

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

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October, 1942

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NOTES AND NOTICES

Information and Sundry Items

Nor a few earnest and otherwise acceptable workers restrict their success through certain unwitting crudities of manner of speech that

UNWITTING DETERRENTS TO OUR SUCCESS

distress, and oftentimes repel, the cultured and refined. Some hearers will, of course, close their eyes and ears to these infelicities of speech and conduct, and accept the truth brought by the earnest messenger—despite those things that annoy or deter. Others, alas, will judge by the imperfections of the messenger, and reject the message brought. They should not, but they do. They will be held accountable to God for the truth that they might have received. But the aspect that should concern us, as workers, is that we do not continue in our lives any defect or coarseness that may prove an obstacle to be hurdled. The herald of the third angel's message, who is to go to every creature, high and low, rich and poor, educated and untutored, should be able to enter and work effectively in the homes of the cultured and refined, and eat at any table of hospitality without violating the accepted amenities of the so-called better classes. We should not repel others by our speech, through violating the elemental principles of accurate diction. One "I have went" or "I seen" or "he don't" in a sermon may eclipse a whole section of the presentation that follows, or even cause a complete blackout of the light of truth given at that hour. Some may go away and never come back. Carelessness of speech and inaccuracy of statement cause some to misjudge the beauty and soundness of the message because of the defects of the messenger—believing that if he is careless and inaccurate in his speech habits, he will be similarly loose in his thinking, his reasoning, his evidence, and his conclusions. The best of food loses its zest when served in greasy dishes or eaten with soiled silverware. So also with God's banquet of truth. The lesson for us is clear.

☛ THERE is a growing pressure upon the religious groups of America to employ only the three great federated organizations to represent Protestantism, Catholicism, and Jewry in America on the radio broadcasts. These are the Federal Council of Churches of Christ in America, the National Council of Catholic Men, and the Synagogue Council of America. Thus more and more trends are revealed that will make increasingly difficult our role as heralds of God's special message to all mankind.

☛ IN a recent broadcast by Doctor Fisher, bishop of London, it was evident that the Anglican Church, the Roman Catholic Church, and the Free Churches had agreed upon "such a measure of joint action as has not happened in this country since the Reformation." They had agreed, he said, to establish a joint committee to stimulate co-operation, remove possible causes of friction and misunderstanding, and, in particular, to co-ordinate the work of the Anglican and Free Church "religion and life" movement and the Roman Catholic "sword of the spirit" movement. The committee had agreed that an obligation rested upon all Christians to act together to influence social, economic, and civil problems, and that there was a large area of common ground upon which full co-operation was possible. (*African Signs of the Times*, July.)

☛ HEATHEN population increases in the great missions are of much interest to us as heralds of the last message. India, the great Gibraltar of heathenism, is, according to *World Dominion* for May-June, becoming an increasing evangelization problem:

"The exact figure for the new population is 388,800,000. This comprises 295,827,000 in the provinces and 92,973,000 in the states and agencies. . . . The greatest increases in population are in the Moslem provinces. The average increase for all India, in the last decade, is 5,000,000 a year. Christians increase by about 200,000 a year; non-Christians, therefore, are increasing twenty-five times as rapidly as Christians. Each year there are more non-Christians in India and relatively fewer Christians, but the rate of increase of the latter is two and a half times greater than the former."

☛ THAT which is wrong in principle cannot be right in practice.

New Edition of Working Policy

☛ AT the Autumn Council of the General Conference Committee held in 1926, it was decided to issue a booklet containing the constitution and by-laws of the General Conference, together with a compilation of the more important policy-making actions of the General Conference Committee. With the development of our denominational work throughout the world, changes and additions have naturally been necessary from time to time. In June, 1942, a complete revision of the Working Policy booklet was approved. This publication is now off the press, and some copies are already in the field. It is the plan to distribute the Working Policy quite extensively among our workers, especially those who have administrative responsibilities. All ordained and licensed ministers should have a copy, as well as treasurers, business managers, and other executives. Any worker who has not been supplied may secure a copy of the booklet upon request to Roger Altman, office secretary of the General Conference.

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FOR GREATER POWER  AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

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❏ A call to preparation for the coming climax

CREATIONISM'S CHALLENGE TO S. D. A.'s

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

THE first part of the first angel's message reads: "Fear God, and give glory to Him; for the hour of His judgment is come." We can truthfully say that we have been faithful in giving this message. Ever since 1844 we have been preaching the judgment-hour message, and hundreds of thousands have been thrilled with the announcement that the hour of God's judgment is come. As far as the Sabbath truth has been heralded, so far has the message of the hour of God's judgment gone. Wherever Adventists have proclaimed their message, wherever a church has been established, all the members of the church and the community have been informed that the hour of judgment is come, and that the end is near. While much more might have been done, we believe that we are safe in saying that wherever Seventh-day Adventists have gone, the truth of the judgment hour has gone.

The second part of the message reads: "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Have we been as faithful in proclaiming this truth as we have been in announcing the hour of God's judgment? To this, the answer must be a qualified one; for in one respect we have been faithful, and in another respect we have come short of what the Lord would have us do. Let us consider this.

We have generally linked this second part of the message with the Sabbath truth. The God who made the heaven and the earth is the same God that made the Sabbath. In fact, the Sabbath commandment specifically mentions God as the One who in six days "made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:11. We are not out of place when we link the message of Revelation with the Sabbath commandment. They belong together, and we have proclaimed the truth of the Sabbath as far as we have

sounded the message of the hour of the judgment. In this we can also claim faithfulness.

Both the message in Revelation and the Sabbath commandment in Exodus call attention to the creation of heaven and earth, the record of which is found in the first chapter of the Bible. The first angel's message of Revelation exhorts us to worship the God of the first chapter of Genesis, and the Sabbath commandment of Exodus does the same. It is not enough, however, to link Revelation 14 with Exodus 20. This is good as far as it goes; but both of these are dependent upon Genesis and must be linked with it. We must not omit the creation; for the One who made heaven and earth is the One we are to worship, and He is also the One who made the Sabbath.

The moment we touch Genesis, and especially the account in the first chapter, we are in the midst of a great controversy. History records the fact that up until the past century there was little doubt in regard to the authenticity of the creation record, so far as the Christian church was concerned. Evolution had not as yet made its inroads, and while there were those even then who doubted the literality of the account of creation, not much was said about it, and the ordinary church member accepted the plain statements of Scripture as the authorized and orthodox view.

Evolution Satan's Masterpiece of Deception

In 1844 Charles Darwin was thirty-five years old, and Thomas Huxley nineteen. They were the men who were chiefly instrumental in formulating the doctrine of evolution that was intended by the evil one to pervert and destroy the work of God. But by that time God also had men upon whom He was depending. Already the message of the judgment hour was being given, and a church was soon to be established that would accept the challenge of the

world's great men in regard to their pseudo-scientific theories which attempted to discredit the creation account in Genesis.

Satan well knew that could the creation record be overthrown, not only would the Sabbath truth be obscured, but God Himself would be transformed, in the popular mind, from a personal God to an impersonal force; and the story of the cross, together with the divinity of the Lord, would become part and parcel of outworn creeds. If evolution is true, there can of course be no "fall" in the Bible sense of the word. Sin is then only a passing phase, and a divine Saviour becomes unnecessary.

Evolution is Satan's great masterpiece for the deception of the world, destroying, as it does, faith in a personal God, in Jesus Christ as a Saviour, and in the Bible as the revealed will of God. Under the guise of science, evolution undermines religion, receives the support of the state for the promulgation of its doctrines, and controls and poisons the sources of education. Its success must be considered phenomenal, for in less than a century it has converted practically the entire Christian church to its views, has gained control of the public-school system, and changed the entire program of education.

It was God's plan that His people should proclaim a message that would be an antidote for the insidious theories of Satan, as revealed in the teaching of organic evolution. It cannot be said that we have been so successful in this as God would have us be. Much of our work in this phase has been negative. We have confined ourselves to a general denial of the assertions of scientists, and have not made the serious attempt that we should to marshal facts gleaned from nature to support the creation account of Genesis. Our colleges for years gave scant attention to the biological sciences, and in some cases grossly neglected them. We practically left this field for our opponents, and they were not slow to take advantage of the situation. Yet biology is one of the fields that should yield rich results for the establishment of faith.

Meeting Challenge of Modern Goliaths

Our opponents have stolen a march on us while we have been asleep, and we are not so prepared as we should be to summon nature to our aid. We have neglected the field of biological science. Today we are far behind. Too much of our work is defensive. We trust it will not be long till we can take the field, and meet the challenge of the modern Goliaths who have boastfully defied the God of Israel. It is doubtless with some such combat in mind that the messenger of the Lord long ago wrote:

"It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be

brought before councils and before thousands for His name's sake, and each will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate."—*Review and Herald*, Dec. 18, 1888.

When Mrs. White uses such an expression as "If God has ever spoken by me," we may be sure it is because she is deeply impressed with the importance of what she is about to say. What is the issue which she wishes to impress upon us? That the time will come when we will have to stand alone before "councils and before thousands," and will have to give a reason for the faith we hold. At that time "will come the severest criticism upon every position that has been taken for the truth." We are therefore counseled "to study the word of God, that we may know why we believe the doctrines we advocate." We may expect then that, before long, men will have to stand alone before councils and multitudes to give a reason for their faith. This is not simply a meeting for the preaching of the truth, but a trial for the examination of our doctrines. This becomes clear from another statement, contained in one of the longest sentences Mrs. White ever wrote.

"When the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the seventh-day Sabbath when the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted together for joy. All nature will bear testimony as designed for the illustration of the word of God."—*Fundamentals of Christian Education*, pp. 374, 375.

This brings to view an "investigation of vital doctrines" that will take place "in the courts of justice, in parliaments and councils," where we will have to appear as "the greatest witnesses for God and the truth." If we by that time have "become deep-thinking men," we will win in this investigation, and the result will be that "even judges and kings will be brought to acknowledge . . . that the God who made the heavens and the earth is the only true and living God, . . . who instituted the seventh-day Sabbath." To this is added the significant statement that "all nature will bear testimony as designed for the illustration of the word of God."

This quotation tells several interesting things. It brings to view an investigation of the truth not unlike the Scopes trial in Tennessee. In such an investigation we will be called as "the greatest witnesses for God and the truth." If we have made proper preparation,

we will win in this contest, and "even judges and kings" will be convinced of the truth we preach. The controversy will be about creation and the Sabbath. As a result, men "will be brought to acknowledge . . . that the God who made the heavens and the earth is the only true and living God, . . . who instituted the seventh-day Sabbath." The question to be settled concerns the God who made the heavens and the earth. It will be found that the One who created is also the One who instituted the Sabbath. In this question of creation, nature will be made to "bear testimony as designed for the illustration of the word of God."

It cannot be said that Bryan and his supporters won a great victory in the Scopes trial. Rather, it may be classed as a defeat. Great was the rejoicing of evolutionists at the discomfiture of the proponents of Fundamentalism, and Darrow was hailed as the champion of modern science who had routed believers in the Biblical account of creation, and completely demolished all their arguments. We cannot believe that God will permit the enemies of truth permanently to triumph. While we do not, from our viewpoint, accept Bryan as a real Fundamentalist, it is nevertheless true that he was so considered by the world, and that his defeat was considered a defeat for Fundamentalism and the Bible. The impression was left on many minds that the Bible believer in creation stands on untenable ground, and that scientific evidence is against a literal six-day creation. Geology, and especially biology, was made to bear testimony against the Bible account of the creation of the earth.

"Deep Thinking" Imperative

We believe that this trend of thought must and will be changed. And we believe that the quotations cited tell how it will be accomplished. There will again be an investigation of vital truths. It may start in a court of justice, but it will extend to councils and parliaments. God's people will be called as witnesses for Him and the truth, and they will stand before thousands. The question will concern the Sabbath and creation, and the men who are called as witnesses will have done some "deep thinking." They will have studied not merely *what* we believe, but *why* we believe the doctrines we advocate." They will be acquainted with nature and nature's laws, with geology and biology, and will cause nature to bear testimony to the truths of the word of God. Having made the necessary preparation by study and prayer and contemplation, they are ready to stand intelligently for God and the truth when they are called.

This prophetic portrayal of what will come to the people of God ought to be a mighty incentive to our scientific men and the ministry to get ready for what is before them. We will not be able to stand unless we do some real

thinking, unless we become acquainted with the facts of creation, both Biblical and scientific, and have become, in the words of the quotation cited, really "deep-thinking men." We need not flatter ourselves that when the contest comes, we will win easily, for there is definite and grave danger of defeat. Note this alarming statement, also from the pen of Mrs. White:

"Every position of our faith will be searched into, and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us. The world is busy, anxious, and devoted. All are in pursuit of some course that God has no part in. Evil is eagerly followed as though it were righteousness, error as though it were truth, and sin as though it were holiness. Darkness is thickening, covering the earth, and gross darkness the people, and shall God's peculiar people at such a time as this be asleep? Shall those who hold the truth be silent, as if paralyzed?"—*Ellen G. White Letter 65, 1886.*

Thus is definitely stated the danger that the world's great men may be too much for us. What a calamity if we should ever have an opportunity such as the Scopes trial afforded, and fail! And there is danger that we may. We are not ready. Our scientists are not ready, our Bible expositors are not ready. We have not given the attention to this matter that we should. Some trust that we will be given in that day what we are to say, but seem to forget that God never endorses or energizes a lazy mind. Note this:

"It was shown to me that on the part of the ministers in all our conferences, there is a neglect to study the Scriptures, to search for the truth. If their minds were properly disciplined, and were stored with the precious lessons of Christ, then at any time and in any emergency, they could draw from the treasure house of knowledge things both old and new, to feed the church of God, giving to every man his portion of meat in due season. If Christ is abiding in the soul, He will be as a living fountain, 'a well of water, springing up into everlasting life.'"—*"Special Testimonies to Ministers," No. 1, p. 7.*

This statement is rather comprehensive. We are here told that there is a possibility of the minister's being ever ready, "at any time and in any emergency," to speak the right word. This, however, is predicated on the fact that his mind has been "properly disciplined," and is "stored" with whatever is needed. We are not to wait until the emergency arises, and then suddenly attempt to do what should have been done long ago. The time to prepare is now, not later.

"Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry."—*"Education," p. 262.*

Those who were lads when this was written have now "grown up." But not many have been getting ready for what is before us. Daniel studied, we are told, not merely God's

word but "God's works." He studied nature, and such sciences as were available at the time. Some who are now grown, who have done the same, will have the experience of Daniel. The time is overdue, and we are not yet ready.

We appeal to our men of science to furnish us with the evidence, the facts, incontrovertible and unassailable, rightly related and constituting a connected whole, which will establish the truth of revelation. Too long have the great men of science taunted the host of Israel, and we have retreated before the onslaught, even to the point where we looked with misgiving on the teaching of certain sciences in our colleges. But thank God, that time is past. We are emerging, but we need men of vision, courage, wisdom, and exact knowledge, to show

—Please turn to page 44

THE BOOK SHELF

Books, Reviews, and Discussions

Rise of the Dutch Republic, John L. Motley, Dutton, New York City, 1909. Three volumes. 95 cents a volume. (Everyman's Library.)

This old classic, written more than eighty years ago, is today better reading than most modern books. It was a literary sensation in its day, and might be now except that a new generation scarcely reads it. Beginning with the reign of Philip II of Spain, it traces in great detail the Dutch struggle for independence down to the assassination of William of Orange in 1584.

The play of plot and counterplot, through devious schemes of intrigue, is fascinating. The character delineation is remarkable. It is written in a way to make a Protestant glad that he is a Protestant. The Catholic and pro-Catholic critics complain of this, calling the work one-sided. If it is, it is on the right side, anyhow. In view of the current struggle for freedom the work has renewed timeliness; and it will never be passé as long as the controversy between liberty and tyranny continues.

HAROLD E. SNIDE. [Professor of Bible, Southern Junior College.]

Acts of the Apostles in Present-day Preaching, by Halford E. Luccock, Willett, Clark and Company, Chicago, 1939. Two volumes, 334 pages, \$3.

The best introduction to "The Acts of the Apostles," by Luccock, is a statement from the author's own pen, in which he relates the reason for these two interesting little volumes:

"The present volume might have been called 'Note-book on the Acts.' It is neither a commentary nor a volume of sermons on the book of Acts. It is an unsystematic and unpretentious collection of thoughts

provoked by interested reading of Acts in the light of contemporary situations. It is particularly concerned with parallels between the history recorded in Acts and the present day."

The two volumes are full of brief, pungent, thought-provoking suggestions, which if put into present-day preaching might save the minister on Sabbath morning from wasting the precious time of his congregation by opening his mouth and saying nothing.

Volume two begins with a text from Acts 9:2: "That if he found any that were of the way, whether men or women, he might bring them bound to Jerusalem." Then follows this comment on the text:

"Here in the narrative of Paul's persecution of the Christians, tucked away in an unobtrusive phrase like a bit of incidental music, is the first use of the expression 'the way' as a description of the Christian faith and its adherents.

"It is worth remembrance that what first supplied a name for the disciples of Jesus was a peculiar manner of life. They walked after a certain way, so sharply marked that it could be recognized and named. Right at this point is the greatest loss Christianity has incurred as it has come down through the centuries—the tragic fact that so rarely have Christians conducted themselves in a distinctive manner by which they could be distinguished. If the manner of acting in the daily affairs of life were all the data available, all that one had to go by, the difference between the Christian and the non-Christian would often be impossible to discover, even with the use of a microscope.

"Christians have been marked by creed—Arian, Athanasian, Pelagian. They have been marked by ceremonial. But how precarious it would be to award the name of Christian on the basis of any definite and peculiar way of living, acting, or thinking! Yet when that first test which the outside world applied was gone, something vital slipped out."

This is typical of the observations throughout the two books. For those who need to sharpen their tools, enrich their sermons, and put power into their preaching, these two essays will prove very helpful.

F. B. JENSEN. [Bible Instructor, Pacific Union College.]

"Today, in Thailand"

This is a little booklet of the Wartime Survey Series. Its survey of mission work in Thailand makes very interesting reading, and our workers may be glad for the opportunity of thus obtaining information regarding the accomplishments of Christian missions in that land so recently overrun in the present Oriental upheaval.

The references to the work of Seventh-day Adventists are brief, and not too complimentary. On the whole, however, the survey is informative and worth reading.

The little booklet is obtainable from The World Dominion Press, 156 Fifth Avenue, New York City, or from 1412 Royal Bank Building, Hastings Street, Vancouver, B. C.; the price is likely to be 20 or 25 cents.

T. J. MICHAEL. [Associate Secretary of the General Conference.]

The Ministry, October, 1942

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

We are pleased to present in this issue of THE MINISTRY a symposium of Pacific Union Conference broadcasters. Here is an array of writers who present their various methods and experiences. The response to our invitation was so hearty that space does not permit reproducing all the articles in one number. Some must be held over for future issues.

Co-ordinate With Evening Meetings

By PAUL O. CAMPBELL, *Evangelist,
Santa Rosa, California*

IN conjunction with evangelistic services held five nights a week, we have been broadcasting three times a week. These three periods are each fifteen minutes in length. Occasionally the radio talks cover the same material as the sermon for a given evening. For instance, one night's sermon on "Will Sinners Have a Second Chance?" was preceded by a radio sermonette on "The Millennium." This was done to create an interest in the evening service.

"Radio Bible School" is the name we have been using here in Santa Rosa. This name was chosen that we might be able to keep this one idea before all our listeners, for the Radio Bible School is our main objective. All enrollees in the Radio Bible School send or give their names to us; then we send them to the conference office. The conference stenographers and two of our Bible workers located near the office care for the correspondence and correct the examination papers.

The names of Radio Bible School enrollees are listed along with names of other interested persons. New names are constantly coming in. These are listed and given to each worker in our company. Each worker has a small loose-leaf notebook in which these names are kept. As new names come in, they are typed on this notebook paper and passed out to each worker. Thus every few days, the worker's visiting list is brought up-to-date. The enrollees in the Radio Bible School are allowed to work a while on their lessons before a worker calls, and they are usually glad to see one of our workers when he calls.

The fifteen-minute radio program is broken down into definite periods: Theme song, 30 seconds; announcements (which we write) by the radio station announcer, 30 seconds; announcements which we make regarding our meetings, coupled with acknowledgment of letters and cards, and our appeal for financial assistance, 2 minutes. The amount of music varies, since it must serve as filler, but usually

we use just two songs, and normally only two stanzas of any given song. The songs take about 4 minutes. If time is running too close at the end, using just one stanza gives us a little margin. This schedule allows about 7 minutes for a sermonette, and works very well. We believe a short broadcast, recurring often, has quite an advantage as an advertising feature.

The broadcasting time is 5:15 P. M. on Wednesdays and Sundays, and 6:15 P. M. on Fridays. This arrangement gives us a broadcast just before our evening meeting, with a chance to do a little advertising. These hours are close enough to mealtime so that at least some of the folk are likely to be at home during the broadcast. KSRO is a 1,000-watt station. It is a home-interest station, and consequently the folk in this territory listen. Many of these conditions would vary greatly in other communities.

Our night meetings are being held in a theater on one of the business streets of Santa Rosa, a city about fifty miles north of San Francisco. Our broadcast covers a territory about seventy-five by forty miles. This block of territory is quite thickly populated in certain localities. Present interest indicates that with God's blessing we will gather a harvest of souls in this locality.

Spanish Broadcast in Los Angeles

By HENRY A. BAASCH, *Pastor, Spanish
Church, Los Angeles, California*

HERE in the Los Angeles area there are 250,000 Spanish-speaking people. Our station, KGER, is heard as far north as Canada, and as far south as Arizona and Mexico. We present our program under the title "The Christian Hour," and do not mention that we are Seventh-day Adventists.

Our Spanish broadcast follows on the heels of a two-hour Spanish program made up of miscellaneous items, and winding up with a five-minute news broadcast. To follow a well-known and popular Spanish program, is about the only way we can secure a Spanish audience. To have a Spanish program sandwiched in between American programs in English, thus isolating it from any other Spanish program, would most likely be in vain, because most of the Spanish listeners would miss it.

We go on the air every Saturday at 9:05 P. M. for twenty-five minutes. Next to Sunday

forenoon, Saturday night seems to be the best time for our purposes. For some time I had a broadcast at 6:45 in the morning, but I find that the hour we have now is far better. On Saturday night most people relax from the week's work. The 25 minutes at our disposal is divided, more or less, as follows: music, 4 minutes; publicity talk, 3 minutes; sermonette, 18 minutes.

In our publicity talk we announce our Sunday night meetings conducted in the Spanish-American church at the corner of Boyle and Michigan Avenues, opposite the White Memorial Hospital. We have had a fair response to this type of advertising, considering the distances involved here in Los Angeles, and the difficulty of transportation. We also invite contributions, and promise in return to send each contributor a free copy of a Crisis Series book in Spanish. In this way, we secure names and addresses.

Most of the donations we receive come from our own Spanish believers. Just now we are organizing a radio rally program, which I am confident will greatly help to increase the number of regular contributors. We have not been able so far to meet expenses, but I believe in time we shall be able to do so.

The subjects which we are presenting over the radio are in sermonette form and touch the high points of the message. From reports which come in, we believe that they are well received and are heard over a considerable area. In seeking to increase our listening audience, some of our members have been quite successful in calling up Spanish names found in the telephone directory. The calls are made an hour or so before we go on the air.

The war has not materially modified our approaches and presentations, except that it provides a good setting and an interesting background for the message. We studiously avoid reference to any person in public office.

It is my belief that we are beginning now to realize the tremendous possibilities involved in radio programs. Here in Los Angeles nine regular broadcasts are carried on weekly by our people. Two of these are in foreign languages. I believe we shall be led more and more to utilize this avenue for the finishing of the message.

We do not conduct a Bible School of the Air at present because we have no material in Spanish. But plans are now being discussed to provide this material, and as soon as arrangements are completed, we shall launch out in this direction. I believe there are very great possibilities wrapped up in the Bible School of the Air.

As I think of the vast areas that are being cut off, one by one, from the home base, and the mounting difficulties of transportation, I am glad to see that our leaders are emphasizing more and more the channel of the radio.

Organization of 30-Minute Program

By A. F. PURCELL, *Radio Evangelist,
Prescott, Arizona*

IN the mountain fastness of northern Arizona, Jeremiah 16:16 has been literally fulfilled by radio, one of the instrumentalities God has placed in our hands to bring the advent message to those who know it not. "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." For the past year and a half, we have been conducting a radio broadcast from station KYCA here in Prescott. We are sponsoring a free Bible correspondence course in connection with the broadcast.

This is an hour of decision for millions of souls. The radio programs we are giving each Sunday morning are helping many to right decisions here in this mountainous district, where it is almost impossible to contact the majority of the populace in any other way. Each man, woman, and child needs the enlightenment, the encouragement, and the hope which these programs bring.

People will listen to the radio when they will not read. This was proved by a survey made by Station KYCA some time ago, which showed that more people listen to KYCA than read all the newspapers which come into this area. The same no doubt holds true in other areas, and shows us the great possibilities of the radio. Another feature of inestimable value is the fact that it is possible to bring a number of lectures to the public without that satanic influence, prejudice, hardening the hearts of those upon whom the Spirit of God is working.

Station KYCA does not restrict us in any way; so over a period of time I give the essentials of the message. However, in the light of the current war conditions I am very careful not to say anything that would bring trouble to the denomination here or abroad. We make no mention over the air of our denominational standing, but there are some who know who we are because my name is used on the stationery and envelopes we use in corresponding with those who are in our Bible class. Personally, I prefer to keep my church identity unknown and my radio programs separate in order more effectively to reach those who may be prejudiced against Adventists. However, when I hold an effort at the same time, I usually favor a tie-up between the broadcast and the evangelistic program.

Last year we had a fifteen-minute program known as the Prophecy Hour, but for the past few months we have been using the name, Bible Auditorium of the Air, because we are affiliated with the Bible Auditorium of the Air, which in turn is affiliated with the Voice of

Prophecy. This affiliation has lent prestige and unity to our work, and is well worth the consideration of other active and prospective broadcasters of the advent message.

Our time on the air at present is from ten-thirty to eleven each Sunday morning. This thirty-minute period has proved very successful, but we expect to change our time soon to nine-thirty to ten. This is only one hour earlier, but a much better time because it enables us to reach those who attend church at the later hour.

In breaking down the time for a thirty-minute program, I usually allow one minute for the theme song and announcement of the program by the station, two minutes for music, one minute for prayer, two minutes for my announcement of the subject and invitation to the listeners to join our Bible Correspondence Course, two minutes for another transcription, and fifteen to seventeen minutes for the message. After the message, two minutes are allowed for another transcription, and the rest of the time is used to explain our program, to make an appeal for funds, and to tell of our book-for-the-month.

In securing names for the radio correspondence course, various methods are employed. We are sending cards through the mail explaining the lessons, having members pass cards from house to house, and making announcements over the air. However, I find that the best method is to have specially trained church members go from door to door with sample lessons, explaining the course and encouraging the people to sign for the course. The interest developed from the lessons is likewise followed up by these same members to some extent, but in most cases I follow up the interest myself.

In regard to finances, the bulk of our money comes from circular letters sent out each month to church members and to those taking the study course. We also make direct appeals over the air and in the church. As the members get interested in the program, they will give liberally without any urging. Many times money comes in with the lessons, especially from church members taking the course. The conference committee recently voted to give our radio program financial help each month. This will enable us to enlarge our program.

I find radio the most interesting evangelistic work there is, and would encourage all our ministers to carry on such a program whenever possible. By all means we should be conducting broadcasts in our large cities. We must not feel that our national hookup will take care of all the local needs, any more than one general evangelist could take care of all the needs of a conference. There is ample room and need for those who wish to carry on this effective type of evangelism. A typical daily broadcast, as outlined on a "Que Sheet," follows.

"QUE SHEET"

Broadcast No. 14, KYCA, Prescott, Ariz.
Sunday, 10:30 to 11 A. M., May 3, 1942

"Bible Auditorium of the Air"

THEME SONG AND ANNOUNCEMENT: "Jesus, Saviour, Pilot Me." (After one minute, fade under theme and make following announcement: "We are pleased to bring you at this time the sponsored broadcast of the Bible Auditorium of the Air." (Bring up theme for five seconds, then fade into next hymn.)	1 min.
KYCA: Transcription No. 552D, "It Is Well With My Soul."	2 min.
SPEAKER: Prayer and Announcement of Subject and Study Course.	3 min.
KYCA: Transcription No. 316, "Lead, Kindly Light."	2 min.
SPEAKER: Message for the day	16 min.
KYCA: Transcription No. 423D, "Where He Leads Me."	2 min.
SPEAKER: (Closing Announcement) "You have been listening to the Bible Auditorium of the Air, an affiliated broadcast with the Voice of Prophecy on the Mutual network, and with fifteen other Bible Auditorium of the Air stations, making a total of 127 stations from coast to coast. This program is brought to you each Sunday morning at this time and is a faith broadcast kept on the air by your contributions. You may have a part in keeping these programs on the air, and at the same time receive free of charge an outstanding book on health or Bible themes. Remember to join us again next Sunday morning at ten-thirty. Until then—	3 min.
KYCA: Background of music appropriate to theme.	1 min.
SPEAKER: "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee, the Lord lift up His countenance upon thee, and give thee peace." Num. 6:24-26.	

Sustained Evangelistic Program

By ARTHUR L. BIETZ, *Pastor, Berkeley, California*

MANY radio preachers have been hesitant in stating that their broadcast is sponsored by Seventh-day Adventists. But instead of concealing this, we are featuring it here in Berkeley. It appears that reluctance to give our identity has caused unnecessary prejudice in many instances. The radio service can be a definite asset to the pastoral-evangelistic program. In our radio services, we feature the entire program of the church. Not only are the evangelistic meetings stressed, but also the prayer meeting, the young people's meeting, the Sabbath school, and the regular Sabbath morning worship hour. The topics of all these meetings are announced a week in advance during the radio service. During the regular Sunday morning broadcasts, we refer to the day before as the Sabbath, and tell our listeners about the Sabbath activities of the church.

It may be that such fostering of the local church program will cut off some superficial

listeners, but we believe that it will accomplish more over a period of time. This procedure eventually removes prejudice, and the people become accustomed to the name of our denomination. It also puts our work definitely in the religious front of the community. We are not so much interested in the "mail response," as we are in the "meeting response." We do, however, promote a radio Bible school which has been most effective.

Here in Berkeley, we have a direct line to the church from the radio station. With this remote control arrangement, all programs and services emanate from the church auditorium itself. Our service is announced as the "Bible Crusader Service" coming directly from the auditorium of the Seventh-day Adventist church. Our service is on the air from nine-thirty to ten every Sunday morning. The regular church choir assists in the radio services. Our members are happy to have the name of their church mentioned. This makes them feel that they belong to a program of which they need not be ashamed.

It seems that we have lost much by disconnecting our evangelism from the church. Too often, our members think of evangelism in terms of "spurts" or "efforts," rather than as a sustained activity. The church can be the center of evangelistic endeavor. With such a sustained church and radio program of evangelism, we have been able to add nearly one hundred by baptism to the membership of our church in eighteen months. This saves the "hall to church" transition of new members, which is not always satisfactory.



Keep the Message on the Air

By H. M. S. RICHARDS

SEE we now prophetic wonders
Fast unroll before our eyes,
Streamlined marvels skim the oceans,
Speed the earth and race the skies.
Knowledge everywhere increases;
Multitudes run to and fro.
Science probes from sun to atom,
With a restless urge to know.
Statesmen plan and plead and tremble;
Nations vanish in a day!
War and change and crime and rumor,
News from near and far away.

Men now whisper o'er the mountains,
Sing and laugh across the seas;
Speak like thunder to the millions
From the far antipodes.
Microphones and tubes and fuses
Radio's slim fingers touch
Into life and power and passion,
And the wise will use it much.
Use it much, because the business
Of our King requireth haste;
"Onward with the speed of lightning
Not an hour have ye to waste.
Tongues of flame on waves of ether
Send My gospel everywhere,
Cometh soon the joy and triumph—
Keep the message on the air."

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Successful Song-Leading Principles

By MRS. H. R. VEACH, *Evangelistic Song Director, Scranton, Pennsylvania*

IN choosing the selections to be used during the service, have in mind a theme for that particular service—a theme that will prepare the hearts for the message of the sermon. If you cannot find songs which are appropriate for the sermon theme, you can at least choose songs that will give "tone" or "build-up" to the service. Include at least one song in every song service on the second coming of Christ.

THE BOOK AND THE SELECTIONS.—In selecting a songbook for use in a series of meetings, choose a book that contains sufficient material so that you do not have to repeat the same songs over and over. The book should contain both hymns and gospel songs, with a predominance of gospel songs. Keep a record of the songs used each evening so that repetition does not bore. Have a definite plan for each service. Do not come unprepared, or trust to chance or circumstance. Make out your program beforehand. Ask God to direct you in your choices. Then know definitely just what you are going to do, and how you are going to do it. Plan the definite order of service you are to carry out. All special music should be chosen with these facts in mind. Let everything build toward the main service.

PLAN PROGRAM IN DETAIL.—Be prompt in beginning and ending your service. Keep dignity and ease in the forefront. Secure and retain the interested attention of your audience from the time you appear on the platform until your part of the service is over. Do this by planning your program in detail. Be earnest. Sing more and talk less. Announce the numbers definitely and clearly. Don't sing every song the same way. Have variety in performance, and variety in the types of songs chosen. Keep your audience happy, not with jokes, but by your attitude, and by appropriate methods of creating interest. Do your song leading so well that your audience will respect you and your ability.

Make the people want to follow your directing. Don't expect the same degree of perfection as from a trained choir. Don't be too demanding, or too detailed in your requirements. Commend often. Compliment sincerely. Encourage participation by everyone. If you cultivate ease of bearing and naturalness in directing, and diffuse enjoyment and pleas-

ure, your audience will unconsciously catch the joy and happiness of the service. This is true heart preparation. This is the unification of spirit which is needed for the reception of the message of the evening.

THE HAND AND TEMPO.—It is best not to use the baton for congregational leading. The hands and fingers are much more flexible and expressive. Keep the arm high while directing, so that all can see. Don't use both hands simultaneously in tempo marking. When special effects of interpretation are wanted, two hands may be used. Be definite in your beginning beat, and your "cut-off" sign for the close. Give ample time between stanzas for breath, and give the last measure its full value.

FILM SONGS AND CHORUS SONGS.—I use a film song in every service. Then I teach a number of chorus songs during the series of meetings, and review them often. A theme song is chosen for each series.

CREATE WORSHIPFUL ATMOSPHERE.—One feature which I always use in my song service, and which I believe is pleasing to God and puts the song service in its true place as a sacred worship service, is a short prayer after the first song. Ask God to meet with you, to bless your voices and your worship in song to His glory and to the good of every soul there. In this prayer I especially remember those who are there with heavy hearts, the discouraged and the disheartened. Ask that the songs and their messages might cheer you all on in the Christian way.

For the closing number of the song service, I always choose a prayer song, a consecration song, or a song of surrender. This song prepares the hearts for the Bible truths they are to hear, because they have just sung, "I Would Draw Nearer to Jesus," or "I Am Praying for You," or "Have Thine Own Way, Lord," or another of similar message. Then the audience stands to sing the invocation song, "Into My Heart." This is sung softly and prayerfully, and an "Amen" is added. If the song director sets the example by closing his eyes while singing this song as a prayer, the audience immediately follows his example. No directing is necessary.

AVOID SHOWMANSHIP OR EXPLOITATION.—Only music that is worth while, songs with a message for the heart, should be used. And only the performer who is consecrated to God, who brings this atmosphere into the meeting by his personality and performance, should be invited to take part. Sacred service is no place for showmanship, for exploiting the voice or the personality. Song is worship to God with self left out. The predominant desire should be to bring a definite message by word and beautiful melody. Since words are particularly important in sacred music, be sure the word message is understood.

Capitalizing Music in Evangelism

By JOSEPH HARKER, *Departmental Secretary,
British Union Conference*

THE song leader must be more than a time beater. He must possess the ability to transmit to all who are taking part, his own feeling and interpretation of the song in hand. He should always be prepared for emergencies, such as a sudden flagging of interest, a persistent false rendering of a part of the piece, dragging, or perhaps lack of co-operation. A well-trained pianist can do much to help the leader. There should be the closest sympathy and co-ordination between the two.

The evangelistic song leader should be in constant training. He should aim to put his very best into the simple pieces and see that they are well rendered. This would include: Care in selection of material well in advance of the time of performance; the securing of a good instrumentalist, who should be well informed regarding the procedure during the song service; a rehearsal or tryout in conducting each piece planned for; a brief, suitable introduction to each number presented; the choice of a good instrument. If you have a good piano, use it in preference to an organ, unless a pipe organ and organist are available.

In the case of large audiences, the use of a conductor's baton has much in its favor. Freer arm movement is also called for under such circumstances. Smaller audiences can easily be guided by the hand. There are no left-hand conductors. The left hand, however, can serve in controlling volume, holding a pause, and bringing in a separate part.

In beating time, the action should be crisp and decisive, chiefly from the wrist. The arm should be extended level with the shoulder. Accent and rhythm are the two dominating factors. These call for constant study. All irrelevant beats should be eliminated in conducting. It is never wise to beat six in a bar if two will do. On the other hand, the short notes in any rhythm or phrase must be watched. (Study such hymns as "The Old Rugged Cross," "Jesus, Saviour, Pilot Me," "Spirit Divine," and others in which a tendency to alternative rhythms prevails.)

Good articles on this topic have previously appeared in *THE MINISTRY*. The three following contain valuable hints, and should be studied: "Leading Your Own Song Service," by R. S. Fries, January, 1940; "Privileges and Pitfalls of Song Leading," by Harold L. Graham, August, 1940; and "Rendition of Hymns at the Piano," by H. A. Miller, July, 1941.



☛ OF THE 181,253 words in the Authorized Version of the New Testament, 36,450 are the words of Christ.—*Watchman-Examiner*.

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

Meeting Theological Difficulties

By MISS E. DONALDSON, *Bible Worker,*
South England Conference

The following note was written by G. D. King, president of the South England Conference: "At a short Bible workers' council recently held in South England, earnest study was given to the ministry of the Bible worker under present wartime conditions. More than ever we are being led to realize that the Bible worker is a most important link in the chain of evangelistic endeavor. The contributions made by the workers themselves at the council, on various subjects, were much appreciated, and in response to a request from the editor of THE MINISTRY, we are sending forward some of these papers for publication." One of these presentations appears in this issue. Others will follow in subsequent numbers.

AS we go forth proclaiming the message, we meet with people of varying beliefs. Many of them, by reason of their religious education, have received traditions and fables, and are in ignorance and darkness concerning many points of Bible truth. Some recognize and accept the revelations of the word of God without much difficulty, while others find it a much harder matter to accept new light, even contending that the truth presented is error. Seventh-day Adventists are fully equipped to meet their difficulties, for we do not follow cunningly devised fables, but have the strongest, unassailable foundation for our faith: namely, Jesus and His word. Jesus declared of Himself, "I am the way, the truth, and the life." He likewise declared, "Thy word is truth," and the Word reveals "Thy law is the truth." This is the foundation of our faith, the foundation upon which we must work, and which must be revealed in all our presentation. On this point we have the following counsel:

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."—*"Gospel Workers,"* p. 315.

"Proclaim, in the simplicity of Christ, the truths that He came to this world to proclaim, and the power of your message will make itself felt. Do not advocate theories . . . that have no foundation in the Bible. . . . 'It is written' is the test that must be brought home to every soul."—*Id.*, p. 309.

Let it be seen that we have a plain "Thus saith the Lord" for every faith and doctrine which we advocate. Some seem to overlook the fact that all Scripture is profitable for doctrine. They contend that we preach too much doctrine and not enough of Christ. All sound doctrine is centered in Christ, the inex-

haustible fountain of truth and true doctrine. We list a few general points to be remembered.

1. Always manifest the spirit of Jesus.
2. Let all who are in error be treated with the gentleness of Christ.
3. Let our labor be in the spirit of love, patience, and meekness.
4. Treat everyone as honest in his beliefs. Some of us sincerely believed error until brought to a knowledge of the truth.
5. Appeal to the love of truth. Perception of truth depends less upon the mind than the heart. The love of truth saves from "deceivableness of unrighteousness."
6. Refrain from argument, which does not convict, and often only exasperates.
7. Avoid a spirit of combativeness. Do not denounce, condemn, or censure opposers. Seek to win, not alienate.
8. Make the most of points of agreement.

We find excellent counsel in "Gospel Workers." In relation to our topic the following chapters might be studied with much profit: "Preaching Christ," "Words of Caution," and "Meeting Opposition."

We can show our readers that the law of God, to which many take exception, was embodied in the life and teachings of Jesus. He came to reveal a life of obedience to God's law. He magnified it and taught its unchangeableness, giving His life to meet its demands. We can prove God's justice in requiring obedience, and in this way establish the law. As we present the Sabbath, we find it can be strongly taught from the word, with Christ as Lord of the Sabbath, giving us in the Sabbath a symbol of the rest and re-creation which we must experience in Him.

Every point of Bible truth presented can be centered in Christ, and will lead those who really have the love of truth in their hearts to turn away from the fables and the commandments of men, and make their decision for Christ and sound doctrine.

The Greater Bible Work—No. VII

THE "heaven-born idea" of giving Bible readings was introduced into our work in 1882. The Lord directed in this plan of using Bible texts to answer doctrinal inquiry. We smile a bit as we remember that the early Bible reading consisted of one hundred and fifty texts. Naturally, we feel that progress has been made in this art, but we also realize more now than ever before that the plan of giving Bible readings is a most effective way to teach the Bible.

Our trained Bible workers may feel they need little help in developing comprehensive

and convincing Bible studies. Experience has taught them many points on logic and textual sequence. They have worked their hands into this art even as the good housewife learns to make nutritious bread. Individuality marks the efficient worker's construction of a study. But we are "never too old to learn" more progressive techniques which have grown out of the profession and the expediences of our times.

Many Bible workers can hardly evaluate their own work. Often they work by themselves. Where there are teams of city workers, the program may require following the evangelist's plans entirely. Some evangelists think they hardly need professionally trained Bible teachers. They prefer picking up their workers here and there, women who are naturally good visitors and enjoy contacting people. But when such methods are overemphasized, some workers soon lose the art of teaching, and develop into mere routine workers, shorn of their power as teachers. We regret this trend.

Our work must be evaluated on the sound basis of successful, soul-winning teaching, and skillful personal work. The evangelist is primarily called to preach the Word to large audiences; the Bible worker to teach individuals and families. One's calling is to preach; the other's to teach. There should be a distinction between the Bible worker who is a teacher, and the worker who is temporarily used as an aide to the evangelist. The latter may never develop into a Bible worker. The hunting dog scents the game, and runs it down, but the hunter's shot secures the game. Hunting dogs play their part, but the skilled aim and the sure shot of the hunter mark the real success.

Let us develop the fine technique of constructing logical, convincing Bible readings that align the points of truth in battle array against the errors of Satan. Let these truths clinch the arguments, so that good teaching will be the Bible worker's real charm. Let us adapt our textual arrangements to the needs of each inquirer. This will prevent teaching in a rut, for it will challenge constant study.

Bible teaching requires that the Bible worker take the proper time for study just as the evangelist does in his preparation of the discourses he preaches. This type of teaching will be as a "nail in a sure place." New outlines, inspirational theme headings, more challenging introductions, and a stronger hoisting of the capstones of the studies should lead to better and more inspirational teaching. There must be a musing, and the fire must burn first in our own souls. Let us be done with lifeless messages and stereotyped questions. The hour demands dynamic teaching. Refreshing manna from heaven is needed. Let every Bible worker become a master of the art of giving Bible readings.

Elements of a Bible Reading

- I. THE BIBLE READING PLAN. GW 192, 193.
 1. A "heaven-born idea."
 2. Convincing method for truth teaching.
 3. Adapted for personal work.
 4. Suitable for all language groups.
- II. PREPARING THE BIBLE READING.
 1. Begin with prayer. DA 362.
 2. Diagnose the need.
 3. Choose the subject.
 4. Jot down points to be taught.
 5. Gather the necessary material.
- III. CONSTRUCTING THE BIBLE STUDY.
 1. Organize texts into three divisions.
 - a. The introduction—brief, challenging propositions.
 - b. The body—weight of argument.
 - c. The conclusion—appeal, comfort, capstone.
 2. Outline clearly.
 - a. The title.
 - b. Related subheadings.
 - c. Points for development.
- IV. USING SCRIPTURE IN BIBLE STUDIES.
 1. Asking questions to stimulate thought.
 2. Making statements that declare factual truth.
 3. Having reader investigate texts to prove truth.
 4. Combining methods.

FURTHER HELPS

"Art of Personal Evangelism," pp. 34-50, and "Fundamentals of Bible Doctrine," by A. J. Wearner, pp. 12, 13.
 Outlining: MINISTRY articles by Frank L. Yost and Mable A. Hinkhouse, February, 1941; August, 1942. L. C. K.

Working Among Hungarians

By MRS. D. A. MOZAR, *Bible Worker, Greater New York Conference*

THE Hungarian people are, in general, about seventy per cent Catholic, twenty-five per cent Protestant, and about five per cent Jewish. Infidels, in growing numbers, come from these three groups. The best way to approach the Hungarians depends, of course, upon their church relationship and upon the local conditions of the towns in which they live. In our work a very effective approach can be made by the distribution of tracts and by doing little favors for them. After an acquaintance is made, a few general visits are necessary before regular Bible studies can be given.

The advancement of the truth through Bible studies is a very slow process, especially among Catholic Hungarians. Some of the studies have to be repeated several times until a clear understanding is reached by these readers. Even then some kind of prejudice obsesses them, keeping them in constant fear that they are being misled. During our Bible studies,

when they cannot help seeing the truth, they often try to comfort their own hearts with the remark, "Yes, you are right; but I will never leave my church." To break down this prejudice, and to help them to decide for Bible truth, constitutes our hardest work for them. It requires first of all the grace of God and the power of the Holy Spirit, and also keen tact, patience, and much time. The influence of relatives, friends, and neighbors upon those with whom we study, in many cases is so detrimental that our readers are often forced to give up studying with us.

In our appeal to win Hungarians, we try to show them the value of eternal things. We try to convince them that their neighbors, relatives, and friends will not be able to save them in the great judgment.

Our introductory Bible study is not always the same. Many times our first Bible study has to be on the Sabbath, and at other times on the state of the dead, in order immediately to break down prejudice. Whenever it is possible, our introductory Bible study with the Catholics is on the word of God, so as to get them acquainted with the Bible, whereas with Protestants we start either with the second coming of Christ or with Daniel 2. The following constitute the points generally presented:

1. The word of God } Creates Judges
 Sustains Destroys
2. Where can we find it?
3. Who gave it?
4. How was it given?
5. For what purpose?
6. What shall we do with it?

Teaching Christ in Doctrine

By EDNA ACKERMAN, *Bible Worker,*
Los Angeles, California

The following list of Bible reading topics is an arrangement of texts and topics stressing Christ as the center of all doctrine. In her Bible teaching, Miss Ackerman's method is to keep building truth while subject is linked with subject. This is a most successful method. Besides her list of topics, we are including Lesson No. 19 here, on "The Church of Christ." L. C. K.

Christ in All the Scriptures

1. The Kingdom of Christ
2. Deity and Pre-Existence of Christ
3. The Word of Christ
4. Signs of Christ's Coming
5. One Thousand Years With the Lord
6. Eternal Death by Christ
7. Eternal Life With Christ
8. Salvation by Christ
9. The Law of Christ's Kingdom
10. The Lord's Day
11. The Day of Christ's Resurrection
12. Did Christ Change the Sabbath?
13. Christ's Seal and Its Counterfeit
14. Abiding in Christ (Importance of Obedience)
15. Christ Our High Priest
16. A Prophecy of Christ and the Judgment
17. The Testimony of Jesus (Spiritual Gifts)
18. Counterfeit Communion With Christ (Spiritism)
19. The Church of Christ
20. Christ's Standards for His Church
21. Health Reform in Christ's Church

22. Christ's Financial Plan for His Church
23. Baptism Into Christ's Church
24. Proper Observance of the Lord's Day

The Church of Christ

1. How many churches does Christ recognize on the earth? Eph. 4:4.
2. Who is the head of this body or church? Col. 1:14-18.
3. When did this church have its beginning? Acts 7:38, 39.
4. Was Christ the head of the church in the wilderness? 1 Cor. 10:1-4.
5. Was this early church in Old Testament times founded upon the same principles as the church of Christ today? Neh. 9:6, 13, 14, 30.

Christ, the Creator, is the one who led the Israelites through the wilderness and gave them the commandments, the Sabbath, and the Spirit of prophecy. The church, then, as it was first founded, was based upon the same principles as those upon which the church of today is based. Christ was its head, and it was distinguished by the ten commandments and the Spirit of prophecy.

6. Are the distinguishing marks of the remnant church today the same as those of the church in the wilderness? Rev. 12:17.
7. Who was the earthly father of the church? Rom. 4:9, 11; Gal. 3:7, 29.
8. Did Abraham observe the commandments? Gen. 26:5.
9. Have all Christians become members of the remnant church? John 10:16.
10. Does Christ want them to become members? Rev. 18:4.
11. How do we become members of the remnant church? 1 Cor. 12:13.
12. Is this a definite church organization here on earth, or is it a spiritual membership of the church in heaven? Matt. 16:18, 19.

Whatsoever is bound on earth, in the earthly church organization, shall be bound in heaven. Therefore, in order to be members of the spiritual church of Christ, with our membership in heaven, we need to be baptized into the remnant church on earth.

13. Who was the rock upon which the church was built? Eph. 2:20; 1 Peter 2:6.
14. Would any ancient or modern leader of the church have power to change the constitution of the church which Christ Himself established? Rev. 22:18, 19.

The constitution of the church of Christ is His law. It was kept by His people from the time of creation, and will be kept by the last church before the coming of the Lord. There is no change in this constitution. Christ is the same, yesterday, today, and tomorrow. Heb. 13:8.

15. What blessing is pronounced upon the faithful remnant church when Christ returns? Rev. 22:14.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

HOW WAR AFFECTS EVANGELISM

By MARVIN E. LOEWEN, *Camp Pastor,
Columbia Union Conference*

THE words of Nahum, "The Lord hath His way in the whirlwind and in the storm," assure us that God has planned the course of events relating to His cause on the earth, regardless of the winds of strife which the enemy of our souls may use to hinder His work. Men need not fear the final outcome of the great controversy raging "against the rulers of the darkness of this world."

The city of Chengchow, in the province of Honan, China, had been subjected to repeated bombings, and many of the inhabitants had been forced to evacuate and become refugees. In the autumn of 1938, it was my privilege to make a trip to that city to visit our Chinese believers in that section. The church membership list contained sixty members. I had the list from the mission office with me, and I sat down to go over the names with Pastor Su Dien-ching. Pastor Su was one of the first Chinese workers to be ordained in northern China. He told me he had been ordained twenty-seven years before. The large city of Chengchow was considered one of our important centers, and Pastor Su had been there for several years.

As we read the names of the believers, one by one Pastor Su would tell of each member's whereabouts. This one had returned to his native village. This family had become refugees and were probably in the southwestern part of China. This sister had gone to Sian as a refugee. This brother had left, and no one knew his whereabouts. And so through the entire list. All had scattered, and only the faithful pastor and his wife were left. It was a vivid picture of the effects of war upon the population of the affected areas.

Pastor Su described how he had been trying to carry on the work in spite of the continual air raids. The city was practically deserted during the hours of daylight; so he had rented a room at a small teahouse nearly a mile outside the city gates. Each morning he would go to this place, and as the crowds from the city streamed past, trying to find shelter from the continual bombings, he would hand out literature to them. As the people had little to do during the day, they would usually take the literature and eagerly read it; then it would be discussed by those who had taken shelter in one place.

As the people made their way out of the city, some of them would stop to rest at this teahouse, and this gave Pastor Su the opportunity to talk to them and arouse their interest in the meaning of present-day events. Others would remain at the teahouse all day. These Pastor Su would invite into the room he had rented, and then he would spend the day giving Bible readings and answering questions.

One of our ordained ministers from the North China Union had been cut off from his family and from his work in the north by the advancing armies. In striving to get back to his home, he was seeking to cross the Yellow River at Chengchow. He found that it would take weeks to secure the necessary passes; so he told Pastor Su, "The Lord must have a work for us to do in this place. While we are waiting, we will go out on the streets every night and hold evangelistic meetings." As a rule the people returned to the city after four o'clock in the afternoon, and from that time until midnight the streets would be jammed with people. It was six weeks before he got his pass, and for six weeks the people of that city heard the truth preached on their streets every night.

AS a result, when the Sabbath services were held during my visit, I was greatly surprised to see that 120 people had gathered. Services were held in the evening because of the danger of air raids during the day. Sabbath school was held at four o'clock, and the preaching services at five o'clock. The original membership of sixty had been scattered, but by faithful work 120 additional seekers after truth had been gathered together to worship the true God. Twenty of these were ready for baptism; the rest were still studying in the baptismal classes.

Try to imagine how this growth would have been accomplished in the normal course of events. How long would it take a church of 60 members to grow in time of peace to a membership of 180? We would expect a normal growth to take many years, and would rejoice that God had blessed the growth of the church. But here in wartime the Lord had so blessed the efforts put forth under trying and discouraging circumstances that the number had tripled!

And what of the members who had been forced to become refugees? How had they fared? For more than a year letters came to the mission office telling us of one after another who had remained faithful. One would send us an appeal for Bibles, for songbooks, for Lesson Quarterlies. He would tell us that he was faithfully holding Sabbath school where he was then, and that there were twenty or forty or even as many as one hundred neighbors meeting in his home for services. He would appeal for an evangelist to be sent into that section to care for the interest aroused. Letters like this came, not from one member, but from many of these members who had been scattered.

As we looked up these locations on the map, we found that in many cases they were in out-of-the-way places, far from the main lines of travel. In the ordinary course of peacetime events we would probably never have sent an evangelist into those districts, for there were too many large, thickly populated districts to be evangelized first.

It is true that some of the members who were forced to leave their homes, and were separated from those of like faith, did become cold and drift away from the truth, but the percentage was very small. The percentage was perhaps smaller than would be found in countries which have had the privileges of Christianity for a longer period than China has had them.

As the Chinese believers would say, "It is impossible to scatter the church; you can only scatter the light." The work of God will be finished, and all the forces of the enemy cannot disrupt His plans. "The Lord hath His way in the whirlwind and in the storm."

Mission Languages in Our Colleges

By W. E. HOWELL, *Secretary of the Spirit of Missions Committee*

READERS of THE MINISTRY will be glad to learn of a new step now being taken by the General Conference in behalf of missions. By our slow methods of work heretofore, workers sent to the larger mission fields have had to spend the first full year or even two, in study of the language before they could begin active service in soul winning. But now, to take time by the forelock, plans are well under way for the teaching of a number of the principal mission languages in our colleges here in the homeland, beginning with the approaching college year (1942-43), and along with that the translation of literature into the same language.

While it is recognized that no place is equal to the country concerned, for the learning of the language and acquaintance with the people, yet we have among us, returned missionaries who have learned the language on the grounds, and used it for many years in labor among the

people who use it. We are drawing on these for qualified teachers and translators here in the homeland.

It is also part of our plan to associate with each teacher one who is native to the language, so as to have a double check on both teaching and translation, by way of perfecting accent and use of the language to the fullest extent possible. Along with the teaching work will be given instruction on the geography, social life, and racial characteristics of the people whose language is studied. This will be supplemented by a mission band in the school, with meetings open to any student or teacher who is interested and wishes to attend. In the translation work, it is planned to appoint a reading committee of qualified persons to review the translation, so as to improve it in every way possible.

Appeal to students to enter these language classes is being made both to those of American or European blood, and to those who are born to the language taught. A wholesome mingling of these two classes of workers has always proved a blessing in the mission field.

Up to the date of this writing we have been able to arrange for this work as follows: Chinese and Malay at Walla Walla College, Chinese also at Pacific Union College, Urdu and Russian at Union College, French at Emmanuel Missionary College, Arabic at our Theological Seminary, and Japanese at Madison College. Other plans are under way, and can be reported on later.

This work is being promoted from the General Conference by the Spirit of Missions Committee, of which the writer is secretary. Our colleges are responding heartily to the plan. We believe such work in our schools will exert a strong influence in stimulating and maintaining a live interest in missions by our student bodies, along with other efforts of various kinds to do the same for all our people.

It is interesting to note in this connection that the United States Government is energetically promoting the teaching of many foreign languages on an intensive basis in many of the colleges and universities of the land. This Government is in urgent need of hundreds of recruits in diplomatic, economic, and political fields for service both now and after the war. How much more should we be keenly alive in preparing recruits beforehand for the time when, in God's providence, war-ravaged regions of the earth will be open again for pushing our work to a grand climax.



¶ If any denominational institution needs and desires a complete set of the *Review and Herald* for 1922 to 1929 inclusive, please communicate with the Ministerial Association, Takoma Park, D. C.

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Unique Consecration Service

By L. H. HARTIN, *Dean of Theology,
Atlantic Union College*

FOR the last five years Atlantic Union College has indicated in its calendar of closing events for the school year, a special consecration service for the graduates from the school of theology. This event is scheduled for the last Friday night before commencement week.

A unique program, in which the union conference president and the local conference presidents participate, is followed each year. At this time each theological student in the graduating class is presented by the dean of theology. A little of the past history of the student is given, together with some information regarding his future work, as far as known. An appropriate sermon for such an occasion is delivered, a charge is given to the group, and a prayer of consecration is offered. Then each student who has received an internship or an appointment for service is presented with his credentials from the conference to which he is called, and as far as possible, the presentation is made by the president of the conference concerned. This year all of our ministerial students have been placed.

This year our guest speaker was W. B. Ochs, president of the Canadian Union. His practical message left a deep impression on all minds concerning the imperative need of preparation for service. J. D. Smith, president of the Southern New England Conference, offered the consecration prayer, and presented credentials from his conference. M. L. Rice, president of the Atlantic Union Conference, gave the charge, which we believe will long be remembered by the eleven men to whom he addressed his remarks. This service has come to be considered one of the most impressive of the school year, and we believe it to be of great value to the young men entering upon their ministry.

Charge to A. U. C. Graduates

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

THIS is not a graduation exercise, but rather a consecration service. Nevertheless, I offer a motto as part of the instructions I shall give. The lofty ideal of the ministry can fittingly be set forth in these words of holy

writ, "Not to be ministered unto, but to minister." This is a fitting motto for life.

The life of the minister is to be dedicated to the needs and interests of others. He must expect to be the most annoyed, the most interviewed, and the most called for of all men. His time will never be his own. The minister should see in every soul one for whom Christ died. He must be sympathetic to the needs of humanity. In your work, people will turn to you with their problems. Treat every one of them as if his problems were large and of utmost importance, regardless of how trivial they may appear to you.

You are to preach the Word. It is the Bible that is to make men wise unto salvation. The message that will save people today is the same gospel that has always saved men. You are not to preach a new gospel. Your message needs no recasting. It is not a new gospel that the world needs, but a new power in proclaiming *the old gospel*.

Preach positively and constructively. Don't expect people to believe what you yourself only half believe. Do not become mere rebukers and critics. Your work is to implant in people's hearts a new spirit. When new ideals are implanted in the heart, old ideals will be uprooted. The work of the minister is to be more positive than negative.

Jesus was the model preacher. It was said of Him that He began "both to do and to teach." He lived what He taught. He was a living exponent of His preaching. This same high standard is expected of every minister. The world will not judge you so much by *what you say* as by *what you do*. To paraphrase Emerson we might say, "What you do speaks so loud I cannot hear what you say." So live your gospel.

The preacher must be a man with one purpose. From Paul, that prince of preachers, we may learn many things regarding the ministry. Paul was a specialist. "This one thing I do." All his ability, talent, and time were devoted to one thing. It is only when life becomes absorbed in one great worthy objective that man becomes a great moving force. So give yourselves wholeheartedly to your chosen profession. Do not degrade it with side lines.

There is an impression among some of the younger men in the ministry that they must make a certain outward show, drive a late-model car, and live in quarters befitting a man with a lucrative position, if they are to represent fittingly their calling and the message they

preach. This is a false impression. While you should live in clean, comfortable quarters, yet it is not so much *where* you live, as *how* you live, that will fittingly represent your profession. It is not the model of car you drive, but rather your faithfulness in visiting the people, following up every interest, meeting promptly every appointment, that will give character to your work. It is not outward show, but an indwelling spirit, that will reveal God to man.

Live within your income. Avoid debt as you would the leprosy. As you go about among the people, do not speak of your sacrifices or poverty. Do not hint that you are having a hard time financially, and thus work upon the sympathies of the brethren, thereby inducing them to make gifts to you. Men who do this belittle their calling, become obligated, and of necessity are restricted in their preaching.

Perhaps of equal importance with budgeting your income is budgeting your time. This is not an easy thing for a minister to do. You will find it harder to do than balancing your financial budget, as difficult as you may find that to be. But only by budgeting your hours will you find time for study, meditation, and recreation. Spend some time every day in the study of the Bible. Have a quiet hour alone with God every day. Keep yourself physically fit by practicing obedience to the laws of health and temperance.

Accept willingly and uncomplainingly whatever task may be assigned you. Do not criticize those over you in the Lord, or impugn their motives, because you may not understand just why certain things are done or not done.

In dealing with the erring, be kind and tenderhearted. When love cannot win, there is no hope. Judge no one by a single sin, or a single virtue. In dealing with brethren, if you should err in judgment—and this is possible—may it always be on the side of mercy.

May the Lord bless every one of you, and make you a blessing, as you go forth to be His mouthpiece. If you would be men of power, be men of prayer. If you would feed the flock, preach the Word. If you would win souls, preach Christ.

Union College, Lincoln, Nebraska

By J. W. ROWLAND, *Bible Instructor,
Union College*

THE field work of Union College has progressed in a satisfactory way during the school year. Fifteen young men, mostly of the senior class, have been out in active service during the two semesters. Seven evangelistic companies were organized, each taking a small town for its field of labor.

These towns were worked systematically with

the Good News papers, and the names of interested ones were obtained. Where possible those interested were gathered into a hall or a home. In one instance the meetings began in a hall and later were transferred to a suitable place where regular cottage meetings were held. In two places halls were rented and regular series of meetings were conducted. In all these efforts in which cottage meetings or Bible studies were held, the Community Bible School lessons were followed, and each one participating in the study was given a copy of the lesson.

We are very happy to report that as a result of these efforts, between fifty and sixty people are studying the message regularly, and nine have definitely taken their stand for the Sabbath. All these efforts will be carried on during the summer months by the Society of Missionary Men of the church, and we are confident that a good harvest will be realized from among interested ones.

Canadian Junior College Seminar

By L. W. WELCH, *Instructor in Bible,
Canadian Junior College*

THE Canadian Junior College seminar and evangelism class has carried two principal projects during the past year. The first was the help furnished each Sunday night to an evangelistic effort being conducted in a neighboring town by two local conference workers. This served as a great inspiration and basis for practical discussions in the evangelism class each Monday morning. Our students furnished ushers, special music, and general help at the meetings.

The second project was the opening up of an interest of our own in a country schoolhouse. The members of the evangelism class planned co-operatively a typical lay project. Then each prepared one of the first series of sermons intended to arouse and establish an interest. These sermons were then delivered with the help of other seminar members, who assisted with the music, stories for the children, and chart arrangements. A Bible question box, conducted each week by the instructor, aided materially in discovering the interests of our audience and clarifying difficult points arising in the meeting. Excellent attendance rapidly developed with very little advertising, and genuine spiritual convictions became evident in some who attended.

With the nearing end of school, the project has been taken over by the local church Society of Missionary Men. We believe that this type of co-operation with local church lay workers is one answer to the problem of carrying through student projects to their proper conclusion. We anticipate definite results from this project as the lay workers carry it on.

Expanding Field Work at P. U. C.*

By FRED B. JENSEN, *Field Director,
Pacific Union College*

MORE than one hundred students are enrolled in the theological curriculum at Pacific Union College for the school year 1941-42. It is also heartening to know that out of our entire enrollment in the college, 603 students are registered in some Bible course. This trend is gratifying. Our young people are definitely interested in the Bible.

The college board is deeply interested in turning out a large number of well-prepared evangelists and Bible workers. At the regular annual board meeting held at the college on February 23, 1942, careful study was given to the needs of the theological department, and the budget for field work for senior students was increased from \$700 to \$1,250.

The demand for an all-out effort to save the democracies has remarkably impressed us with the meaning of priority. Some things have priority, both in national defense and in denominational endeavor. The third angel's message calls for an all-out against sin. The board of Pacific Union College is aware of that. And in setting up the priorities for the final spiritual conquest, they have definitely recognized the necessity of training an army of well-equipped young evangelists.

In order to meet the demands, we are enlarging our plans for field work, so that upon graduation our young men can go out with a tent and engage in active evangelism as they enter their first year of internship. This means that each one must learn to preach and conduct a well-organized effort before he receives his diploma. Less than that will not do today.

To put general preparation into sharp outline, the school of theology has constructed a portable tabernacle 30 x 70 feet, which has no windows (thus meeting blackout requirements, and with circulating heat and air-conditioning equipment. The tabernacle is arranged with

every modern feature. Thus the young men are trained in the use of varied equipment, including charts and maps, stereopticon and moving-picture machines, and equipment for giving chalk talks. Emphasis is placed on dynamic preaching which will hold a congregation when once it becomes responsive to effective advertising.

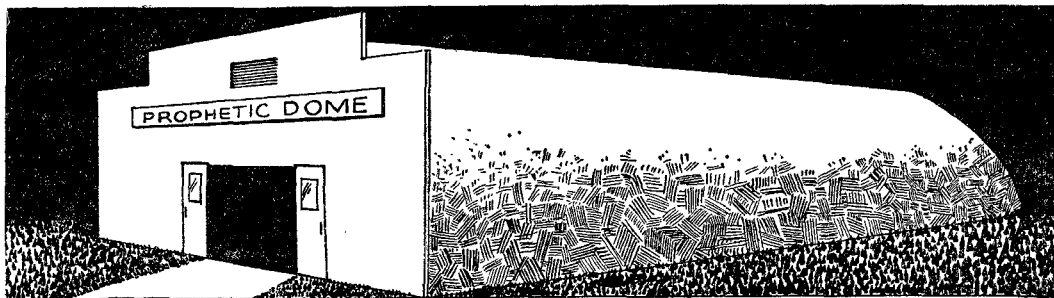
In addition to the tabernacle effort, we conduct several efforts in cities adjacent to the college—some in our churches, and others in halls or schoolhouses that can be secured without too much expense. We are also introducing field work for our Bible workers, both in connection with our efforts and in independent house-to-house work with our literature.

When the student has completed his course, he is prepared to assume responsibility in general field evangelism. He has his sermon outlines prepared, and a system of advertising to match his sermons. He is equipped to conduct the services of a local church, hold business and council meetings, conduct funerals, and launch campaigns. He is also taught pastoral counseling.

The times demand a thorough training, and the School of Theology at Pacific Union College has determined to qualify the student to meet the demands of the field when he enters the service of a conference. Our training prepares the graduate to begin at the bottom and humbly enlarge his ministry as God leads him. His schooling has taught him the meaning of the authority of the church that sends him out to preach the Word, and the necessity of respect for that authority as it rests in the president of the conference and his committee.

Our tabernacle is located in Vallejo, the great naval base of Mare Island. The attendance varies from a hundred to a hundred and fifty on Sunday nights, and around a hundred on Friday nights. There is an average of fifty to seventy non-Adventists at these services. It is too early to predict the results, but the interest is growing. The students are getting their first thrills in soul winning, and what they see now is stirring them with enthusiasm to finish their training and devote

* Written before close of past school year.



Portable Tabernacle Used in Student Efforts at Pacific Union College

all their time to evangelism. This effort is conducted by six senior theological students.

In St. Helena, California, another effort of interest is under way, with an attendance of seventy to one hundred on Sunday nights. To hold an effort in St. Helena is analogous to holding an effort in Takoma Park, D. C., or College Place, Washington, hard by the college and sanitarium. It has been gratifying to see these people so near to us still interested in the message. Two of our senior theological students are conducting this effort, and it looks now as if there will be some definite fruit from this series of sermons. Both of these young men will enter their internships at the close of the school year.

Walla Walla College, Washington

By V. E. HENDERSHOT, *School of Theology,
Walla Walla College*

OUR Seminar group this year has been doing excellent work. We have had ten efforts of one kind or another in progress in the neighboring towns and in some of the institutions near by.

Besides the student efforts in halls, we have been doing regular evangelistic work in the State penitentiary. Two of our boys have been assigned to this work, and they seem to be getting some good results from their contacts. It appears that our Seventh-day Adventist meetings there are more popular than those of any other group.

We had one young man do his Seminar work by broadcasting. A half hour on Sunday afternoon, called the "Voice of Inspiration," was given over the local radio station. All the groups that were holding meetings in the surrounding towns asked their audiences to tune in to that program. We have had a gratifying response as the result.

We have stressed the urgency of the gospel appeal above everything else. From the very first meeting we have endeavored to reach people and gain an entrance into their homes.

Evangelism at S. W. J. C.

By H. B. LUNDQUIST, *Bible Instructor,
Southwestern Junior College*

REALIZING that for a college to give theory without laboratory work would be about like walking by using only one leg, our theological department started early during the school year to find a place where the students could put into practice some of the theory they were imbibing in their course. After much prayer and careful, persevering search, a hall was secured in a near-by town of about five hundred inhabitants. It was not a bright

prospect, as there was much prejudice in the community. The town had been a laboratory for student endeavors for more than twenty years without very encouraging results.

Meetings were held over a period of about two and a half months in the little hall, which was decorated and seated by the combined efforts of the local conference and the members of the little student evangelistic company. The total cost of the effort was around \$110. Of course, that does not take into account the use of cars kindly lent by members of the company as well as members of the church. The church at Keene donated about twenty dollars to the effort; the college, twenty dollars; the union, twenty-five; and the Texas Conference, twenty-five.

Two families have begun keeping the Sabbath, and Bible studies are being held in five homes of those who have become interested as a result of the effort. Others are reading the *Signs of the Times* and our books.

The unique feature of this effort is that the work was done entirely by students in the first two years of their college course. The average age of those participating was perhaps eighteen years. All the sermons, with one exception, and all the Bible studies, except in the case of one family, were given by students. This fact has resulted in great enthusiasm.

Out of twenty graduates this year, the theological course shared the honor of first place in the number of graduates with the literary course—five graduates. Three of the five are continuing their education, and two are entering our organized work, one as a field missionary secretary, the other as a gospel canvasser.

In the 1942-1943 term, our school is offering a fourteen-grade Bible Workers' course, and it is to be hoped that a larger and larger number of graduates may look forward to direct work for souls as their lifework.



PLANNED PREACHING.—Large numbers of our Baptist preachers seem to have no plan in their preaching. We do not here refer to their homiletics. We are concerned with the subjects about which they preach week after week. We believe that there would be greater profit for the hearers if the preachers would be more systematic with their presentation of Christian truths. We have little sympathy for that hard and fast plan of preaching for the year in vogue among liturgical churches. We see no reason why the resurrection should be emphasized only at Easter, and the incarnation only in the advent season. Nevertheless, that does not debar us in our free pulpits from electing to preach sermons that are in logical succession to each other, so that when one goes to church, provided it is the same church, the subject does not seem as though it has been snatched out of the blue, but at any rate has some connection to what has been said beforehand. Nothing could be more contributory to the building up of steady attendance at church services than for a preacher so to preach as to make his people feel that they could not afford to miss a single sermon in the excellent sequence of his developed thought.—*Watchman-Examiner*, April 23.



BOUNDEN OBLIGATIONS IN EVANGELISM

THIS advent movement is infinitely more than a new sect or denomination upspringing in the nineteenth century. It is a new Reformation, as verily as was that of the sixteenth century. It is a recovery and restoration of the primitive gospel. It is the final proclamation of that gospel among men. Every truth of apostolic origin and of last-day application is to be proclaimed. This is its glorious, positive, teaching side. But it has a reformatory, separative aspect as well. It is to separate the remnant people of God from the customs, practices, philosophies, and entanglements of the world, and, from the apostate churches of the world. It touches and reforms life in all its phases.

For example, modern thinking is largely premised on the evolutionary philosophy, with all that implies. The educational system of the world is saturated with it. It runs through the entire range of textbooks, from the grades to the universities and seminaries. Tied to this evolutionary philosophy are oftentimes the false and contradictory theories of world betterment, of the abolition or nonexistence of divine law, of low moral standards, and a perverted concept of God, truth, the universe, and man.

To meet these sophistries, and to maintain our separateness and our loyalty to truth and to this distinctive movement, we have been compelled to initiate and to maintain our own *educational system*, with its distinctive principles. The operation of this plan is imperative to the saving and holding of our youth. This is recognized generally by our workers and our people. It therefore follows as an inescapable corollary that our ministers and Bible workers, in public and personal evangelism, are bound before God to teach their new converts the principles of Christian education, and to lead them to place their children in our own church schools, academies, and colleges.

Similarly with our *health message*. The practices of the world and of the popular churches about us, with their tea, coffee, tobacco, beer, meat, condiments, and other unwholesome food, habits, and practices, makes it incumbent upon our workers in their public and personal evangelism to teach healthful living and to help new recruits to our faith to adopt a balanced and wholesome dietary. This calls for a training and a competence not at

present possessed by all. But the need and the obligation stands as a challenge that should be most seriously considered and remedied. Our evangelistic work should be well-rounded, positive, constructive, and highly competent.

Then, too, the dreadful liquor octopus, with tentacles seeking a stranglehold upon life in every phase, needs to be attacked and exposed. Passiveness here is inexcusable. We are not living up to our opportunities and responsibilities in public evangelism unless we bring temperance rally nights into our evangelistic efforts. Strong, clear exposure of the iniquity of drink, scientific exposure of its harmfulness, a host of signatures to the temperance pledge, and the casting of our influence behind the ballot to curtail and prohibit, are all within our possibilities and obligations. We should be the world's foremost champions of temperance.

There are, of course, many other vital principles, such as religious liberty, that we should never fail to present in an evangelistic series. But such themes usually have their accepted place. The truths here stressed have too often been neglected. Now, as never before, they are needed.

L. E. F.



If God Should Hide His Face

By ARTHUR W. SPALDING

If God should weary of the slight of men,
Their vast forgettings and their pride,
If God should veil Him from the sight of men,
Should never let His sun arise again,
Nor dewdrop iridescent gleam,
Nor starlet flash, nor moon wave beam,
Nor heave nor ebb the ocean's tide,
If God should even hide His night from men,
What mortal could abide?

If leaf that fades should never spring again,
Its selfless service all unknown,
If feathered songster ne'er should sing again
Because unheeded by the ears of men,
Should cooling breeze its pinions fold,
Should rain its benefice withhold,
And corn should fail from harvests sown,
If God should chaos make earth's king again,
Who left to hear earth's moan?

Because men wrap with clay the soul of life,
And crush its fibers into fen,
Because men make crass sense the goal of life,
And turn life's peaceful strivings into strife,
Because they see yet nought perceive,
Because they hear but to deceive,
And make God's temple devil's den,
Will God in grief blot out the whole of life,
And hide His face from men?

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

EVANGELISM THROUGH THE NEWSPAPERS

By LOUIS B. REYNOLDS, *Evangelist,*
Kansas City, Kansas

THE newspaper public doubtless constitutes one of our greatest potential audiences. It has been observed that this is the only medium which has complete and assured coverage of our urban population. Every single copy of a city newspaper, according to the Audit Bureau of Circulations, is read on the average by at least five persons.

The Kansas City *Star* in our area has a Sunday circulation of 328,820. This paper not only covers the 521,636 people in greater Kansas City, but it reaches the entire population of most of the cities within a radius of a hundred miles. One paper for every five people would bring the reading public of this paper to well over a million and a half. What is true of this publication holds for newspapers all over our land. They present to us a marvelous opportunity for reaching the masses of the people. Here is a tremendous advantage awaiting the heralds of present truth. In "Gospel Workers," the messenger of the Lord says: "I am instructed to point our ministers to the unworked cities and to urge them *by every possible means* to open the way for the presentation of the truth."—Page 353.

For the preaching of the message, and for the eventual swelling of the "loud cry," we are urged to make use of "every possible means." Is it not now high time that we grasp the opportunity offered us in the newspaper? Aside from occasional advertising, we have hardly begun to harness the potentialities of this type of evangelism. But let us take a glimpse here of the waiting millions who form our possible congregation:

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

Religious editors of newspapers everywhere are on the lookout for unusual data to present to the public through their church page. Some of them now carry such national features as "Religious Oddities," "Origin of Famous Hymns," "National Sunday School Lessons," and the like. As syndicated material, these items are read by numerous people in a large number of newspapers.

In like manner, should not Seventh-day Adventists put their thinking to the stretch in an effort to create a feature calling attention to the truth for this time? Some editor would be glad to accept such features as, "Ten Minutes With Your Bible," "Your Bible Says, . . ." "Bible Stories for Bedtime," "Oddities of the Bible," "Bible Questions Answered," or "The Bible Day by Day." None of us have quite arrived in this field, and these are but suggestions. It would be excellent indeed, however, if we could produce a feature of such outstanding merit as would gain the syndicated favor accorded other religious material. This constitutes one of our greatest open doors of opportunity.

In the Central Union we have made a humble beginning in this method, and the results have been most gratifying. For nearly a year and a half now *The Call*, leading weekly newspaper of the West and Southwest, has granted us the privilege of running a Bible Question Corner on its church page. Upon request of THE MINISTRY, we are recording here something of our experience in this connection. The idea was just a suggestion on our part to the religious editor. It was readily accepted, and the article was immediately given a very prominent place on the church page. Because our manuscript was made up and handed into the office a week ahead of time, it was given the preference over all other religious items.

"Bible Question Corner" Feature

Practically all the fundamentals among Bible doctrines have thus been covered by the question-and-answer method employed. Only one question is answered at a time. When queries are lacking from the public, we present our own. So widely read is our feature that it would be difficult to find a colored person in greater Kansas City or in the several States covered by *The Call* who is not familiar with the Bible Question Corner.

The Call serves nearly a million colored people in its territory. It has a "blanket" coverage of the more than 60,000 members of the race in the metropolitan area of Kansas City. With five separate weekly editions, it covers Kansas, Missouri, Colorado, Nebraska, Iowa, Oklahoma, Arkansas, Texas, Louisiana, Mis-

Mississippi, and California. One of the six leading weekly newspapers in the United States, it is found almost without exception in libraries, doctors' offices, beauty shops, hotel lobbies, barber shops, USO centers, and Army camps all over the country.

Someone may ask, "Why are there separate newspapers for members of the colored race?" Possibly for the same reason that there are Italian and Jewish publications, the two hundred newspapers for colored people in the United States serve to inform the nearly 14,000,000 race members constituting their reading public, of happenings among themselves. Incidentally they promote com-

munity spirit, advertise local and national merchandise, engender better interracial understanding, and afford an opportunity for "America's tenth man" to express himself.

We have formulated no definite methods of newspaper work, but we have discovered that there are several ways to make an article catch the reader's eye very quickly. Possibly our greatest asset in thus attracting notice has been the cut service of T. K. Martin, of the Review and Herald art department. His pictures are excellently drawn, and they seem in themselves to carry a story which words fail to express. We use one of his cuts permanently in our two-column heading, and a different one each week in connection with the article. The managing editor of *The Call* has complimented us several times on their attractiveness.

Varying the type is another method that attracts attention. The writer for a feature in a newspaper has the privilege of indicating whether this type shall be blackface, italics, or just the ordinary eight or ten point type. To



BIBLE CORRESPONDENCE SCHOOL

Auxiliary—*The Call* Bible Question Corner

1715 E. 18th St.
KANSAS CITY, MO.

Conducted by Louis B. Reynolds

Dear _____

I have not received your Bible lesson number _____ and I am sending this reminder.

Perhaps you have been ill or exceptionally busy and could not find time for study. In any case, please drop me a card and let me know when you expect to resume your correspondence work.

Very cordially your friend,

Reminder Card Sent to Those Who Are Late

indicate an important paragraph and make a thought stand out, we sometimes have the printer set it in boldface type, and make the lines a few picas narrower than the regular line.

Our column heading is of our own design, save for the cut used. Spread over two columns, this easily arrests attention because of the bold type and the cut of the finger on the Bible. The Bible Question Corner always appears in the upper left-hand corner of the page, nearest the edge. Those who know newspapers say that this is an exceptional advantage.

The Call management allows us to use their stationery* for all Bible school communications, and our mail comes directly to the newspaper office in Kansas City, Missouri. On the back cover of a souvenir brochure which *The Call* printed recently for their "open house,"

* See accompanying letterhead. Also shown here is a reminder card sent out to those who are late in sending in their lessons.—EDITOR.

THE CALL

Southwest's Leading Weekly

(Letterhead)

MEMBER AUDIT BUREAU of CIRCULATIONS

EST. 1919

BIBLE QUESTION CORNER and
BIBLE CORRESPONDENCE SCHOOL
Conducted by LOUIS B. REYNOLDS

1715 East 18th Street
Kansas City, Missouri
—Victor 3804—

they included the Bible Question Corner as one of their outstanding regular features.

In answering Bible questions, we have learned that the simpler the answer, the better. Newspaper readers are also eager for us to get to the point; so we cannot afford to lead them around too far, with preliminary explanations. It is never wise to write disparagingly of another denomination. Better to throw out a question than lose readers because of unwisely giving the information for which the question calls. Many such questions could be answered by private letter, and then, of course, advisedly.

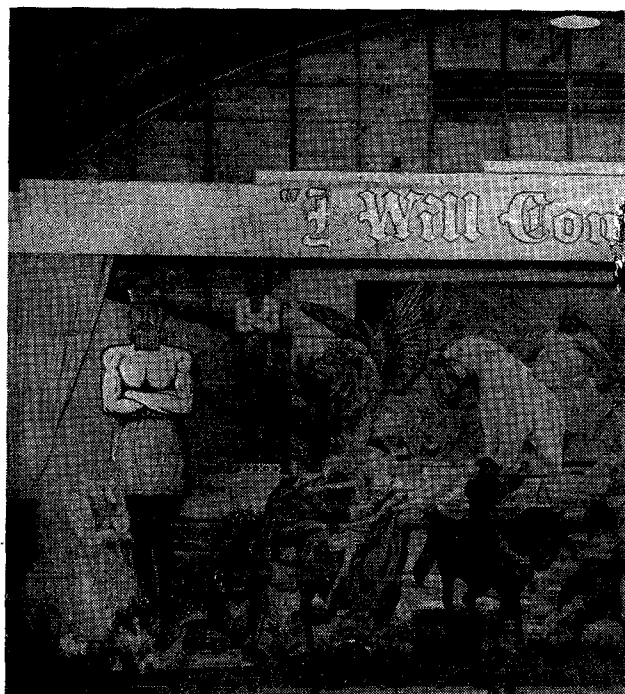
Bible Correspondence School Started

Every possible facility at our disposal must be employed in the finishing of the work. Along with newspaper and radio efforts to *warn* men, we must couple systematic teaching and persuasion to *win* them. Much of this can be done by correspondence. Our sphere of activity and usefulness will thus become greatly enlarged.

About the last of December we began actively to promote a Bible correspondence school in connection with our Bible question column in *The Call*. This was announced in two-column italics just under the heading. The result was that the enrollment made a jump from 200 to nearly 1,400. We had been reticent before this to venture out too far with our project. Up to this time there had been practically no cost in connection with its promulgation, as the newspaper makes no charge for running the Bible Question Corner. But Bible lessons, stationery, stamps, printing, mimeographing, and the like cost a considerable amount.

It was here that the Kansas Conference came to our aid by bearing almost the full responsibility of getting the Bible school on a solid footing. The Central Union Conference next took cognizance of our plight and contributed a substantial sum toward our operating expense. Just now the several conferences whose field is covered by *The Call* have voted financial support, contributing monthly sums to keep the Bible school in operation. Responses have come to us from as far west as Seattle, Washington, and as far east as Rye, New York. We have several Bible students in Alabama, Florida, and Texas. Our school is conducted in much the same manner as are our radio correspondence schools.

There are over two hundred colored newspapers in the United States. To us they present an open door of opportunity. Most of them are supplied with news and pictures by the Associated Negro Press, Inc., of Chicago. There is a possibility of our getting a weekly article to about eighty of these through this syndicate. Truly the medium of the newspaper furnishes a great opening.



✓"THE PROPHECIES"

By DAN E. DIRKS
San Diego, C

EVERY preacher of the word is desirous of drawing as large an audience as possible. This is as it should be. Surely our message is worthy of being presented to greater congregations than are usually gathered. As an aid to this objective, and also to lend impressive clarity and variety in our program, I have found a set of cut-out prophetic symbols most helpful. The construction is of three-ply veneer. The sea background is hinged and made in sections, which makes it easily portable.

On the opening night of the present evangelistic effort, we closed the curtains during the announcements, and the four horses were quickly put into place. Then, for just a moment the curtains were opened, and the audience caught a glimpse of what would be used to illustrate the coming sermon on "The Four Horsemen of the Apocalypse." (The sea makes a good background for the horses, if one wishes to use it.) This was excellent advertising.

On the second Sunday night the curtain was again closed during the announcements, and the sea was set up. As the curtain slowly



ES ON PARADE"

EN, Evangelist,
California

opened, the operator behind the sea rapidly brought the beasts of Daniel 7 to position on the horizon in successive order. Then the curtain was closed with the announcement that the beasts would be explained on the following Tuesday night. This also made for advertising with pulling power.

The accompanying picture shows the stage setting which was used in a prophetic review part way through the series, on Sunday night, December 28. Our attendance had dropped somewhat because of the holiday season, the war scare, blackouts, etc. I had a picture and cut made of the symbols, and it appeared on the handbill announcing a double service, one in the afternoon and the same program repeated in the evening. The title "The Prophecies on Parade" was used. We were happy to have two large audiences. This was the sixth week, and our first double session of the effort.

I am convinced that the symbols have helped in drawing larger audiences. The possibilities in the use of such symbols are unlimited, and they easily lend themselves to many adaptations.

Small but Fruitful Efforts

By J. J. WILLIAMSON, Evangelist,
Nebraska Conference

EVERY young evangelist dreams of the day when he will be able to hold large meetings and reach thousands with this message. This is a healthy ambition. But while we are developing to that point, we should not despise the day of small things. The beginner in evangelism, as well as the older worker who may have a district of comparatively small towns ranging from five hundred to two thousand population, need not despair of holding meetings, and doing successful work.

We should not feel that any town is beneath our dignity. Every town or village presents a living challenge to the district leader or evangelist. Its people are to be reached by this message, and he is the one to carry it to them.

Small-town newspapers are usually very willing to print sermons. At the present, I am supplying our local paper with a sermon each week, and I also conduct a question-and-answer column, called "The Bible Corner." We should take advantage of these opportunities. If there are two papers in the town, be sure to ascertain the coverage of each before making a choice; or better, use both papers. Inadequate, improper advertising has ruined many an effort.

Our problem in the Middle West is how to work in the small towns. This usually means how to work without a tabernacle, budget, song leader, pianist, or Bible worker. We shall consider these problems one by one.

SUITABLE TABERNACLE.—A large tabernacle cannot be furnished to every man, but we should choose the best meeting place available. The message should not be preached in back streets. Ours is a dignified message and demands a dignified presentation. Second-rate halls or meeting places in poor localities should be avoided.

MEETING THE BUDGET.—It is not always possible for conferences to give us the financial help we need to carry on a strong work, but it is possible for the expense of the meetings to be met through the offerings alone. We should always endeavor to bring money into the treasury rather than take it out. People like to know the facts. Tell them from the first that they are under no obligation to pay your salary. You are paid by the Lord from an entirely different source. However, press upon them the fact that the meetings are theirs, and that, if possible, you would like to cover the expense by their contributions. From the very first night keep them informed regarding expenses and donations. Most people are glad to pay their way, and will under proper persuasion.

SONG LEADER AND PIANIST.—The man who

works in small towns can be his own song leader. In fact, when the people become attached to you through listening to the message (and it must be because of the *message*), they will enjoy hearing you sing, even though you may not be a vocal artist. We always enjoy hearing our friends sing. So show yourself to be a friend. Sometimes a song leader may be obtained from among our laity. It may be that your wife can act as your pianist. People, somehow, like to see the minister's wife taking part in the meetings. In any case a pianist can usually be found without incurring any expense. But we should see to it that those who are called on to help are living in harmony with the things we teach. Keep sacred things in sacred vessels.

"In their efforts to reach the people, the Lord's messengers are not to follow the ways of the world. In the meetings that are held, they are not to depend on worldly singers and theatrical display to awaken an interest. How can those who have no interest in the word of God, who have never read His word with a sincere desire to understand its truths, be expected to sing with the spirit and the understanding?"—"Gospel Workers," p. 357.

BIBLE WORKER.—The minister in the small effort must be his own personal Bible worker, and such is a vital part of his work. "Teaching the Scripture, praying in families,—this is the work of an evangelist, and this work is to be mingled with your preaching. If it is omitted [and it is in far too many cases], preaching will be, to a great extent, a failure. . . . You and your wife need to come close to the people by personal effort."—"Testimonies to Ministers," p. 313.

Taking Care of Aroused Interest

There is sometimes a tendency on the part of the evangelist to leave his work and hasten on to another field. This usually results in tragedy, for those newly won to the faith become discouraged and the work falls apart. Too many are prone to feel that as soon as we have finished a series of meetings, the town has been properly warned, and we should shake the dust off our feet and move on—while if the truth were known, people have just begun to get interested. A second series in the same place will often bring good results.

The evangelist should follow the suggestion that "there should be a longer tarry in the place where interest is awakened."—"Testimonies," Vol. I, p. 48. This tarrying would season the first converts and they would be able to hold the work together. Longer and more concentrated efforts will bring better results. Even in the small efforts there could be a concentration of workers, and this would be in harmony with the instruction that has been given through the Spirit of prophecy. If we would follow the Lord's counsel, many small efforts would become large efforts. Ten days, two weeks, six weeks, or even eight weeks of meet-

ings are altogether too short to do permanent work.

PERSONAL WORK.—Personal work, after all, is the key to success in any effort. In a recent series of meetings, held in a small town, I had an attendance of about forty people, some nights even fewer. In the very first week, I made the people a special offer of literature covering the subjects of the week, for which they signed cards. During the second week, I visited the homes of those who signed cards and took them the literature personally. My visits were the means of enrolling them in Community Bible School studies. After six weeks of meetings, twenty-three were enrolled in the Bible studies, taking regular instruction.

Today, ten are church members and eight more are keeping the Sabbath, and our list of interested people through our various contacts has continued to grow. These people have been joined with seven of our isolated members in a town one mile away to form a Sabbath school. My own family also attends this Sabbath school, so we can do a more personal work. At the present time we have a membership of twenty-nine. Sabbath school offerings have been good, and Wednesday night prayer meetings are well attended. There will be another baptism this month.

The meetings have cost the conference only \$8.25, but to date our Sabbath school has returned \$24 for missions, besides the tithe. I realize that this is only a small work when compared with some of the larger efforts. Yet it points the way for a worker to realize from thirty to fifty well-instructed converts a year, without cost to the conference. The Spirit of prophecy gives some pointed instruction on personal work which we do well to heed:

"Our ministers who have gone to important places to hold tent meetings, have often made a serious mistake in devoting all their time to sermonizing. There should be less preaching and more teaching."—"Gospel Workers," p. 76.

"A solemn responsibility rests upon the ministers of Christ to do their work with thoroughness. They should lead young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brought before them. Nothing should be kept back. But not all points of truth should be given in the first few meetings. Gradually, cautiously, his own heart imbued with the Spirit of God, the teacher should give his hearers meat in due season. . . .

"Too often the work is left in an unfinished state, and in many such cases it amounts to nothing. Sometimes, after a company of people has accepted the truth, the minister thinks that he must immediately go to a new field; and sometimes, without proper investigation, he is authorized to go. This is wrong; he should finish the work begun; for in leaving it incomplete, more harm than good is done. No field is so unpromising as one that has been cultivated just enough to give the weeds a more luxuriant growth. By this method of labor many souls have been left to the buffeting of Satan and the opposition of members of other churches who have rejected the truth; and many are driven where they

—Please turn to page 44



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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.

Co-ordinating medical and missionary activity in

THE TRAINING OF THE NURSE

By PAUL E. SCOGGINS, *Chaplain,
St. Helena Sanitarium, California*

IN discussing the co-ordination of medical work with missionary activity in the training of nurses, we must presume that the personnel of our institutions have a well-defined vision of the purposes and objectives for which our sanitariums have been founded. For, rightly understood, the spiritual activities and accomplishments of a sanitarium constitute the real and vital purpose of its existence. However startling it may sound, it is signally true that a sanitarium may literally pile up colossal profits, operate on exceptionally low unit costs, and technically train student nurses to be proficient in asepsis and skillful in procedure, and yet that institution may be a total failure in so far as God's design for it is concerned.

We might ask, When has a sanitarium had a good year? Is it when its patronage has exceeded previous records? Is it when its popularity has widened and reached the farthest? Is it when all its debts have been liquidated, and it has accumulated substantial reserves? Is it when its equipment is modern and superior? Can it be when its personnel and teaching staff are the strongest that can be selected for the technical and clinical treatment of disease? To be influenced or swayed by such considerations, worthy and salutary as they must of necessity be, is but to confess openly that we have lost our sense of true values and discarded the prophetic blueprint according to which the Great Physician evaluates our institutions. God has clearly enunciated His purpose and design for our medical work in the following quotations:

"The great object of this institution should be to improve the health of the body that the afflicted may more highly appreciate eternal things. If this object is not continually set before the mind, and efforts are not made to this end, it will prove a curse instead of a blessing, spirituality will be regarded as a secondary thing, and the health of the body and diversion will be made primary."—*Testimonies*, Vol. 1, p. 564.

"The great object of receiving unbelievers into the institution is to lead them to embrace the truth."—*Id.*, p. 560.

"Let every means be devised to bring about the saving of souls in our medical institutions. This is our work. If the spiritual work is left undone, there is no necessity of calling upon our people to build these institutions."—*Medical Ministry*, p. 191.

With such a vision of our health work, should not the soul-winning activities of our student nurses occupy a major part of their training? Should not the entire staff of doctors, instructors, and supervisors co-operate in fostering the work of training the student nurse in the art of personal evangelism? Would not the great Medical Missionary consider this the most important part of any nurse's equipment for her lifework, rather than a side line?

Among the very first class periods of the freshman nurse, ample time and consideration should deliberately be given to impart the heavenly vision of what God expects, together with the possibilities that such a program may accomplish in soul winning. Details of the proper spiritual approach should be carefully discussed and demonstrated until the nurse will not be awkward in the fine science of tactfully leading up to offering a simple, yet comforting and encouraging, prayer at the bedside.

DURING the first month of training at least one hour should be spent by the freshman nurse in serving as the chaplain's visiting nurse, until each member of the class has had the experience of observing how an experienced soul winner makes the proper spiritual approach. After each nurse has had this initial foretaste, then she should spend at least one week during the rest of her first year, assisting the chaplain as he welcomes each patient to the institution from day to day.

The daily "Admission and Departure" report is used to make up a list of all bed patients. (The ambulatory patients are welcomed by the chaplain in the lobby, parlor, or dining room without the assistance of a visiting nurse.) The chaplain and the nurse now begin their room visitation. While the chaplain remains in the hall, the nurse knocks, enters the room

and cheerily greets the patient by name. She then fluffs the pillow, obtains a fresh glass of water, if needed, and then quietly and pleasantly remarks that the sanitarium chaplain is making his morning (or afternoon) rounds, welcoming the new patients to the institution. "Would you like to have him step in?" the nurse asks.

If the patient indicates that the chaplain will be welcome, then the nurse invites him in and introduces him to the patient. (Ninety-eight per cent of the patients appreciate such a visit.) Well-thought-out words are spoken, usually ending in a brief season of prayer that is seldom over one minute long. The entire visit rarely takes over three to five minutes.

Several days later the supervisor, who is equally interested in soul winning, casually asks each new patient: "Has our chaplain been in to see you yet, Mr. Smith? Did you enjoy his visit? Would you like to have him call again?" If the chaplain does call again, we call these "repeat visits," and they are somewhat longer than the initial visit. All receive the initial "welcoming visit," but the "repeat visit" is made only upon the patient's request to the supervisor. We are always careful not to leave the impression that we are forcing ourselves upon the patients, neither do we ever consent to talk our peculiar doctrines to patients until after they themselves invite us to.

Special emphasis is placed upon the "good-night prayer," when the nurse, during the "p. m. care," prepares the patient for retirement. After the last thing has been done for the patient's comfort, the nurse may say, "Now are you comfortable, Mrs. Jones? Is there anything more that I can do for you?"

When the patient indicates that everything has been attended to, the nurse might say: "There is one thing I would like to suggest if you are willing, Mrs. Jones." Naturally, Mrs. Jones inquires, "What may that be?" Whereupon, the nurse then says: "I would like to pray that God will grant you a good night's rest, and make you well. May I, Mrs. Jones?" This approach is only suggestive, as other and better methods will naturally present themselves as the nurse grows in experience.

Such a suggestion for prayer is almost always accepted. Frequently the patient will thereafter say to the nurse: "Now let us not forget our prayer before you leave, Miss Brown." The patients expect it and depend upon it. It is one of the bright spots in their stay, and follows them the rest of their lives.

The junior nurses, during the time they are taking the class in personal evangelism, are encouraged to be on the lookout for any manifestation of interest in our special truths. This can sometimes be appraised by noticing whether or not the patients are reading any of our books or magazines. Each room is provided with "Steps to Christ," "Ministry of Healing,"

and a Bible, as well as the *Signs of the Times*. Occasionally the nurse will call attention to this message-filled literature, so that it is not overlooked by the patient.

Another aid in developing an interest is the sanitarium broadcast of spiritual and doctrinal subjects. Patients can be reminded tactfully by being asked, "Have you ever listened to morning worship over the address system? Are your earphones working properly?" Or, "Do you enjoy the singing in morning worship?"

Whenever a patient is seen reading books or magazines, or taking interest either in the devotional sermons broadcast from the parlor or in the evangelistic sermons which are broadcast from the chapel, then the nurse seeks to make appointments for Bible studies. Bible studies in the rooms are encouraged and given.

After guests leave the sanitarium, we continue taking the message to them. Our junior nurses are organized into groups of three for the holding of cottage meetings. One of the group acts as master of ceremonies, or leader. Her duties are to open the meeting, announce the song, which is sung from the portable screen, introduce the various parts of the program, and give the benediction. A second one in the group gives a twenty-minute illustrated health talk. A third follows with a twenty-minute Bible study, also using the stereopticon. The entire program lasts only one hour. These groups continue until the former patient is baptized if possible. The cottage meetings are continued into the senior year.

Thus the nurses are thereby schooled and trained in the definite endeavor personally to win souls to Christ, and wholeheartedly to contribute their part to the finishing of the work of God in the earth. This training while in the institution includes three years of soul-winning endeavor. The nurses are thus equipped and prepared to become self-supporting medical missionaries or conference medical missionary evangelistic workers of experience.

Fundamental to all our spiritual endeavors for our patients is the efficient, kind, courteous, sympathetic, and tender care they receive, from the moment they enter the institution until they leave.



Medical Evangelism in Action

By W. D. FRAZEE, *Medical Evangelist,*
Wildwood Sanitarium, Georgia

THE value of medical missionary work in connection with evangelism is apparent when we consider the fact that it accomplishes, as nothing else can, two great purposes. The first of these is the revelation of God's love in practical ministry to the needs of humanity. The second is the preparation of the mind for

the understanding and appreciation of gospel truth by bringing the physical habits into harmony with the laws of life. (See "Medical Ministry," p. 20; "Testimonies," Vol. IX, p. 127; Vol. VI, pp. 487, 488; and Vol. III, pp. 161, 162.)

We are happy to give a brief report of some of the methods followed in our medical evangelistic campaigns, and the results obtained under the blessing of God.

1. PRELIMINARY WORK.—As soon as we enter a city, contacts are made with various clubs, schools, lodges, and other organizations, and appointments are arranged for health lectures. The three lectures we have found most useful for these groups are "Food and Efficiency," "Alcohol and Efficiency," and "Tobacco and Efficiency." Where possible we illustrate these lectures with stereopticon slides. A blackboard is our helper in other cases. It is surprising what a few lines that catch the eye will do in holding an audience, and making the message presented stand out in the memory.

Through these health lectures many friends are made and a following of honest seekers after truth is gathered. We have been able to trace in the experience of some converts a direct connection between these health lectures and their attendance at the evangelistic meetings, resulting in the acceptance of the full message. One young man contacted at an antitobacco lecture in a large city high school was baptized a few months later, together with four other members of his family. After a period of preparation in our schools, he was called to the mission field, and is now occupying a position of responsibility. In another city, five adults from one family were baptized as the result of a medical evangelistic campaign. Their first contact was the temperance lecture in the local high school which the son attended. The father of this family later became the elder of the church in that place.

While these health lectures are being given throughout the city, we seek to carry on a training program for the church members in medical missionary service. Rather than emphasize a negative attitude in health reform, it is our plan to stress the positive, practical side. Cooking classes are conducted, and other phases of health instruction presented.

As a result of a better knowledge of the laws of health and obedience, many of the church members experience a decided improvement in health. As they testify to this in the church and among their friends, a spirit of genuine interest is aroused, and a desire to know more of these health principles is manifested. Thus an appetite for further instruction is awakened, and health reform comes to be appreciated as the elixir of life instead of being considered a bitter cup.

Nurse-Bible workers, connected with our

company, work with the church members in visiting their friends and neighbors, especially those who have asked for physical help. Thus the church and the medical evangelistic company are fused together, and made ready for a united effort in soul winning.

2. THE PUBLIC EFFORT.—As a part of the series of evangelistic meetings in tabernacle or hall, health lectures are given from the first. We have used two different plans in our program, and have found advantages in each. Sometimes we advertise certain nights as "Health Night," and devote one or two evenings a week to health subjects. We have also used the plan of short health lectures or demonstrations as a part of the preliminary program preceding the sermon each evening.

Whichever plan is used, we seek to present throughout the series of meetings a broad, well-balanced program of health, based on a knowledge of the human body. Physiology is made the basis of every lecture, and the audience is taught that the laws of the body are as truly divine as are the precepts of the decalogue. The thought that the Creator has made us for health and happiness, not for disease and misery, is kept before the people. (This lays a strong foundation for an appreciation of the moral law.)

Visual material is valuable in helping the people to become acquainted with the wonders of the human body. Slides, charts, blackboard illustrations, demonstrations of simple treatments and of healthful cookery—all these are utilized in an endeavor to make the instruction interesting and practical.

As those attending the meetings change their habits of life, they begin to experience an improvement in health which makes them very thankful for the instruction received. In many cases liquor, tobacco, tea, coffee, and other poisons are abandoned before we reach the testing truth of the Sabbath. When the blood has been cleansed from these poisons and filled with life-giving minerals and vitamins by a daily program of eating the natural foods, the result is just what the Spirit of prophecy has said. The minds of the people are in much better condition to weigh and appreciate the special message for this time. Having experienced the blessed results of obedience to natural law, they are prepared to see the importance of obedience to every command of the moral law.

3. WORK IN THE HOMES.—As a result of the public health lectures, many desire further instruction in these studies, and thus the way is opened for personal interviews in the homes of the people. Classes in cooking and in other phases of health are also held, using "Ministry of Healing" and the little twenty-five-cent books as texts. We like the plan of holding some of these classes in the homes. Sometimes

we have as many as six classes at the same time in various sections of the city. This gives our workers close contact with the people, and affords precious opportunities to help them personally.

It is rare today to find a home without sickness. Many cases of acute or chronic illness furnish opportunities for simple treatments which are given by our nurses or other trained workers. Many times we have seen one treatment in the home do more to break down prejudice than any number of public lectures or sermons could do. As ministers and Bible workers, we are usually thankful if we can get into one room of the house and sit down with the people to study. As medical missionaries it is our privilege to enter every room as we give treatments and demonstrate healthful cookery, and thus enter into the very lives of the people. The principles of practical Christian living, Bible study, personal devotion, and family worship mean much when taught in such an atmosphere.

4. CHRISTIAN HELP WORK.—The Saviour spent much of His time among the poor, ministering to their physical and spiritual necessities. In our large cities today, there are thousands of poor people. They greatly need health instruction, but they need more than this. In many cases, food and clothing must be provided. To do this is an essential part of medical missionary work—a phase that every church member can share in.

The great medical missionary chapter, Isaiah 58, is very practical in its instruction. "Deal thy bread to the hungry," clothe the naked, "bring the poor that are cast out to thy house"—these are the commands of our heavenly Father.

There are many disappointments in this work, as we see those for whom we have labored fail to appreciate the efforts made to lift them to a higher plane, and yet there are also precious experiences that thrill our hearts. Not alone among the heathen tribes of foreign lands is manifested the power of the gospel to transform human lives. In the great cities of civilization there is equal need for this demonstration, and we thank God for what we have seen.

5. REACHING THE HIGHER CLASSES.—In the cities are many who can never be reached by meetings. Occupied as they are with business and social life, they must be reached by special efforts. We have found that health lectures given before their business or social groups are a means of contact with some. Most important of all for this class is personal ministry in the home.

We think of one case in which a few treatments that were given by one of our nurses resulted in the conversion of several members of a prominent family, with a resulting inflow of

means which amounted to more than the cost of the entire campaign. Efforts to help these neglected classes build good will for Seventh-day Adventists, even among many who do not accept the full message. It is worth a great deal for us to be known as a medical missionary people by judges, legislators, physicians, and ministers of other denominations.

6. THE MEDICAL EVANGELISTIC COMPANY.—

To carry on the medical evangelistic program outlined in the Spirit of prophecy writings, we have found it necessary to have a company made up of workers with varied talents and training. The instruction upon this matter is clear: "There should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude."—*Counsels on Health*, p. 541.

Few conference budgets can provide for all the necessary workers in a city evangelistic effort, but we have found that in answer to prayer, God will send efficient helpers who are willing to work on a sacrificial, self-supporting basis. For a number of years we have had graduate nurses and other trained workers associated with us in every effort we have held. These workers always testify to the great blessing they receive in having a part in the company and the joy that is theirs as the people for whom they labor accept the message and are baptized into the church.

In order to secure the best results in soul winning, it is essential that we do more than put together the minister and the physician, the nurse and the Bible worker, and call the group a medical missionary company. In the ideal program, as revealed through inspiration, every evangelistic worker is to be a medical missionary and every health worker must be a soul winner.

In our medical evangelistic company we have had the joy of training a number of doctors and nurses in that greatest of all sciences—the science of personal soul winning. What a wonderful thing it is when the worker who wins the hearts of the people by personal ministry to their physical needs can also win their souls for Christ.

Have we not reached the hour when hundreds of our medical missionary workers should be linked with the ministry in aggressive, soul-winning effort? We have been told that "it is as these lines of work are united that we may expect to gather the most precious fruit for the Lord."—*Medical Ministry*, p. 27.



☛ A SOUND mind in a sound body is a short but full description of a happy state in this world.—Locke.

THE CONFERENCE NURSE—NO. 1

By MARY COLBY MONTEITH, *Professor of Nursing Education, Pacific Union College*

THERE are probably a number of reasons why conferences at times have no conference nurses. Finances enter into the problem. During the depression, some conferences considered the health work a "frill" which could be dispensed with. Inasmuch as the salary of a conference nurse is usually not comparable to that of nurses holding executive positions in our medical institutions, many nurses may not be attracted to the work. Some of our leaders have not been wholly convinced of the need of well-qualified persons to lead out in health education. At times this attitude has resulted in a vicious circle.

Nurses have felt that there would be no positions open if they did qualify, and thus were not ready to step into opportunities which did occur. The result was that nurses with no special preparation for their task have tried to fill the position of conference nurse, and have not impressed their associates in the conference office with their competence. Such situations have been unfair, both to the nursing profession and to the conference program. In still other instances, nurses have been "side-tracked" from the general health program of the conference into some one line of activity which has absorbed their entire time, and has thus robbed their field of the services of a nurse.

The nurse, when employed by a conference, will not be able to give her entire time to the school health program upon which I wish to center my attention in this paper. She should study carefully the pamphlet, "Setting to Work as a Conference Nurse," by the General Conference Medical Department, noting especially those duties which are routine, and those which are to receive attention as time permits, or as she may be requested by her conference committee. After a tentative schedule of her various activities has been approved, it would be well to post it in her office and proceed to follow it as closely as possible. Some time in the summer should be set aside for camp meetings and Junior camps. Provision should be made for brief cooking schools or schools of health among the churches during the late fall and early spring. Definite plans must be laid in order to assure adequate health service in the secondary schools of the conference.

In choosing a nurse, one should give careful thought to her qualifications. A copy of the "Minimum Qualifications for those Appointed to Positions in Public Health Nursing" prepared by the National Organization for Public Health Nursing, follows. A conference nurse,

because she is working alone, would fall under their B qualifications. In addition to high-school graduation and an adequate nurses' course, the nurse should have, if possible, special preparation in public-health nursing, with actual field experience.

Since a conference nurse must act as health adviser to teachers, she should have courses in education and psychology. The closer her academic preparation approximates that of the teachers with whom she is working, the happier the relationship will probably be. The Joint Committee on Health Problems in Education of the National Education Association and the American Medical Association states: "Throughout this report, the nurse is mentioned as a consultant to the teacher, and as a health supervisor. If she is thought of in this light it becomes obvious that her preparation should approximate that of a specialized supervisor."—*"The Nurse in the School,"* p. 6.

After the nurse has accepted her position, her preparation should continue. The same committee writes: "Once the nurse is appointed to a school position, she should strengthen her preparation both in health and in education, in the same way that teachers are expected to keep up to date in their selected fields. Nurses should therefore not be selected for school positions who are not making definite plans to extend their education through continuous preparation."—*Ibid.*

The conference president, the educational secretary, and the medical secretary can share in the responsibility of furthering the preparation of the nurse. Though the following statement was written for the administrator who has a full-time school nurse in his institution, the same should apply to the nurse concerned with health education in her conference:

"The administrator should arrange for the nurse to attend professional meetings of nursing groups as well as of educational groups. He should encourage in-service education, such as courses, institutes, and meetings, and should direct her attention to educational materials which relate to health or the desirable educational aims and methods of the school."—*Id.*, p. 5.

"Minimum Qualifications for Those Appointed to Positions in Public Health Nursing"

(Reprinted from *Public Health Nursing*, March, 1936.)

"A. For the nurse working on the staff of an official or private agency under a nurse supervisor, who meets the qualifications set forth in II, A.

Duties: To carry on the direct nursing service of the agency in the home, clinic, or conference.

PREPARATION

1. General Education—High-school graduation or its educational equivalent as determined by State department of education. More advanced education on a college level is desirable.

2. Professional Preparation.

a. Fundamental nursing education. The following are essential:

- (1) Graduation from an accredited school of nursing connected with a hospital having a daily average of 100 patients, or a minimum of 50 patients with one or more affiliations affording supplementary preparation.
- (2) Basic preparation in the care of men, women, and children, together with a carefully guided program of theory and practice in medical, surgical, obstetrical, and pediatric nursing.
- (3) Basic emphasis throughout the curriculum and in all services on the mental aspects of nursing.
- (4) Instruction and experience in the acute communicable diseases as well as in tuberculosis, syphilis, and gonorrhea.

If this basic preparation is not available in the school of nursing, it should be secured through affiliation before graduation or through post-graduate work.

Instruction and experience are desirable in the following:

Outpatient clinics.

Psychiatric nursing.

Family health work through affiliation with a public-health nursing service with a nurse supervisor who meets the qualifications set forth in II, A.

3. State Registration.

4. Personal Qualifications.

The following personal qualifications are of the utmost importance for a public health nurse: An interest in and ability to work with people; good physical health and emotional stability; initiative; good judgment; resourcefulness.

"B. For the nurse in an official or private agency working alone or without guidance of a supervisor qualified according to II, A.

Duties: In addition to carrying on the direct nursing service of the agency as in A, the following activities may be included: To organize the nursing service; to work with lay and professional groups;

to carry on the activities in such special services as school nursing and industrial nursing.

PREPARATION

1. General Education—same as A.

2. Professional Preparation.

a. Fundamental nursing education—same as A.

b. Professional preparation—special preparation in public health nursing.

(1) A program of study in public-health nursing meeting the National Organization of Public Health Nursing requirements and covering at least one academic year.

(2) At least one year's experience under qualified nursing supervision in a public-health nursing service in which family health is emphasized.

3. State Registration.

4. Personal Qualifications.

In addition to the qualifications mentioned under A, the public-health nurse working alone needs to have ability in organizing the nursing service in a community, and a special aptitude for working with lay and professional groups."



Whole Wheat and Its Use*

By EDNA A. HILL, *Home Economics Department, University of Kansas*

ALTHOUGH eminent medical and nutritional authorities are agreed that bread made with enriched white flour is a very desirable emergency measure, they do not believe that this synthetic enrichment is a substitute for *all* the nutrients lost in the refining of white flour. It is only by using the natural 100 per cent whole wheat that we may expect to get all the nutrients that are possible through products in which flour is a basic element. . . .

Next, we must see that the whole wheat is finely ground and *fresh*—free from rancidity. Too often when the housewife makes a whole-wheat product, she finds that it does not have the expected nutty flavor, a disappointment which has been a handicap to its use. A small hand mill available for less than three dollars does make it possible, however, to grind small amounts of wheat as needed, thereby assuring freshness. If we develop sufficient interest and demand for good whole-wheat bread, some miller will doubtless be encouraged to work on the problem of producing a satisfactory

* Excerpts from article in *Journal of the American Dietetic Association*, June, 1942, pp. 386-388. Reprinted by permission.

whole-wheat flour that will stay fresh for a reasonable length of time.

At the beginning of our work on whole-wheat bread at the State university of Iowa we purchased wheat from a feed store, washed, dried, and ground it, and made bread, using a basic white-flour recipe. Our first attempts were miserable failures. We soon learned that we could not make good bread without good wheat. We discovered also that we could determine, to a considerable extent, the flavor of the bread if we tasted the ground raw wheat. Good wheat has a rich, nutty flavor that is unmistakable. Poor wheat has a flat taste or, in some cases, the rank, acrid aftertaste of a definitely rancid product.

After our first failures we continued to search for good wheat, and after a number of unsuccessful attempts we were able to find clean, hard winter wheat of excellent quality. With an electric mill we started grinding the wheat into flour. Our third problem was to develop a recipe that could be used satisfactorily by homemakers. We tried many different combinations and proportions of ingredients as well as different methods of mixing, and finally developed a recipe which was universally well liked. In fact, we found that many preferred our 100 per cent whole-wheat bread to the white, when we had experimented long enough to develop a loaf that could stand on its own merits, judged by the predetermined standard—excellent eating qualities and high nutritive value.

The next problem was to find on the market good whole-wheat flour made of hard winter or hard spring wheat, in order to secure sufficient volume in the loaf. Eventually we found a number of kinds of suitable flour. Obviously, it had to be purchased in small quantities and stored in a cool place for short periods of time. Having developed a satisfactory recipe for a 100 per cent whole-wheat bread that homemakers might use successfully, we determined to make the flour easily available through local grocers.

We then launched a promotional campaign by extending invitations to a group of about sixty housewives and social workers to attend a bread-making demonstration. During a one-hour period the women saw the bread at various states in its making, from the sponge to the oven. Copies of the recipe were distributed and whole-wheat bread sandwiches served. Following this, another group of sixty requested a similar demonstration, for many homemakers realize they need help in learning the best method of manipulation for whole-wheat products. If we stop short and merely tell homemakers to use whole wheat, it will be difficult to increase the present very small percentage of whole-wheat users.

The whole-wheat bread also found favor with the home economics students, who de-

cided to feature such bread in a food sale which they had been asked to sponsor. The students who made the 240 loaves for the food sale found they were unable to fill the many subsequent requests for the bread. With each loaf a recipe sheet with full directions was enclosed. After this, the sale of the whole-wheat flour markedly increased, and many people in the city were making the bread. Soon a local baker began to make the bread, using the recipe we had developed. Reports indicate that his sales are continuing and that the bread is now sold at a co-operative store.

Although whole wheat may be used most effectively in yeast bread, it should be used more frequently in other batter and dough products. It is not necessary to develop an entirely new series of recipes for all of these. Good cakes, cookies, and, of course, muffins, griddlecakes, and quick breads may be made with the whole-wheat flour. When these are prepared for people with definite prejudices, better results may be obtained if some enriched white flour is used with the whole wheat at first, the proportion of whole wheat being gradually increased in succeeding recipes. For example, we found that those who had expressed dislike for whole wheat soon preferred the bread made with 80 and 100 per cent whole wheat to that made with 50 per cent. A recipe for the bread follows:

WHOLE-WHEAT BREAD

3 teaspoons salt
 $\frac{1}{4}$ to $\frac{1}{3}$ cup molasses and honey ($1\frac{1}{2}$ table-
spoons dark molasses and $2\frac{1}{2}$ tablespoons
honey, or $2\frac{1}{2}$ tablespoons dark molasses and
3 tablespoons honey)
 $\frac{1}{4}$ to $\frac{1}{3}$ cup butter
1 pint scalded milk
1 yeast cake
 $5\frac{1}{2}$ cups (approximately) finely ground, hard spring
or hard winter wheat flour

Measure salt, honey, molasses, and butter and place in bowl. Add milk and cool mixture to 80° F. (slightly cooler than lukewarm). Mix yeast with a little of this cooled mixture. Add to the rest of the mixture. Mix approximately half of the flour into the above mixture and stir until smooth. Continue adding flour until stiff enough to knead. Some wheats will absorb more liquid than others. If a hard winter or hard spring wheat is used, it is seldom necessary to use more than $5\frac{1}{2}$ cups flour per pint of milk. Knead until the mixture has become smooth and does not stick to the board, usually about 5 to 7 minutes, or 250 to 300 kneading strokes.

Place kneaded dough in a lightly buttered bowl. Cover with a towel. Let rise at a temperature of 80° to 85° F. If a constant temperature is difficult to maintain, the bowl of dough may be placed in lukewarm water (95° to 98° F.). Allow to double in bulk (2 to $2\frac{1}{2}$ hours if the dough is kept at 80° F.). Knead 100 strokes or approximately 2 minutes. Let rise again until double in bulk (approximately half the time required for the first rising if conditions are the same). Knead 100 strokes. Divide into two portions, shape each into a loaf, and place in 8" by 4" loaf pans, smooth side up.

Let rise until double in bulk (approximately 30 to 35 minutes if temperature of dough is 80° F.). Too long rising in pan is undesirable, as it results in a crumbly loaf.

Start baking at 425° to 450° F. After 15 min-

utes (or when browned) reduce to 350° F. The total baking period should be 45 to 50 minutes.

While I am confident that the twenty-five or thirty thousand professional home economists in the United States could more effectively encourage use of whole wheat in the future, it is exceedingly important that we enlist also the interest and active support of all the home-makers trained in home economics, who certainly could be counted upon to assist in a program designed to improve the nutritional status of people at all economic levels.

Even though we now have enriched white flour, we should continue to encourage the use of whole-wheat flour, and when we speak of white flour, let us say, *enriched flour*. The recommended dietary allowances can be effective only through wiser utilization of available food products, of which bread is a basic item.



Report From Chulumani Hospital

THE following is an interesting excerpt from a letter received from Dr. and Mrs. R. C. Floren, who are in charge of our medical work in Chulumani, Bolivia. The letter is dated June 14, 1942.

"We are glad to report that from July to December of 1940 there was a 1,000 per cent increase over the previous year in the number of patients cared for in our institution. During this time our books showed a profit of 120,000 bolivianos (approximately \$600), and the Lord has blessed us in other ways. During this period our nurses' training school received government recognition, and we now have eight nurses in training.

"Last year (1941) we had a profit of 160,000 bolivianos. In addition to this, 20,000 bolivianos were spent on new surgical instruments, and a dormitory was built to house the Indian help who were occupying rooms in the main hospital building. The beds made available for patients in this way increased our capacity from thirty-six to forty-two beds. But this is often inadequate. During the busy season we are obliged to accommodate patients in the parlor and in the nurses' office. Even then we sometimes do not have sufficient room for all who are brought in. Most of our patients come from La Paz, and as this is a difficult journey, it is disappointing to have to turn any away, particularly those who come to us very ill.

"We are happy to report that eighteen persons from our patient list were prepared for baptism, and that sixteen were baptized. We thank our heavenly Father for this.

"One of these was a Belgian woman. She came to our hospital in 1940 in a very serious condition necessitating a radical operation. She recovered from the operation and returned to her home. During her stay in the hospital she remarked how kind everyone had been to

her, and expressed a wish to know more about our faith. We visited her in her home and invited her to attend our church services. She joined the baptismal class and wished to be baptized, but two or three months following her operation she developed another serious condition and became too weak to walk. She could not be baptized with the group; so she was baptized in her home in a bathtub. She continued to be a faithful and happy member of our church until she died two weeks ago.

"We visited her the day before she died. She lived close to a Catholic school. A priest and some Catholic friends were also calling on her. Her mind was clear, and she talked a great deal while we were there. Speaking to one of her Belgian friends in particular, she told her that she should study the Scriptures and seek the Lord, so that she would be prepared to meet Him. This woman attempted to change the conversation again and again, but our sister kept emphasizing the need of studying the Bible. The priest agreed, saying, 'Yes, we should really study and be prepared to meet the Lord as this patient is.' Our dying sister, with a beautiful smile, expressed several times how happy she was that she had found Christ.

"The priest came to our little church to attend the funeral services. He knelt while prayer was being offered, and listened closely to what was said. He went to the cemetery and while there told some of the non-Adventist folk that our service had been very impressive. He returned to the hospital with us and finally walked home with the husband, who is also an Adventist. The husband told us later that while they were walking, the priest told him several times that he thought his wife was prepared for heaven, and told him to continue his faith. We are praying that the Lord may lead this priest to the truth."



Ten Attributes of a Good Administrator

PLEASING Personality
Adequate Preparation
Sense of Values
Fairness
Good Judgment
Tact
Leadership
Intellectual Honesty
Faith in Education
Graciousness

—Joseph C. Doane, M.D.



¶ THE great law of culture is: Let each become all that he was created capable of being.
—Carlyle.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

¶ Careful thinkers are repelled by loose, unreasonable statements

AVOID EXTRAVAGANT OR RECKLESS EXPRESSIONS

By HEBER H. VOTAW, *Secretary of the Religious Liberty Department*

A DESIRE to arrest and engage the attention of one's hearers or readers is laudable. Every worker, yes, every child of God, should have as his aim in life the giving of the gospel to those whom he meets who do not know or do not appreciate it. It is trite to say that no other joy equals that of leading souls to the Master; no other work approaches this in the satisfaction it brings. Everyone who has tried to labor for God, even in a small way, knows that this is true.

In our literature work the leaders spend hours upon hours endeavoring to assist workers in learning how to approach prospective purchasers. Unfavorable mannerisms are pointed out; uncouth speech is corrected; a grim countenance is changed to a pleasant smile. All in all, the whole aim is to help the salesman to cultivate every engaging manner, so that a favorable feeling toward him may prepare the way for him to show his literature.

Actually, the work of the preacher is not unlike that of the colporteur evangelist. It is his main business to make the gospel seem attractive, so that men will turn to it rather than from it. If he is wise, he will continually be studying the individual with whom he talks, or the congregation he is addressing. He will be quick to note a loss of interest. He will exercise his mind to the limit in his endeavor to make what he says seem not only interesting, but convincing.

Years ago in Ohio there was a minister who was known for his logic. One time he was preaching on the Sabbath question. A storm came up which made it necessary for him to shout to be heard. I think that no one who was present on that night will ever forget the talk because each point was driven home with all the force of his being. As one point was finished and he was ready to turn to another, he would shout, "Is that enough? If that is not enough, I will give you some more!" Such a discussion might convince the mind, but it could hardly move the heart. It is never enough to set forth facts to convince the mind without stirring the heart to action. Men must not only know what is right; they must feel in their souls that they must obey.

Of course this was an extreme case and few would follow such a method. On the other hand, some have such a deep desire to please that they preach nothing but soothing platitudes which provoke no thought and stir no emotion.

There is another method of preaching that has many adherents. These rely upon startling, extravagant statements. Judging by what one sees and hears, the temptation to exaggerate assails all men sometimes. Maybe this is a holdover from childhood. How often the small boy reports some incident to his father that seems wonderful to him. But father, because of more experience and observation, is not particularly impressed with the recital. The little fellow senses that he has failed. For father's sake, and that he himself may be given proper standing, he adds a few trimmings when he tells the story again. It is not that he wants to lie; it is only that he wants to impress father.

FREQUENTLY speakers and writers are, to say the least, careless, and to say the worst, sensational and unreliable. I myself had a recent experience that reproved me. During a talk I quoted a preacher of another denomination who had said that it was impossible to secure, in a certain city of over 450,000 population, a single attorney who would undertake a case that involved some conflict with the Roman Catholic Church. After my talk an Adventist brother came to me and told me that his brother, a non-Adventist, had heard my talk and said he did not believe what I had said.

I could not prove my assertion. I had only accepted the unsubstantiated statement of a man who felt angered by a condition he could not correct. I acknowledged that I had been careless. I think if I had said no reputable attorney could be secured, there would have been no question raised. I refer to this because the Adventist brother was plainly perturbed. His brother had been bitter toward the truth. He had not gone to hear any of our speakers for a long time, and I am afraid he will not go again soon. What I said may have been

absolutely true. The point I am trying to make is, I could not prove it when called upon to do so.

Because of this recent experience I resolved to watch my words, and am moved to urge our brethren everywhere to exercise care in what they say. For instance, a sensational headline may be used to prove a statement. But public press accounts cannot always be taken at full face value. Everyone knows that the second day's story of an incident as given in the newspapers may be very different from the original report of it. To convince thinking men, understatement is always better than overstatement.

Recently I saw something that had been written concerning intoxicants. I think everyone who is candid will admit that there is an increase of liquor drinking in our country. But this writer, attributing many of the evils of our country to drink, and endeavoring to drive home drink's curse, referred to France, using these words: "Prior to the war, the drink bill in France was ten times the baker's bill." I have no doubt that our brother saw that statement some place, or heard it made by one who he thought could speak with authority, but I must say I cannot believe it.

Not long since I saw these words which had been prepared for publication by one of our publishing houses: "As a commentary upon the indictment, 'lovers of pleasures more than lovers of God,' note the following items from the Federal records at Washington." Then followed a list giving the amount that was spent for gambling in a certain fiscal year, the amount spent for liquor in the same year, and the estimated amount that was spent for bootleg liquor and tobacco in the same year, all these totaling over \$16,000,000,000. Reference was then made to large sums spent for cosmetics, soft drinks, chewing gum, tea, and coffee.

But can anyone really believe that the use of an after-shaving lotion—a cosmetic—is proof that one is a lover of pleasure more than a lover of God? or that the putting of a little powder on one's face after the lotion is a sign that one is a lover of pleasure more than a lover of God? Can anyone really think that the use of tea and coffee is an evidence of the condition of heart and mind that the Lord foresaw when He gave the prophecy from which the sentence quoted was taken? Does not such an application weaken the argument?

Another case may be cited. Strikes were under discussion, and a

statement was made to the effect that four million workmen had been affected by "major" strikes during the years 1937 to 1939, and that these strikes represented a loss of fifty million hours of labor. Actually, this showed that the average loss per man was only twelve and a half hours. Probably the writer did not stop to think what the figures really revealed. A day and a half of working time lost hardly constitutes a "major" strike. Four million is a large figure and fifty million is much greater, but as used, these figures were not striking.

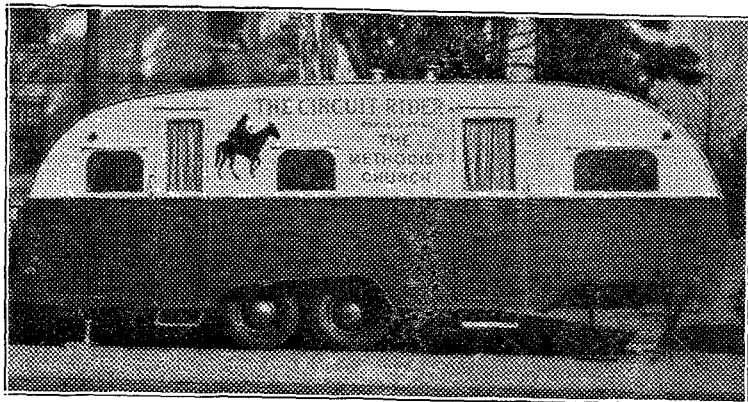
It is not necessary to indulge in extravagant or reckless statements. Men who are accustomed to thinking carefully and reasoning accurately will be repelled by loose, unreasonable assertions. All classes must be reached, and some may be stirred by an excess of zeal that carries one past the bounds of facts, gently putting this down to impulsiveness. But the gospel does not need such methods.

Let us exercise care to be as honest in our preaching as we are in our ordinary affairs. Let us preserve a name for strict veracity.

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❧ An interesting picture of a trailer appears in *Zions Herald* of March 11, over the caption, "Methodist Gospel Trailer Takes the Road." The streamlined trailer bears the words, "The Circuit Rider of the Methodist Church," and a man riding a horse appears in silhouette. This sketch of the wandering parson in days of yore has been painted on the trailer "to remind audiences of America's debt to the Methodist circuit rider." We quote further:

"This modern Circuit Rider on wheels was recently consecrated in Atlanta by Bishop Arthur J. Moore, for service in carrying the gospel to isolated parts of his Georgia and Florida area. It is a three-room trailer equipped with a platform and pulpit on the rear and a public address system for the repetition of sermons and the rendition of sacred music. It is being manned by Rev. H. H. ('Uncle Nath') Thompson and Mrs. Thompson, who, after forty-five years of ministerial slow-motion moving from parsonage to parsonage in what Methodists call the 'itinerancy,' are now, in their retirement, adopting a speed-up tempo for the propagation of the faith."



RELIGIOUS WORLD TRENDS

Biblical Exposition and Homiletic Helps

Church-Supported Schools

By J. E. WEAVER, *Associate Secretary,
Department of Education*

THE responsibility of the church for Christian education is generally recognized, but often the financial obligation that goes with this responsibility is not felt so deeply. Present-day leaders and thinkers, both within the church and outside, are expressing definite convictions concerning these problems. In the February 5 issue of the *Christian Advocate*, Alfred M. Landon responds to a request from the paper for a statement on perils ahead of our American colleges. He says:

"I believe that the healthy growth of Christian lives and civic consciousness in this country will be made possible by maintaining a reasonable number of church institutions. I am keenly aware of the difficult days ahead of the church schools, unless the church itself makes up its mind to support them more enthusiastically."

Continuing his remarks, Mr. Landon discusses the strength of schools that are adequately supported by the church:

"A church-supported school that is actually supported by an income from its related conferences will have some distinct advantage over institutions that rely on endowment alone. Annual gifts on the part of the church will make the church recognize the importance of maintaining its school. . . .

"When the church recognizes the importance of maintaining its schools and puts them at the top of the list of conference funds, the schools will be in a better position to take their places by the side of the tax-supported institutions."

In concluding his remarkable message, Mr. Landon says:

"Let me repeat my first statement, that for the healthy growth of Christian lives and civic consciousness in this country, the church should consider seriously its total responsibility for Christian institutions of learning."

Contemporary Catholic Superstition

By CARLYLE B. HAYNES, *Secretary,
War Service Commission*

THE lengths to which superstition and credulity will go in the name of Christian religion is well illustrated by an advertising solicitation in a Catholic paper called "*The Waifs' Messenger*" (July, 1942), published by the Mission of our Lady of Mercy, in Chicago. This is an appeal for readers of the periodical to join in a novena in honor of "St. Anne, the saint who is filled with compassion for those who invoke her, the saint who loves those who

suffer, the saint who is close to God because she was His mother's mother, the saint who can obtain for you the favors of graces you need, because she can recommend your petitions to her daughter, the Blessed Virgin."

This novena was announced to begin on July 18 and continue to July 26. A list of petitions was placed in the solicitation as an aid in compiling requests. Among the petitions listed are: promotion in work; grace for a good confession; recovery of lost articles; to avoid lawsuit; for better business; to be able to collect money due me; deceased members of our family; cure of sinus ailment; poor souls in purgatory; cure of nervous child; settlement of estate; safe confinement; to meet a good Catholic woman; for good tenants. A prayer to be offered in connection with joining this novena is as follows:

"Glorious St. Anne, filled with compassion for those who invoke thee, and with love for those who suffer, heavily laden with the weight of my troubles, I cast myself at thy feet and humbly beg of thee to take the present affair which I recommend to thee, under thy special protection."

"Vouchsafe to recommend it to thy daughter, the Blessed Virgin Mary, and lay it before the throne of Jesus, so that He may bring it to a happy issue. Cease not to intercede for me until my request is granted. Above all, obtain for me the grace of one day beholding my God face to face and with thee and Mary and all the saints, praising and blessing Him for all eternity. Amen."

The appeal is furnished with a blank to mark in the amount of a financial contribution that is to be forwarded in order to join the novena. No doubt this is good business, but we question its value as religion.

Where Are the Men?

THE Methodists also seem perplexed over the dearth of men and the preponderance of women in their church, as evidenced by an editorial in their *Zions Herald*, and quoted in the September, 1941, *Religious Digest*:

"There are, of course, some churches here and there that succeed in winning large numbers of men for their regular worship services. . . . But, on the whole, we are justified in raising the pertinent question, 'Where are the men?' . . .

"There is a whole list of stock answers given by critics outside the church. Let us look at some of them. We are told that Christianity appeals only to those who are weak or frustrated, heavily burdened or old, and that it finds large response in women, because their emotional nature is highly developed. It is urged also that religion is mystical, dreamy, unrelated to the hard facts of life, and is based upon wishful thinking and theological argument, rather than upon realistic scientific findings. Some men honestly declare that their business methods are out of harmony with gospel principles, and that therefore they are made uncomfortable by the Christian messages; others complain that the day of strong inspirational preaching is over, and that they 'get no good' from modern sermons; still others are too lazy to go to church or too keen about golf or some other recreation to give any time to divine worship."

After thus giving recognition to the problem and its causes, the editorial cites a number of practical suggestions regarding how this weakness may be overcome, and how we may win more men to the church.

"Now, let those of us who believe strongly in the church and the 'foolishness of preaching' face the problem courageously and honestly. We wonder if, frequently, ministers do not, by the very force of circumstances, follow the line of least resistance and rest satisfied with the progress of their churches under the leadership of women and the support of the women's society, and really neglect the men. Whatever excuse a man may give for nonattendance at the church service and nonparticipation in the work of the church, it is quite likely that he will respond to the earnest appeal of a pastor who makes it clear that he is profoundly interested in that man's welfare. We suggest also that virile preaching of the type that reaches men 'where they live' is tremendously important in the enlistment of the male sex. Emphasis on the unity of the family in the field of religion likewise ought to help in filling the 'family pew' not only with the women, but with the men and boys of the home.

"Above all, men should be given something to do—something more than ushering and handshaking. Burdens, heavy burdens, should be laid upon them, and they should be given to understand that they have responsibility. There must also be reserved a large place for teaching in any program to win men. How many men already members of the church have any very definite understanding of 'what it is all about'? Do they know anything of the history of the church, of the deeper inner meaning of the teachings of Jesus, of the purpose of organized Christianity, of its educational and missionary objectives?

"The call to sacrifice must be dinned into the ears of indifferent men. They must be persuaded to give and give generously to the cause, for when they contribute, they are likely to be interested. Once an indifferent man wakes up, he will come to church for further enlightenment."

Light, Fluffy Knowledge

THE following paragraphs, appearing in a nationally known weekly, should give us pause. The frenzied quest for light, frothy, entertaining information not only surrounds us, but has made its inroads upon us. We may well heed the admonition given.

Spray-gun knowledge is poisoning the American brain. Bits of queer, useless knowledge, thousands of foolish facts and figures, a hop-skip-and-jump mixture of quizzbits, all suspended in a solution of bubbling giggles, are daily sprayed thinly as camouflaged learning upon a bored, laugh-hungry people from parboiled-article digests, the "Ask Me Another" radio programs, mile-a-minute movie travelogs, "Believe It or Not" cartoons. Not only do we shake the knowledge of our weight out of a slot-machine, but at the same time and for the one price the machine must disgorge secret information of our future destiny. . . .

Understanding, not mere knowledge, is the hallmark of the human mind. And, unfortunately, understanding is a rather slow process. Americans must learn to make haste slowly in matters intellectual. Our schools must set the correct pace by placing more emphasis upon the few basic subjects and abandoning the cafeteria style of teaching. Then in time we can expect that the intellectual indigestion which has slowed up our mental advancement will vanish and we will become a people who place value upon real nutritious food and not upon a few

decorative half-strawberries perilously mounted on spirals of air-fluffed cream.—*America, June 6.*

Spiritual Deficiency Acknowledged

A REMARKABLE recognition and confession of spiritual impotence appears in the *Methodist Zions Herald* of April 1, that we do well to ponder. Appearing in the midst of a discussion of other items, it nevertheless very succinctly and frankly tells of recognized spiritual impotence and need in the great church of the Wesleys—despite numbers, and all the commissions and committees of a vast ecclesiastical machinery.

"We expected 'the great Methodist Church' to go forward by leaps and bounds following unification. But has it? We have numbers, staggering numbers. We have commissions and committees without number. We have talk, no end of talk. We have machinery, plenty of machinery. We have every form of godliness, but where is our power?

"It was to be expected that much energy would have to be expended in readjustments, in reorganization, in efforts to blend the three churches into one great institution. But is it not now about time we were experiencing an arresting revival of religion, both individual and social? World service is down. Possibly there is more than one cause for the slump, but it is down.

"While the figures for February show a commendable increase over those for the same month a year ago, there was a decrease of 2.70 per cent, or \$65,861.26, in the giving of the church from June 1, 1941, to February 28, 1942, as compared with the same period last year.

"There is also a strange complacency, almost indifference, on the part of the people called Methodists. Where is the abounding joy, the self-consuming zeal, the spirit of courageous adventure, the creative planning, the arresting accomplishment, that everyone expected when once Methodism could say from the heart, 'All one body we'? Something is wrong."

THE QUERY CORNER

Bible Questions and Worker Problems

Bulletin of the Deluge Society

What is the purpose and scope of the "Society for the Study of Deluge Geology and Related Sciences," and its official organ, the Bulletin of the Deluge Geology? And what is its value and relationship to our workers generally?

The Deluge Society was formed on the Pacific Coast, some three or four years ago, by a group of brethren having a burden for the study of the evidence for creation and the flood as found in the various sciences. Professor George McCready Price agreed to "father" the project as much as his age and health would permit. Much valuable material is presented before this group in its periodic meetings, and it is this material which to date has served as a supply for articles appearing in the *Bulletin*. (Editorial Office: 219 North Grand Avenue, Los Angeles, California.)

Some of the material presented in our meetings has popular appeal, but is without value for publication. We recognize full well the lack of critical analysis in some of the subjects presented. But we are trying to see that such as is published has real merit and is based upon solid, scientific fact. The papers coming to our hands are read by three or four careful men who criticize the source material, the logic, and the construction of the papers. If the author is willing to accept the criticisms, we then consider the article available for publication.

While I happen this year to be president of the local society, my chief interest is in the *Bulletin*, for this is the real kernel of our effort. Our purpose in this *Bulletin* is to present in readable and understandable form the essential bases of truth in some of these scientific matters which pertain to the Scriptures.

It is my belief that the *Bulletin* should serve as a source of material for our evangelists and Bible workers. But of even greater importance is the usefulness of the *Bulletin* as missionary reading for educated people. Oftentimes the Bible worker may not know the "language" of science, but she can lend a copy of the *Bulletin*, with pertinent material on any subject, to skeptical but interested persons. Some of our doctors have found this use of the *Bulletin* very much worth while.

It is our plan to use material from other sources than that of the local society. We have asked some of our progressive science teachers to undertake reviews in some of the important basic fields of science which are of fundamental interest to us. So, in one sense, the local Deluge Society is but a sounding board for a larger and more critical group of workers who will contribute to the *Bulletin* from time to time.

CYRIL B. COURVILLE, M. D.
[Professor of Neurology, C. M. E.]

THE ASSOCIATION FORUM

Discussion on Methods and Problems

Camp Meeting Evangelism

EDITOR, THE MINISTRY:

Is aggressive camp meeting evangelism possible? North Dakota thinks so. The publicity committee saw to it that the Jamestown newspapers carried advance articles and daily news items besides display features. Visiting brethren and local conference workers were asked to present the distinctive doctrines in the evening services. A daily half-hour radio program of music, with two five-minute talks, and a number of announcements, especially inviting the public to the evening services, was presented over station KJSB.

The Ministry, October, 1942

The daily camp program called for the usual early-morning devotional service, the nine o'clock Bible study hour, and the ten forty-five sermon. Sunday through Friday, between 1:30 and 2:30 P. M., an inspirational and instructional Bible training course was conducted by Miss Louise Kleuser of the General Conference Ministerial Association. "How to Become an Efficient Lay Bible Worker" was clearly explained, and practically demonstrated. The time between 3 and 4:30 P. M. was set aside for the departmental aspects of our denominational work. Each evening's service was preceded by a song fest, a number of our young singing evangelists leading out.

Will there be results? Assuredly, and immeasurable. Many returned to their home churches to conduct Bible training courses, and to stimulate the entire membership to active lay Bible teaching.

Some of Jamestown's leading citizens attended the evening meetings and were enthusiastic in their comments on the good impressions received of the work of Seventh-day Adventists. We have the names of about fifty such interested people. This camp meeting program has made North Dakota's constituency definitely evangelism-conscious.

DEWITT S. OSGOOD. [President,
North Dakota Conference.]

Quick Identification of Charts

EDITOR, THE MINISTRY:

Every worker in the cause of God desires to use the most effective methods in soul-saving work. One of the best ways to write an indelible picture of truth on the mind of the interested one is by the use of charts. The most successful personal workers use charts to make the truth simple and clear.

We sometimes hear the complaint, "I have to spend too much time going through nearly all of my charts to find the right one, for I keep them folded or rolled so as to protect them from soiling." May I suggest the answer here to this—and possibly to your—problem?

Take a piece of white adhesive tape half an inch in width, and cut off a piece from two to four inches long, according to need. Type, or write with India ink, the name of the chart and stick it on one of the outer corners of the chart. Then if you should receive a telephone call asking you to come to a neighbor's home at once to give a Bible study, you can cheerfully answer, "I'll be right over"—for you *know* you can find your needed chart in short order.

It might be further suggested that each chart be numbered, and an index page made, which you keep in your notebook. Then the desired chart can be quickly obtained on a moment's notice.

FENTON E. FROOM. [Ministerial
Intern, Potomac Conference.]

Source of Authority and Power

EDITOR, THE MINISTRY:

The source of authority and power of John's ministry is found in John 1:6, 7. He was not a man sent from Judah or Jerusalem, but "a man sent from God." To be sent from the General Conference or the Foreign Mission Board is important, but it is imperative that a preacher be sent from God.

In John 3:2, Nicodemus said of Christ: "Thou art a Teacher come from God." Whether we are teachers or preachers we must be sent from God. But whom does God send to minister to men? Not unfallen angels, not sinless beings, but men who themselves have been touched by sin. When the call came to Isaiah, he cried out, "Woe is me! for I am undone." Mankind, irrespective of race, rank, or riches; regardless of nationality, education, or culture, are all sinners by nature, measured by the same common denominator. All may not have sinned to the same degree or in the same manner, but we have all sinned and come short of the glory of God.

Like Joshua, the high priest, we stand before God with filthy garments. This is a sobering and humbling fact, but there is consolation in knowing what will happen to those who answer the call. When God calls a man into service, He prepares him for that service by giving him a change of raiment. Only those whose lips have been touched with the cleansing fire from the altar of God are prepared to speak the message of salvation from sin. Our message must be more than theory. We must experience salvation ourselves if our witness is to be with power.

None should proceed, or hope to succeed, until he knows by experience the power of the gospel to cleanse and ennoble. Whom God appoints, He anoints.

The French have two words for *know*: *savoir* and *connaître*. The student knows his lesson (*savoir*), but he knows his teacher (*connaître*). The first is an abstract or intellectual perception; the second is a concrete, contactive realization. One may know the name of the Lord (*savoir*) without knowing the Lord of the name (*connaître*), like the Jews who knew the Sabbath of the Lord (*savoir*), but did not know the Lord of the Sabbath (*connaître*). Head knowledge informs; heart knowledge reforms.

We must first fall at the Master's feet for a fitness to stand before our congregations or our classes. If we would prevail with men, we must, like Jacob, know how to prevail with God. May His Spirit so mold our lives that it could be said of each of us, "Behold an Israelite indeed, in whom is no guile."

PHILIP GIDDINGS. [Minister,
Georgetown, British Guiana.]

THE RELIGIOUS PRESS

Valuable Current Excerpts

PROTESTANTISM'S DECLINING POWER.—This whole matter of religious liberty versus religious monopoly needs to be considered in the light of possible postwar policies. When Italy overran Ethiopia, which no stretch of imagination could call a Catholic country, it became a protected preserve for Roman Catholic missionaries. Franco's Spain has annihilated the Protestant churches and has returned to the policies of Philip II, so far as the co-operation of the government and the Vatican could effect that end. The exchange of ambassadors between the Vatican and Tokyo suggests a dark future for religious liberty in the Philippines as long as Japanese control continues. A campaign is on for a postwar program in which there will be religious liberty wherever the Roman Catholic Church is not dominant, and religious monopoly wherever it has the power to suppress or exclude competition. The fight for the withdrawal of Protestant missionaries from Latin America is part of that campaign.—*Christian Century*, July 29.

PERSHING ON LIQUOR.—During the first World War, General John J. Pershing spoke these words out of the depths of his heart and out of his wide experience: "Banish the entire liquor industry from the United States; close every saloon and brewery; suppress drinking by severe punishment to the drinker . . . and the nation will find itself amazed at its efficiency. . . . I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy."—*Watchman-Examiner*, August 6.

RELIGION IN RUSSIA.—Joseph Stalin sent one million census takers into the homes, huts, and log cabins of all Russia expecting to find that religion was no longer an issue. Russia has already had nineteen years of atheistic propaganda and government with wholesale confiscations. Clergymen had been thinned down from 42,800 to less than 1,200 and these were compelled to live outside the city limits. Twenty million children had been taught that there is no God.

Moscow gave a good majority for unbelief, but elsewhere the results must have caused Dictator Stalin some serious thinking. The president of the Militant Godless League announced that "50 per cent of the youth of Russia are Christian, 34 per cent of the collective farmers are Christian, 40,000 communities maintain churches, and only half of the population are atheist."—*The Gospel Minister*, July 23.

DIVINITY STUDENT DRAFT.—More than 2,500 Protestant pastors have left the ministry of the churches and entered the service of the Government as chaplains to the men in the armed services. With the demand for chaplains still far from satisfied and with conscription cutting off the supply of younger men who would normally enter the theological seminaries to study for the ministry, the churches are confronted with an immediate crisis which threatens to grow to serious proportions within a very few years. To avert a situation that might become a catastrophe, not only to their institutions but to the churches, a committee representing the ninety-two seminaries of the American Association of Theological Schools recently conferred with General Lewis B. Hershey, director of selective service. General Hershey has now ruled that a predivinity student may be given occupational deferment. . . . Thus the prospect of a conscription-starved ministry appears to have been averted, but at what cost to the Protestant conception of the minister's function

is yet to be revealed. . . . The impulsion of the conscription law in forcing back into earlier adolescence the choice for the ministry will probably have as much effect in the long run on Protestant conceptions as will the emergence of the idea of the minister as a member of a special, if not a privileged, class which is inevitable in his exemption from conscription.—*Christian Century*, July 22.

MORMON MISSIONARIES.—From all quarters, information reaches us that Mormon missionaries were never more active. Quietly, with resolution and determination, the Mormons are covering not only this but other lands with their literature, their missionaries, and their churches. At a certain hour on Sunday, multitudes listen to their great choir from Salt Lake City. They are sending out quartets to sing wherever an invitation can be received. Recently, they were in two Baptist churches. All of this is a method of attrition by which ordinary Protestant people are gradually losing their apprehension of the dangers of the Mormon religion. People are saying, "Well, after all, the Mormons are not very different from us." Let the teachings of Joseph Smith be remembered, and let the actions of Brigham Young also be remembered!—*Watchman-Examiner*, July 23.

CATHOLIC ADAPTABILITY.—If this war is not to be an unmixt evil, religious-minded people everywhere must intensify their devotion to God and their observance of His law. Temptations so abound at a time like this that unless we put forth special efforts, our falls will be multiplied and our state at the end of the conflict will be worse than before. . . . Last Sunday, for the first time, two masses were said in the Colt Patent Firearms plant at Hartford, Connecticut—one at 6:30 and the other at 7:05 A. M. This arrangement enabled Catholic employees, leaving their jobs or arriving for the seven o'clock shift, to fulfill their duty to God.—*America* [R. C.] August 1.

CHANGING HABITS.—The American Library Association on "Reading Interests in 1941," gives some interesting lights on reading habits in time of war. There is food for thought in it, and here it is, rewarmed for you.

Librarians reported for the survey, and one of them summed up the present trend in reading by remarking: "Increased employment has always brought about a corresponding decrease in the circulation of fiction and the lighter type of reading, and an emphasis on books dealing with practical problems and information." The books most in demand during the past year have been, first, those on world conditions and the war—indicative of this is Shirer's "Berlin Diary," unanimously voted the most popular book of the year. In second place come books on jobs and defense industry.

Although fiction reading in general has fallen off, types of novels have gained in popularity, particularly the historical novel. Strangely enough, novels with war themes move very slowly from the library shelves.—*America*, January 24.

PRESBYTERIANS ADHERE.—A decision to remain in the Federal Council of Churches climaxed the eighty-second session of the Southern Presbyterian General Assembly (Presbyterian Church in the United States), held at Knoxville, Tennessee. The vote, 100 to 66, ended the most controversial question before the Assembly. The Presbyteries of Augusta, Knoxville, Meridian, Florida, West Hanover, Paris, and North Alabama had asked that the Assembly sever its relations with the Council. A majority report of the Standing Committee on Foreign Relations, presented by the Reverend H. V. Carson, of Montgomery, Alabama, committee chairman, recommended that "they (the presbyteries named) be answered in the negative."—*The Presbyterian*, June 18.

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ANGLICO-CATHOLIC MOVE.—Prepared by a joint standing committee representing the Catholic Sword of the Spirit movement and its Anglican and Free Church counterpart, the Religion and Life movement, a statement of co-operation was issued on May 28 in London at a special reception attended by Cardinal Hinsley, president of the Sword of the Spirit, and the Archbishop of Canterbury, president of the Commission of the Churches for International Friendship and Social Responsibility (Anglican and Free Church). The signers "agree that there is a large area of common ground on which, without raising ultimate questions of church order and doctrine which divide us, full co-operation is possible and is already taking place." Freedom of conscience is stressed, and the two movements agree to "work through parallel action in the religious, and joint action in the social and international field."—*America*, June 6.

OPENING DOORS.—For twenty years the vast area of the Soviet Republics of Russia has been practically closed against ministers and missionaries of the gospel. Edward Shillito, of London, now declares that in the urban population of Russia one in three is still a believer; in the rural districts, two in three. As further news comes out of Russia, we find that God has not left Himself without a witness in that land. A commendable piece of missionary work has been carried on. The vitality of the Christian faith was never more in evidence than where tyranny has sought to exterminate the Christians.—*Watchman-Examiner*, July 2.

BARLEYCORN BILL.—"If the nation's beer drinkers had bought stamps instead of suds, or bonds instead of bottles, during 1941, their defense financing would have equaled 122,210,760½ bonds of the \$25 denomination," asserts the National W. C. T. U.—*Watchman-Examiner*, May 21.



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SHORTAGE OF MINISTERS.—There are literally hundreds of churches now closed that once were pastored and were centers of worship and recruitment for the service of Christ. That situation was not caused by war conditions, but by a tendency on the part of the theological graduates to seek larger churches. There being practically no supply of ministers for these rural areas, they have been largely deserted and the churches closed. Generally speaking, churches do deteriorate without pastoral care and direction.—*Watchman-Examiner*, July 16.

CATHOLIC PRESS.—The growth of the Roman Catholic press has been startling. According to the *Christian Century*, which bases its figures on those compiled by Joseph H. Meier, secretary of the Catholic Press Association, the circulation of Catholic periodicals has increased by nearly 2,000,000 during the past ten years. The total circulation of 9,125,635 is divided among 332 periodicals, including seven Catholic dailies. While Catholic foreign-language magazines and papers have decreased within this decade, the number of publications has grown from 264 in 1932, to 332 in 1942.—*Walter League Messenger*, July.

CHINESE LITERACY.—Of course, China is the most populous of all the nations, but when one is talking of books, he must consider literacy. China is only now making a determined effort to increase her literate population. A leader in the literary revival now going on in China predicts that five years from now there will be an increase of 140,000,000 Chinese people who can read.—*Watchman-Examiner*, July 16.

UNWELCOME PUBLICITY.—It is just too bad when the moving-picture theaters must carry on a campaign urging people to "Go to Church." The individual conscience has become so numbed on this issue that even the theater sees the necessity of an awakening. In St. John, New Brunswick, seven movie theaters are participating in such a campaign, directed to people of all denominations and to all nonchurchgoers. They are using newspaper publicity, lobby displays, and screen slides. The churches themselves should feel chagrined that such help appears necessary.—*The Gospel Minister*, July 2.

SUNDAY SCHOOLS.—The American Protestant church averages two Sunday-school pupils for every three church members. The Methodist Church has three enrolled in Sunday school for every four church members, and some of the small sects have larger Sunday schools than congregations.—*Walter League Messenger*, July.

RELIGIOUS INSTRUCTION.—Last April a combined committee of Catholic, Protestant, and Jewish clergymen proposed a plan, in the District of Columbia, to give religious instruction in the schools on "released" time. The suggestion called for weekly religious instruction on regular school time "released" to the clergy for that purpose. The Board of Education of the District of Columbia has rejected the proposal, according to a Religious News Service dispatch. While admitting the importance of religious training, the board protested that the war has already made too many inroads on the hours available for the ordinary curriculum.—*America*, August 1.

LIBERTY OR MONOPOLY?—Roman Catholic demand for the withdrawal of Protestant missionaries from Latin America seems to be building up into a campaign. There has always been grumbling. Rome is unalterably opposed to any proselyting except her own. It is of the essence of the Roman Catholic conception of religious liberty that there should be complete freedom for the propagation of the Roman Catholic faith everywhere, but no freedom for the propagation of any other faith in a region where "the Church" has sufficient strength to prevent it.—*Christian Century*, July 29.

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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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Small but Fruitful Efforts

(Continued from page 26)

can never again be reached. A minister might better not engage in the work unless he can bind it off thoroughly. . . .

"God's work is not to be done in a bungling, slipshod manner. When a minister enters a field, he should work that field thoroughly. He should not be satisfied with his success until he can, through earnest labor and the blessing of Heaven, present to the Lord converts who have a true sense of their responsibility, and who will do their appointed work. If he has properly instructed those under his care, when he leaves for other fields of labor the work will not ravel out.

"A laborer should never leave some portion of the work undone because it is not agreeable to perform, thinking that the minister coming next will do it for him. When this is the case, if a second minister follows the first, and presents the claims that God has upon His people, some draw back, saying, 'The minister who brought us the truth did not mention these things.' . . . Some refuse to accept the tithing system; they turn away, and no longer walk with those who believe and love the truth. When other lines are opened before them, they answer, 'It was not so taught us,' and they hesitate to move forward. . . . God would be better pleased to have six thoroughly converted to the truth than to have sixty make a profession and yet not be truly converted."—*Id.*, pp. 367-370.

How much we need to read the instruction of the Spirit of prophecy and to follow it. We are on the verge of a mighty hour, and evangelism is to storm the fort of every city, town, and village. The small places as well as the large cities are to be warned.



Creationism's Challenge

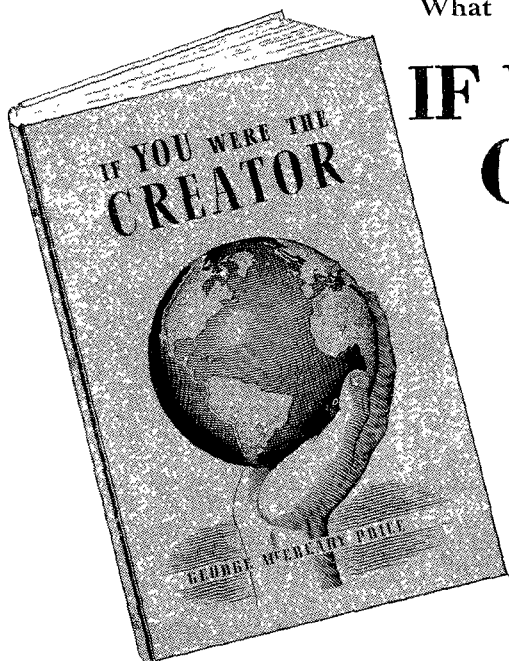
(Continued from page 6)

us the way. We need men who will do more than merely teach classes. We need men who have a vision of our need, and who can furnish the denomination and the ministry with the facts required.

In the contest before us, the Spirit of prophecy makes it clear that "all nature will bear testimony *as designed* for the illustration of the word of God." Nature was not designed to bear testimony to evolution, as it has been made to do. It was designed to bear testimony to the truth of God's word. What a field is here open to the right man or men to make nature bear such testimony! Whoever will undertake this work will not only serve the church and the cause of truth, but his name will be written large in the annals of human history.

We have done a little in the correlation indicated, but only a little. We have touched geology and archeology to some extent, but the biological sciences have been sadly neglected. When we attack evolution, we are attacking a scientific theory. But God has not left us without witness. All nature was designed to teach the truth of revelation. Let us cease being on the defensive. Let us take the offensive. Our message demands it. It calls upon

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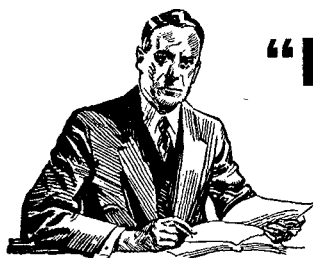
us to proclaim to the world that the God who made the heavens and the earth, is the God of the Sabbath and the God to be worshiped. We have no choice. Our message is chosen for us by God. We are called upon to give it.

God will furnish the evidence we need in nature, but we are to search for it. That is our task. I hope to live to see the day when God's people shall have the opportunity to redeem the defeat suffered in Tennessee. But if we are to win, if the great men of this world are not to be too much for us, we will have to do a work that has not as yet been done. And we have no time to lose.

But what can we do? What can the ministry do? Perhaps very little; perhaps not so little. We must not leave this task to the scientists alone. As Bible teachers, as ministers, we must do what we can. We may not be scientists, but it is trusted we have good sense—sense to know when to speak, and when not to speak; sense not to depend upon ridicule or cheap jokes to win an argument or attract listeners; sense to refrain from speaking on subjects on which we are not well informed; sense to confer with men of science in our own schools before we launch too far into any scientific argument.

We can do more than be merely negative. Though a minister may not be scientifically trained, he can gather many facts that may be used judiciously. He can constantly be urging upon others—young men and teachers—the great field before them in scientific work. He may even in a small way become acquainted with certain fields of science, if he is wide-awake to the opportunities before him. He may find “tongues in trees, books in the running brooks, sermons in stones.” Above all, he will study his Bible, beginning with the first chapter of Genesis. When he gets into a tight place he will stick closely to the wording of the Bible account. He will do as Christ did, and at times turn the question upon the questioner, asking, “How readest Thou?” With heavenly wisdom he will unassumingly go at his work, trusting to the God of heaven for the needed help. We are but a small army, but with the help of the Lord, we may yet turn the haughty scientists’ victorious march into a rout.

When we consider the work that is implied in the message of the first angel, we find that we have not as yet done the work that we should do. We have not mastered the first chapter of the Bible. The issue is coming to a climax. We were not an integral part of the trial in Tennessee. God in His mercy spared us and gave us time to prepare for the next ordeal. Are we ready should the opportunity come tomorrow? In our study of the Book of books, let us not forget the chapter which God caused to be the first one in the Bible.



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NEGLECT!—Caution can easily become weakness, carefulness degenerate into timidity, and conservatism drift into recreancy toward duty—if we allow delicate situations to keep us from declaring the divine portent of the times. The long forecast but now present fulfillment of prophecy, and the current accomplishment of predicted signs of the times, are inescapable realities. We have a divine mission to perform, a divine message to give. That commission is not confined to conditions of peace, safety, and prosperity. If we are silent in the hour of storm and peril, we shall prove recreant to duty and faithless to our task. The more difficult that task, the greater our need of fidelity. The more forbidding the world situation, the greater the need of guidance, comfort, and security for bewildered mankind. The preacher who falters here seals his lips, and is guilty of moral cowardice. Likewise, the advent writer who today stills his pen from fear is guilty of neglect as a watchman on the walls of Zion.

CONTACTS!—Friendly contacts with religious leaders and organizations not of our faith, and participation in some of their meetings and conventions when invited, is to be commended—so long as there is no compromise of principle, no surrender of truth or of freedom of evangelistic action. These fundamentals we must never yield. We ourselves have lost much because of our clannishness and isolation. We have missed real opportunities, and because of our aloofness and our separation, our views and our motives have often been misunderstood. On the other hand, we have certain bounden obligations to discharge toward these religious leaders in witnessing to our faith, in correcting misconceptions, and in implanting seeds of truth. Many of the honesthearted among these groups are yet to embrace this message. Others will someday stand forth in our behalf when pressure and persecution arise. Still others will have their lips silenced as they see our sincerity, and sense the frankness, the soundness, and the reasonableness of our positions. Finally, we must warn men of every estate concerning impending disaster for neglect or defiance of God's final message to mankind. So, both for their sakes and for our own, let us mingle with these religious leaders without compromising, as witnesses justly proud of our faith, and conscious of its vital import to all the inhabitants of earth.

MISUNDERSTANDINGS!—If you wish to misunderstand a fellow worker, if you wish to remain suspicious of him, be sure to keep your distance from him. Really knowing him might change your preconceptions and melt away your prejudices. Close acquaintance might reveal a nobility of character that would wholly disillusion you. You might find a devotion to God and truth, a sacrificial life of service, a spirit of fellowship and co-operation, that would call for a radical revision of early evaluations. So, if you wish to keep on disliking someone, be sure to keep away from the object of your antipathy.

LATITUDE!—We do not concede that there is but one accepted norm in preaching. Neither should we expect all writers to conform to one matter-of-fact, undorned style in denominational literature, excellent though it be. Surely there is rightful scope for effectiveness and true elegance in writing forth the glories of this matchless message. Not all minds and tastes are represented by those who usually play the role of critic to our literature, but who themselves rarely offer serious writing for others to criticize. For the sake of effectiveness in reaching different types of minds, let us recognize legitimate latitudes in style. Due leeway must be left for the expression of variant personality in our denominational writing. May Heaven spare us from the deadly monotony of a standard literary style that alone would be orthodox!

SCHOLASTICISM!—A growing attitude of uncertainty and tentativeness regarding fundamental positions is making inroads among some who are molded by university training, and who have unconsciously adopted the attitude of modern, skeptical scholasticism. Some of the points at issue, however, have been established and settled by competent study, and confirmed and validated by inspiration. To contend for perpetual uncertainty concerning such, under the guise of the "open mind" appeal—ever studying and never coming to certainty and finality—is contrary to the whole genius of revealed truth, and ruinous to the propagation of a movement that must spread by conviction and establish itself through certainties. We are not as others without Spirit of prophecy guidance. Beware of the leaven of skeptical scholasticism!

L. E. F.