hour was come. John 13:1.	
Friday	(14 Nisan) morning	“ <i>And it was early,</i> ” and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover. John 18:28.	
		Day of the crucifixion.	

The Jewish day begins at sunset

vital—the wrong Passover month and the wrong authority. As an additional conclusion to this inconsistent reasoning, it can also be stressed that both Gentile and Jewish chronologers alike agree with reference to the important bearing that the Judæan barley harvest had upon the ancient position of the paschal moon; yet none employ this fact in their various attempts to reconstruct Jewish time in the first century. Consequently, crucifixion arguments in general are based upon a wrong method of early calendation and upon the wrong position of the paschal moon. As a result, the true crucifixion date is entirely overlooked.

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THE RELIGIOUS PRESS

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POSTWAR FEDERATION.—Many plans are being advocated for a postwar world order. Among them one finds numerous suggestions for making the various nations of the world into one vast federation of nations. Last year, the General Assembly of North Carolina published an action in which it proposed "The Declaration of the Federation of the World." The plan suggested is an idealistic one and calls for a surrender of national sovereignty. It was submitted to Congress. It is not generally known that the Bible predicts a time in the history of the world when it will be federated and a world-wide economy will be set up.—*Watchman-Examiner*, March 12.

VATICAN REPRESENTATIVES.—The Holy See must remain neutral in the world conflict and follow its traditional policy in accepting an ambassador from any country which chooses to send one to it, was declared by the Most Reverend Francis J. Spellman, Archbishop of New York, who spoke at the solemn mass according to the Byzantine rite offered in St. Patrick's Cathedral on March 21. He mentioned no country in his sermon, but he said afterward, in response to questions by newspapermen, that possible acceptance by the Vatican of a Japanese diplomatic mission would be entirely justified. It was recently reported in the press that Japan had requested diplomatic relations with the Holy See. Archbishop Spellman made it plain, however, that reception by the Holy See of a diplomatic mission does not mean that the Holy See approves the actions of the country from which the mission comes.—*America*, April 4.

RUSSIAN CHRISTIANITY.—William Paton of London, secretary of the World Council of Churches, declared in an address at Hartford, Connecticut, recently that Christianity survives in Russia and is no longer interfered with by the government. One indication, he said, is the number of Christian funerals, which are no longer banned.—*Christian Century*, April 8.

FUNDAMENTALISTS ORGANIZING.—The "Temporary Committee for United Action Among Evangelicals" will hold an exploratory conference in St. Louis, April 7-9, in an attempt to found a national organization which would speak for a reported 15,000,000 Fundamentalists in American Christianity. It would be a rival organization to the Federal Council of Churches, although its conveners say they will not attack the Federal Council. The American Council of Christian Churches was formed last year with the same purpose but has not succeeded in securing support.—*Christian Century*, April 8.

CATHOLIC TREND.—We quote the following paragraph from *Revelation*, a magazine published in Philadelphia, Pennsylvania, whose editor is Donald Grey Barnhouse: "Time reports that so many students at the University of Chicago have become Catholics, due to lectures on St. Thomas Aquinas by a Jew, Mortimer Adler, and a Protestant, President Robert M. Hutchins, that the university has installed a full-time Catholic chaplain. This is one logical result of the university's anti-Christian attitude through the years."—*Watchman-Examiner*, March 12.

RELIGION Vs. LIQUOR.—A million dollars a day for religion! This, according to *Lookout*, represents the average contribution of the American people for church funds, missionary activities, and benevolence. The figure is based on official reports

The Ministry, June, 1942

of Protestant, Catholic, and Jewish bodies. But before we begin to congratulate ourselves we ought to remember that this means only about three cents a day per person. Besides, Americans spend \$10,000,000 a day for liquor.—Ten times as much for intoxicants as for religion!—*Walther League Messenger, March.*

SAINT PATRICK'S TIME.—In St. Patrick's time (492) there was no pope of Rome as he is known today. Beliefs and practices now believed to be essential for salvation in the Roman Catholic Church did not exist when St. Patrick preached Christianity to the Irish. He could not have preached purgatory, auricular confession, transubstantiation, mariolatry, the rosary, indulgences, the immaculate conception, papal infallibility, and the host of other things which Roman Catholics must believe and practice or be damned. All of these were introduced many centuries after St. Patrick's time.—*The Converted Catholic, March.*

MINISTERIAL DRESS.—We are inclined to agree with the *Church Times*, independent Presbyterian weekly, when it urges ministers not to be ashamed to dress distinctively. An editorial in the paper asserts, "It is only in the last two generations that clergymen have become ashamed to dress the part." We recall that in the Laymen's Missionary Movement the emphasis placed upon laymen caused many ministers to desire to be regarded as laymen. Since then, there has been a growing carelessness on the part of many ministers in the matter of dress. The *Church Times* gives us something to think about when it states that ministers should not be ashamed in dressing distinctively "for the sake of making a constant and public witness of their position as the Christian servants of their community." This is no plea on our part for pastors to assume the traditional clerical garb with the reverse collar, and so forth. But should there not be some way in which

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THE ENTERING WEDGE

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

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

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

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

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people may discern a minister of the gospel, particularly when they have need of one?—*Watchman-Examiner*, February 19.

BEATING THE BENEDICTION.—Dr. Edgar DeWitt Jones sat in the balcony with a huge, typically American religious body. The last hymn was being sung. Doctor Jones says: "At this juncture, there was perceptible drifting toward the exits on the part of several hundred people bent on beating the benediction." All observers of religious gatherings of every kind have noted this fact. In secular lectures and movie shows, people stay until the very last, but in religious meetings they seem in a terrible hurry to get away. This shows not only lack of interest in religious matters, but exceedingly poor manners. Do not begin putting on your overcoat during the last hymn, and do not try to "beat the benediction."—*Watchman-Examiner*, Sept. 11, 1941.

IMMENSITY OF NOAH'S ARK.—Taking the cubit as approximately 2 feet, the ark was 600 feet long, 100 feet wide, 60 feet high—exactly the proportions of the most modern ships of today. A model of it is on exhibition in Lloyd's office, London. When it is remembered that the ark suffered no diminution of space through shaped bows and bottom, its great capacity will be realized—3½ million cubic feet of space. A regulation cattle truck will hold 18 cattle. Ten thousand of these could be stowed away in the ark. It would take a freight train twelve miles in length to provide the same cubic space. Constructed as it was, the ark would carry as much as any ship afloat today. Dr. H. Rimmer claims that if half the space of the ark had been filled with food, and 14 animals of every true species now inhabiting that part of the world were stored in the other half of the ark, there would have been an average of 175 cubic feet for each, which would be ample, as a 200 pound man requires only 15 cubic feet.—*Religious Digest*, September.



How Ruskin's Mother Taught Him

AS SOON as I was able to read with fluency, she [his mother] began a course of Bible with me, which never ceased until I went to Oxford. She read alternate verses with me, watching, at first, every intonation of my voice, and correcting the false ones, till she made me understand the verse. . . .

In this way she began the first verse of Genesis and went straight through to the last verse of the Apocalypse, hard names, numbers, Levitical law and all; and began again at Genesis the next day. If a name was hard, the better the exercise in pronunciation; if a chapter was tiresome, the better the lesson in patience; if a chapter was loathsome, the better the lesson in faith that it was all for some good purpose in its being so outspoken. . . . No interruption from servants was permitted, none from visitors, for they either must join in with us or stay upstairs.

My mother forced me, by steady, daily toil, to learn long chapters of the Bible by heart, as well as to read every syllable through, aloud, hard names and all, from Genesis to the Apocalypse, about once a year; and to that discipline—patient, accurate, and resolute—I owe . . . a knowledge of the book, . . . much of my general power of taking pains, and the best part of my taste in literature.—From "*Praeterita*," by John Ruskin.



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He must be Christ's—and Christ's alone.
—John Oxenham.

Public Calls and Personal Appeals

(Continued from page 4)

Oftentimes when a soul is close to a decision, but there still needs to be something more to move him across the line, say to him, "Suppose

we kneel in prayer and tell the Lord you are going to make that surrender." If he refuses to do that, you may say further, "Let us pray that God will help you in making that decision." Then pray for him, and when you have finished, ask him if he does not want to tell God in a simple prayer that right now he is yielding.

In one city, I went out to see a man whose wife had been in the church for nineteen years. He seemed close to a decision, but never responded to any public call. We came to his home about nine-fifteen at night. I talked to him about yielding his heart to God. He said, "I know it is the right thing to do. I believe in all the teachings of Seventh-day Adventists, but I don't feel that I could live it."

I said, "I agree with you. You can't live it, but Jesus Christ can live the life in you if you will give Him a chance." Then I read him scriptures which tell how Jesus wants to come into our life and live our life for us.

He said, "I never heard it like that before." Still he did not decide. I asked him if he would be willing for us to pray. He consented, and we knelt before the Lord. I prayed, my associate prayed, his wife prayed, and I asked him if he didn't wish to pray. He waited. He wiped the perspiration from his brow. He struggled. It was about eleven o'clock when we knelt to pray. I waited for him to rise, but he made no move to do so.

At twelve o'clock he turned to me and said, "I never had an experience like this before." He continued to wipe the dew of struggle from his brow. At twelve-thirty he prayed the

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most earnest prayer to God. And there and then he yielded his heart to the Lord. It was a touching scene. He rose from his knees and embraced his wife. The next morning he made arrangements to be free on Sabbaths, and later was baptized and joined the church.

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Papal Tradition and Prophetic Gift

(Continued from page 21)

church's denunciation of all these subverting positions and practices. Thus the issue is joined, and the great last battle between truth and error is on. And the more clearly the issues are perceived by her and declared by us, the more intolerable will we be to the power of Rome.

In the ultimate, it will be the incriminating finger of prophecy pointing with cumulative force to the predictive outline of the centuries, connecting the little horn of Daniel 7, the mystery of iniquity of 2 Thessalonians 2, with the symbolic beast of Revelation 13—and climaxing with its telltale "mark"—that will bring on the final crisis. This we know from the clear lesson of past history, the inerrant prediction of Bible prophecy, and the inspired confirmation of the Spirit of prophecy.

Such is the supreme issue of these last days. It is papal tradition versus the attestation of the Spirit of prophecy. The dragon is wroth with the commandment-keeping, Spirit-of-prophecy-guided remnant. But triumph and deliverance lie ahead. This is our destined course.

L. E. F.

✱ ✱ ✱

Preparation for Baptism

(Continued from page 11)

largely to be found in a more careful and prayerful preparation of the candidates prior to baptism. Let the ministers and Bible workers be certain that the person for whom they labor is of a truth born again, that the Lord is known to him as a personal Saviour, who can save and keep to the uttermost. The counsel of both the Holy Oracles and the Spirit of prophecy is clear upon this subject.

We have reached a time in the expansion of the message when grave care should be given to a more thorough preparation of those who are to follow their blessed Lord through the watery grave to arise and walk in newness of life. If such care can be given, it will very materially reduce our losses and increase our gains. Especially will this be true of the work among the more primitive peoples of earth. On this phase of the question we will center our attention more fully in a subsequent article.

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TARDY!—It has taken a war to wake up Seventh-day Adventists concerning basic food principles vouchsafed to us decades ago, but which we have only partially acknowledged and followed as a people. Less refined sugar, demineralized grains, and the need of more fruits and certain types of vegetables, are urged by Government food experts today for the health of the nation. And some of us but tardily join the procession, induced by emergency conditions, instead of being in the forefront ahead of all others for principle's sake, and as an integral part of that full-rounded reform which we are commissioned to present to all mankind. How tragic is our slowness!

MYSTICISM!—A spiritualizing, mysticizing tendency comes to the surface periodically as concerns the sanctuary in heaven. Some deny or question this heavenly reality, and reduce it to a mystical shadow, without substance, inferring that it is a mark of credulity or of elemental mentality to believe in an actual structure. But the issue is not so simply dismissed. Such a position cannot be taken without denying the intent and repudiating the explicit witness of the Spirit of prophecy. Not only are the historic positions of this movement lightly set aside in this manner, but the integrity of the Bible and the Spirit of prophecy is naively challenged. Such an attitude is akin to those spiritualizing inroads that appeared in the early church of the third century—as well as in preadvent times among the Jews—and that have periodically arisen to weaken the witness of the church in later centuries. May God protect the remnant church from such specious subtleties!

YOUTH!—Youth evangelism in our public efforts—for youth not of our faith—is one of the great neglects in the evangelistic program. We win a great many grey-haired men and women, who are approaching the journey's end. God loves and wants them, and so does the church; but youth!—the strength of young manhood and womanhood, with life and talents, service and energy, earning capacity, ardor, and missionary zeal—these we should reach by deliberate, intelligent planning and effort. Evangelists, what about a Friday night "youth's night" in your series—enlisting the Missionary Volunteers as ushers, with the youth's choir drafting upon the Missionary

Volunteer Society to bring in a great audience of youth, both acquaintances and strangers, not of our faith? Use them on the platform and in the meeting, to announce the hymns and to offer prayer. Make this a supreme Missionary Volunteer night. Present the challenge, and our youth will rise to it. Enlist their co-operation, their restless energies, and their talents, and you will not be disappointed. Try it, for the sake of the souls of youth.

IMPERATIVES!—Let us beware of getting outside our appointed realm. Welfare organizations, ministering to the material needs of man, can care for the hungry and suffering more efficiently than the church can ever hope to do. Fraternal organizations and clubs can offer societies for social fellowship and brotherhood beyond any churchly competition. Commercialized amusements can offer entertainment beyond the power of propriety of the church to simulate. In these three fields, the church is hopelessly outdone. But in the spiritual realm, to supply the imperative spiritual needs of man, no secular organization can vie with the church. To her has been committed knowledge of God, the remedy for sin, the secret of peace for the soul, understanding of the times, and light on the pathway of the future. Let us keep to our appointed field. There is no competition here.

SIMPLIFY!—Never must our message be softened or diluted. But our evangelistic meetings could be stripped of a number of features frequently presented, without a resulting weakening of the presentation of our full message one whit. Rather, it would be strengthened. Some have developed a good many supplemental features, not a few of which are outside the range of the clearly defined Spirit of prophecy category of fundamentals. And these are all too often tintured with personal opinion, speculation, or even idiosyncrasy, and are quite apart from our clear, united denominational teaching. Such secondaries should never be classed with our accepted fundamentals. In the final movements of the message, which will be rapid ones, many of these extraneous features will be left off. The towering peaks of our message will then stand out in bold relief, and the clustering foothills will sink into their relative insignificance.

L. E. F.