

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

August, 1946

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## NOTES AND NOTICES

### Information and Sundry Items

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☛ THE July MINISTRY was too far along in the process of publication to include the story of the General Conference, and those actions affecting the rank and file of Association members. It was therefore deemed best to issue an eight-page General Conference *Extra*, which has already been mailed to all in North America, and will be wrapped with the August issue for overseas divisions. Other features of helpfulness springing therefrom will follow along from month to month.

Now that your editors have been asked to continue their responsibilities for this new term of service, constructive suggestions of thoughtful readers of THE MINISTRY as to make-up or content are solicited. Ideas and preferences, of course, vary so widely in a large body of workers, that we cannot promise to follow all suggestions. But they will be a helpful guide to us. And when many agree, it will be evidence of a general desire. We wish to make this journal as helpful, virile, and

readable as possible. Let us have your suggestions for study.

☛ THE task of supplying MINISTRY files to certain overseas institutions and offices in the rehabilitation program is now practically completed. The willingness of our readers to return some of the numbers we lacked was deeply appreciated, and aided in supplying more complete files than would have been possible otherwise. In our effort to supply the larger institutions and conference offices with files, we have depleted our files to the danger point on certain numbers, and we crave your indulgence as we list once more those numbers that are so scarce. They are:

March, June, December, 1941

April, October, 1942

April, July, September, 1943

November, 1944

January, 1945

If one of our readers can spare any of these numbers, or should a library have duplicates to give away, please send them to Editorial Office, THE MINISTRY, Takoma Park 12, D.C., U.S.A. Correspondence is invited.



Eager Delegates on Their Way to One of the Sessions of the General Conference

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

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## Confirmed in the Testimony of Jesus

By J. I. ROBISON, *Associate  
Secretary of the General Conference*

WHEN the Master was about to leave the little group of workers with whom He had been associated during His earthly ministry, He promised to give them another comforter, "even the Spirit of truth." This promise was abundantly fulfilled in the apostolic age. But it did not terminate there, for the gift of the Spirit was to "abide" with the church "for ever." One of the best and most coveted of the spiritual gifts following Pentecost was the Spirit of prophecy, which was manifest so abundantly in the apostolic church. This gift has been specifically promised also to the "remnant of her seed," who are described as having "the testimony of Jesus Christ," which "is the Spirit of prophecy." (Rev. 12:17; 19:10.)

Paul's statement confirms John's prophecy, for he foretold that the church, "waiting for the coming of our Lord Jesus Christ," would "come behind in no gift"; and he specifically mentions the "testimony of Christ" as being "confirmed" in this waiting church, and indicates that only as this gift is "confirmed" can the other gifts be manifest, or can they be truly ready for the coming of the Lord. (See 1 Cor. 1:6, 7.) The word "confirmed" indicates much more than the mere presence of the gift in the church. It means that the church must be established in this gift, and strengthened by it, the very existence of the church to be assured and its truths made certain by the testimony of Jesus Christ.

We use the word "confirmed" in both a good and a bad sense. We speak of a confirmed drunkard—one who is wholly given over to drink and established in the evil habit. He will return again and again to the bottle. His whole thought and expectation is only and always how he can get another drink.

And now, using the word in a good sense, one who is confirmed in the Spirit of prophecy will be wholly directed in all his plans, his thoughts, and

his life by the counsel and instruction from the Lord through this gift. He will return to it again and again. He will never be satiated, always he will have a new thirst, a renewed hunger for more and ever more of the living water, and the bread of life that is found so abundantly in the writings of the Spirit of prophecy. When the church, and especially the ministry, are thus confirmed in this, one of the most important of the gifts of the Spirit, then the remnant will be ready for the full outpouring of the latter rain in the loud-cry message.

There is danger that some may feel that the Testimonies from the pen of Mrs. E. G. White were written for the church as it was forty, fifty, or sixty years ago, and that in these changed world conditions they may not be so important. But the instruction published in the past is needed today even more, as a shield against the subtle delusions that will seek entrance into the church during these final stages of the conflict. We are told that everything that can be shaken will be shaken. "Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side."—*Testimonies to Ministers*, p. 116.

A SHORT time before Mrs. White's death she wrote: "I have been shown that the false theories advanced in the past have by no means been given up. As favorable opportunities come, they will have a resurrection."—*Life Sketches*, p. 92. A careful study of these writings is the best shield that I know of against false doctrines or controversial questions that bring in division. In 1890 Mrs. White wrote:

"There will be a hatred kindled against the Testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them for this reason,—Satan cannot have so clear a track to bring in his deceptions, and bind up souls in his delusion, if the warnings and reproofs and counsel of the Spirit of God are heeded."—E. G. WHITE, Letter 40, 1890.

There is great responsibility resting upon our workers and leaders, and especially upon our teach-

ers who are training the future workers for this cause. Our young people, growing up into leadership in this movement, need to be "confirmed" today in the "testimony of Christ." Never before has the world faced such a troubled era as it does today. Never before have our young people stood in greater need of the counsel and help that is found in the writings of the Spirit of prophecy. The times demand clear minds and understanding hearts, and surely nowhere else will the youth find a clearer delineation of our time or a better guide through these international crises that follow one another in such rapid succession, than in these precious volumes.

Too often the young people coming from our colleges, and even some of our workers, seem to have a vague or uncertain idea as to just what relation the Spirit of prophecy has to this movement. Also there is need of young workers' being definitely informed of the arrangements Mrs. White herself made for the continued publication of her books and for the selection of material from the manuscripts that she left in the custody of the trustees of her writings, which she appointed before her death. In the experience of some of our newer workers there appears to be a need for a sound basis for confidence.

The facts concerning the operation of the prophetic gift and the writing and publishing of E. G. White books, with much additional valuable information concerning the guidance that the Spirit of prophecy has given this movement since its earliest days, are to be found in the four brochures—*The Custody and Use of the Ellen G. White Writings*, *Prophetic Guidance in Early Days*, *The Ellen G. White Books*, and *The Prophetic Gift in Action*—which the trustees of the Ellen G. White Publications have made available at their office in the General Conference.

During the years that I was teaching Bible at Walla Walla College, I made it a practice to see that all senior theology students obtained these brochures, and further, they were assigned as collateral reading in one of the theology classes. Their contents were discussed in class recitation, the position of the Spirit of prophecy in our movement was emphasized, and the work of the trustees of the E. G. White Publications was outlined. I believe the discussion based on these brochures led to a clearer understanding of this important phase of our movement than a mere theoretical presentation of the subject would have accomplished. The sound information which these special publications yielded proved a definite aid in establishing a firm basis for confidence. I would heartily recommend them to every worker and prospective worker.

That days of uncertainty and distress lie ahead of us we all admit. But as workers in the cause of God, we need not approach the future in darkness. We are the "children of light." The "light that shineth in a dark place," the prophetic light, will illuminate the pathway of all who will make the prophetic message their constant study.

We sometimes marvel that the disciples, after three years with the Master, were so unprepared for the closing scenes of His earthly ministry, even

though He had plainly foretold all the events that took place. But is there not danger that we will approach the crisis hour of our experience as unprepared as they? This need not be our experience, even though the danger of it is foretold in *The Great Controversy*, page 594:

"In the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready."

Are we as workers using the information that has been given us of what is coming on the world, in preparing our people for what will surely overtake many of them as an overwhelming surprise? I fear that we sometimes fail to appreciate the real value and significance of the messages that God's Spirit has sent to the remnant church.

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course He would have them pursue."—*Testimonies*, vol. 5, p. 661.

"Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of prophecy. . . . Time and trial have not made void the instruction given. . . . The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejectors of light to stumble, and fall, and be snared, and be taken."—*Review and Herald*, July 18, 1907.

Perilous times face the remnant church. Satan is to make war upon it in these last days, and unless we as workers are not only grounded and settled in the truth, but also confirmed in the testimony of Jesus Christ, there is danger that we and our flocks may come up to the day of God unprepared.



## Songs of Zion

By W. S. RITCHIE

O songs of Zion, how thy rest  
Doth still the tumults of my breast.  
And lift my soul, as though away  
And unconfined to room of clay,  
Free in the joy of heavenly zest!

O songs of Zion, let it be  
When earth's last hour has come to me,  
That I shall hear thy lovely voice,  
Amid e'en in shadows to rejoice,  
As heavenly home by faith I see!

O songs of Zion, thy mem'ries will  
Sustain my soul to strive on still,  
Until I hear them sung in heaven  
By voices not with weakness leaven,  
But vast the whole expanse to fill!

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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¶ Shall We Veil Our Identity? (Duo Discussion)

## Identifying Our Program as S.D.A.

By MELVIN K. ECKENROTH,  
Evangelist, Minneapolis, Minnesota

THE question of identifying the sponsors of our evangelistic endeavor is a very real one for any Adventist preacher who goes into the field to hold a series of meetings. For a number of years I worked on the plan of not disclosing my identity, but this created several embarrassing situations both for our evangelistic company and for our church members.

In the past we evolved plans as to what to say should anyone ask us who was sponsoring our meetings. The answer was veiled, of course, and yet we tried to avoid making any false statements. At best such a plan leaves much to be desired. Ministers who knew of our plan would almost surely attack us on the ground that we were deliberately working on a basis of deception. This charge was exceedingly difficult to refute.

For some years we worked on this basis, thinking it to be a satisfactory application of the admonition to be "wise as serpents, and harmless as doves." Our enemies took advantage of it by telling their people that it was an approach "wicked as serpents, and harmful as devils." Once the idea obtains with the public that our program is not "on the level," and that some hidden purpose lies behind our meetings, we have an obstacle that is indeed hard to overcome. And sometimes we simply cannot overcome it.

A few years ago we had an experience which led to the adoption of an entirely new approach in our advertising. A very fine family were attending our meetings, and someone told them we were Seventh-day Adventists. When they asked us about it, we gave them the usual veiled answer, and they went on not knowing for sure just who we were. Later, after the Sabbath question was presented, they did not come back to the services. We made personal contact, and they told us they felt they had been deceived, and while it would have surprised them to know we were Seventh-day Adventists, they still would have come. But now they felt they had been deceived, and had lost confidence in us. To lose this dear family and to be thus severely rebuked drove me to my knees. I asked God for help in working out a system of advertising that would not work in such a way, but would still keep up our crowds and give us many souls for our hire.

When we began evangelistic work in Florida, the conference president gave us his wholehearted

—Please turn to page 6

## Why Advertise Our Name?

By FORDYCE W. DETAMORE,  
Evangelist, Tulsa, Oklahoma

BECAUSE of the prejudice of the people and because so few were willing to accept truth, Christ counseled His followers *not* to publicize His Messiahship—the very purpose of His visit to this globe: "Then charged He His disciples that they should tell no man that He was Jesus the Christ." Matt. 16:20. When the proper time came, He revealed His identity. Can we, as His messengers—heralds of the returning Messiah—be any less cautious in our endeavor to avoid clashing with recognized prejudices?

Why *should* we give advance publicity as to our denominational status? Shall we make ourselves a target for the criticism of our enemies—those who desire an opportunity to launch early attacks aimed at our defeat? They know full well, as most of our evangelists have learned by experience, that if an audience once gets started attending our meetings, attendance is likely to continue. No wonder our enemies are so anxious for us to notify them of our affiliation, so they may have an opportunity to attack *before* we have gained the confidence of fair-minded listeners.

It is true that an occasional interest is lost because certain individuals friendly to Adventists did not know early enough who we were. But for each of these there could be matched a score of examples of those who have unwittingly been led to a knowledge of the saving truth in spite of former prejudices.

When other ministers or their decoys murmur about our not announcing our denominational affiliation, I usually find that a very simple reply is sufficient: "Well, brother, do you mean to say you think the denomination is the important thing? We don't feel that just having one's name on some church book saves anyone. It is the message of truth that saves, and not any sectarian name. For that reason we feel denominationalism should be kept entirely in the background; those of *all* faiths are interested in truth. Why should we keep flaunting a flag of denominationalism in their faces?"

Just here may I pause to ask what percentage of the public are aware of the denominational affiliation of the following: Moody, Spurgeon, Billy Sunday, Finney, Charles E. Fuller, E. Stanley Jones, Gypsy Smith? These nationally or internationally known figures are seldom connected with a denominational label; yet almost all of them were members of some sect. Does the public hurl at them the charge of being deceptive because they did not hoist a flag of sectarian affiliation? Cer-

tainly we who carry a saving message for all nations and for all churches, should not circumscribe the scope of our influence by pinning up a sectarian label. If the name Seventh-day Adventist were found in the Bible, then by all means we should publicize it. It is the message which marks this people. We represent a movement, not a sect.

### Five Reasons for Not Revealing Identity

Here are a few reasons why we should *not* advertise denominational affiliation:

1. Preconceived prejudices keep many from coming out. They think they know about Adventists anyway—"You know, those people who keep Saturday for Sunday, and don't eat pork." And they are satisfied with that racy bit of information—enough to relegate us into the realm of the fanatical isms that should be ignored, if not shunned.

Over and over again people of a very fine type have smilingly confided after baptism, "If I had had any idea you were an Adventist preacher, I never would have come because I'd always heard they were such queer people. But I came out and became interested, and then I didn't care what denomination you were—it was the truth!"

These words recently came from the lips of a refined lady in Dallas. Her husband was secretary-treasurer of a big construction company. They were a very influential family and leading officers in one of the biggest churches in the city. This woman, her husband, and a married daughter came into the church and are extremely active now in the church they once shunned.

2. The announcement of the appearance of a denominational minister in a town does not capture the imagination of the public as much as the announcement of a public gathering conducted by a nonidentified speaker. A couple once connected with the Pendergast machine had vowed they would never go to another church service. But these Bible lectures were different. They would go once—and they are still going. In fact, she is leader of the young people's division of the Sabbath school, and he is a deacon in the church.

3. In many places our church buildings are not representative, and it would be an embarrassment to tie the denominational name with the meetings. I hear someone reply, "Well, then the church should be made representative." That is very good counsel. But it is not usually possible for the evangelist to effect this reform hastily enough to form a convincing prelude to his forthcoming campaign. Sometimes the church is in a poor locality, and it is impossible to move it in time to redeem the denominational reputation before the meetings begin.

Of course, there are a few cases where it would be a marked advantage to tie in with the highly thought of local Seventh-day Adventist church. But these ideal locations are still far in the minority, I fear.

4. In some areas a few vocal but most unrepresentative Adventists have given our church a rather unsavory name. Why should the evangelistic meetings have to contend unnecessarily with such a current of prejudice?

From a fine family living on the banks of the

Mississippi came a radio letter some years ago (and similar letters by the hundreds, are found in the Voice of Prophecy mail bags): "How thankful we are for your sermons and the literature. We are so glad to discover someone besides Seventh-day Adventists preaching the truth. We once became interested in Adventist doctrine, but the people did not live what they taught. My husband and I gave it up and have been hoping and praying for truth. The Bible Auditorium of the Air has brought us that hope." I am glad to say that five were baptized from this family in spite of this initial prejudice. "Truth crushed to earth shall rise again"—if given a chance!

It takes much effort to overcome the evil of a few nonrepresentative Adventists. It took eleven disciples a long time to undo the work of one Judas. Paul admitted of his methods, "I caught you with guile."

5. If the denominational name is advertised, those who have been through other series are often apt to dismiss it with, "Oh, I know what they preach; I've heard all that." Every evangelist has had the unearned privilege of baptizing someone who heard the truth long ago in a former evangelist's campaign. Through the years the individual had tried to avoid the requirements of the message, but finally walked into the Lord's saving trap for souls.

How then can we answer the charges of our critics that we are hiding our colors or coming in under false colors? I meet this by a very offhand informal announcement in connection with the evening's offering on the opening night:

"Yes, we need a large offering all right, to cover expenses. But one thing I'm thankful to say, and that is these offerings do not go into my pocket. I am a minister of the gospel and get a straight salary. I am subsidized, so I don't make my living off the offerings. The offerings are only for expenses. Yes, I'm an ordained minister. But let me make one thing clear this very opening night: while I belong to a church and believe in church membership, you will not hear me preaching sectarianism in this entire series of meetings. Nor will there be church knocking and mud slinging. So I never mention any denominational affiliation, for I want you all to feel that I belong to *you*—Baptists, Presbyterians, Catholics, Episcopalians, Lutherans, etc.

"Some people are curious about denominationalism labels—they seem to think the denomination can save. They are always coming up and asking what church you belong to. To me that's about like going to a friend's house and turning the dinner plate over to see whether it was made in Germany or the U.S.A.

"No, in a public meeting like this, I like to leave denominationalism in the background and let sectarianism be kept out. How many agree with me that that is best? Raise your hands."

And the enthusiastic raising of hands has convinced me again that the Master's methods were best when He cautioned "His disciples that they should tell no man that He was Jesus the Christ."

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## Identifying Our Program

(Continued from page 5)

support in working out this method. This gave us courage to proceed, though cautiously at first. To our surprise it worked out even better than we

had hoped for. Consequently, I resolved never to go back again to the old system of veiling our identity.

In order to do this, we have not devised an elaborate system, but use a simple plan, trying to make it as tactful as possible. This plan has worked in large city efforts as well as in smaller places, and the results are most heartening. The effect upon our own people is most wholesome, and they enter into an effort with a new zeal when they find they are not encouraged to veil their identity.

On all our advertising we make a statement concerning the sponsors of our program. We attempt to build it up with a full picture of the great program of which we are one unit, and give the impression that it assumes the proportions of the biggest thing in the world. And so it is! The following statement is placed in a small "box" at the bottom of each of our printed announcements, and is the sign-off announcement for our radio programs, in abridged form:

These programs are units of the world's greatest effort to carry the name of Christ to all the world in one generation! It is considered by many the greatest co-operative missionary movement since the days of St. Paul. Already more than 800 languages and dialects are used in over 400 countries and islands! PROPHECY SPEAKS is one unit of this great world-wide effort to encourage a systematic study of the Bible, and thus promote world stability and peace. The Bible is greater than denominational lines. Hundreds of churches are co-operating! Hundreds of thousands of Christians all over the world support this great program! Over eighty churches in Minnesota are federated together! The Seventh-day Adventist churches of Minneapolis are happy to be united with fellow Christians in bringing you this unit, PROPHECY SPEAKS.

It is the united opinion that it was this approach here in Minneapolis that made the opposition of E. B. Jones ineffective and made it impossible for him to counteract our work successfully. One of his strongest arguments against the church is the veiling of our identity. This approach demolished his objection. All that he could say was that we "put it in small type at the bottom." But that objection carried no weight.

#### Advantages of This Approach

It might be well to list a few of the advantages gained by this approach. I grant that there might be those who will not come to the meeting knowing that it is Seventh-day Adventist, but on the other hand there are many more who will come since they know it is not Jehovah's Witnesses or some other such sect. I would much rather have people know we are Seventh-day Adventists than

have them confuse us with Jehovah's Witnesses or some Pentecostal group, or have the preachers attack us with the charge of deception.

The effect upon our churches is electrifying. Over and over again experience has shown that they will give more, work harder, and be more successful in inviting their friends to the services if they can feel free to invite them to *their* meetings. It provides a source of encouragement to our own people, and to the conference workers who have been assigned to the effort.

Furthermore, by working on this basis we need not withhold our advertising until the day before the meeting opens, lest other preachers be forewarned. Even one day before the meeting opens is sufficient time for opposition to break out if we seek to hide our identity. By beginning our preparatory advertising at least two weeks beforehand we have time to meet opposition squarely by appropriate advertising of our own. It also affords more time for the people to prepare to attend.

Another benefit from this plan is that it causes people to want to find out for themselves whether we are really as bad as we are supposed to be. Thus the attendance is actually increased. After our opening night service, statements can be heard on every hand: "Wasn't that fine? It wasn't at all like I thought it would be."

To identify ourselves does not necessarily give the speaker a denominational twist, any more than it does popular evangelists of other churches who tour the country under the auspices of various churches. Although it is true that we should avoid placing our message within the confines of narrow "denominationalism," it need not follow that we are so doing when we announce with care that our program is presented through the co-operation of the local Seventh-day Adventist church. In many areas the term "interdenominational" has been so abused by free-lance tabernacle men, that it has a stabilizing influence upon our work to identify our program as presented by an established local church.

The people who attend our meetings because of such advertising, are waiting for us to discuss some of our peculiar tenets. By carefully arranging an order of subjects, we have never lost our crowd after the Sabbath question is presented. These things do not come to the people as a shock, but rather as a beautiful unfolding of a precious truth. Decisions come easier, and people are more apt to stick to a decision which they have made in full realization of its import.

It is a proved fact that many of those in attendance at the meetings actually begin attending our churches on Sabbath morning before we speak on the Sabbath subject, because they have been impressed with our meeting. These are ready then to receive the Sabbath truth when it is presented.

Advertising our meetings openly leads many former Adventists to attend. They make themselves known to us, and in this way we are able to reclaim many. It also aids in our getting in touch with people who tell us that such and such a relative is an Adventist, or that their mother, or aunt, or some other relative was an Adventist before her death. The potential fruitage in this group

is very apparent. We can recount scores of instances in which souls were reclaimed that we might never have had except for the fact that these people were encouraged to come by knowing the meetings were Seventh-day Adventist.

We sincerely trust that these few words may prove suggestive to our fellow workers in encouraging them to labor in a more open way, and thus realize increased benefits that might otherwise be lost. To my mind the benefits of this approach far outweigh the comparatively light losses of those who will not attend because they know it is an Adventist meeting.

## Insect Control for Meetings

By C. E. WINTER, *Bacteriologist,  
Washington Missionary College*

MOSQUITOES and other pest insects may present a serious problem to workers holding public meetings in temporary halls or tents. The expense involved often prohibits tight screening of quarters, and it is thought that some of the new insecticides and repellants may prove of value in protecting the audience from pests, thus helping increase attendance. It is with this in mind that a few facts have been gleaned from available sources, and are presented here.

"DDT."—The new, much-talked-of insecticide, DDT, was first synthesized in 1874, but it was not until 1939, that a Swiss firm reported the compound to be an effective insecticide. Its name is derived from its chemical structure, *dichloro-diphenyl-trichloroethane*.

The chief advantages of this over other insecticides are: 1. Its residual effect or lasting property, which enables one spraying to be effective for long periods of time, up to a month or more. 2. Its widespread effectiveness against most all common insects, such as mosquitoes, flies, bedbugs. 3. Its remarkable toxic action on insects, so that only extremely small amounts need be present to kill.

There are two methods of applying DDT, namely, by solution in kerosene, and by aqueous emulsion. The first is the simplest. Here the commercial grade of DDT in crystalline form is added to kerosene at the rate of two pounds for each five gallons of oil. This prepares a five-per-cent solution. The two ingredients should be mixed together and allowed to stand for twenty-four hours, that the DDT may dissolve. This mixture may be used where there is no thought of the stains or odors of kerosene, and is recommended for tents and temporary buildings.

The aqueous emulsion does not stain or swell as much as the kerosene. Here the recommended emulsion concentrate is prepared by mixing twenty-five per cent DDT, seven per cent triton x-100, and sixty-eight per cent xylene. This concentrate solution is then mixed with water, before using, with one part of concentrate to four parts of water. This results in a five per cent solution.

The most effective method of application is spraying. An ordinary hand spray may be used for small areas, but an ordinary knapsack type

of garden spray should be used where the area is large. Care should be taken to spray a thin covering over the inside of the tent or hall, giving special attention to dark places, behind objects, in corners, etc., which are the favorite resting places of the insects. If screens cover the windows, they may be painted with the DDT solution. The recommended rate of application is about one quart per 250 to 1,000 square feet. Be sure to spray the places where the mosquito or fly is likely to land or rest. It has been recommended that a single application will remain effective for two or three months against mosquitoes entering a treated building.

REPELLANTS.—There are on the market today some materials known as repellants. They do not kill the insect, but rather set up an unfavorable condition in which it does not care to come, and as a result stays away. The chief of these is dimethyl phthalate. This may be applied directly to the skin by rubbing it sparingly on the face, neck, ears, or other places where the insect may want to rest. It has also proved of value where a net of one-quarter inch mesh is treated by dipping it in a twenty to fifty per cent solution of dimethyl phthalate in alcohol or benzene, and then hanging the net or cloth up until the solvent has evaporated. Such nets have been used to hang from sun helmets to provide protection from mosquitoes and it has been thought that such a treated net might be used as side walls of a tent, or in an overlapping fashion in doorways to tents or buildings, to allow free circulation of air, and yet prevent the entrance of mosquitoes and flies. One obstacle here may be the unavailability of the net mesh, but ordinary mosquito netting may be used if necessary.

If these two methods of control are used together—spraying the inside with DDT in kerosene, and then treating the netting over all openings with dimethyl phthalate—a sure check may be had on the insect problem at evangelistic meetings. If either of these methods is tried and found to be successful or even unsuccessful, it would be well to let the editors of *THE MINISTRY* know, so that they might pass on the information to others. These compounds may be purchased from the following companies:

DDT, at about 60 cents a pound from either of two firms: Merck & Co., Inc., Rahway, New Jersey, or E. I. du Pont de Nemours & Co., Grasselli Chemical Department, Wilmington, Delaware.

Kerosene—available at any oil company or filling station.

The "triton x-100" may be purchased from Rohm & Haas Co., Bridesburg, Washington Square, Philadelphia 5, Pennsylvania.

Dimethyl phthalate—Monsanto Chemical Co., St. Louis 4, Missouri. In five-gallon lots, \$12.50; in one-gallon lots, \$3 a gallon.



☛ G. CAMPBELL MORGAN *heard this statement* made: "The preacher must catch the spirit of the age." Dr. Morgan gave the following answer to this oft-quoted phrase: "God forgive him if he does. The preacher's business is to correct the spirit of the age."—*Watchman-Examiner*.

# Soul Winning Without a Public Effort

By ALFRED J. GORDON, *District Pastor, Bellingham, Washington*

**I**T REJOICES us as workers to see one of our fellow laborers, who, in exercising the gift of an evangelist, brings the message to large audiences with gratifying success. However, when once these persons have made a decision for Christ, the work for them is not done; it is merely begun. It is one thing for an individual to have an experience with God, and something else to maintain the experience, and build upon the foundation laid.

The church is in need of continual revival and strengthening in the faith. Often an evangelist, shortly after the completion of a series of evangelistic services, passes to another field of labor, leaving the new converts with only a good start in the Christian life. These "babes in the truth" must be built up by someone, and the lot quite naturally falls to the pastor or district leader. Fostering this interest, together with other interests left by the evangelist, and the natural openings for interests that come to the average pastor, presents wonderful opportunities for soul winning without the use of a public effort as we ordinarily think of one.

A district superintendent with four or five churches has a wonderful vineyard in which to labor. Usually the home church in a man's district is the largest church under his care, and receives the major portion of his time and service. But this should not prevent him from giving a fair share of his time and effort to the smallest of his churches. A well-planned program in a district calls for definite appointments each month to be carried out with jealously guarded regularity. We should have definite Sabbaths, or at least one Sabbath each month, for every church in the district. In addition to this, time should be spent if necessary during the week, in visiting the members and fostering interests in the community. Regularity in a well-planned program will greatly strengthen the churches and open doors for conversions.

Several years ago I took over a district of several churches. Among others, there was a small church of less than a dozen members. I asked the elder one day how long it had been since there had been an addition to his church. He answered, "A long time." My next question was, "Is there any prospect?" "Not that I know of," came his reply. But I had noticed a fine lad of high school age in his own home, who had not united with the church. I suggested to this leader, "Why not set your goal to win your boy for Christ this year?" He accepted the challenge. In less than a year I had the joy of baptizing this boy. What a pity that there are so many churches in our conferences where the years come and go, and not one soul has been added to the church either by baptism or on profession of faith. It is a challenge to us as district men not to let it happen in our churches.

It is a good practice, if you cannot hold a full series of meetings with all the churches in your

district, to have revival periods of a week or ten days, to garner in those who know the message and the teachings of the church, but who have never made a surrender to Christ in willing obedience. Often in meetings of short duration, one will create an interest with a family or two who are not familiar with the truth. These should be followed up with Bible studies in the home, by the pastor or some capable layman. It is an old and tried method, and it brings results.

In addition to this, the eleven o'clock sermon on Sabbath, the Sabbath school, the young people's meeting, and the prayer meeting can all be made soul-winning agencies, and definitely should be.

## Make Sabbath Services Soul Winning

In the eleven o'clock hour, preach practical sermons that will reach hearts. Build people up in Christ. Work for decisions, ask for them, expect them.

An older minister was approached by a young man who had become discouraged with the meager results in his ministry. The older man asked, "Well, you don't expect decisions every time you preach, do you?" "No," said the younger man, "not every time." "That is your difficulty," came the reply.

There is nothing that will take the place of a definite burden for the lost and the needy. If you personally know the way to Christ, you can point others to Christ, and it will be a pleasure to do so.

The other day I heard a story over the radio during the Kate Smith program. It went something like this: A missionary who had spent years of service in a foreign land was walking down the street of an American town looking for the post office. He approached a little fellow on the street and asked him the way. The lad gladly gave the information, then said, "Mister, what is your line of work?" The man answered, "I'm a missionary." "What is a missionary?" queried the lad. "A missionary," said the man, "is one who shows people the way to Christ." Puzzled for a moment, the lad finally said, "Mister, how can you show people the way to Christ, when you don't even know the way to the post office?" The story has an obvious lesson. We do know the way to Christ and we can show others the way.

In Sabbath services consecrations need to be made. Give an invitation; invite people to come forward. Talk to them about the things in their experience regarding which they need help, about the times when possibly they have failed. Ask for those who want special help to remain. Get their names. Watch for the timid souls who may slip out of the meeting. They may be under deep conviction, but lack courage to come forward, or to remain for consultation and prayer. By all means visit them in their homes at an early opportunity. Get the names of interested ones by having a good church "greeter" at the door. By all means have

a register for visitors to write their names and addresses in. Check the book carefully for new names, so you can keep your visiting up to date.

**SABBATH SCHOOL.**—Officers and teachers in the Sabbath school should be taught to be soul winners. Urge upon the teacher a definite burden for each member of his class. If a member is absent from Sabbath school, do not wait for several weeks before you let the absent member know that he is missed. Make a visit at the earliest possible opportunity; use the telephone; or at least drop a card. Obviously some responsibility must be placed on the Sabbath school class and teacher. It is a good experience for them, and a wonderful help to the pastor to have his churches organized and working at this type of service. It is a noble goal to set when a teacher strives to see his class one hundred per cent converted and baptized.

**YOUNG PEOPLE'S MEETING.**—Then there is the Missionary Volunteer meeting. Elect good leaders—leaders who have a burden for the youth. There are many young people who come to our Missionary Volunteer meetings who need Christ. The programs should be well planned and practical, and the working bands well organized to put the young people into service.

**PRAYER MEETING.**—I think of the prayer meeting. I have used series of studies successfully. I spent eleven months dealing with "The Sermon on the Mount." I learned that it is possible to give the entire message in a little different cloak, by using this "Master Sermon by the Master Preacher" as the basis. Charts are used in connection with the studies, as they add interest, as the subject is developed and is unfolded week by week. In connection with each service we allow ample time for prayer and testimony service. I recently concluded a series of studies dealing with "The Time of the End." The basis of this series, in addition to the Bible, was the closing chapters of *The Great Controversy* and *Early Writings*. In addition to the blessing of the prayer meeting series, a number who did not have these good books were led to add them to their libraries. I have just completed some studies dealing with the Lord's prayer.

**INGATHERING OPPORTUNITIES.**—Ingathering work presents a wonderful opportunity for baptisms and the finding of interests without holding a public effort. This campaign should not be primarily a money-raising campaign. It should be soul winning. I believe that when we get the soul-winning slant on Ingathering more firmly, we shall raise more money while we are winning more souls. Sometimes I think we do this work too hurriedly. If the main objective is to raise money, then possibly the sooner we get it over with the better. If the Ingathering is used to find interested persons or to create interest, it takes time. When the work is done too hurriedly, territory outside the city is often neglected. I don't know when those persons who live on the byroads, away from the cities and thoroughfares, will be reached by personal ministry unless we take time to seek them out. I believe that the Ingathering presents a wonderful opportunity to do just that.

I like to find a few laymen who have the proper

burden, and start them Ingathering early, and keep them at it late. They are supplied with other pieces of literature, including radio logs and Bible school enrollment cards. Names of interested ones are faithfully reported and recorded so that the interest may be intelligently followed up.

In the reporting of monies raised, we have followed the recommended six-week policy, and after the six weeks, charts, reports, and other items are dispensed with, and the church hears no more about Ingathering until next year. However, we urge all to finish the territory assigned, even if the official time of the campaign is over.

**CHURCH SCHOOL.**—Then there is the church school. Happy is the church that has a church school, with a teacher or teachers who love the boys and girls, and whose chief aim in life is to build men and women for God. Happy is the pastor who sees in these sometimes seemingly impossible boys and girls the future workers of this cause, and the citizens of a better world. If opportunities do not open for you to make contacts with the boys and girls, open the opportunities. I believe that a pastor should make it a point sometime during the school year, to have one or more personal visits with every boy and girl in the school. Ask the youngster what he plans to do in life, when he grows up. Help him to see that God wants him in service for Him, if time should last. Hold before the students our work and its various branches of service. Talk positively to them. Make them feel that you expect to see every one of them trained for some line of service for God.

Work with the teachers for a one hundred per cent Adventist school. Pastors, avail yourselves of opportunities to conduct Weeks of Prayer. It takes time and effort, but it pays wonderful dividends in decisions for Christ.

#### **Way to Get More—Give More**

The story is told of a missionary from another organization who had come home for a furlough. One Sunday he with his small son attended a little country church. As they stepped inside, they noticed a box where the worshippers were invited to drop in a contribution. The missionary reached into his pocket, removed a fifty-cent piece, and dropped it into the box.

When it was learned that the man was a missionary, he was invited to speak. After the service was over, the deacon went to the box and opened it. He found only the half dollar. He came to the missionary and said, "Sir, we follow the practice in this church of giving to the speaker the money that is placed in this box."

The missionary's son had been watching the whole process. After getting outside, the little fellow looked up into the face of his father and said, "Father, if you had put more in, you would have gotten more out."

And so it is with our work. The more we put into the service of God, the more we will get. God grant that we may put our all into the greatest of all causes—the winning of souls for eternity.

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# BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

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## Reaching Calvinists With the Message

THE Bible teacher's approach to Presbyterians, Reformed believers, and others of Calvinistic background should receive careful study. We often refer to Adventism as having much in common with Methodism, but in some ways Presbyterianism comes closer to the spirit of Adventism than Methodism. Presbyterians, even more than Methodists, are church anchored, and therefore the Bible instructor should avoid an impression of trying to change their religion. We have found it helpful to suggest to these groups a mutual study of those fundamental teachings which classify both Calvinists and Adventists with the reformers.

Beginning with a stimulating reassurance of the Inspired Word from the angle of God's supreme authority, we gradually launch out into deeper channels, presenting the still live issues of popery and antichristian heresy. When Calvinists discover that the Reformation, although exposing the man of sin, was retarded on those points stressed by the advent message today, then they see a logical reason for another movement than Calvinism. Our message is not antagonistic to Calvinism, but is rather a challenge for Calvinists to bestir themselves to finish the Reformation. We have discovered that this is the greatest argument to drive them out of their smug complacency—and too often their Presbyterian self-sufficiency.

Calvinistic doctrine is authoritarian even beyond the Bible. The candid student of the Word must discover those philosophical elements of belief which, though often beautifully inspiring, are nevertheless definitely unscriptural. This authoritarian element becomes pronounced in the Calvinistic study of the doctrine of predestination, where logic holds out against a careful comparison of Scriptural intent. Again, Calvinistic teachings concerning the doctrine of Christian liberty have led to a dangerous liberalism which reveals the decaying elements of Calvinism as a reform religion. There are some positive, unwholesome elements in Calvinism which must be challenged by a timely reformation.

Hairsplitting exegesis destroys the very spirit of the gospel and merely produces controversy instead of winning souls to the truth. The Bible instructor should guard against an overstressing of minor points which suggest disagreements between denominational beliefs, rather using the prophecies to reveal to the reader the weaknesses of the Calvinistic system. A search for truth must be the objective of Bible study. Prayer and praise are stressed in Calvinistic ethics, and the Bible instructor should cultivate these elements of Christian fellowship in his work, for they will inspire

confidence in both the message and its messenger.

While agreeing with truth and commending its practice, the teacher must still continue to teach accurately, progressively, and forcefully, yet never dogmatically. When the inherent dogmatism of Calvinism is caused to clash with the same characteristic of Adventism, the interest is likely to cool off in argumentation. Aim for a blending of spirit, and next a deepening of the principles of truth, and build your Bible topics in the setting of Presbyterian thought and terminology. The following series of topics is merely suggestive, and may invite further adaptations.

### Appropriate Topics for Presbyterians

1. God's Eternal Purpose in Christ.
2. Man's Fall, and God's Salvation.
3. What Does It Mean to Be Converted? (Stress human will and obedience.)
4. The Imminent Return of Christ.
5. The Hand of God in History (Daniel 2).
6. Final Reward of God's Elect (New Earth).
7. The Atonement in Prophecy (2300 Days).
8. Christ Our Mediator (sanctuary).
9. The Judgment in Session.
10. The Law and the Gospel.
11. God's Sign of Sanctification (Sabbath).
12. Is the Lord's Day the Sabbath? (N. T. Sabbath).
13. Protestantism or Popery? (Change of Sabbath).
14. The Test of Christian Living (obedience).
15. Christian Stewardship and Missions.
16. Where Are the Dead?
17. The Doom of the Sinner.
18. The Two Resurrections (Millennium).
19. Elijah's Reformatory Message (health reform).
20. What Is Christian Liberty? (dress, amusements).
21. The Reformation Completed (Revelation 12).
22. The Call Out of Modern Babylon.
23. Significance of Baptism and Lord's Supper.
24. Spiritual Gifts for the Church.
25. God's Elect and the Prophetic Gift.

### Points to Stress With Calvinists

Calvinists firmly believe in the inspiration of the Old as well as the New Testament, and emphasize its devotional daily reading. Since the doctrine of predestination is deeply embedded in Calvinism, an understanding of God's purpose in creation and redemption is fundamental. The significance of the controversy between Christ and Satan must set forth more than the place of the human will; it must also reveal the importance of obedience.

Here we strike the lost chord of Calvinism. Its philosophical teaching regarding Christian liberty has a strong influence on the question of ethics, as affecting diet, dress, amusements, etc. The keynote is that the Christian uses the world, but does not abuse it. Moderation, not abstinence, is taught in the use of wine and liquor and tobacco. The Christian is regulated by his conscience, which must be built up in Christ. Although we may agree with this in theory in large part, there is here an impractical element which does not relieve the abuses in the ranks of the Christian church today.

## Outlines for Bible Studies

### Is Purgatory Scriptural?

By CATHERINE LEBEDOFF, *Mission Appointee, S.D.A. Theological Seminary*

#### I. INTRODUCTION.

1. A doctrine or practice not to be condemned without fair investigation. Prov. 18:13.
2. True Christians earnestly desire to find truth and accept it. John 17:17.
3. Only one safe course: Compare teaching with Bible. Isa. 8:20.

#### II. PURGATORY DOCTRINE ACCORDING TO ITS TEACHERS.

Charles A. Martin, *Catholic Religion*, p. 288: "Christian revelation teaches us that besides heaven into which no imperfection can enter, and hell from which there is no redemption, there is a state in which the souls of the just who in this life were not perfectly cleansed, shall undergo purifying suffering before being admitted into heaven. This state of purgation is properly called purgatory. The defined teaching of the church is expressed in the words of the Council of Trent: 'That there is a purgatory and that the souls detained there are benefited by the prayers of the faithful and especially by the acceptable sacrifice of the altar.'"

*The Jesuit Seminary News*, vol. 3, No. 9 (Nov. 15, 1928), p. 70: "By prayer we temper the agonies of the souls in purgatory. We hasten their liberation by sacrifice."

#### III. PURGATORY DOCTRINE IN LIGHT OF SCRIPTURE.

##### 1. Do souls burn in purgatory after death?

###### a. Catholic Church teaches:

Cardinal Robert Bellarmine, quoted by Abbé Cloquet, *The Month of the Dead*, p. 63, "There are souls condemned to burn in purgatory till the day of judgment."

*Jesuit Seminary News*, vol. 3, no. 9 (Nov. 15, 1928), p. 70: "Could we see these dear souls in purgatory we would not forget them. They cry out in thirst while we sit and drink. They are weary with restlessness while we do be sleeping. They are sore with grievous pain while we are playing. They are eaten up with burning fire while we are feasting. They cry out for help from those who once held them dear. They plead that you have the pity, the prayers, the sacrifices that you promised."

###### b. The Bible teaches:

- (1) Death a sleep for good and bad alike. 1 Kings 2:10; 22:40.
- (2) Dead know nothing; silent and inactive. Eccl. 9:5, 6, 10.

Strict observance of the Lord's day (Sunday) is stressed because it is to the glory of God to observe a day of the weekly cycle, and Sunday fits into modern practice. While there is strong emphasis on the Ten Commandments in other respects, the Biblical observance of the seventh day as specified by the commandment is not necessary. On these points the Bible teacher may deepen the idea of the supremacy of God, so prominent in Calvinism, and the superiority of His divine law.

Peace and prosperity are regarded by Calvinists as visible tokens of God's favor. Providence ordains both prosperity and adversity for an individual. Submission to God's will in this respect glorifies Him. Careful critics charge Calvinism as being at the foundation of some of our modern capitalistic abuses. Calvinists believe and have demonstrated that the church was organized to reign, and is entitled to material power. The setting up of Christ's kingdom here and now is confused with other-world-mindedness. The doctrine of separation of church and state, while never positive in Calvinism, has become more befogged since the war. Calvinism today needs a clear reformatory message.

Calvin was not dogmatic on the question of the state of the dead. He simply was not clear on the subject, nor did he seem to regard it as vital. The interpretation of Scripture to aid in an understanding of the subject is to be left with the individual. On this point the church cannot be dogmatic. One does not meet the arbitrary attitude typical of Methodism.

Calvinists and Adventists agree well on their joint principles on the doctrine of Christian stewardship. It is the Christian's solemn responsibility to enlighten the depraved heathen mind with the gospel. On infant baptism Calvin shows Scriptural inconsistencies, but there are other emphases on baptism which reveal the strength of Calvinistic practice. The same is true with views on the Lord's supper. The ordinance of preparation should be presented by Bible instructors from the standpoint of reclaiming a lost truth in practice. In John 13, Calvinism can find the solution of the problem that has so often challenged Calvinists on their view that infant baptism does not suffice for the revelation of sin and necessary forgiveness in later life. When the truth of the principle of foot washing is understood as being a miniature baptism, the Presbyterian inquirer quickly sees the beauty and satisfaction of this ceremony.

We have always enjoyed studying the Bible with those of Calvinistic background. One feels a kinship and a fellowship in sharing great fundamental Bible truths. Because of the high ideals mutually upheld, this relationship has frequently grown into the deeper experiences of Adventism. Rugged Calvinism, with a deep consciousness of the more abundant life, provides a strong foundation on which Adventism may well be built.

L. C. K.

(An outline Bible study entitled "Predestination According to the Bible" will appear in the following number of THE MINISTRY.)

2. Do prayers of faithful and the mass liberate from purgatory?

a. Catholic Church teaches:

Charles A. Martin, *Catholic Religion*, p. 288: "The defined teaching of the church is expressed in the words of the Council of Trent: that there is a purgatory and that the souls detained there are benefited by the prayers of the faithful and especially by the acceptable sacrifice of the altar."

*Jesuit Seminary News*, vol. 3, no. 9 (Nov. 15, 1928), p. 70: "By prayer we temper the agonies of the souls in purgatory. We hasten their liberation by sacrifice."

b. The Bible teaches:

Eze. 14:14; Rev. 22:12; 2 Cor. 5:10.

3. Prayers and masses on payment of money.

a. A well-known fact.

b. The Bible teaches:

Riches do not give anyone a premium on heaven or eternal life. Matt. 19:23, 24. Eternal life is a gift of God and cannot be purchased. Rom. 6:23. Dangerous to try to purchase God's favor. Not allowed in apostolic church. Acts 8:20-23.

4. Are souls purged by fire in preparation for heaven?

a. Catholic Church teaches:

William E. Addis and Thomas Arnold, *A Catholic Dictionary*, p. 766, art. "Purgatory": "All the souls in Purgatory have died in the love of God, and are certain to enter heaven. But as yet they are not pure and holy enough to see God, and God's mercy allots them a place and a time for cleansing and preparation."

Cardinal Robert Bellarmine, quoted by Abbé Cloquet, *The Month of the Dead*, p. 63: "There are souls condemned to burn in purgatory till the day of judgment."

Charles A. Martin, *Catholic Religion*, p. 290: "In purgatory the souls can themselves wipe out their debt only by suffering."

b. The Bible teaches:

Jer. 2:22; 1 John 1:9, 7.

5. Uncertainty of masses and prayers for dead.

a. Catholic Church teaches:

Bertrand L. Conway in *The Question Box* (old ed.), p. 325: "All masses and prayers for the dead are applied 'by way of suffrage'—that is, are dependent on God's secret mercy and will, who in His infinite justice may apply to another soul altogether the masses said for a certain individual. Non-Catholics generally think that 500 masses have 500 times the efficacy of one. This is not the case. The value of each mass is infinite, but we never know with perfect certainty whether or not God has ap-

plied it to the individual soul for whom it has been offered, although we do know He answers all our prayers."

Cardinal Robert Bellarmine, *De Justificatione*, book 3, chap. 8, *Disputationes de Controversiis Christiane Fidei adversus Hujus Temporis Haereticos*, vol. 4, p. 442, col. 2: "No one can be certain, with the certainty of faith, that he receives a true sacrament, because the sacrament cannot be valid without the intention of the minister, and no man can see another's intention."

b. The Bible teaches a sure way of salvation. John 6:37; Heb. 7:25.

IV. TIME FOR SALVATION IS NOW, NOT AFTER DEATH.

Eccl. 11:9; Isa. 38:18; 2 Cor. 6:2.

V. CONCLUSION: PURGATORY IS NOT SCRIPTURAL.

1. Roman Catholics themselves declare purgatory is not in the Bible.

a. William E. Addis and Thomas Arnold, *A Catholic Dictionary*, p. 767, art. "Purgatory": "We would appeal to those general principles of Scripture rather than to particular texts often alleged in proof of Purgatory. We doubt if they contain an explicit and direct reference to it."

b. Nicholas Cardinal Wiseman, *Lectures on the Principal Doctrines and Practices of the Catholic Church*, Introduction, p. 16, admits that Roman Catholics "could not discover in it [the Bible] one word of purgatory." Purgatory is not Scriptural.

2. Dangerous to accept the commandments of men. Matt. 15:9; Rev. 22:14.

3. Come to Jesus now; live righteously "in this present world." Isa. 1:18; Titus 2:11-13.



## The Absentee

"SOMEONE is absent," the Shepherd said,  
As over my classbook He bent His head;  
"For several Sabbaths absent, too,  
So tell me, teacher, what did you do?"

"I didn't call as perhaps I should,  
I wrote some cards but they did no good,  
I've never heard and she never came,  
So I decided to drop her name."

He answered gravely, "A flock was mine,  
A hundred—no, there were ninety and nine,  
For one was lost in the dark and cold,  
So I sought that sheep which had left the fold

"The path was stony and edged with thorns.  
My feet were wounded and bruised and torn,  
But I kept on seeking, nor counted the cost,  
And, oh, the joy when I found the lost."

Thus spoke the Shepherd in tender tone;  
I looked, and lo—I was all alone,  
But God a vision had sent to me,  
To show His will toward the absentee.

—Western Forum

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## THE BOOK SHELF

Books, Reviews, and Discussions

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**The Shepherdess,\* Arthur Wentworth Hewitt, Willett, Clark and Company, Chicago and New York, 1943, 200 pages, \$1.75.**

This is the first formal text in pastoral theology prepared especially to meet the needs of the minister's wife. It is unique in that there is no other book just like it in content, and it provides invaluable help to experienced as well as inexperienced ministers' wives. It certainly meets a long-felt need in this field and is a "must" for every wide-awake and forward-looking minister's wife. It deals in a very practical and balanced way with the varied problems and perplexities which the minister's wife meets in her responsibilities as a shepherdess.

The book, written in a very refreshing manner, makes unusually interesting reading.

Perhaps it might have been better if the first chapter had been put with the last at the end of the book, as it is a rather outspoken and frank dissertation on a rather delicate subject. Some timid shepherdess might be tempted not to go any further than the first chapter, thereby losing much helpful instruction in the following chapters.

There is a very valuable chapter giving worthwhile instruction regarding the preparation of the true shepherdess for her task. It is so forthright in parts that it may cause some sensitive ones to become offended, but the high standard it sets is most commendable and worthy of emulation.

The author shows a very keen sense of what a true shepherdess ought to be, and really gets down to some practical details which are of the utmost help. He emphasizes again and again that any minister's wife can become a good shepherdess if she had a "mind to apply herself and has love enough." He has written this book out of a wealth of experience with ministers and their families, both young and old. He has been lecturer to forty-five colleges, universities, and theological seminaries throughout the land, and his books have been used as textbooks in some of these institutions.

He has a good word of encouragement for those shepherdesses who feel their lack of education or ability, by declaring that "nothing can keep her from knowledge if she is willing and eager to obtain it." Education, he says, "is not given, it is always taken. Let us therefore take this knowledge and conquer our limitations. We can if we will."

On picturing the ideal shepherdess, the author says Mrs. Allan Schaff's description is the best. It is found in the Weymouth translation of 1 Corinthians 13:4-7, substituting "minister's wife" for "love."

"The minister's wife is forbearing and kind.  
The minister's wife knows no jealousy.  
The minister's wife does not brag; is not conceited.

She is not unmannerly nor selfish nor irritable nor mindful of wrongs.  
She does not rejoice in injustice, but joyfully sides with the truth.  
She can overlook faults.  
She is full of trust, full of hope, full of endurance."

This book should make a lasting impression on all who read it with an open mind to profit.

MARGARET REEVES. [Minister's Wife, Boston, Massachusetts.]

**Let Us Go On,\* W. H. Griffith Thomas, Zondervan Publishing House, Grand Rapids, 186 pages, 1944, \$2.**

This is one of the most illuminating and stimulating commentaries on the Epistle to the Hebrews, as it emphasizes the secret of Christian experience. It is by a great and devoted servant of God in the Church of England, who shows that even though the primary message of Hebrews was to Christian Jews, to whom it was originally addressed, its teaching, exhortations, and warnings are directly applicable to believers today for the purpose of inciting them to possess and enjoy the fullest and highest Christian life.

CARLYLE B. HAYNES. [Secretary, Industrial Relations Council.]

**The March of Truth,\* Stephen Szabo, Eerdmans, Grand Rapids, Michigan, 1944, 296 pages, \$2.50.**

This is geography, church history, and literature, combined and condensed in a new and modern form, written by one who knows places from his own travel, who is a historian of accuracy and understanding, as well as a skilled writer of long experience.

Dr. Szabo is a minister of the Hungarian Reformed Church; a preacher, lecturer, church diplomat, author, and traveler. On both sides of the Atlantic he has preached in hundreds of pulpits both in English and Hungarian.

He has taken twenty heroes of the Reformation period, those whose images are carved in stone in Rietchel's monument at Worms, as well as Bouchard-Landowski's at Geneva, and around them has woven the most interesting episode of their lives. Many of them are not found in other books.

If you want to see what Savonarola saw, know what Wycliffe knew, believe what Knox believed, feel what Luther felt, will what Calvin willed, read this book. It gives a fine picture of the great men, events, and movements of the mighty Reformation. Dr. Szabo has spared no pains to obtain accurate information regarding these noble examples of the fight for liberty of conscience and the march of truth.

Each biographical sketch is accompanied by a full-page likeness of the subject by Reynold H. Weidenaar, which adds much to these thrilling stories of the Reformation as pictured in the lives of men who lived and died for the cause of truth and freedom.

CARLYLE B. HAYNES.

\* Elective, 1946 Ministerial Reading Course.

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# THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

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## Genesis Fable or Genesis Fact?

By FRANK L. MARSH, *Professor of  
Biology, Union College, Lincoln, Nebraska*

IF WE read the first of the book of Genesis as we read any factual history, we find a simple, clearly expressed statement that the animals and plants on our earth were formed instantaneously in their innumerable kinds at the beginning of this earth's history by the word of an omniscient, omnipotent Creator. This statement of origins in Genesis is diametrically opposed to the widely prevalent doctrine of evolution, which represents that the present complex forms of life, through a duration of millions of years, have gradually developed from simpler forms to present-day complexity by purely natural forces, that is, solely by means of the laws of physics, chemistry, and biology.

There are two ways for each of us to arrive at our own particular philosophy of origins. Either we will accept by faith the opinions of certain scientists in this matter, and thereby sacrifice our individual rights and powers of investigation upon the altar of authority, or we will acquaint ourselves, as students should, with the few basic facts of natural science which are required to enable us to form an intelligent conclusion that will honor our rights as individuals, and bear witness that we are not merely unthinking followers of a crowd.

At first thought, it might appear reasonable to accept some theory of origins just because we know several notable scientists who hold that view. However, *as a scientist*, I must remind you that a scientist is a scientist only so long as he presents you with *facts*. When he gives you a theory of origins, he has ceased to be a scientist and has become a philosopher. As a philosopher he merely gives you his explanation of the way he, personally, puts the facts together in *his* rationalization of that which is factual. Naturally his philosophy will depend entirely upon his point of view, or upon the major premise upon which he builds.

Let me explain this point more fully. Both the evolutionist and the creationist accept all the demonstrated facts of modern science. These *facts* do not *prove* evolution. Neither do they *prove* that organisms were created in their present multiplicity of kinds. To the evolutionist the facts of biology appear to indicate evolution, because he first makes the assumption of uniformity, that is, that the *natural* forces now in operation are the only forces which ever operated. His basic assumption takes no recognition of the possibility that a supernatural force may have figured in the origin of kinds, and figured in a very real, though

unnatural, way. Therefore, whether we are evolutionists or creationists should not depend upon whether this man or that accepts this view or that, but upon whether we individually wish to make the assumption of uniformity with evolution, or of creation. Which of these points of view is compatible with the facts of biology is the theme of the following paragraphs.

### I

THERE is a large group of biological facts which are not decisive in the problem of determining whether modern organisms arose by evolution or by creation. An example of this type of evidence is the fact that many different kinds of animals show similar structures, and may therefore be grouped into one large phylum. To illustrate, the presence of a notochord sometime during the development of the individual is a character which is used in pigeonholing the animal which possesses it in the phylum Chordata. Again, a large group of animals, including the fishes, frogs, reptiles, birds, and mammals, have dorsal backbones, and many different kinds all possess, for example, the humerus bone in their foreleg. The fact of classification itself among living things calls attention to the prevalence of common characters throughout large groups of different kinds of organisms. True, it may be assumed from this possibility of classification that evolution occurred. But it *must* be borne in mind that these same phenomena can also be explained *just as reasonably* from the point of view of a Creator with a master plan.

It is extremely important in arriving at a correct conclusion concerning origins, that no data be included which can be explained just as reasonably from the other point of view. Data which can be explained adequately from at least two points of view are commonly said to be "subjective." A theory of origins which must depend entirely upon data of this sort would most certainly be unsatisfactory. It thus becomes a damaging thing in the acceptance of the theory of evolution for the student to discover that *all* the evidence which the evolutionist presents in the fields of classification, morphology, embryology, physiology, paleontology, and geographical distribution is of a purely *subjective* nature. Being of this sort it can be just as reasonably explained from the viewpoint of the creationist. Because this type of evidence *is* of such a nature that one can say, "It is," and the other can say, "It isn't," until the sands of time run out, we turn from it to other evidence which is more conclusive.

## II

CAN evolution be demonstrated in the laboratory today? To do this, it is necessary to show that new *kinds* of plants and animals actually arise from other kinds. If a student makes an exhaustive study of every available exposition of evolution, he will find these treatises filled with what is purported to demonstrate that evolution has occurred.

What proof is presented here? Any student knows that he is told that the hundreds of color forms of sweet peas which have been developed from a single variety since the year A.D. 1700 is proof of evolution. He is told that the fact that our numerous breeds of pigeons have all descended from the wild rock pigeon of Europe is a demonstration of evolution. The development of over two hundred breeds of dogs from a few wild-dog ancestors is said to demonstrate evolution. In fact, the changes for the better which have been accomplished in all our economic plants and animals, as they have been improved over their inferior ancestors, are said to demonstrate evolution.

However, the student does not have to be particularly astute to see that this sort of change would *never accomplish the origin of new kinds*. Sweet peas are still sweet peas, pigeons are still pigeons, and dogs are still dogs. The multitude of evolutionists with all their great labor of search and research have never been able to demonstrate the appearance of even *one* new kind. Variation among organisms is quite the rule in every new individual, and yet, in every case, all the processes of change have never accomplished anything more than the production of a new *variety* of a kind which was *already in existence*.

The evolutionist Dr. Theodosius Dobzhansky, in his recent book, *Genetics and the Origin of Species*, makes a careful summarization of all known processes of change among organisms and the extent of change which they are known to produce. It is definitely significant to learn that in *no single instance* has variation been seen to occur which accomplished more than to increase the complexity of variants within a kind which *already existed*. The plant geneticist, Heribert Nilsson, says that each biological species (kind) is a "sphere of influence" as constant as a chemical element. These groups never intersect. (*Hereditas*, 1935 and 1938.) Every fact in this field bears witness to the bridgeless abyss which exists between different kinds. Although variation may cause striking changes, still no one doubts that the new variant is still a bona fide member of the kind from which it sprang. Honest evolutionists state frankly that the appearance of new kinds of animals and plants cannot be demonstrated today.

## III

THE question which naturally follows is, "Has evolution of new kinds occurred in the past?" Those who accept the theory of evolution say, "Yes." They maintain that if processes of change in organisms, such as mutation and chromosomal changes, are given sufficient time, they could build modern complexity from one or a few one-celled forms. Other scientists feel just as certain that

no natural processes of change can produce a new kind—even though given a billion years—and that the passing of many years of effort to lift oneself by his own bootstraps will never be crowned with success. However, we should investigate the record of geological time to see whether there is evidence of simpler kinds changing into more complex kinds.

We have no guarantee that our earth has seen even ten thousand years. Those who accept the principle of uniformity naturally assume vast reaches of time in the hope that present-day natural forces could, in that profundity of duration, accomplish what their theory demands. True, if their major premise is correct, vast reaches of time are essential in order to befuddle our thinking and to dope our common sense out of the conviction that time alone cannot do it. But what if the story of Genesis is correct and conditions of uniformity have existed *only since a comparatively recent creation?*

The only record we have of the biological past, be it long or short, is the fossils. For our present purpose we need review but a very few facts about fossils. In the first place, the fossil-bearing strata compose but a thin, interrupted shell around the earth. At *not one place* in this peripheral layer can fossils be found *actually lying in perpendicular and undisturbed order in such a way that the change of one kind into another is pictured*. If evolution has occurred, it is quite essential to find fossils recording the changes in form in at least *one* such rock series. The only way to find "proof" of evolution here is to first *assume* that evolution *has occurred*, and then theoretically or actually pull fossils together from various regions and artificially arrange them from simpler to more complex. It is in this subjective manner that the pedigrees of horses, camels, and elephants have been built.

In the second place, connecting links between kinds are entirely lacking in the fossil record. At its "oldest" appearance in the rocks the "first" crustacean, for example, is just as completely a crustacean as are the modern members of this group. The morphological characters which are used to distinguish modern members of large groups today are applicable without the slightest change to the "earliest" members of the same groups. The same clear-cut discontinuity which exists between rabbits, cats, and opossums today exists between the groups in the fossils, and there are no connecting links. This would *not* be true if complex had evolved from simple.

In speaking of this very absence of intergrading forms among the fossils, the evolutionary paleontologist, Dr. G. G. Simpson, says on page 99 of his new book, *Tempo and Mode in Evolution*: "The facts are that many species and genera, indeed the majority do appear suddenly in the [geological] record, differing sharply and in many ways from any earlier group, and that this appearance of discontinuity becomes more common the higher the level, until it is virtually [actually] universal as regards orders and all higher steps in the taxonomic hierarchy." —Please turn to page 44



## Keying Our Message to the Hour

SOME continue to live, read, think, preach, and quote in the vein of yesteryear. They study the literature, sermon notes, quotations, authorities, statistics, and world conditions of a decade or so ago. But the world procession has moved inexorably on. What were impressive signs of the times in the days of our fathers are hopelessly outdated today. They are dwarfed into insignificance by the prodigious developments of the past few years, months, or even days.

The world has gone into high gear. Events that formerly would take years to eventuate are now packed into a few days. Everything seems to function on a scale and with a magnitude that makes obsolete all the facts, figures, and descriptives of the past. Present-day wars, famines, pestilences, atrocities, disasters, and crime waves have swollen to such size as to make former categories scarcely worth mentioning as signs of the times. This is a new thing under the sun.

World-sweeping peace talks and plans, and Utopian provisions, are paralleled only by unprecedented fears, suspicions, and catastrophic possibilities. And these have now been stepped up to dizzy proportions by the atomic bomb. Joel, Isaiah, and Micah have become the most vivid and modern of the prophets.

Unprecedented industrial warfare, through strikes, walkouts, threats, and tie-ups, have reached sweeping proportions never dreamed of before. Whole industries are disrupted. Others are stopped, and recovery is stagnated. Nationwide tie-ups and shortages are unprecedented, and governments seem helpless in the face of the capital-labor storm that is blowing toward hurricane proportions. And the end thereof is nowhere in sight. Spiraling prices, wages, shortages, and new costs mount before a coming crash. We have entered a new age of labor power and domination.

Furthermore, transformations of nations, such as have just taken place in Japan, are unprecedented in all history. Old customs, traditions, barriers, and inhibitions have crumpled. A new day and a new world are here, the strange pattern of which is not yet too clear, but the possibilities for the finishing of our message are portentous. On the other hand, papal strides toward former prestige and power can be seen and heard by all. On the political front new balances of power and giant shifts of control—as with Russia—make the future seem like a nightmare to statesmen and diplomats. This is indeed a transition hour defying all patterns of the past.

As aids to bringing the prophetic significance of

these world developments before their hearers on the evangelistic platform, over the ether waves, and through our literature, our workers have the weekly *World Trends* section of the *Review*, the monthly *Our Times* notes and quotations, the periodic visits of the *Pacific Press Arsenal*, occasional notes from our General Conference Bureau of Publicity, and the Religious Press and Religious World Trends sections of THE MINISTRY, as well as a succession of small current Crisis books. We need them all.

We, as workers, must keep our eyes and ears open, our minds alert and elastic, and at the same time keep our feet on the ground. We must not become sensation mongers and alarmists, but we should capitalize to the full upon these up-to-the-minute developments in order to bring the present-day picture before mankind in the light of divine prediction and inspired meaning. We are to be interpreters, not prophets. We are to point out the current developments and give the meaning but not attempt to predict the precise course of fulfillment. We need to deal with basic issues instead of playing up surface details, dealing with the mighty gale itself, rather than with some straw in the wind.

These are tremendous times, and ours is a task that is awesome yet sublime. May God give us spiritual eyesight to see, a spirit of understanding to grasp the larger meaning of events, and power to portray them effectively to the world—and all with that balanced judgment and discernment which calls for more than human wisdom. Such is our task as heralds of the dawn in these momentous times.

L. E. F.



**DIRE FOLLY.**—Some that are best acquainted with the gospel are practical strangers to it. An author, describing his journey to the falls of Niagara, says: "I met with a man who told me that he had walked from Boston, a distance of seven hundred miles, to see Niagara. When within seven miles, he heard what he thought might be the roar of the torrent, and asked a man who was at work on the road if this was so. The man replied that he didn't know; it might be, but he had never been there himself. Yet he had lived within the sound of it all his life!"

Who does not reprobate such folly? Nevertheless, it is nothing—absolutely nothing—compared with dire folly which may be witnessed any day that we choose to look around us. Numbers are within sound of "the river of the water of life" without an actual, personal experience of its benefit.—*Earnest Worker*.

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## KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

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### The Matter of Doctorates

*The widespread interest evidenced in the matter of "doctorates," and the use and abuse of degrees, is reflected even in the comments of the staid "Journal of the American Medical Association," of December 22, 1945. Inasmuch as there is considerable current discussion in our worker ranks, our institutions, and our journals over this matter, we felt that our MINISTRY readers would be glad to have this editorial in its entirety for the viewpoint expressed and the light it sheds on the entire question. It is reprinted here by permission of the "Journal of the American Medical Association."—EDITOR.*

### The Term "Doctor" in America

DR. EDWARD M. REPP of Philadelphia has a question for the medical Emily Post. His daily work requires occasional conferences with his druggist and also with the head of a laboratory who examines specimens. Should he address these associates as doctor or mister? In the neighborhood where he resides are also an osteopath, a chiropractor, and a chiropodist. These, too, he meets occasionally while en route on his medical tasks; he never knows whether to say "doctor" or something different.

A similar question disturbed Hugh J. McDonald,\* who discussed the subject not long ago in the *Journal of Higher Education*. A survey of the graduate degrees awarded by the colleges and schools of New York State during 1937 reveals thirteen types of doctors' degrees awarded during the year. The term "doctor," originally the equivalent of teacher or instructor, according to McDonald, seems to have originated among the Romans, who applied it to anyone who delivered public lectures or addresses on philosophic subjects. Later in the twelfth century the term was a title of honor borne by men of learning. It was first made an academic title at the University of Bologna in Italy, which received from the emperor the right of appointing *doctores legum* (doctors of laws). The University of Paris followed in 1145. Then the popes granted the universities the right of appointing *doctores canonum et decretalium* (teachers of the canon law). Eventually the study of civil law was combined with canon law, and the title was changed to *doctor utriusque juris* (teacher of both laws). The faculties of theology and medicine followed in conferring the title, but it had been in use for two and a half centuries in other fields before it was conferred in medicine.

The degree of doctor is now conferred in so many areas of learning that the result is confusion. McDonald feels that the conferring of the doctoral degree is in need of a thorough house cleaning. The degree of doctor of philosophy (Ph.D.) is granted for three years of full-time study and examination and the preparation of a thesis follow-

ing the bachelor's degree. The degree of doctor of science (D.Sc.) is granted for an identical program when the major part of the work is in science. Many times in education, history, literature, economics, sociology, and natural sciences the Ph.D. seems to be granted for meeting a standard of mediocrity. Some of the titles of these have become the butt of humorous remarks, a typical example being a thesis on "The Length of Sentences in Spenser." The conclusion of this important thesis, which was three hundred pages long, was that the sentences in Spenser were of three types—long, short, and those which could not accurately be described as either "long" or "short."

As McDonald points out, in the field of ill-health the assortment of doctorates now includes the degree of naprapathy, which can be had in ninety days without any entrance requirements; doctor of chiropractic in from one to four years, depending on the school, with the minimum entrance requirement usually just an elementary school education; doctor of surgical chiropody in from eighteen months to three years, with an entrance requirement like that of chiropractic; doctor of optometry three to four years after high school graduation; doctor of osteopathy a minimum of four years, with one year of college work as prerequisite; doctor of public health, with as yet little standardization and, incidentally, available to graduates in bacteriology or related fields after three years' study. McDonald believes that some of these people have about as much legitimate claim to a doctor's degree as would a hotel dishwasher to a D.D.W. Then there are also doctors of medicine, doctors of dental medicine, doctors of veterinary medicine, and doctors of dental surgery with better standardized requirements.

The confusion among degrees granted in the field of law is apparent when one remembers that lawyers can get the degree of Bachelor of Laws (LL.B.), Doctor of Jurisprudence (J.D.), Master of Laws (LL.M.) and Doctor of the Science of Jurisprudence (S.J.D.). Each year about a thousand honorary degrees are awarded with Doctors of Laws, of Humane Letters, of Science and of Engineering. The spurious degrees in the field of theology are equally a problem.

Educational authorities might well consider the desirability of some standardization in this area so that the degree of doctor, regardless of the field of learning in which it is applied, will have real significance. Furthermore the public should be able to determine from a title the actual qualifications of the man who adorns himself with it. Finally, the economists who devote themselves to propaganda for revolutionizing medical care persistently trade on their doctor of philosophy degrees, and thus perpetrate a fraud on the public, who take it for granted that these "doctors" are physicians.

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"Christianity is not man reaching out for God, but God reaching down to man."

\* Hugh J. McDonald, "The Doctorate in America," *Journal of Higher Education* 14: 189 (April) 1943.

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# CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

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† Ideal contacts with civic and religious organizations

## Capitalizing Returned Missionary Backgrounds

By DONALD W. HUNTER, Y.P.M.V.  
*Secretary, Michigan Conference*

COMPLYING with the request of the editor of THE MINISTRY, I shall try to bring before you certain experiences that may prove helpful to our returned missionaries relevant to the possibility for contacts with civic and non-Adventist church organizations. Such organizations as the Rotary, Exchange, Lions, Optimist, commercial clubs, federated women's clubs, and sorority clubs are always on the lookout for speakers on topics of common interest.

When such presentations are made before one club, the news is soon scattered abroad, and invitations are received from other organizations in the same community, or by the same organization in other communities. Nearly all these national organizations have exchange newsletters and suggested speakers are listed in these. Perhaps a visitor at a club will hear a speech, and he will recommend it to his own organization. Suffice it to say that if a person has an interesting message to present, and presents it in a way that will not create prejudice, he will receive far more invitations than he can possibly accept.

India, my former field of service, is distinctly in the news headlines of the world today. It is a land of mystery to most individuals. In filling my invitations to speak, I have tried to arrange material that can be presented in about thirty or thirty-five minutes, which will give the people an intelligent background of racial, religious, economic, and linguistic problems which inhibit national unity. At the same time I show the possibilities and capabilities of the land, both economically and mentally, and then offer a very brief conclusion as to what can be done to help the people by the practice of true Christianity rather than by merely preaching its philosophy.

I do not take part in a partisan way in the problem of whether India should be granted its immediate freedom, but present the problems as they are with various possible solutions for meeting them, and then let the audience draw its own conclusions.

I find that illustrating these with memorable experiences is a great help. If it is a ladies' organization, or a ladies' night banquet by a men's group, I usually dress in the costume of an Indian raja. It adds color.

During the past two years I have appeared be-

fore nearly every type of men's organization—the faculty club of Michigan State College, ladies' groups, non-Adventist church missionary societies, and regular Sunday morning or Sunday evening services, high school assemblies, State meetings of 4-H clubs, college history groups, etc. I am always introduced as a Seventh-day Adventist, and a former missionary of that body in India, along with my present work.

Many times the pastor of the local church arranges for my first visit to his community, and he comes along and is introduced as the pastor of the local Adventist church. Many have capitalized on this for Ingathering work, and in some localities where they have used this follow-up plan, Ingathering receipts have multiplied many times over those for previous years.

A few communities have used this presentation as a prelude to a short evangelistic series of meetings in the local S.D.A. church. It has been the means of helping many of our district leaders work with other organizations in current problems such as juvenile delinquency, etc. In one city, after appearing before several groups, I was asked to hold a county-wide rally to discuss juvenile delinquency, and all the civic organizations backed it up.

### Means of Breaking Down Prejudice

Willingness to help along these lines has been a great means of breaking down prejudices in the highest type of business leaders who belong to these groups, but whose conception of Adventism is very often mistaken. It has given us prestige in the eyes of the leaders of communities, and even in monetary value has more than repaid the expense involved. In these days of rationing and scarcity of needed materials we have always been able to get that which was needed in our organization, owing to such contacts.

I feel that our returning missionaries have a great field of endeavor and opportunity here, and they can place our work in a good light before the civic leaders of communities, break down prejudice, and prepare the way for evangelists and ministers to work among this educated class of people. My advice is to make the presentation brief, nonsectarian, and one that will not arouse ill-will in the mind of any man or group of men. If this is done, it will be found to be a great aid in presenting the work of Adventists before the leaders of American thought.

## Islam's Challenge to Christianity

By MRS. I. C. SCHMIDT, *Missionary to Netherlands East Indies*

SEVERAL paragraphs from the pen of Samuel M. Zwemer, a great, modern missionary to Moslems will be helpful at the beginning of this brief summary of Mohammedanism. On page 185 of his book *The Cross Above the Crescent*, he says:

"Arabia is one of the great Bible lands, has an area of a million square miles, and is the probable cradle of that Semitic race which has given the world its three great theistic faiths: Judaism, Christianity, and Islam.

"It is from Arabia as cradle that Islam arose and spread its power across the seven seas. The Arabs explored Africa by their slave trade and visited China and Malaysia in their sailing ships centuries before Columbus discovered America. Yet their own land remained undiscovered."

Mohammed, "The Praised One," is the prophet and founder of Islam. Of him the *Encyclopedia Americana* says:

"As a political leader and a religious reformer, Mohammed undoubtedly ranks among the greatest. Whether a real prophet or a charlatan, or a mixture of both, we cannot strip him of the qualities of greatness. His name has survived thirteen centuries, and his followers today number over 219,000,000 souls."—Article "Mohammed."

Mohammed was born about the year 570 at Mecca or Medina, Arabia. Abdullah, his father, died before his birth. At the age of six he was left an orphan by the death of his mother, Aminah. His wealthy grandfather, Abdal-Mottalib, adopted the boy. But two years later he, too, died, and the boy's uncle, Abu Talib, took him into his house and remained his best friend and protector throughout his whole life. In his youth he mingled with the Bedouins of the desert and seems to have accompanied Meccan traders to Syria and south Arabia, and perhaps to Egypt and Mesopotamia.

His marriage at twenty-five years of age, to Khadija, a wealthy widow fifteen years his senior, probably terminated his career as a caravan conductor. Mohammed continued his merchant's trade at Mecca to some extent, but spent most of his time in solitary contemplations.

Meanwhile he had acquired a reputation for great practical wisdom, although it is probable that he could neither read nor write. It is well to note here that during the first centuries of the Christian propaganda, religious doctrines were very numerous. Both Christianity and Judaism had crept into Arabia. The many distorted stories in the Koran indicate that the new religion Mohammedanism was greatly influenced by Christian and Jewish practices. There was much religious strife in the country. Many were being exhorted to accept Judaism, while others were embracing Christianity, and others still were falling away altogether. The time was ripe for a change, and Mohammed launched the faith of Islam.

His first convert was his wife, to whom he told the particulars of an interview which he claimed to have had in a vision with the angel Gabriel, who declared him to be the apostle of God. A number of his close relatives readily joined him. After four years Mohammed's converts numbered but

forty, and they were obliged to hold their meetings in secret in a cave near Mecca. His efforts to restore the religion of Abraham proved fruitless. The Jews not only would not accept his teachings and reforms, but used every means to make him a laughingstock. This so incensed him that he changed the place of accepted prayer from Jerusalem to Mecca.

Mohammed encountered many difficulties in his efforts to abolish the idolatry of Mecca. His doctrine, "There is no God but Allah," with the assertion, "And I am his prophet," aroused the opposition of the Meccans, who had one idol for every day in the year. By later acknowledging the effectiveness of the Meccan goddess as well as Allah, he was able to restore peace, thus greatly strengthening his influence. However, in the year 622, just ten years after he began his role as the prophet of Allah, Mohammed was forced to flee. With the five hundred who had joined him, he fled to the city of Medina 250 miles distant. Undaunted, he continued his teachings and again returned to Mecca eight years later with three thousand adherents. Here Mohammed died in the year 632, just two years after his return to the city where he had begun his new religion.

The city of Mecca is the generally accepted headquarters of Islam today. There are strong centers in India, China, Malaya, Java, Turkey, and Egypt, as well as throughout the Middle East. Dr. Charles R. Watson placed the number of Moslems in the world at 250,000,000 in his book *What Is This Moslem World?* (Friendship Press, New York.) It is said that one in every seven persons of the world's population is a Moslem, and this truly presents a challenge to modern Christian missions.

### Early Developments and Education

The faith of Mohammed was sufficiently established to be carried forward by his ardent followers. Early development was manifested in the building of fine mosques, largely in the areas immediately surrounding Arabia. Notable among these was the original Mosque of Omar at Jerusalem in the seventh and eighth centuries, of which the present "Mosque of Omar" is a much later successor. As Mohammedanism spread, many and more magnificent mosques were built. The domes and minarets so common in present-day Moslem architecture had their origin in the thirteenth, fourteenth, and fifteenth centuries. But these are nonessentials, for in poor communities a bare, whitewashed room may suffice for the public worship of the faithful.

Famous among the more elaborate mosques is the Azhar, in Cairo. The finest of mosques in Constantinople is Saint Sophia, at one time a Christian church. Wherever the Mohammedan faith prevailed, from Spain to India, beautiful examples of these buildings exist.

The glory of Moslem education was its university system. Established for higher learning, it did not serve everyday needs. Its primary system was very poor, and technical education had never

been developed. In Islam primary teachers are despised as ignorant and foolish. What technical education prevails is given through the apprentice system, teaching mechanical arts and crafts.

The mosques serve as schools and seats of learning. Thousands of students are regularly in attendance at the most important mosques. Moslem education, like all Moslem science, revolves around theology. From the earliest times independent scholars instructed classes in mosques in the common places of meeting, and gave their pupils personal certificates. Their subjects were the reading and interpretation of the Koran, the body of traditions from their prophet, their system of theology, and the canon law. But the interpretation of the Koran involved grammatical studies of early Arabic literature. Therefore those eager to teach attended the established universities in the larger mosques. Regarding the influence of the Koran on the unification of Islam, we read in the book *Islam Today*:

"It was Marshall Lyantey who compared the world of Islam to a resonant box: the faintest sound in one corner of the box reverberates through the whole of it. Indeed, the Muslims represent a homogeneous unity unparalleled in the annals of history. The mainspring of their unity is the faith and the language in which the Koran was written. For thirteen hundred years hundreds of millions of men and women, different in race, nationality, intellectual, and social standards have been held together by these two socially independent yet mutually complementary and indissociable forces."

Islam is divided by the theologians into two heads: doctrine and practice. The separate articles of both are determined by the Koran, the traditions and faith of Mohammed, and the decisions of learned officials. The six cardinal points of doctrine are listed as follows: belief in God and His unity; belief in angels and good and bad spirits; belief in the Koran and revelation; belief in the prophet; belief in the resurrection and the judgment day; belief in God's absolute rule of the world, "There is no God but Allah, and Mohammed is His envoy." Islam's conception of the Deity is stressed above all else. Such phrases as "He is powerful over all things," "He knoweth all things," and "There is no God but He; the living, the self-sustaining; neither slumber nor sleep seizeth Him; to Him belongeth whatsoever is in Heaven or on earth," frequently appear in the Koran and indicate firm belief in Allah.

The second head, or religious practice, is obligatory on the believer. Chief among these practices are the recital of the creed; the performance of divine worship five times a day; fast in the month of Ramadan; payment of legal alms; and pilgrimage to Mecca. The specified times for prayer are at dawn, just before noon, before sunset, after sunset, and at night. The "Call to Prayer" is readily recognized by the high, loud note, prolonged for at least two minutes. Weird sounds of the Moslem drum greet the traveler's ear early in the morning, and the last thing at night. During the daytime it is not an uncommon sight to find a Moslem kneeling on his mat, face toward Mecca, with head bowed to the ground in solemn prayer.

The spirit in which Moslems spread their faith

is readily understood from a paragraph in Dr. Zwemer's book, *The Cross Above the Crescent*, in the following words:

"In 1919 Robert Griffith states: 'Islam is making headway by leaps and bounds in Northwest Madagascar. Mohammedan missionaries from Zanzibar and Arabia go about from village to village and port to port preaching their religion, and let it be clearly understood that Islam is not a steppingstone to Christianity; it is its greatest and most bitter rival.'"—Page 117.

**SECTS.**—There are at present three main Islamic sects. The Sunni, by far the largest in number, hold that the caliphate (successor to Mohammed) is an elective office and must be occupied by a member of a certain tribe (Quraysh, the probable tribe from which Mohammed was a descendant.)

The Shi'ites regard Ali and his descendants as the only rightful caliphs. For them the caliphate was a God-given office, therefore not one to be given by human appointment. They are next in number, but their numbers have shrunk to about twelve million.

The Khawarij sect held that the office of caliphate was open to any believer whom the faithful might consider fit for it.

Apart from these important groups, which had their origin in primitive times and exist to the present day, there have been many theological sects through the years, but the majority have now ceased to exist.

#### **Panislamism—Unification of Islam**

As far back as the early eighties of the nineteenth century the word Panislamism was first used in an effort to bring about some unity of action in opposition to the Christian powers of Europe. Widespread propaganda was credited to Sultan Abdul Hamid II (1876-1909), who desired to gain for himself recognition as the spiritual head of all Moslems throughout the world, whatever might be the government to which they owed temporal allegiance. Because of ill-chosen emissaries by Abdul Hamid, their success was slight. Their efforts toward Panislamism were mainly confined to journalistic denunciations of the oppression of Moslems by Christian governments, and exhortations to promote the unity of Islam.

After Abdul Hamid was deposed, an attempt to adopt a definite scheme of Pan-Islamic propaganda was made by the Committee of Union and Progress at the Salonika Congress of 1911. At this congress it was suggested that delegates from all Moslem countries of the world ought to meet annually in Constantinople to discuss questions of interest to all Moslems.

In 1911 a letter was published by a number of Ottoman and Persian jurists, who asserted that there was no difference of principle between the two sects Sunni and Shi'ah. During the years 1911 and 1912, talk about the need for union between Moslems was renewed in the Mohammedan press throughout the world. All efforts in this direction were halted by the outbreak of the World War of 1914. Because of the reduction of Turkish territory after the close of the war, a feeling of depression among Islamic peoples was produced. This was aggravated by the apparent indifference of the Turkish republic to concern it-

self with the fate of Moslem populations in other countries.

Thus in 1919 the Pan-Islamic movement was revived by Moslems in India who started a caliphate movement, thus seeking to gain support for one head in Turkey. By the abolition of the caliphate in 1924 as a result of political changes in Turkey, Indian Mohammedans were compelled to adopt a new program. Accordingly, at a meeting of the Central Caliphate Committee, in May, 1924, at Bombay, it was resolved to endeavor in the future to promote friendly relations between the various Moslem countries and to exchange communications regarding a settlement of the caliphate question.

These new problems were much discussed in Egypt and Java also, and as a result two separate congresses were held in 1926—the Caliphate Congress in Cairo and the All-Moslem Congress in Mecca. No practical decisions were arrived at or anything specific accomplished toward unification. Apparently Islam is confronted with problems similar to those with which Protestantism is wrestling in its efforts toward federation.

#### **Attitude Toward Advent Hope**

Moslems generally are very hostile toward Christianity. The Christian belief of the trinity of the Godhead is absurd to every Moslem, and forms the basis for many a heated argument. To Moslems there is but one God, Allah, and Christ is a prophet, but He cannot be the Son of God, because there is but one God and not three, as the Christians believe.

Notwithstanding these hindrances to accepting Christianity, Seventh-day Adventists have one effective approach, in that they, in common with the Moslems, do not eat swine's flesh. This often so arouses interest that the Moslem desires to investigate this new religion, and it frequently results in converts to the advent message.

Minan Direda, a Javanese Moslem, was the first outstanding convert to do much translating of advent literature into the Malay and Javanese languages through the years. More recently he edited the Malay *Signs of the Times*. Anna Man—*Please turn to page 46*

#### **Korean Evangelism During War**

By RALPH S. WATTS, *Former Superintendent of the Korean Union*

THE tragic "dark day" for the Seventh-day Adventist church in Korea was December 28, 1943. On that day government officials sent a proclamation to all churches and members, stating that the Adventist Church was being dissolved, and there was no longer any church organization. Henceforth all members of the church—workers and laymen—should cease to believe the doctrines as taught by Seventh-day Adventists, and revert to the faith of their Korean ancestors.

The government ordered all church property to be liquidated. Through funds accruing from the sale of the Seoul Sanitarium and Hospital "a quitting" allowance was paid to all former workers

and colporteurs. Legally the church ceased to exist. However, government legislation can never remove the ardent faith hidden deep in the recesses of the trusting heart. Soon after this announcement was made, various groups of devout, sincere Adventists quietly retreated to the rocky fastnesses in the mountains of central Korea. Far from the jurisdiction of haughty men, they continued their allegiance to God and kept His commandments.

From these isolated groups some courageous young men quietly visited various sections of Korea to encourage and strengthen the believers. They met with families, read the Scriptures, and secretly conducted meetings. Pastor Kim Myung Kil visited believers in north, central, and south Korea. He became a peddler by trade. But while selling his wares in cities and villages, he cautiously continued to "preach the word," and baptized fifty-two precious souls.

Determined to spread the message at all costs, energetic, fearless young workers strapped their Korean Bibles on their backs and secretly traveled into the more isolated portions of Korea. Last winter more than twenty of these young people left their villages and, according to a prearranged schedule, visited our churches in west Korea to hold one-week Bible institutes. These meetings greatly stimulated the church at a time when encouragement was needed, and the results have been more than gratifying. Our Korean leaders are now conducting a six-week summer Bible school to better train these young men for evangelistic work. From among these pious, faithful youth, Korea's future evangelists and leaders will emerge.

A few weeks ago I met a number of these zealous workers. One, Pan Nae Hyun, came to Seoul to attend the union committee meeting. During the war, when all our workers were forbidden to preach, he traveled to one of the most isolated and mountainous regions in all Korea. Formerly we had scarcely any believers in this section. Quietly and secretly he began to teach our message. Seeds of truth thus scattered began to germinate.

As soon as the war ended and freedom was again given to Korea, this brother immediately began a series of public gospel meetings. Within a few months new believers sprang up in three separate towns. In one place the whole congregation of another religious organization, including the Bible instructor, systematically studied the message and began to keep the Sabbath. In all, over one hundred and fifty new Korean believers in this area are now preparing for baptism. Three young men representing these new companies came to Seoul and earnestly requested that I visit the new district.

New Korea faces many grave problems. But the fires of persecution which were ablaze during the war years have cleansed the church of its dross, and now, with religious freedom granted, the remaining faithful workers and members are uniting their efforts in a speedy finishing of the work.

## Approach to the African Mind

By W. H. ANDERSON, *Pioneer  
Missionary to South Africa*

THE lessons discussed in last month's *MINISTRY* were taught to the people in their homes by the native workers. Then in the evening I asked them to bring their people for the evening services, and there I preached to them the doctrines of the message. In preaching these doctrines it was impossible at first to preach the historical truths of Daniel and Revelation, because the African native has no background of history. His tradition goes back only a hundred or a hundred and fifty years. He knows nothing of the past beyond that. We cannot preach to him about Babylon, Medo-Persia, Grecia, or Rome. To trace the time prophecy of the 2300 days would be entirely meaningless to him. Many times I have had African schoolboys ask me who lived first, Moses or David. History is a sealed book to them, and very few of them will ever know much about it.

I approached the judgment message and the time of the judgment without talking about the 2300 days. I simply stated the fact that the judgment began in 1844. I preached the coming of the Lord without dealing with the time approach of Matthew 24, concerning the destruction of Jerusalem or even the darkening of the sun or the falling of the stars. However, I have met a few Africans who know of the falling of the stars. But this historical, prophetic interpretation cannot be used in preaching to the ignorant native in the heart of Africa. Because of their limitations we had to adjust our message to meet their conditions. We could not follow the plans for evangelistic efforts which are used in the United States.

While we eliminated prophetic history, we incultured the teaching of the Bible regarding witchcraft, idolatry, and many other sins so common with the tribes among the Bantu people. The approach to the African mind is from the known to the unknown. He understands the growth of the plant. He knows all about the fruit-bearing tree, but very few of them have ever heard of the grapevine. And with some tribes the goats are prized above the sheep.

Many an African, if you talked to him about building his house on the rock, would wonder how you could fasten the poles to the rock, and would not understand the illustration. But when you talk to him about the wise man's building his house on the hill, and the foolish man's building his house in the sand in the river bed, then he can understand what will happen to that house when the rainy season comes, and the river goes wild.

And so we cannot follow the American type of preaching, nor use American illustrations. We must know what the African knows, and make an application which he understands.

One of our missionaries came to my station one time and built his whole sermon around the illustration of a live wire. After the meeting was over, one of my teachers came to me with a piece of

fence wire about six inches long, and inquired how it would be possible for a thing like that to have life in it.

Another man I heard preaching to Africans built his sermon on this—"No matter if you live in a house of clay, if you have a golden chamber in your soul." In most of the African languages it is impossible to express that thought, and the man who interpreted for this American preacher practically sweat blood trying to tell the people what the men wanted to put across to them, and then with his best efforts he failed.

That is why I contend that it would be better for a mission appointee to study the people among whom he will preach, rather than to learn how to preach in the homeland and then go out to the heathen of Africa and preach sermons that are absolutely incomprehensible.

I was once interpreting for one of our visiting brethren in Northern Rhodesia. He quoted from *Cyclopedia of Universal Knowledge*. There is no word in the African language that I know of or ever heard of for "cyclopedia." He quoted again from *Encyclopaedia Britannica*. There are no words in the Chitonga language to express that, and I had to tell this good brother to preach his facts without any reference to where he got them.

We must understand that we can never reach the African mind except through things that he knows, and build on that, so that he may understand the unknown.

## Unique Graduation Exercise

NOT long ago a college student asked me why it was that nothing was done during church school and academy days to encourage boys and girls to look to the mission lands as the future fields of labor. He pointed out that during the last year of college they were urged to think of denominational and mission service, but he felt that much more could be accomplished if the attention of the junior boy and girl was drawn to the great privilege that is theirs to serve as foreign missionaries.

At the time I agreed with the young man, but could not answer his question as to why the thinking of our boys and girls was not thus directed. However, as I listened to the pupils of the graduating class of the John Nevins Andrews School, I was deeply impressed that here was the answer. Surely, if all our church schools would carry on an educational program such as has been followed at this school during the past year, many more young people would be looking with eager eyes to serving their Master in fields afar. [For description of program, see next page.—EDITOR.]

We trust that as the workers of the denomination read these articles, their own mission thinking will be stimulated, their vision enlarged, and each will do his part in promoting a program such as that presented here. The calls are many, and it is only as our youth are inspired to respond to the challenge that we can expect to finish the task.

T. J. MICHAEL.



**T**HIS is the accusation that I heard spoken by one of our educators recently: "Children growing up today in Seventh-day Adventist homes and schools do not have enough of the background of mission history. They do not see the vision of what it means to be a missionary. They lack the desire to become an active part of denominational work." He was addressing a group of teachers, and as I listened to his burdened message, I thought, "What can we do to help these children? How can we teach them more of our background and acquaint them more fully with the life of the missionary?"

About this same time a call came from the General Conference Mission Board for our eighth-grade teacher, Mrs. James Meade. She had taught in the John Nevins Andrews School here in Takoma Park for seven years, and now she and her husband were called to go to Africa as missionaries. This seemed to be our opportunity, not only to teach missions and acquaint the children with denominational history, but to present our experiences at graduation time in the form of a commencement program.

Children can memorize readings and poems that are true and present a real message just as easily as something imaginary and chosen with no object in view. So we started in January—the teachers of grades seven and eight working with me in planning our project. From then on we taught geography through the eyes of a missionary. Nearly every missionary who arrived in Takoma Park was invited over to the John Nevins Andrews School to talk to the children. The children of these two grades were divided into small groups, and after the missionaries had finished their visits at the school, each group would write a separate report on what had been heard. Much interest was kindled in these missionaries and their fields of labor.

## "The Album

By MIRIAM G. TYMES  
Andrews School, Ta

Elder and Mrs. E. L. Branson, from the Middle East; Elder V. T. Armstrong, from the Far East; Mrs. J. P. Anderson, from China; the late Elder C. P. Crager, from Central and South America, were but a few of our guests who told us many stories that the children will never forget. We furnished a mission "Album of Progress" to each child (as used in the Sabbath School Department for Investment). Through these albums the children became acquainted with the pictures of our General Conference workers as well as pioneer missionaries. In their final Bible test they were able to identify about fifty of these leaders from their pictures. Four or five months spent in this way prepared the children's minds for the program which they would present for their graduation at the close of the year.

In organizing the material for the children to memorize for their graduation, I gained much help from our church paper, the *Review and Herald*. Anecdotes from the mission land as well as longer experiences were worked into our program. The series issued for the 1944 centenary year contained the background or beginning of missions in all our divisions. The current *Yearbook* provided statistics and facts concerning the organization which brought us up to date in our denominational "picture."

When the program was finally ready to be assigned to the children, I took each child alone and read to him what he was to memorize. Together



## of Progress”

DN, Principal, John Nevins  
 Roma Park, Maryland

we discussed the importance and responsibility resting upon one who would stand before an audience and speak from the pulpit of the church. It was necessary for these boys and girls to realize that they were “the preachers” for this one occasion, and very soon they realized they were participating in more than an ordinary “school program.”

As we practiced together, day in and day out, for this occasion, we had many seasons of prayer. This provided a wonderful opportunity for personal work with each of these children. They asked many questions concerning the life of missionaries and seemed so interested in our work that I am sure many of them will be found in the mission fields, telling the story of our soon-coming Saviour, should time last long enough for them to complete their education and preparation.

In order to make mission life more realistic, costumes were used on our program. While an eighth grader was describing the growth and advancement of our work in the Far Eastern Division, several children, dressed in costumes of the Far East, quietly took their places in the back of the platform. The same method was followed in nearly all the countries described—China, South America, Europe, Inter-America, Mexico, India, Alaska, and Africa. At the conclusion of the speeches the children in costume marched solemnly from the platform and walked the entire length of the church so that they could be seen by everyone.

Appropriate consecration music and missionary poems gave to the program a touch of added solemnity. The culmination of the program was the consecration of their own eighth-grade teacher for missions. In the audience there were many returned missionaries, and these were asked to join the graduating class and the future missionaries in a consecration prayer. After the graduates had completed their talks (which were all given without notes) the diplomas were awarded and the benediction was given.

I firmly believe that this type of program is the best advertisement for church schools. True, it takes time and more time, but every moment spent for our boys and girls in this way is worth while. Our schools are different from the schools of the world, and I know from experiment that our children can be made to feel it is a real privilege to help demonstrate this difference in their public programs.

Processional .....	Elsie Pohle
Invocation .....	Elder C. J. Coon
Vocal Duet .....	Grace Meade, Doris Hill
Salutatory .....	William Robbins
“The Grandest Picture” .....	Noel Lawrence
Europe .....	Barbara Bigelow
Far Eastern Division .....	Dorothy Read
China Division .....	Marilyn Frost
Vocal Solo .....	Eileen Zee
Inter-American Division .....	La Verne Macknet
Mexico .....	Walter Phillips
South American Division .....	Alice Howes
Round Table on Alaska .....	Group of Twelve
Australasian Division .....	Charles Briscoe, Zona Rose
India .....	Donald Manigold
Africa .....	Evelyn Morse
Consecration Prayer .....	Elder T. J. Michael
“The Missionary” .....	Betty Wickline
Vocal Duet .....	Doris Hill, Dorothy Shaw

The Peoples Represented by the Costumes Above Are as Follows (left to right): Guatemalan Indian, Mexican, Igorot (Filipino), Indian, Chuncho Indian of Peru, Indian, Malayan (Singapore), Chinese, Malayan (Singapore)

## Presentation of Diplomas

Benediction Elder H. H. Votaw, Grace Meade  
Elder G. W. Rapp

Because of repeated requests by many teachers, for program material with a denominational mold and background, the Department of Education of the General Conference is preparing for early distribution a collection of program materials suitable for general use or adaptation to local conditions and needs. This material has been furnished by teachers who have successfully presented the programs in their respective schools. The occasions represented include Thanksgiving, Christmas, closing exercises (graduation), regular church services, and the like. The program here described, prepared by Mrs. Tymeson, and presented in the Takoma Park church, will appear in this collection. Orders for this collection of school program material should be placed with your local conference educational superintendent.

## MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

### Evangelistic Choir in a Large Effort

By ARCHER LIVENGOOD, *Director of Music,*  
*Reeves-Livengood Evangelistic Company*

THE singing evangelist who endeavors to carry on without the aid of a choir is laboring under exceptional difficulty, and so is the evangelist. One of the chief problems of the singing evangelist is to get the people to sing, and by their participation to break down reserve, and put them into a receptive mood for the sermon. This is rarely a problem if the leader is backed by a strong, enthusiastic choir, because there is nothing that makes for good singing like good singing itself.

The choir is especially helpful on those nights when the attendance is small, and also when a new song or chorus song is introduced. I always introduce the new song with the choir. In our recent effort here in Symphony Hall, we have had excellent results with our large choir of one hundred and forty voices, accompanied by both organ and piano.

The choir can be perhaps the greatest single asset to the effort, especially as a drawing card, for many who are not particularly religious will come to hear good music. It adds prestige to the meetings and keeps them on a high plane.

Variation is important. The leader should study to vary the program each night. Monday is a good day for the evangelist and his song leader to plan their program together, so that the music will harmonize with the subject and occasion throughout the week.

Programs should be duplicated for each choir member, for the organist, the pianist, the evangelist, and all on the program, so as to avoid confusion and ensure precision. There should be no blunders and no lost time. Every item on the program should run smoothly, like clockwork. Especially is this true in the larger cities where we have so much competition, and the people are accustomed to hearing the best in the way of good music.

Careful thought and advanced planning are required. Only gospel songs and hymns with a soul-saving, inspiring message should be used in our work. Let us ever bear in mind that we are not out to entertain but to seek to save those who are lost.

I try to include at least two choir specials on Sunday evening. These should be of a different character—one of a rousing nature, such as "The Fight Is On"; and by contrast a number such as "O the Way Is Long and Weary" (*Gospel Melodies*, p. 211), with a soloist, preferably a baritone, accompanied only by the choir, first humming, then uniting in the refrain.

It is well to make breaks in the song service by interspersing specials, such as choir numbers, vocal and instrumental solos, and ensembles. The choir can be asked to sing a stanza and the audience to join in the chorus, or vice versa. The various balconies or sections can be asked to sing intermittently. Sometimes I ask both choir and audience to hum while I sing a stanza as a solo, all uniting on the chorus.

The choir helps to get the people to coming early, and also contributes to their remaining for the closing theme song sung by the choir. (We use *Gospel Melodies*, page 238.) There are many other ways to make the music intensely interesting. I include a sample program, which may prove helpful to some.

There must be close co-operation between the song leader and the evangelist if success is to be obtained. The evangelist should at least appreciate music, even if he does not understand it, or have personal ability in vocal or instrumental lines.

Because of the scattered nature of Boston, we have found it necessary to hold three sectional choir rehearsals each week in addition to the most vital of all, the united choir rehearsal, an hour before the song service each Sunday evening. This affords an excellent opportunity for final polishing and last-minute instruction. In addition to *Gospel Melodies*, we also use *Rodeheaver's Triumphant Service Songs*.

#### Choir Program, Sunday, Oct. 28, 1945

(Doors open at 7 P.M., with ten-minute organ recital. Choir already seated on platform. Half-hour song service begins at 7:10 P.M. Songs from *Gospel Melodies*.)

HYMN: "He Lives" (*Gospel Melodies*, No. 74. Audience to join on last stanza.)

HYMN: "Where the Gates Swing Outward Never" (No. 195). Audience

THEME SONG: "When the Light of the Cross Shines Through." (Rodeheaver copyright. Sung by choir with lights out while neon-lighted cross is displayed. Audience is asked to join on last chorus.)

SOLO Edgar Randall, Tenor

HYMN: "Jesus Is Coming Again" (No. 174) Audience

CHORUS SONG: "Every Day With Jesus Is Sweeter Than the Day Before."

HYMN: "All Hail the Power of Jesus' Name" (No. 118) Audience (standing)

(Evangelist enters during last stanza.)

PRAYER (While audience is standing.)

ANNOUNCEMENTS.

OFFERTORY: "What If It Were Today?" Choir

SOLO Edgar Randall, Tenor

SERMON.

BENEDICTION.

GOOD NIGHT: (No. 238) Choir

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# HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

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## Medical Prospects in India\*

By THEODORE R. FLAIZ, M.D., *Medical Secretary, Southern Asia Division*

CHRIST was the first Christian missionary, and we may presume that as such the methods, plans, and technique which He employed would be the pattern which we as missionaries today might consistently follow. As we contemplate this, do we find any statement or plan of work which Christ followed? If we were looking for one place in the Scriptures which above every other reveals Christ's ideal for us in His work, it would surely be found in the statement beginning in Matthew 4:23:

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them."

You will recall that this was the introduction to the greatest Christian sermon of which we have any record. By example He outlined to us the method which He doubtless regarded as the truly balanced gospel message—His ideal for His work at that time. As the work which Christ was performing then was the beginning of the work which we believe is soon to close in triumph, we would conclude that this is the same plan which in general Christ would have us follow today.

We have all read the statement from the Spirit of prophecy which says that Christ spent more of His time in healing than He did in other lines of work. The record would indicate that the work of healing and helping the poor and needy occupied a large portion of His time.

We have all recognized that our medical work is a very valuable means to the accomplishment of our purposes in India. Various are the interpretations placed on the significance of medical work. Not only is this true of our own people, but other mission bodies as well look upon the value of medical work from different angles. There is the viewpoint of some that the medical work is merely a means toward our ultimate purpose of getting the gospel before the people. Then there

are those who feel that medical work is of itself an essential part of the gospel program, that the actual treatment and healing of disease-ridden bodies is an essential part of the Christian program.

A third group conceives that both these attitudes are correct, and that while it is one manifestation of the spirit of Christ, it is also, particularly in less advanced countries, an excellent entering wedge for the full gospel message. However we view this particular phase of the question, we all recognize that our medical work is a valuable adjunct, even as the right arm, to our gospel message. There is, of course, much yet to be done in this great division of Southern Asia in bringing the medical work to the place where it can rightly claim to be fulfilling the place of the right arm.

### Plans for Nurses' Training at Nuzvid

At the present time, so far as organized medical work is concerned, we have two hospitals and a number of dispensaries functioning. Our hospitals are now on a reasonably secure basis. At Nuzvid we are getting under way for the development of full nurses' training. We are expanding our facilities there in order to bring the training onto a fully recognized basis. This will enable our nurses to receive the recognition which they will need in order to practice under the protection of a proper license. There are plans under way for the development of other medical institutions. We have those which are already definitely provided for, as at Gopalganj and Chuharkana. Then we have other excellent openings where we are being urged to develop medical work. Some of these will be given study as early as possible.

The major problem we are facing in this field as relates to our medical work is that of training indigenous workers. This problem divides itself into two categories—the training which we are able to give in our own institutions, such as for nurses and technicians; and that for which we are dependent on others, the training of fully qualified medical doctors.

I should perhaps say a word in regard to this medical training and some of our related problems in that connection. The Madras University School of Medicine is recognized as the outstanding medical school of India. It registers two hundred new students in its freshman class each year. Of these two hundred seats, all but forty are reserved for Hindus and Mohammedans; twenty are held for Parsis, Jains, Sikhs, and other minority groups; and only twenty seats are allowed for Christians.

\* Presentation at morning devotional hour, Southern Asia Division committee meeting, Poona, India, December, 1945.

Some five million Christians have twenty seats allowed them in this university!

In order to gain a seat in this institution, the student must have finished his intermediate science with a first-grade pass, which means almost the equivalent of an A grade throughout. I am sure you will see how definitely limited we are in getting students into that school. When you remember that we have in South India a membership of perhaps four or five thousand people, and we have to compete with five million Christians belonging to other denominations (we have a ratio of one to one thousand to the rest of the Christian community), how little chance we have of getting even one student into that institution is apparent. These ratios make plain the need for some plan by which we might be able to reserve at least a limited number of seats in a medical training institution.

An alternative to this plan is the establishment of a medical college of our own. As you know, the General Conference has given thought over a number of years to the possibility of the establishment of a medical school in the Orient. However, at the present time national barriers in every country—the Orient as well as the Occident—have made it almost imperative that medical training be undertaken in the country where it is to be used. For this reason, if for no other, the establishment of a medical school in the Orient seems practically ruled out. The physical plant and facilities alone for such a school in India would cost approximately fifty or sixty lakhs (\$2,000,000). I am sure you will recognize where that places us in the matter of our own medical school.

But we do have cause for some encouragement. Many of you are aware that we are working with the Vellore Christian Medical College in South India to develop a plan by which we will be privileged to send possibly up to four students annually to that institution. As these arrangements now stand, our students will meet with no difficulties because of their religious convictions. The details of this plan have been worked out to mutual satisfaction. The matter is now being considered by our people and the managing board of the Vellore medical school in America. We are hoping to be able to take full advantage of this training arrangement, and within a reasonable time have a consistent flow of fully qualified medical workers coming from this institution. We are looking forward to the Vellore medical school connection as a means of great blessing to our work.

*(To be continued in September)*



DRS. William and Charles Mayo used much less than half of their income on themselves and their families. They counted their money a trust and used it for the service of others. Dr. William Mayo said: "That holy money, as we call it, must go back into the service of that humanity which paid it to us. If we can train 500 pairs of hands, we have helped hand on the torch."—*Watchman-Examiner*.

## A Timely Workers' Meeting

By H. W. VOLLMER, M.D., *Medical Secretary, Pacific Union Conference*

TO THE remnant church are given these words of admonition: "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. . . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness."—*Counsels on Health*, p. 533.

Just what conditions will prevail in the world that will prevent all lines of ministerial work to be carried on, except medical missionary work, is pointed out in the following paragraph from the same source:

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

These words clearly indicate that religious aggression and disease will prevail in the world at the same time. Surely we have abundant evidence before us, announcing in no uncertain tones that we are face to face with this experience. The all-important question is, Are we prepared, or at least preparing, for this experience?

We are told that at that time those who have learned how to minister to the needs of others "will find a field of labor anywhere." We will still be able to follow the example of the Master "who went about doing good." This is a line of service that we will not be denied, and a service that every Christian worker may render to God and his fellow men.

Recognizing a need on the part of all workers in God's cause for a more comprehensive understanding of God's plan for medical missionary work, the Southern California Conference officers arranged for a workers' meeting, in which the main topic for consideration was that of medical missionary work and its place in the third angel's message. Interesting and profitable discussions followed the thought-provoking papers that were presented under the following titles:

- I. Medical missionary work in its three phases:
  1. Principles of healthful living and our personal relation to them.
  2. Health education.
  3. Ministry or service to others.
- II. Training for medical missionary service.
- III. The Christian worker's attitude and influence with regard to health message.
- IV. Relation of health message and spiritual development.

As we studied the subject we were brought to the realization of the fact that there is need of a

clearer vision on the part of all regarding the true meaning of medical missionary work, and its place in our individual life and in the message committed to us.

"When all our medical missionaries live the new life in Christ, when they take His word as their guide, they will have a much clearer understanding of what constitutes genuine medical missionary work. This work will have a deeper meaning to them when they render implicit obedience to the law engraven on tables of stone by the finger of God, including the Sabbath commandment, concerning which Christ Himself spoke through Moses to the children of Israel."—*Counsels on Health*, p. 511.

We must all be willing to develop a spirit of sacrifice, that others may enjoy the blessings that have been so bountifully bestowed upon us in the message of truth committed to us. (See *Counsels on Health*, pp. 505, 506, 509.)

## The Nutritionist's Opportunity

By GEORGE E. CORNFORTH, *Dietitian,*  
*New England Sanitarium, Massachusetts*

I HAVE often thought that all our evangelists ought to take a course in the presentation of our health principles, for surely the health message should be a part of every effort. When our health principles are presented in connection with our evangelistic meetings, the converts are more substantial and are much less likely to backslide. An evangelist is fortunate if he is holding meetings in the vicinity of one of our health institutions; or near enough so that he can enlist the co-operation of the institutional workers in giving health lessons in connection with his meetings. The following topics might well be covered.

1. CHOICE OF MEALS. How to choose adequate meals. This should include a brief statement of the food constituents and their use in the body; and by contrast inadequate meals; good and bad food combinations.

2. ADEQUATE BREAKFASTS. A lesson on the place and importance of cereals in the diet, with special emphasis on the importance of adequate breakfasts that include sufficient protein. Sample of good breakfasts.

3. IMPORTANCE OF PROTEIN. Protein in the diet, its function and importance. How to include enough protein, kinds to choose, kinds to avoid, and an exhibit of the foods that supply protein.

4. PLACE OF SALADS. Including instruction on the function of fats in the diet, kinds to use, kinds to avoid, how they should and should not be used, with a demonstration of salad making, and instruction about the importance of raw vegetables and fruits in the diet.

5. FOOD MINERALS. Their importance and function, how to get sufficient minerals, with emphasis upon the importance of vegetables and fruits in the diet.

6. NECESSITY OF VITAMINS. Their functions, what happens to the health when there is an inadequate supply, how to get enough, with emphasis on the "protective foods."

7. SIMPLE DESSERTS. Including an exhibition of good, simple desserts, with instruction on the harm of too much sugar, especially refined sugar in the diet, and how to satisfy that sweet tooth with benefit to the health, instead of detriment. A lesson on the building and saving of good teeth might be included.

8. TEA AND COFFEE. Why we should not use them. A demonstration of the presence of tannic acid in tea adds interest, also the showing of caffeine crystals, if someone knows how to extract the caffeine from tea. This lesson might well call attention to the harmful effects of the cola drinks, maté, and soda fountain drinks. There should be an exhibit of healthful beverages, with instruction in preparing them.

9. COOKERY FOR THE SICK. Instruction in the making of substitutes for meat broth, why meat broths are not recommended, the making of gruels, value of fruit juices and vegetable juices in the diet of the sick, with sample liquid diets, soft diets, and light diets, and conditions in which they are used.

In all this instruction it seems better to lay the emphasis on the positive side rather than the negative. Emphasize strongly what should be done, and keep the people so busy doing what they should do that the things that should not be done will disappear out of their lives without effort.

The United States Government and many firms are putting out valuable material on the subject of health that can be used. This is free, or may be obtained for very little charge. An example is the U. S. Department of Agriculture (Washington, D.C.) charts of the basic seven foods that are being widely distributed. Of course, we would emphasize meat substitutes in place of flesh foods shown on the chart.

The Westinghouse Electric Company, Mansfield, Ohio, loans excellent moving pictures that forcibly teach the importance of diet and good habits. In fact, it has printed instructions for the giving of a whole course of health instruction. Also Kellogg Company Home Economics Department, Battle Creek, Michigan, and General Mills, Inc., Minneapolis, Minnesota, might be added to the comprehensive list in the January *MINISTRY*, page 36.

The old saying, "The way to a man's heart is through his stomach," may be applied to the cook's and dietitian's work in winning people to this message, to Christian living, salvation, and eternal life. When we meet patients who have recovered from bleeding ulcer of the stomach or sinus trouble or arthritis of the spine or tuberculosis through diet, we think that food is a powerful means of influencing and benefiting people.

Truly the nutritionist has opportunities for missionary endeavor, and the dietitian has a part in giving the third angel's message. This is illustrated by my own experience in giving health lessons in a mission conducted by Brother Newman, a lay member of our Boston church. This affords a chance to give health instruction, answer questions, and help people solve their problems.

The mission is located in what would be called one of the toughest districts of Boston. Part of a

building is hired to be used as a mission. It is run largely for the benefit of poor people and those who are addicted to bad habits, drinking, smoking, gambling, etc. A Sabbath school is held Sabbath afternoon, a meeting Sunday evening, and a prayer meeting Wednesday evening. On Wednesday evenings bags of food are given away to the needy. The bags are made up from food donated by merchants of Boston. The mission sells secondhand furniture, books, and health foods.

I go to the mission one Wednesday evening a month to give a health talk or demonstration. The health talk is sometimes illustrated by stereopticon slides. At times I take nurses to the mission to give a health talk on some other subject than food, or to give a demonstration of simple treatments. One of our doctors and our business manager go sometimes to give a talk, and other workers go occasionally to assist with the music.

The mission has been running for five years. Five people have joined the church as a result of the work of the mission. Others are keeping the Sabbath, but are not quite ready to be baptized. Still others are interested. We are commissioned to preach the gospel to everyone, and someone has to preach the gospel to these underprivileged people.

## Co-ordinate Health and Evangelism

By WAYNE MCFARLAND, M.D., *Assistant Secretary, Medical Department, General Conference*

MANY times the health message, given as a part of our evangelistic efforts, would be much more effective if the topics on health were co-ordinated with the main theme of the evening.

To show that health of body and health of soul are closely related is unique and impressive to many listeners. It is still more attractive and much more effective if the minister and doctor can plan their topics so as to drive home one fundamental truth. By close co-operation a physician and an evangelist can accomplish much toward presenting a full, well-rounded message. Fruitage will be gained by this method that would come in no other way.

Sometimes a fine talk is given on cancer, and this is followed by a discourse on the 2300 days. The listener can see no relationship between the two; in fact, there is none. But if the subject of cancer were presented at the same time as the "wages of sin," there could be a definite tie-in between the fear of cancer and the fear of sin. They are both real and both to be feared—and both, unless eradicated completely, end in death. It is surprising how, by a little ingenuity, one can take any one of a number of our major points of truth and present a health message along with it.

In health evangelism it is desirable to have the health talk closely related to the main theme to be presented. For instance, when the sermon is on the *origin of sin*, the health message could be on the *origin of disease*. The causes for sickness can then be shown to have a direct relationship to the cause of all ill-health—mental, spiritual, physical.

A health message may well be associated with the Sabbath truth. A talk on the value and need for physical rest is most appropriate with this subject. It can be pointed out that rest is absolutely essential for man's physical well-being. The Lord graciously gave us a day of rest, a day in which to worship Him and enjoy the benefit of complete rest from all physical labor.

One might wonder how it would be possible to present a health lesson that would fit the two witnesses of Revelation 11. Following is an outline of a health talk recently given just prior to the presentation of the two witnesses by the evangelist.

### The Bible and Good Health

#### (Health Talk Outline)

INTRODUCTION: Author of Bible and Creator of man are same. We should expect to find something in Bible on care of body.

1. "Fearfully and wonderfully made." Ps. 139:14.
2. Laws of sanitation and hygiene to Israelites. Principles still hold good in public health measures today.
3. Ancient Israel was given a menu—manna. (Angels' food.) Ps. 78:25.
4. But Israel did not like the menu. Their table became a snare. Ps. 69:22.
5. Eating was a snare to Sodom and Gomorrah. "Fullness of bread" (high living). Eze. 16:49.
6. What right living and eating will do. Dan. 1:5, 8, 12, 15, 20.
7. New Testament teaches whole man to be saved—"spirit and soul and body." 1 Thess. 5:23.
8. Jesus relieved human suffering.
  - a. Tells of His work of relieving suffering in His first sermon. Luke 4:18.
  - b. Some recorded instances of His healing. Luke 4:33, 38, 40; 5:12, 18; 6:17; 7:10; 8:29, 43, 50.
9. Early Christian church all engaged in care of physical ills. Luke 9:1, 2; 10:1, 8, 9; Matt. 10:6-8.
10. Apostles believed in health.
  - a. Paul. Rom. 12:1; 1 Cor. 9:27. (Many more texts could be cited.)
  - b. Peter on health. 1 Peter 2:11; 2 Peter 1:5.
  - c. James on health. James 5:14, 15, 16.
  - d. John on health. 3 John 2.
11. Great last-day message to world. (Give glory to God.) Rev. 14:6, 7.
12. Whether ye eat or drink, do all to glory of God. 1 Cor. 10:31.
13. Devil's great program of dulling people's minds through physical appetites. Jesus Himself spoke of it. Matt. 24:38.
14. Satan now out to destroy confidence in Bible. Both Old and New Testaments show that good health and good religion are what the Lord wishes for us. Satan would have us indulge in habits that destroy our mental alertness so we will know not till the flood (of final destruction) shall come and take us all away.

## Health Night, Atlanta Effort

By W. W. FORDHAM, *Secretary,*  
*Colored Department, Southwestern Union*

**D**URING the summer and early fall of 1945, in the city of Atlanta, Georgia, we conducted a city-wide evangelistic campaign, which stirred the city to such an extent that the Associated Negro Press gave us publicity throughout the nation. The meetings continued sixteen weeks, and as a result more than one hundred took their stand for the blessed truth. Of that number over ninety have been baptized.

One of the features of our meetings that proved to be a real blessing was our health night. One night each week of the entire series was devoted to health and advertised as Health Night. We introduced this feature in the second week of our series. The program varied from week to week, with health talks and pictures one evening, then the next week a demonstration on health foods.

These health talks covered the subjects of healthful living in its various aspects, and the pictures shown were on the subject presented. Some time was devoted to the discussion of venereal diseases, and the Health Department of the State of Georgia gladly supplied us with the latest data, along with films, which added much to the understanding of the subject. The health officials greatly appreciated our efforts in this field, especially in view of the alarming increase of venereal diseases throughout the nation.

The nights on which we had the health food demonstration brought out our largest attendance. People are naturally food-conscious these days, what with rationing and shortages, so that it was comparatively easy to get the housewives interested. We had a very attractive health food counter, with many substitutes for meat and drinks always on display, and we did a rushing business.

The speaker of the evening would discuss a menu, and then a meat substitute would be suggested. At the conclusion of the lecture, samples were given of the recipe that had been distributed. Time was also given for questions, comments, and discussion.

During the series we had the services of the dietitian of the local high school, who became very much interested in our health program, contributing much to its success. We also extended invitations to the doctors and dentists of the city to appear on our program, and always received a ready response.

As a result of the health night in our campaign, much prejudice was broken down against our teachings, and the way was thereby prepared for a ready reception of the doctrinal subjects on health that followed later in the series. As I view the success of this evangelistic campaign, in comparison with campaigns in the past, I am convinced that had we always followed more fully the instruction of the Spirit of prophecy on health evangelism, there would have been a richer harvest of souls.

In the current reading course book on *Evange-*

*lism*, much valuable instruction is given by Mrs. White on medical evangelism—instruction which, if followed, will result in greater success in evangelism than hitherto seen.

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## True Democracy in Action

**A**T THE conference session was to be seen true church democracy in action. There was no preponderant weight or pressure from any single group or class of workers. There were no blocks. Each delegate had full freedom and opportunity of expression. The minister from the field was on equal footing with the departmental secretary, and the obscure worker with the prominent official. All were on a sovereign plane of equality. The humblest pastor or evangelist had the same right of dissent and freedom of expression and the same vote as did his conference president. Overseas delegates had as much voice as North American representatives.

The basic principle that the delegate body is greater than the group of leaders it elects was evident and operative. Again we saw that in the legislation of the church, the conviction of the majority must and does prevail—that leaders are the servants, not the masters of the movement. It was a wholesome spectacle.

In certain instances committees reported recommendations to the conference that were not acceptable to the body. After forthright discussion these were reported back to the originating committee for revision. And when brought back again to the delegates, further revision was demanded in no uncertain terms, and in the end achieved. The unanimity of conclusions reached in the final actions taken under such circumstances was likewise enheartening. The weight of general conviction was felt, and prevailed. Here was church democracy in wholesome action.

That the world character of our work must ever be respected in a legislation that is world wide in scope and application, was emphasized again and again. The bulk of our constituency and worker bodies is now outside of America. The world vision of our work and planning must ever be before us. This is and will remain one of the cardinal principles in Association planning and service.

R. A. A.

## Overheard at the Conference

"Mankind has learned the way to disintegrate the earth most effectively right at the very time of all times when it needs to be held together."

"Do we expect to reach translation supported by sustentation?"

"Are we always sure that a call to a higher position in the cause is from the Lord, or conversely that a call which places us in danger or risks our sense of security is not from the Lord? What is the norm by which we measure the Lord's will for us personally?"

"We do not need to be afraid of areas of silence, but we should be afraid of areas of the absence of thought."

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# THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

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## Ministry of Christ in Heavenly Sanctuary

By MILTON E. KERN, *General Field Secretary, General Conference*

MOSES was directed to make the tabernacle after the "pattern" which was shown him in the mount. (Ex. 25:40.) This is referred to again and again in the book of Hebrews. We are told that "the first covenant had also ordinances of divine service, and a worldly sanctuary." Heb. 9:1. By the word "also" reference is made to the new-covenant sanctuary mentioned in the previous chapter. (Heb. 8:1, 2.) So the new covenant had a sanctuary as "also" the old covenant had a sanctuary. The earthly sanctuary was an example "of things in the heavens." Heb. 9:23. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Verse 24.

What was shown Moses, then, was not simply a sketch or blueprint, but figures (Gr.—*Antitupa*, "copy, image, effigy, form, or likeness") of the true (Gr.—*Alethinon*, "that which is real,"), i.e. the original, or heavenly sanctuary, of which the earthly one is a mere copy."—Moses STUART, *Commentary on the Epistle to the Hebrews*, p. 419. It is perhaps significant that the word "true" here is plural in the Greek, as is the word "holy places." The Emphatic Diaglott gives the literal translation from the Greek thus: "For the Anointed One did not enter Holy places made by hands, the antitypes of the true ones." And G. R. Berry, in his *Greek Interlinear New Testament*, translated it: "For not into holies made by hands entered the Christ, figures of the true [ones]."

### Two Chambers in the Heavenly Temple

The Bible, we believe, clearly teaches that the glorious temple, or sanctuary of God in heaven has two distinct divisions representing the two phases of work for man's salvation to be done there. While our chief attention should be focused on the work being accomplished by Christ's ministry in the heavenly temple, it is well to note the teaching of God's word regarding the temple itself, the prototype of the earthly sanctuary.

The earthly sanctuary was only "a miniature representation of the heavenly temple," "a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."—*Patriarchs and Prophets*, pp. 343, 349. That glorious temple is the place, where, in the time of the great judgment, thousand thousands will minister unto Him and ten thousand times ten thousand will stand before Him. (Dan. 7:10.)

It is easy to understand the absolute necessity of the two apartments in the earthly sanctuary in order that the two types of priestly service required might be carried on. It should also be observed that Solomon's temple had these two essential chambers, and likewise Zerubbabel's and Herod's temples. And just as the Lord revealed to Moses the pattern for the wilderness tabernacle, so the pattern of Solomon's temple was revealed to David "by the Spirit." 1 Chron. 28:12.

In view of this continual emphasis in the book of Hebrews on the fact that the earthly sanctuary and its service was a type, figure, copy, or likeness of the heavenly, is it not reasonable to conclude that the great temple in heaven, where our High Priest ministers for sinners, has two chambers and also the two types of service? If the earthly and its service was a "shadow of heavenly things" (Heb. 8:5), can there really be any doubt that these heavenly things are like the earthly in such essential features?

But we have even more direct evidence. These two apartments have been seen in heaven. In vision John was permitted to see the temple of God. He saw "seven lamps of fire burning before the throne," and he saw an angel who "stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 4:5; 8:3. The golden candlestick with its seven lamps and the altar of incense (Ex. 25:31, 37; 30:1, 6) were in the first apartment of the earthly sanctuary. Then again: "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11:19. The prototype of this was, of course, the sacred ark of the testimony in the most holy place which contained the law of God. (Ex. 25:10, 16; 26:33.)

### The Meaning of the "Veil"

Those who oppose our views on the heavenly sanctuary insist that there is no intervening veil in the temple of God in heaven. But there is no such statement in the Bible. Matthew 27:50, 51, where the statement is made that the veil in the temple at Jerusalem was rent when Jesus died, is sometimes given to prove their contention. But this text makes no reference to the absence of a veil in the heavenly sanctuary; rather it indicates that the typical services *on earth* had come to an

end, and that soon "by His own blood" our true High Priest would enter "into the holy place, having obtained eternal redemption for us." Heb. 9:12. The "holy place" (or "holy places"—Greek) into which He entered, we are told, was "heaven itself, now to appear in the presence of God for us." Verse 24. Soon after His resurrection Christ ascended to heaven, there to begin His work of mediation in the "true tabernacle, which the Lord pitched, and not man." Heb. 8:2.

Another effort to prove that the two apartments on earth did not represent two apartments in heaven, is based on an interpretation of Hebrews 10:19, 20, that the "veil" represents the flesh of Christ. These verses read: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." It is difficult to see, even if this interpretation were accepted, how that would prove that there are not two apartments or two types of ministry in the heavenly sanctuary. But there are many Bible scholars who dissent from this interpretation, believing that "His flesh" is the "new and living way" and not the "veil." The reading of both the English and the American revised versions lends itself to this interpretation. They read: "By the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh."

W. H. G. Holmes, of the Oxford Mission in Calcutta, in his book *The Epistle to the Hebrews*, says:

"What is this way, which is new and living, by which we can pass through the veil? The answer is that it is His flesh. It is because the Word was made flesh that He has become the Way (St. John xiv. 6), that men may become His members, and 'in His blood' pass into the very Presence of God. What is the veil through which they pass? The veil is all that keeps men from the true knowledge of God and shuts off access to Him.

"The Way is the Way of the Incarnation and the Sacrifice that it includes. It is new because though dedicated in eternity it is new in time, and remains ever fresh in efficacy. It is living, for He ever liveth to impart life. To tread the ways of earth is to grow wearier each step; to walk in Christ, the Way, is continually to receive new supplies of life."

"This interpretation," he says, "requires that the comma after 'way' be deleted."—Page 368. Punctuation marks, as all Bible students know, are not in the original and must be determined by the evident meaning of the words and grammatical construction.

Bishop B. F. Westcott, a most noted Greek scholar, takes the same position. He suggests the following construction: "A way through the veil, that is, a way consisting in His flesh, His true human nature."

"This construction appears to be followed by our early English translations." He mentions Tyndale, Coverdale, and others; then he further says:

"The Greek certainly admits this construction: . . . And the sense agrees perfectly with the argument. . . . The thought which is thus expressed of 'a way consisting in Christ's flesh' falls in perfectly with the scope of the passage. It was by the 'way of His flesh,' by a way

which lay in His humanity, that Christ entered through the veil after the offering of Himself as a High Priest able to sympathize with men. And it is by the 'way of His flesh,' as sharing in the virtue of His humanity, and sprinkled with His blood, that Christians come before God."—*Epistle to the Hebrews*, p. 320.

Yes, thank God, Christ who "was made flesh" is the way. He became the Son of man, and He entered "within the veil," thus making it possible for us to enter into heaven by the power of His human life. (Heb. 4:14; 6:19, 20.)

#### "In the Presence of God"

If the plain teaching of the book of Hebrews is accepted, that both the earthly sanctuary and its services foreshadowed the heavenly sanctuary and its services (Heb. 8:5), then the conclusion is inevitable that Christ after His ascension entered upon His ministry in the heavenly sanctuary, and that this long period of ministry in the holy place will be followed by a short period of judgment—the antitypical day of atonement.

Our critics stress the fact that Christ entered heaven "to appear in the presence of God for us" (Heb. 9:24), and assert triumphantly that inasmuch as there could be no place more holy than where God is, Christ did not begin His work of ministry in a first apartment of the heavenly sanctuary, later to finish it in a second or most holy place. They complain that our teaching puts Christ in a place separate from the Father. But these critics seem to be guilty of confining God to a place, for they insist that "in the presence of God" must be in a particular place, and certainly not in a first chamber of the temple in heaven. But let us note that Christ is at the right hand of God in "heavenly places" (plural). Eph. 1:20.

It is true that the presence of God was manifested in the second apartment of the earthly sanctuary, the place where the sacred law was kept, and which was the place of final judgment at the end of the round of yearly services, but God's presence was also manifested elsewhere. (See Ex. 40:35; 33:9-11; Num. 12:5; Ex. 29:42.)

In current phraseology we do not limit the expression, "on the throne," as referring to a particular seat or room. At his coronation the king of England is literally seated on a throne, which may be seen in Westminster Abbey. But there are other thrones for him—one in the House of Lords, another in the Canadian Parliament House, and still another at New Delhi, India. In any of these places he is on the throne. In fact, a ruler may be anywhere and yet rightfully be said to be "on the throne." So, in the heavenly sanctuary the mercy seat on the ark of the covenant, overshadowed by the cherubim, may be, in one sense, God's dwelling place. Yet it would be childish to understand such expressions as "He sitteth between [above, A.R.V.] the cherubims" (Ps. 80:1; 99:1) as teaching that God is confined to one place in the universe He created.

It is often argued that the expression, "within the veil," used to describe the place which Christ entered as High Priest (Heb. 6:19, 20), could refer only to the most holy place. The two veils in the earthly sanctuary, one as an entrance to the holy place and the other as an entrance to the

most holy, were of the same material and construction. While "the distinction of the two is not strictly preserved in the LXX" in the Hebrew two distinct words are used for these two veils. (WESTCOTT, *The Epistle to the Hebrews*, p. 163.) The word for the outer veil is *Masak*, "hanging," and the word for the inner veil is *Pahrocheth*, "veil." An exception to this is found in Numbers 18:7, where the word used for outer veil is *Pah-rocheth*. That it refers to the outer veil is clear from verse five. And the expression here is the same as in Hebrews 6:19, "within the veil." It should be noted, too, that when the author of Hebrews refers to the inner veil, he calls it "the second veil." Heb. 9:3. So if a sanctuary veil is referred to in Hebrews 6:19, it must be the first veil. This is another evidence that Christ's priestly work began in the first chamber of the heavenly sanctuary.

We are told in the beautiful prophecy of the "Branch" (Christ) in Zechariah 6:13, 14, that "He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both." As priest, Christ is now sitting down with His Father on His throne (Rev. 3:21), and the mediation in behalf of sinners goes on. When this work is completed, and sin and Satan are forever destroyed, "the Lord God shall give unto Him the throne of His father David" (Luke 1:32), and He "shall sit in the throne of His glory" (Matt. 19:28).

## Are the Dead Alive?

(Sermon Outline)

By W. R. A. MADGWICK, *Evangelist*,  
*North England Conference*

I. INTRODUCTION. However happy we may be with the present, it is impossible for us to banish completely from our mind thoughts concerning future. We wonder whether our brief life in this world will be followed by another existence in another realm, and whether we will ever again live with loved ones whom death has taken from us.

An affirmative conviction grips us. God will surely not allow His creative plan for the habitation of this world to be frustrated.

(SLIDE—*Natural Lake Scene*)

When in this thoughtful mood listen to the soothing voice of nature. One overwhelming thought comes to us; there must be a supreme Being, an eternal, omnipotent Being, creating, controlling, and co-ordinating nature's throbbing, vibrant life.

(SLIDE—*Woodland Scene*)

The story is told of an infidel who, at the climax of his infidelity, passed through such an experience.

(SLIDE—*Wild Flowers*)

He was converted by a little flower. Its simple beauty, wondrous perfection, and amazing symmetry spoke to him of God. Yes, there

is a God! In His own good time He will recreate those who have fallen into the sleep of death.

## II. MAN'S SUPPOSITIONS.

### 1. Angels (Slide)

Some believe the dead are indeed already alive, that immediately after cessation of this present life, the so-called "spiritual" part of man passes on into another existence. Advocates of such a theory sometimes turn to Bible and read about angels. They ask, "Are not angels the departed spirits?"

Bible literally teems with statements about angels. In Acts 12 thrilling story of how angel of Lord delivered Peter from prison.

(SLIDE—*Other Angel Scenes*)

Their ministry on behalf of heirs of salvation has not been confined to Bible times.

(SLIDE—*Psalms 8:4, 5*)

Angels are *not* "spirits" of departed. They are a separate order of beings, as the Bible plainly teaches.

(SLIDE—*Luke 20:35, 36*)

The redeemed will never become angels.

### 2. Ghosts (Slide)

Weird stories of mysterious activities of elusive ghostly visitants at night, in dark lanes and old deserted mansions.

(SLIDE—*Haunted Houses*)

Some ghosts can be reduced to very tangible human beings! Not all of them, however, are so easily disposed of. It is Scriptural to conclude that they are fallen angels.

(SLIDE—*Rev. 12:8, 9*)

Fallen angels, followers of Satan, arch-deceiver.

### 3. Spirits (Spirit Photos)

What of those who say that they can communicate with the dead, and talk with them on intimate family topics? And what of the alleged spirit photographs?

(*Fake Spirit Photo*)

Photographic fakes easily produced.

(*Spirit Photos*)

Photographs are genuine production of some psychic experience, but not photographs of the departed.

(SLIDE—*"State of Dead" Texts*)

God's Word again and again tells us dead are dead—asleep until resurrection of last day.

(SLIDE—*Council of Evil Angels*)

Who, then, are these beings that appear in these spirit photographs? that speak so intimately to friends and relatives of the departed at séances? The fallen angels. Here is one of Satan's most subtle snares.

(SLIDE—*Isa. 8:19, 20*)

Holy Writ issues very clear warning against being deceived by Satan and evil angels.

### III. CHRIST'S EXPERIENCES.

(SLIDE—*Christ's Temptation*)

#### 1. Commencement of ministry.

Jesus met tempter as a real, personal being; struggle powerful and intensely real.

(SLIDE—*Christ Casting Out Spirits*)

#### 2. During Ministry.

Satan and his followers demonstrated their wrath and tried to upset Christ's work. Again and again, Jesus brought deliverance to those so possessed.

(SLIDE—*Crucifixion*)

#### 3. End of ministry.

Thirsting for revenge, Satan staged what he hoped would be utter extinction of Jesus Christ.

On Calvary's cruel tree our dear Lord died. He received the punishment of sin—death!

(SLIDE—*The Resurrection*)

God the Father raised Him from His grave. Our Saviour's atoning death on man's behalf had been accepted.

(SLIDE—*The Ascension*)

Giving convincing evidence during the forty days of the reality of His resurrection. His disciples witnessed His ascension.

(SLIDE—*Acts 1:9-11*)

Angels assured them that this same Jesus would return in like manner.

(SLIDE—*Coming of the King*)

### IV. CONCLUSION.

A victorious Jesus will return to reap earth's harvest. Then, and only then, will dead be raised from their tombs.

(SLIDE—*1 Thess. 4:16-18*)

A Bible truth presented with undeviating emphasis.

(SLIDE—*Old Churchyard*)

(SLIDE—*Other Graves*)

Not one will be forgotten.

(SLIDE—*1 Cor. 15:51-53*)

Our finite minds cannot fully grasp that wonderful fact. Inspired words of apostle Paul come to us with comforting assurance.

(SLIDE—*The Devil on the Dole*)

Righteous raised to reign with God! Events clustering around that stupendous event form the basis of future lectures. The originator of sin and his evil accomplices will meet their punishment. While redeemed reign with God, Satan and his angels are to brood over their certain fate—complete annihilation.

(SLIDE—*The New Jerusalem*)

God's declared purpose was to remove every trace of sin from His universe. Then earth will be re-created in its original glory—the glory it would have attained had sin never marred its surface. We must be there.



☞ HE who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—HENRY WARD BEECHER.

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## RADIO EVANGELISM IN ACTION

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### Plans, Methods, and Objectives

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### Radio Work in Salisbury

By DAVID G. FLEAGLE, *Pastor,*  
*Salisbury, Maryland*

GOD is richly blessing the radio work in Salisbury, Maryland, as we use it in connection with Sunday evening evangelistic services. We are conducting two broadcasts a week—a half-hour program on Thursday evening, following Gabriel Heatter, and a fifteen-minute program by remote control from the church each Friday evening, to begin the young people's service.

The feature of the Friday evening broadcast is having the listening audience phone in the names and addresses of their shut-in friends while the program is in progress. These names and addresses are placed on slips of paper by one of the assistant secretaries, and are then put into a box. Someone from the church audience draws a name to select the one to receive a lovely potted flower. Those not-receiving the flower are given a beautiful eight-by-ten-inch picture of Christ. We are getting from six to ten names of persons who are in need of a little sunshine and cheer, as well as the message of salvation, and the Sunshine Bands from the church are following up this work. Several are preparing for baptism the last of this month, and the interest is still growing.

Our station WBOC 1230 KC is only 250 watts, but we have an estimated listening audience of 50,000 or more. The Voice of Prophecy is carried by this station, and it is doing a good work. All our radio work is rated high by the station, and the management is very accommodating and "plugs" our programs continually. We are signed off by the staff announcer on Thursday evenings in the following way: "You have been listening to the Word of Truth Hour, conducted by Pastor David G. Fleagle, from the Park S.D.A. church. These timely messages will help you know your Bible better, for to know your Bible is to know the truth. Join us again next Thursday evening for another factual Bible message." (This is the announcer's own arrangement.)



### M.V. Society on the Air

By WILFRED B. ROBINSON, *Assistant*  
*Pastor, Salisbury, Maryland*

THE Young People's Hour was started in Salisbury last February. The object of the program was to build up the attendance at the young people's meeting, to open our program to the whole community over the radio, and by an invitation to attend our program and watch a broadcast, to encourage the daily reading of the Bible, to obtain the names and addresses of shut-ins in the city, and to create and follow up interest.

In order to accomplish these aims, we initiated the Young People's Hour on the air. This is a fifteen-minute program on which we broadcast the first part of our Friday night young people's meeting.

The program is conducted as follows: At 8 P.M. the assistant pastor comes out on the platform and conducts a rousing song service for fifteen minutes, thus getting the audience in a good singing mood, and ready for the program to follow. When the clock on the wall says 8:14, the song service is completed, and Pastor Fleagle chooses the five young people who will repeat the Young People's Hour motto, and gives them any last-minute instructions.

As soon as the little green light goes on in the back of the auditorium, the pianist strikes the chord, and we sing our theme song, "Into My Heart." The last word being sung, Pastor Fleagle says:

"From the Park Church, East Main Street, in Salisbury, we present the Young People's Hour, under the direction of Pastor Robinson. This is a program for the youth, and by the youth. Our motto is, 'Make God Your Captain.' (The motto is repeated by five young members.)

"You can continue to help us bring cheer to your shut-in friends by phoning us their name and address in the next eight minutes. Our phone number is 2649. One of your shut-in friends will receive our gift flower, which this evening is a lovely azalea, and all whose names are phoned in will receive a beautiful picture of Christ. Your friend must live in or within one mile of Salisbury. Remember, our phone number again is 2649. You have eight minutes, so keep the phone ringing. And now here is Pastor Robinson."

"Yes, friends, it is the Young People's Hour again, and I am glad to see such a large group out tonight. How many of you remembered our attendance motto, 'Each One Bring One'? It's good to see that a number of you lived up to our motto. Now I would like to see those who are here from out of town. (Hands are raised, and several are called to the microphone to give their names and tell where they are from.)

"Now let us turn to our Radio Bible Quiz. I have a list of six questions taken from chapters 40, 41, and 42 of the book of Genesis. These were the chapters that I assigned last week. All of you in the audience have been furnished with cards and pencils, and you are to write brief answers as I read the questions.

"Remember to place your name and address on the back of the card, so that you may receive proper credit when the cards are scored. Tonight a new three-week period starts, so begin building up your score now, for the one having the highest score at the close of the period will receive this new book entitled *Bombs and Blessings*.

"And you folk mailing in your answers may start building up your scores too. The one of you receiving the highest score will also receive a book, entitled *Luzero, Light Bearer of the Amazon*.

"Now I would like to announce the winners for the period which closed last Friday, and award the books. The person having the highest score in the audience was Mr. Howard Powell [a non-Adventist young man who has attended regularly]. He receives our book for this three-week period, entitled *God Is My Captain*.

"Congratulations, Mr. Powell! May the Lord continue to bless you as you faithfully read the Bible.

"Now the person having the highest score by mailing in the answers was Mrs. Ethel Bradford, and to you, Mrs. Bradford, goes this book entitled *Life Begins With God*.

"The winning set of questions to be used on tonight's program was sent in by Mrs. Julia E. Duley. Thank you for your good set of questions, Mrs. Duley. Your picture of Christ is in the mail. Now for the questions:

1. What two officers was Pharaoh wroth with?
2. TRUE OR FALSE. The baker was restored to his former position.
3. Why was Joseph called in before Pharaoh?
4. How old was Joseph when he stood before Pharaoh?
5. How many of Joseph's brothers came down to Egypt to buy corn?
6. Which of the brothers did Joseph bind and keep in Egypt?

"This brings our radio Bible quiz to a conclusion. Will the ushers please take up the cards. If any of you have a perfect score, you will receive a picture of Christ at the close of the program.

"You in the radio audience may have another part in this quiz by sending in the questions to be used on next week's program. Just read chapters 43, 44, and 45 of the book of Genesis carefully. Pick out six questions similar to the ones used tonight, and mail them to the Young People's Hour, Box 590, Salisbury, Maryland. If we use your questions on next week's program, you will receive a beautiful reproduction of a famous painting of Christ.

"Tonight's two-minute sermon will be given to us by Edgar Martin, a member of the Young People's Hour. [A two-minute sermonet is read here.]

"Now I believe we are ready to see who won the potted flower tonight. Pastor Fleagle is bringing in the flower box containing the names and addresses phoned in by the friends of different shut-ins. And here is Pastor Fleagle."

"The winner of tonight's beautiful potted plant is Johnny Morgan, who lives at 124 E. Taylor Street. He has a broken leg, and his name was phoned in by his cousin. Congratulations, Johnny, and we will be over with your flower immediately after the program.

"The program following the broadcast will be given by a young people's society from Dover, Delaware. I am sure they have a fine program in store for you. So come over to the auditorium of the Park S.D.A. Church on East Main Street."

ANNOUNCEMENT. (Pastor Fleagle makes an announcement concerning our Sunday night evangelistic meetings.)

"Now, as we go off the air, let us turn to hymn No. 74, and sing 'He Lives.'"

Using a hymn to go off the air gives us an opportunity to fill in the time, or cut it short, whichever the case may be. Prayer follows the song, and then the offering is taken. This offering goes

to sustain the program. Following this, we have a half-hour young people's program.

The money for the flower that is given away each Friday night has been donated by some member of the church. We made arrangements with a florist to give us a flower each week at a reduced price.

The names and addresses that come in by telephone are turned over to the Sunshine Band leader, and on Sabbath afternoon they visit these shut-ins with a short Sunshine program. There are great possibilities for follow-up work here. The Bible quiz brings us more names and addresses.

Our Bible instructor, Miss Lank, delivered one of the book prizes to a home, and as a result secured Bible studies with two different groups. We have many names to follow up, and believe that there are great possibilities for results.

## RELIGIOUS WORLD TRENDS

### Import of Leading Press Declarations

## Religious Freedom and the UN

By LEIF KR. TOBIASSEN, *Evangelist, Central Norway Conference*

THE organization of the United Nations is not concerned solely with the political aspects of international relations but also with the "social" and related problems of human life. At the San Francisco conference last year "the peoples of the United Nations determined," as expressed in the preamble to the Charter, "to reaffirm faith in fundamental human rights" and "to practice tolerance." In the Charter itself several stipulations make clear that the United Nations purpose to function in the fields of individual rights and liberties. Among the purposes of the organization, Article I specifies:

"3. To achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion."

It is noteworthy that the United Nations seem to take upon themselves responsibility for "promoting" and "encouraging" these "fundamental freedoms," presumably in areas where they might now be insufficient. This is amplified in Article 55:

"With a view to the creation of conditions of stability and well-being which are necessary for peaceful and friendly relations among nations . . . the United Nations shall promote: . . . universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion."

The activities of the UN are controlled, and the policies determined, by the General Assembly in which each member nation is represented. To fa-

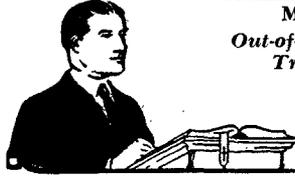
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cilitate its work, the UN, by election of the General Assembly, appoints three "councils," one of which is the Economic and Social Council. This body is composed of eighteen member nations elected for varying terms, as follows: Belgium, Canada, Chile, China, France, and Peru; elected for three years. Cuba, Czechoslovakia, India, Norway, Russia, and Great Britain; elected for two years. Colombia, Greece, Lebanon, Ukraine, United States, and Yugoslavia; elected for one year.

The president of this Council is Sir Ramaswami Mudaliar of India. One of the functions of this Council is to "make recommendations for the purpose of promoting respect for, and observance of, human rights and fundamental freedoms for all." (Charter, Article 62.) Of special interest is the

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provision in Article 71 which authorizes the Council to "make suitable arrangements for consultation with nongovernmental organizations which are concerned with matters within its competence. Such arrangements may be made with international organizations."

The technical work of preparing the agenda, etc., for the Economic and Social Council and its subcommissions and subcommittees is done by the secretariat of the United Nations under the direction of the secretary general, Mr. Trygve Lie of Norway. For the special purpose of promoting its work in the fields of individual freedom as defined in the Charter, the Economic and Social Council has appointed an expert Commission on Human Rights composed of nine members, one each from the following member nations: Belgium, China, France, Peru, Norway, United States, Russia, India, and Yugoslavia. Recently the United States member on this commission, Mrs. Roosevelt, was elected chairman.

The commission has voted to prepare an International Bill of Rights for consideration by the Economic and Social Council and, if recommended, for the approval of the General Assembly, which, in turn, may recommend it to the individual member governments. The secretary general was requested to collect material and to aid in the preparation of the proposed International Bill of Rights.

## America's First "Black Friday" \*

By DONALD F. HAYNES, *Pastor, Newport News, Virginia*

THE *Coronet* magazine has given support to the records which establish the dark day—of Matthew 24:29, 30; Isaiah 13:10—as the historical episode of May 19, 1780. In an article in the May, 1946, issue of *Coronet*, the following statements on the darkening of both the sun and the moon

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are made by Vincent H. Gaddis, under the title, "America's First 'Black Friday.'"

"Inhabitants of New England had no suspicion of a coming ordeal as the sun rose bright and warm on the morning of May 19, 1780. . . .

"As the sun rose higher, a light wind began blowing toward the northeast. Suddenly, about 10 o'clock, a haze formed in the sky over the southwestern part of the area. . . .

"New Englanders expected a storm, then a hurricane. The darkness deepened, lights appeared in windows, dinners were eaten by candlelight, schools were dismissed. Along town streets torches appeared, and in the rural districts the chickens went to roost and cows gathered at the barns. . . .

"Roughly, the area included what is now Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island. Eastern New York was included, as well as the northeastern corner of Pennsylvania.

"During the afternoon, as the darkness deepened into the black of a starless midnight, panic arose. Like a vast, heavy hand, the inky sea pressed down on a bewildered population. Fear raced across the stricken area with wild rumors, and horror followed. To many thousands of frightened people this deepest of nights in midday could mean but one thing: the Day of Judgment.

"Churches were opened. In hundreds of communities, through the murky gloom came processions of torches to the places of worship. In lonely farmhouses there was family prayer. Many confessed their sins and begged forgiveness. . . .

"Dr. Nathaniel Whittaker, pastor of the Tabernacle Church in Salem, Massachusetts, arose to address the largest congregation his church had ever held. Only the sobs of weeping women broke the hushed stillness in the candlelit building. 'This darkness,' he said, 'is supernatural—sent by God. We may all be judged within the hour.' . . .

"Midnight came—and passed. Thousands of square miles under the black blight, white faces and fear-filled eyes were dimly visible in the flickering of candles and torches. . . .

"Suddenly there were shouts. Thousands of eyes turned skyward. Blood-red and dim, the moon appeared. . . .

"Those fourteen hours of horror were not forgotten. The citizens of several New England towns voted to keep the following 19th of May as a day of fasting and prayer. Dr. Samuel Stearns, in the Worcester *Spy*, warned that it was 'an omen of some future destruction that may overtake this land like a deluge, unless a speedy reformation should immediately take place.' . . .

"There was no eclipse at the time. As to a possible forest-fire explanation, Noah Webster, writing in 1779, said: 'That forty miles of burning forest should cover hundreds of square miles with impenetrable darkness is too absurd to deserve a serious refutation.' What's more, there were no big forest fires reported at the time."

Expositors of the prophecies of the second advent will welcome these statements, presented to the world by the authoritative and dispassionate voice of *Coronet*.

It is but natural that Mr. Gaddis, while making it a point to deny and refute all assertions of natural explanations for this phenomenon, confesses that the darkness "has no explanation" and "the cause of the phenomenon remains unknown." The student of prophecy accepts the explanation offered by the Bible, "I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give its light. All the bright lights of heaven will I make dark." Eze. 32:7, 8, A.R.V.

Centuries before, inspiration had declared that "the sun shall be turned into darkness, and the moon into blood" (Joel 2:31, A.R.V.), or—"The full moon turned like blood" (Rev. 6:12, Moffatt).

Now, in our time, we find Mr. Gaddis writing, "The darkness deepened into the blackness of a starless midnight"; "this deepest of nights in mid-day"; "the blackness had reached an almost incredible degree"; "blood-red and dim, the moon appeared."

Thus the actual words of Bible prophecy are underscored by the historical record. The entire article is worth preserving.

## EFFECTIVE ILLUSTRATIONS

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"AS FILTHY RAGS."—My train arrived at its destination about five-thirty one morning. It was winter outside, and the passengers hurried off to the warm waiting room that was partly lighted. While waiting for a cab, I noticed a man coming through the door walking as if he were stiff from the cold. His clothes were torn and muddy. Excelsior was clinging to the back of his coat. It was easy to conclude that he had spent the night in a boxcar or similar place and had come into the depot to get warm.

The picture he presented—dirty, ragged, shiftless, offensive—made me think of the text, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6.



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...that man spoke a real sermon to my heart that morning—one I shall long remember. Could my own feeling of righteousness look as offensive to God as that individual looked to me? My prayer was, "Lord, clothe me with Christ's righteousness, that I may be clean." MRS. LLOYD HOLBERT.

**FOUND IN A FISH.**—The locale of the following human-interest story is in the equatorial jungles of Brazil, where primitive tribes and descendants of African slaves and Old World Latin pioneers eke out an existence in their jungle clearings. The original is found in the Brazilian edition of the *Expositor Cristão*, and was translated by Charles A. Rentfro.

It is reported from Tocantinópolis that on the banks of the Tocantins River [in Brazil] a fish was caught by a woman whose name is Maria Francisca de Jesus. While the fish was being cleaned by the lucky fisherwoman, she found in its entrails a rare diamond of yellowish hue, which has been valued at about ten million cruzeiros [\$500,000]. A buyer residing in the municipality of Marabá, state of Pará, purchased the gem from Señora Maria Francisca, who was living in relative poverty with her five children, for the amount of five million cruzeiros [\$250,000].

A much greater fortune, more frequently acquired, is to possess Christ as the pearl of great price. The riches of this world pass away and are worthless to those who obtain them if they do not also receive salvation of the soul. (Matt. 16:26.)

(Others are invited to send illustrations for this column.—EDITOR.)

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## THE RELIGIOUS PRESS

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**ALLEGIANCE TRANSFERRED.**—Bishop Alexis, formerly of the Russian Orthodox diocese of Alaska, has transferred his allegiance to the Moscow Patriarchate. The bishop was previously under the jurisdiction of Metropolitan Theophilus, head of the dissident Russian Orthodox Church in North America, which has consistently refused to recognize the jurisdiction of the Moscow Patriarch, and is still regarded as schismatic.

Explaining his decision, Bishop Alexis said the action was based upon belief that "our Russian Orthodox Church is part of the whole Eastern Church," and that "in order to be in unity with the Eastern Orthodox Church it is necessary for the Russian Orthodox clergy to be under the Patriarch of Moscow."—*Religious Digest*, June.

**ALCOHOLIC ADVERTISING.**—The most offensive liquor advertising is that which invades the home by way of the radio, and advises children to drink beer and wine or intrigues them with invitations to cocktail rooms. . . .

There is no advertising of distilled spirits over the four national networks, and practically none over regional or local radios. Three of the four national networks accept beer and wine advertisements. NBC advertises only beer. The amount received by the national networks for liquor advertising during 1944 was as follows: Columbia—\$2,047,155; American—\$223,068; Mutual—\$590,090. The revenue from radio advertising of beer undoubtedly runs into millions of dollars. In addition to the beer advertising over the national radios, there is a vast amount of such beer advertising over local and regional radios, concerning which it is difficult to secure reliable statistics.—*Clip Sheet*, Methodist Church, Washington, D.C., May 13.

**SUPREME COURT DECISION.**—At long last the Supreme Court has invoked its judicial power to dispel a shadow which has darkened the American claim to freedom of conscience for almost twenty years. In a decision rendered on April 22 . . . the Court ordered that citizenship be granted to James Louis Girouard, a Canadian-born applicant who had refused to bear arms. As a member of the Seventh-day Adventist Church, Mr. Girouard had declared his willingness to serve in a non-combatant capacity in time of war, as more than 10,000 members of that church actually served, most of them in the Medical Corps, during the recent conflict. The Supreme Court held that there is nothing in the oath to "support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic," which requires the bearing of arms. . . .—*Christian Century*, May 8.

**ARCHBISHOPS ON DRESS.**—The Roman Catholic archbishops of Travancore and Cochin, two contiguous Indian states with large numbers of Roman Catholics, issued this month a pastoral letter prescribing certain rules with regard to the mode of dress of Christian women. The archbishops observe that there has been a growing tendency on the part of Christian women to exhibit themselves in dress which outrages the cardinal tenets of Christianity. They view with alarm and dismay the contagion of fashion, which they call a new phase of paganism that is working havoc throughout the world. After explaining the disruptive forces at work, the archbishops prescribe a minimum standard of dress for Christian women, a standard based on "the conception of Oriental womanhood." The jacket or blouse must cover half the hand, and the lower portion of the garment must reach at least below the knee. The clergy are called upon to enforce this rule by all means, "whether by compulsion, admonition, threats, or advice."—*Christian Century*, May 29.

**LIQUOR, THE KILLER.**—"Traffic incorrigibles, morons and crazy people," declared President Truman to

his highway safety conference, "are responsible for the rising toll of life in accidents on the roads and streets of America. . . . They kill more people than wars do, and they must be curbed." We are entirely in accord with the Chief Executive. . . . We cannot understand why he chose to ignore and omit the one killer who accounts for more injuries and fatalities than any of those he named. That killer is the drunken driver. . . . No safety campaign is worth the paper it is written on until it deals with this destroyer. Laws holding the manufacturer and the seller of liquor responsible as accessories to crimes committed by consumers of liquor would help make this form of manslaughter less popular. Meanwhile, let the finger of blame for the killing be pointed where it belongs. "Nuts, morons, and crazy people," yes. But at the head of them all stand the drunk and those who profit from his condition.—*Christian Century*, May 22.

**CATHOLIC SELF-CRITICISM.**—Were it not for the fact that its readers have come to expect courageous journalism of a high order from the *Commonweal*, they might have rubbed their eyes at an article "On Prejudice" which appeared in that Catholic weekly for May 17. The article was written by the Rev. Leo J. Trese of St. Patrick's Church, Carleton, Michigan, and was as firm in its self-criticism of contemporary American Catholicism as the series now appearing in this paper tries to be in its treatment of American Protestantism. "It has even got to the point," wrote Father Trese, "where we no longer answer our critics in Christian fashion. We have become so self-satisfied that we can no longer conceive of an opponent being honest in his fear of us, sincere in his suspicion of us. When Methodist Bishop Oxnham says that the Catholic Church in principle is opposed to the separation of church and state (which happens to be true), we answer him by saying that he doesn't believe in the divinity of Christ. We have come a long way from the 'soft answer' of the Scriptures. . . . Ours is a warped psychology. In the early church (as today in missionary lands) every unbeliever was looked

upon as a potential convert. Here and now everyone who dares to disagree is looked upon as a potential enemy. . . . We go out of our way to emphasize our difference, our superiority. It sometimes seems that we deliberately make the Catholic faith as unattractive as possible to outsiders; we camouflage the barrier until it looks far higher than it is. These things we need: a spirit of humility that will recognize our own personal and evident shortcomings as Christians; that will recognize too that our critics, our opponents, even our enemies may possibly be sincere. A spirit of kindly and gentle friendliness that will place the emphasis on the third word when we speak of 'our separated brethren.'" We would not presume to comment on such words. Rather, we read them again with heart-searching and gratitude, and hope renewed for the Christian brotherhood that is to be.—*Christian Century*, May 29.

**BROADCASTING RIGHTS REQUESTED.**—Equal rights and privileges for "the great Bible-believing constituency of American Protestantism" was demanded of the radio broadcasting industry by the National Religious Broadcasters, Inc., an affiliate of the National Association of Evangelicals, in a statement adopted at its second annual convention in Minneapolis.

Charging that "Bible-believing Protestants" are not given broadcasting time in proportion to their numerical strength, the statement said that "rationalistic Protestants" dominate Protestant religious programs. . . .

The group asked the radio industry to "make available without discrimination a reasonable amount of time for purchase by accredited broadcasters of religion on the same basis as afforded other interests."—*Religious Digest*, June.

**GANDHI'S REBUKE.**—Mohandas Gandhi has written an article condemning the installation of an image of himself in a new temple named for him. The image, according to newspaper reports, was installed in accordance with orthodox Hindu rites in a village in North India. The reports indicate that spinning and recitation

## ARE WE EATING OUR WAY TO HAPPINESS?

"There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny."—"Testimonies," Vol. 1, p. 488. Apparently there is something of religion as well as health in our eating.

Do you believe it? If so, what can be done about it?

### Read this:

"Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon others."—*Ibid.*, p. 489.

We are what we eat. What we are able to do for others, and even our own eternal destiny, may depend upon our habits of diet.

### Think seriously.

**Are we sharing our knowledge of nutrition with others?**



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**BIBLE DISTRIBUTION.**—Distribution of 12,243,355 copies of Bibles, Testaments, and portions of the Bible during 1945 is reported by the American Bible Society. The Scriptures were circulated in 114 different languages. The average distribution for the preceding decade had been 8,251,197. More than 1,500,000 copies were sent to prisoners of war. The society supplied 1,682,932 copies to displaced persons, to those in liberated areas, and to others as a part of its war emergency program.—*Christian Century*, May 15.

**SPIRITUAL AWAKENING NEEDED.**—In our relations abroad and in our economy at home, forces of selfishness and greed and intolerance are again at work. They create situations which call for hard decisions, for forthrightness, for courage and determination. But above everything else they call for one thing, without which we are lost. They call for a moral and spiritual awakening in the life of the individual and in the councils of the world.

The last five years have produced many awesome discoveries in material things. But it has been truthfully said that the greatest discoveries of the future will be in the realm of the spirit. There is no problem on this earth tough enough to withstand the flame of a genuine renewal of religious faith. And some of the problems of today will yield to nothing less than that kind of revival.

If the world is long to survive, the gigantic power which man has acquired through atomic energy must be matched by spiritual strength of greater magnitude.—**PRESIDENT TRUMAN** in *Our Sunday Visitor*, May 26.

**ISOLATIONISM AND APPEASEMENT.**—A large section of Protestantism has, in effect, withdrawn from the cultural scene and taken its Christianity with it. This reaction into isolation is represented by the conservative, or orthodox, wing which shades-off into fundamentalism. Its constituency cuts across the boundaries of all the denominations. Its isolation, however, has not been a protest against modern culture. On the contrary, conservatism has been totally unaware of the true nature of modern culture. It seemed good, in its own sphere, and this wing of Protestantism adopted a *laissez-faire* attitude toward it. It accepted it, together with its pretensions of "progress," but kept its Christianity apart from it, in another sphere.

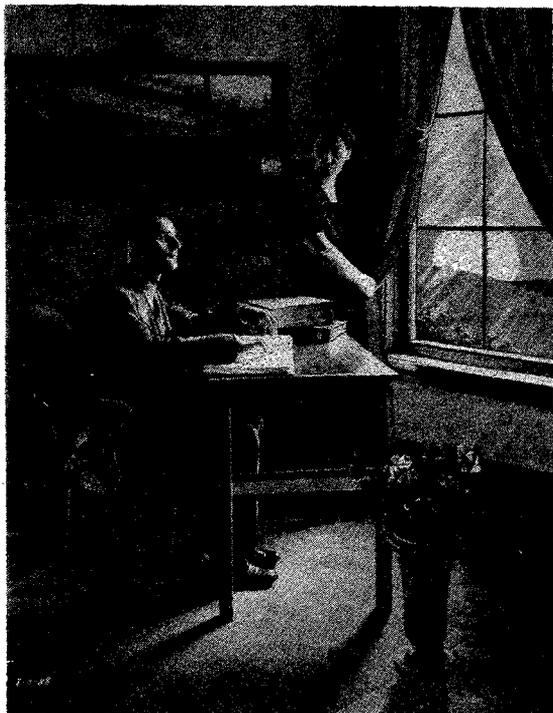
Thus, in a kind of cloistered isolation, conservatism has been running on the momentum of the Christian tradition, rather than on the perennial dynamics of the Christian faith. The ideology which Christianity forged for itself in past historical situations has been cherished as definitive and sacrosanct, while the challenge to make Christianity intelligible and potent in the present historical situation has not been recognized.—**CHARLES CLAYTON MORRISON** in *Christian Century*, May 15.

**PROTESTANT PROMOTION.**—Resolutions advocating more vigorous promotion of Protestant principles by Protestant editors and publicists were adopted at the annual Associated Church Press convention in Washington, D.C.

One resolution called upon Protestant religious journals to "set forth increasingly the indispensable Protestant position on all matters affecting the lives and welfare of the American people." The same resolution protested the "growing evidence throughout the United States of anti-Protestant bigotry and intolerance."—*Religious Digest*, June.

**"DRY" TERRITORY.**—Approximately one fifth of the people of the United States live in territory where the sale of distilled spirits is prohibited. This includes the entire population of Kansas, Mississippi, and Oklahoma. Sixteen States and the District of Columbia contain no prohibitory areas.—*Clip Sheet*, Methodist Church, Washington, D.C., May 6.

**NEUROTIC OBSESSION.**—Any Christian clergyman intent on understanding this generation to which he must minister will do well to study current literature and drama. To a degree that indicates something far deeper than a mere cyclical fad, they are obsessed with the neu-



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of passages from the Gita as translated into Hindu by Gandhi form part of the daily ritual, and that villagers are constantly streaming into the temple to offer obeisance to the mahatma's image. In the article Mr. Gandhi calls the practice a gross form of idolatry.—*Christian Century*, May 22.

**INDIA'S CASTE SYSTEM.**—Rangi MacWalker, wealthy official of the Canadian Pacific Railway, and son of a Parsi, has left a legacy of \$5,500,000 to be devoted to a campaign to eliminate the caste system of India. This ought to be highly encouraging to the leaders of India's reformation movement. There is no doubt about the chronic evil of the caste system, and there is equal certainty that India can never become independent until this practice ceases.—*Zions Herald*, May 29.



# PROCLAIM LIBERTY!

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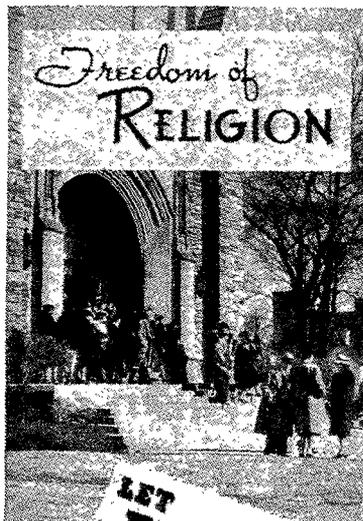
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rotic, the psychotic, the mentally aberrant and diseased aspects of contemporary life. Bookstands are heaped with studies of mental sickness.—*Christian Century*, May 15.

**PROTESTS IGNORED.**—Myron C. Taylor returned to his post as "ambassador of the President" at the Vatican early this month [May]. Mr. Taylor's return must be regarded as evidence that President Truman has no intention of heeding the protests against continuation of this mission. Yet protests continue to be sent to the White House. In addition to those made when President Roosevelt first opened the mission by the Federal Council of Churches and many Protestant denominations, the recent news of Mr. Truman's intention to renew Mr. Taylor's diplomatic status has brought condemnatory resolutions from the Associated Church Press, from the Universalist General Assembly and from the Central district of the American Lutheran Church. . . . The Vatican embassy is costing the nation about \$40,000 a year. Congress can and should demand control of such a disbursement.—*Christian Century*, May 15.

## Genesis Fable or Genesis Fact?

*(Continued from page 16)*

It thus becomes plain that the only record we have of the past is found to be completely lacking in evidence which would indicate that kinds of organisms have gradually changed so as to produce new kinds. The only possible way to see evidence of evolution in the fossils is to be first completely sold to the idea of evolution. This point of view appears to furnish evolutionists with the vast amount of credulity necessary to bridge the innumerable gaps between kinds, and to make them oblivious of the true significance of the entire lack of intergrading forms. On the other hand, the first eight chapters of Genesis present an account of origins which *adequately* explains *every* fact of the fossil record.

### IV

THUS whether we examine demonstrable facts in the biological laboratory today, or whether we examine the record of the past, we find the very discontinuity of kinds, each kind with its sphere of variation and yet each sharply set off from all other kinds by an absence of connecting links, exactly as we would expect in a world formed as described in the first of Genesis.

The creationist has but to accept by faith the fact of an instantaneous creation in comparatively recent times, followed later by a universal Flood, and then all natural phenomena take their places in his philosophy with little or no additional faith. On the other hand, the evolutionist must accept by faith the idea of simple giving rise to complex, and then apply more and still more faith, or more accurately, credulity, every time he brings forth a more complex kind from a simpler kind. Great faith bridges must span every abyss between kinds.

The English biologist, Douglas Dewar, remarks on page 8 of *The Man From Monkey Myth*: "The theory of evolution is supposed to obviate the necessity for miracles. It does nothing of the sort. It merely substitutes miracles of transformation for those of special creation." The naturalist William Beebe remarks on page 97 of *The Bird*: "The

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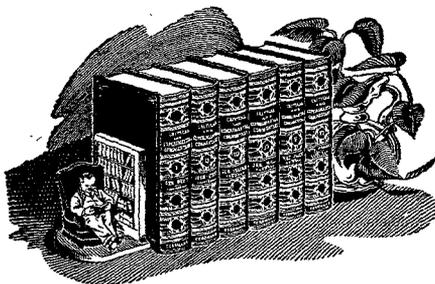
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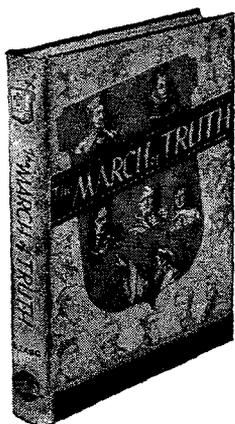


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idea of miraculous change, which is supposed to be an exclusive prerogative of fairy tales, is a common phenomenon of evolution. In our day we are inclined to stay as close to facts as possible, and to shun philosophies which lead us astray from the facts.

To some it seems of little moment whether we accept evolution or creation. However, a little further thought into the subject shows us that extremely vital matters are involved. If the evolutionary philosophy is correct, man has battled his way upward through slimy, scaly, and hairy brutes and arrived at his present exalted station, carrying more or less of his bestial inheritance with him, yet deserving high praise for his worthy achievements, and indulgent excuse when he relapses into animal ways. In the light of his past he has done a good job.

On the other hand, if the creationistic philosophy is correct, "the genealogy of our race . . . traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.'"—*Patriarchs and Prophets*, p. 45. Some have said in essence that they would rather be an exalted ape than a fallen man, but in this choice they overlook the fact that Christ did not die to redeem a noble beast, but rather to make possible the reinstatement of the fallen members of God's family. There can be a redemption only of that which has been forfeited.

For an *evolved* man there is no hope of escaping the chains of his bestial ancestors. His future attainments will, by the nature of his past, of necessity be limited. But before every *fallen* man who repents and accepts the proffered redemption, shines the most radiant hope of complete reinstatement in the household of God. The facts of Genesis not only find complete harmony with the facts of nature; they also penetrate and explain the mysteries of the future.



## Islam's Challenge to Christianity

(Continued from page 22)

dias, who denounced the faith of Mohammed in 1919, has done much to teach her own people the truth of the Bible. Her husband, K. Mandias, has had charge of the Netherland East Indies Union Mission of Seventh-day Adventists during the time of the war, when all foreign missionaries were interned. Together they have done a good work for the peoples of those islands.

Other converts have joined these first fruits through the years. The future of advent missions is bright indeed. With the Voice of Prophecy Bible school lessons going to the millions of Java in the near future, there will soon be many more accepting the third angel's message.

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**ADVANCEMENT!**—Sometimes young men are fretful over the slowness of their advancement, and the failure of their superiors to sense their value. They have talents. They are alert, versatile, aggressive—possibly brilliant. They are fretful over the slower ways of the plodder and the conservatism of the old-fashioned worker without as good a background or training. They wonder why their ideas do not register, why their plans and suggestions do not prevail. They forget that they are still immature, and possibly not to be trusted with important matters or missions. They forget that, ten to one, their ideas of today will be discarded for new and better ones tomorrow. They fail to consider that constant change is disconcerting to the people and often deflating to the budget. They forget that it is better to succeed with a poorer plan with the support of one's associates than to exploit a better one without support. Solidarity is frequently superior to brilliance, and steadiness is better than uneven spurts of speed. Reliability is better than rapid but erratic motion. Good judgment is to be desired above critical comment. These are qualities that the young worker must demonstrate. He is on trial. His advancement is usually gauged by the soundness of his growth.

**EXPERIENCE!**—Life is a schoolroom and we are all students, whether we wish it or not. Experience is the master-teacher—either someone else's experience, or our own. There are tests and there are examination days. There are gradings and records. And we are all evaluated in the process. We can learn through hard knocks and the age-old process of trial and error. Or we can learn through the dearly-purchased experience of others. Through this procedure we can avoid many painful pitfalls and costly mistakes. This is available to us through the writings, counsels, and cautions of those who have traveled the way before us, and who are in a position to evaluate. Happy the worker who has a real friend of experience who is willing to serve as counselor and guide. And happy the man who will profit by these counsels instead of blundering through on his own—the hard way.

**HANDICAPS!**—Gum-chewing, slang, coarse allusions, fingernails "in mourning," noisy eating, spotted and unpressed clothing, and similar incongruities, are each and all offensive to the refined. And when they intrude to blemish the life of a gospel worker, they serve to repel the better classes. If persisted in, they become unnecessary—and often unwitting, but nonetheless real—handicaps that must be hurdled before the message can make a favorable impress. The heralds of the third angel's message should stand out in neatness,

cleanliness, and culture, using appropriate and acceptable speech, thus appealing to the finest people in any community. The greatest and most majestic message in the world should be borne in the most impressive and winsome way, by messengers whose every characteristic comports with its exalted character.

**TANGENTS!**—Some become so deeply burdened over a minor detail of prophecy or doctrine, upon which the Spirit of prophecy is virtually or wholly silent, as to make it overshadow all else. Mimeograph communications have been received recently on Daniel 11, Revelation 17, Armageddon, the daily, the time of the latter rain, the time of the second advent, etc. Molehills are magnified into mountains. The whole prophetic picture is distorted, and men spend time, energy, and money trying to settle some points that probably never will be settled until the events foretold actually take place. Fulfillment is the supreme interpreter of prophecy. Those who agitate themselves and others usually fail to labor for souls and to prepare them for the impending day of God. Let us keep our perspective. Let us hold things in balance and put first things first. Let us frown upon these unwarranted burdens and keep to our main task, refusing to be sidetracked onto tangents. There are some details that can wait till the coming kingdom for explanation. These have little to do with salvation. Then we can spend all the time that we desire in solving intricacies that have perplexed. In the light of eternity many will doubtless be found to be of trifling importance.

**JOKESTER!**—Some workers play the jokester well. They are the life of the group, pouring forth a stream of witty stories, puns, and turns. They are expert in light chitchat that draws uproarious laughter. They are hail fellows well met. But when someone has a troubled heart and needs help and wants someone to talk and pray with him, does he seek out the jokester? When someone is about to enter the valley of the shadow and needs comfort and support from a man of God, does he send for the jolly punster? Thoughtful, substantial people want their minister to be serious and earnest. Nor does this preclude a sunny smile, a wholesome sense of humor, and a hearty laugh upon occasion. Somehow we cannot conceive of Christ and His apostles as jokesters. People cannot believe that such a light role comports with the high calling and weighty considerations of the gospel ministry today. Let us choose between clowning and representative ministry for God, and banish the frothy element from our lives. Let us be sober minded in our walk before men in times like these.

L. E. F.