

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

January, 1948

Vol. 21, No. 1

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Notes and Notices

Information and Sundry Items

☞ BIBLE teaching in our colleges is worthy of the best ministerial and teaching talent that we possess denominationally. No work is of greater importance, molding as it does the concepts

BIBLE TEACHING MADE DIFFICULT

and relationships of our oncoming workers in all branches of service. But if we are not careful, we shall make men unwilling to assume the almost inevitable and incessant criticism incident to Bible teaching in our colleges. The dearth of strong Bible teachers available today gives concern to many. Yet one of the causes is not hard to find or to explain. Men prefer not to expose themselves as targets for attack. A highly critical attitude has developed toward the Bible teacher. In all too many instances his orthodoxy and his loyalty to the fundamental doctrinal and prophetic teachings of the church are arbitrarily judged by his personal views on certain *secondaries* never stressed or declared in the Spirit of prophecy, and which positions were not assumed historically until after the great primary principles of Adventism were united upon and clearly enunciated. We rightly expect men to have deep convictions upon the vital truths they teach. No man can teach a given point successfully merely because it is the traditional, the locally dominant, or even the majority position. Unless we can unitedly agree upon actual fundamentals and still make allowance for legitimate latitude without ostracism upon minor secondaries, we shall face increasing perplexity in the Bible teaching field. We cannot rightly condemn today views held through the years, for example, by James White, as editor, publisher, leader, and president of the General Conference, and which positions were never censured or rebuked by the Spirit of prophecy to the hour when his voice was silenced in death. In those early, clear-visioned days secondaries were definitely distinguished from fundamentals, and men were held in esteem and support in leadership irrespective of views held personally upon nonessentials. No more loyal group exists in our midst than our Bible teachers. We cannot afford to keep them in the abnormal situation sometimes imposed upon them.

☞ ELDER N. C. WILSON, vice-president of the General Conference for North America, has set the pace through being the first on the General Conference staff to enroll for the 1948 Ministerial Reading Course. He signed the enrollment blank appearing in the November MINISTRY, and promptly sent it in without any reminder.

We in North America may well follow our leader.

J. Howard Matthews, a district leader in the Colorado Conference, was the first one in the field to send in his enrollment. He also used the blank in the November MINISTRY. (Enrollment cards are being sent out to each individual worker.) Brother Matthews chose four electives: *Preaching Without Notes, Remaking the Modern Mind, Faith Is the Answer, Two Worlds—U.S.A., U.S.S.R.* He says he believes his participation in the reading course will pay big dividends.

☞ CONFERENCE PRESIDENTS AND COMMITTEES. —Don't fail to read the inspiring article by Dr. C. S. Small titled "Do You Need a Doctor?" in this issue of THE MINISTRY. He raises the question, "Do you need consecrated doctors, dentists, nurses, and dietitians in your territory?" To ask the question is to get a resounding *Yes* for an answer. But the next question is not so easily answered. "How can I attract them to my field?" Has it ever occurred to you that you might be at fault, or at least partly so? For a list of concrete, down-to-earth suggestions as to how to remedy the situation, be sure to read this challenging analysis of the situation on page 23.

The Ministry Provided for Doctors

COMMENDATION to the administration of the Northern California Conference, which has just sent in a list of eighty-three doctors and dentists, and to the large Michigan Conference, which has sent in a list of fifty-eight S.D.A. physicians in the conference, to whom they have voted to send THE MINISTRY! Upper Columbia had previously sent fifty-six. As it stands now, the list of conferences and the number of doctor subscriptions provided by the conferences is as follows:

Northern California		83	
Michigan	58	Chesapeake	4
Upper Columbia	56	New York	3
Washington	20	Texico	3
S. New England	15	Alabama-Mississippi	2
Carolina	12	Missouri	2
Illinois	12	South Dakota	2
Greater New York	6	West Virginia	2
Indiana	6	N. New England	1
Nebraska	5	Maritime	1

This is a wise policy, for while physicians usually have a lucrative income, their large tithe and liberal offerings flow into the conference, and their generous help in health teaching is a constant asset. These are days when the closest understanding and union of effort should mark the common endeavor of minister and physician. THE MINISTRY helps to foster that tie-in each month with its sane, sound, scientific "Health Evangelism" section. We hope other conferences will still make the same provision.

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Ellen G. White—The Human Interest Story

I—As Others Knew Her

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

ACCORDING to line 21 of the General Conference Biographical Information Blank, Ellen Gould White was 5 feet 2 inches tall, and weighed 140 pounds in 1909, with "complexion rather dark," "eyes gray," "hair gray." Had the blank been filled out some years earlier, it would have noted her hair as brown, but she was now eighty-one years of age. Twenty-six other spaces on this blank yield such information as "Date and place of birth—Gorham, Maine, November 26, 1827." "Date of conversion—probably in March, 1840." She was married to Elder James White on August 30, 1846; and he died August 6, 1881. There were four boys born to the Whites, the oldest and youngest were deceased. Mrs. White traveled extensively, and wrote many books, which were translated into many languages.

This interesting blank renders much valuable information regarding Ellen White as a Seventh-day Adventist worker, but it does not acquaint us with her as an individual. It does not speak of her disposition, nor does it tell us how she related herself to others, or how she bore her burdens. It does not speak of her joys and sorrows, her struggles with discouragement, the battle with appetite, her love of home, her interest in flowers and animals. It does not tell of the hours she stood by the sickbed of a neighbor's child, or of the cooking, the mending, and the shopping. It says nothing about Mrs. White as a speaker, of the burden of writing, and of the endless hours spent in seeing those who sought her counsel. These would not appear in a formal blank. But these are the experiences and characteristics by which we really become acquainted with Sister White. Fortunate it is that from her voluminous records, housed in the Ellen G. White Publications vault at the office of the General Conference, we can reconstruct sketches of these human-interest features of her life and experience.

If we were to visit the White home in the early days—and we will fix the year as 1859; for we have Mrs. White's diary for that year—we would find ourselves in a little frame cottage only a few blocks from the Review and Herald office in Battle Creek, Michigan. Mrs. White is a woman of thirty-one, and her husband is thirty-six. There are three boys—Willie, Edson, and Henry—their ages four, nine, and twelve. We observe that Mrs. White is a thoughtful mother, a careful housewife, a genial hostess, and a helpful neighbor. She is a woman of conviction, but gentle in manner and voice. She is interested in the everyday happenings and the local news. She can enjoy a good laugh. There is no place in her experience for a long-faced religion. One feels at perfect ease in her presence. She is friendly, but not snoopy or prying.

It is early in January, and Mrs. White is busy writing, sewing, and preparing for a three-week journey which will take her to a number of the churches in northern Michigan. She will go in advance of her husband who plans to join her soon. We find her assisted in the home by Jenny, a sterling young woman who keeps things running smoothly while the Whites are away on their trips. Our first visit is in midwinter, and there is snow on the ground. We notice that the home is on the edge of town, with garden and barn at the rear. We shall be interested to see the out-of-door activities later in the spring.

One of the Many Journeys

The little black leather-covered diary not only reveals the plans for this journey but discloses also a detailed, day-by-day account of the trip. Occasionally it gives us a glimpse of her heart experience. Here is the entry for Friday, January 7: "Went to Otsego, to Brother Leighton's. It was a cold drive, yet we kept quite comfortable." The entries that follow tell

of meetings held and people seen, and of her state of health. We turn to Wednesday, January 19: "In the afternoon we go to Wright [where nine years later our first camp meeting was held]. Brother Cramer, the elder, takes a seat in our carriage to pilot us. He is acquainted with the road. It is a good road. Have no milk for Teresa [Evidently Brother Cramer's daughter.]. She cries. Oh that we may be as earnest for the bread of life as she is for temporal food. She will not be satisfied."—Diary, 1859.

Two days later, Friday, Mrs. White thought especially of home, as the traveling worker often does when the Sabbath draws on. She confides in her diary: "I have felt so homesick on the journey. Fear that I have not been willing to sacrifice the company of my husband and children to do others good. I desire a willingness to make a whole sacrifice and crucify every selfish feeling. I feel a lack of the Spirit of God. Have had a weeping time before the Lord."

The Battle With Appetite

Four years roll by, and it is summer, 1863. In our imagination we are again in the White home. We are told of the health-reform vision of June 6 of this year, and of the changes it brought to the family in dietetic practice. Mrs. White had been a heavy meat eater, and had cared little for the simple, wholesome foods. She had thought she needed meat for strength. Her health had not been good; in fact, she had fainted several times a week. But in the vision she had been shown the advantages of a simple and wholesome diet free from stimulating food and flesh meat. She had determined to bring these principles, so new to her, into practice in her own home.

The cook was instructed that they would have no more meat, and the order was promptly carried out. A few hours later the family came to the table, which was bountifully set with the good things of the earth, but without flesh food. Mrs. White had thought she was hungry, but now decided that she was not, and left the table. At mealtime again the family was summoned. By this time she knew that she was hungry. But after looking over the table and finding no meat there, she decided she did not care to eat, and left without touching food. She was hungry only for meat.

When mealtime again came, Mrs. White eagerly hurried to the dining table. There was no meat there and she longed for it. The simple articles of diet were unappealing to her. Then, she tells us, "I placed my arms across my stomach, and said, ' . . . I will eat simple food, or I will not eat at all.' . . . I said to my stomach, 'You may wait until you can eat bread.'"—*Testimonies*, vol. 2, pp. 371, 372. It was not long until Mrs. White enjoyed the wholesome, simple food which God provided for man.

Thus we discover that she had the same bat-

ties with appetite that we all have. Being the Lord's messenger did not relieve her from these personal struggles in her own experience. She records a similar experience in gaining the victory over the use of vinegar. (See *Counsels on Diet and Foods*, p. 485.)

Appreciation of the Beautiful

In the summer of 1873 we find the White family in the Rocky Mountains. Elder and Mrs. White, with their younger son, are seeking a little relaxation in Colorado. Mrs. White's appreciation of the beauties of nature is contagious. Listen as she speaks:

"I love the hills and mountains and forests of flourishing evergreens. I love the brooks, the swift-running streams of softest water which come bubbling over the rocks, through ravines, by the side of the mountains, as if singing the joyful praise of God. . . .

"We have here in the mountains a view of the most rich and glorious sunset it was ever our privilege to look upon. The beautiful picture of the sunset, painted upon the shifting, changing canvas of the heavens by the great master Artist, awakens in our hearts love and deepest reverence for God. The surpassing loveliness of the blended colors of gold, silver, purple, and crimson, painted upon the heavens, seems to speak to us of the amazing glories within. As we stand almost entranced before this picture of nature's unsurpassed loveliness, contemplating the glories of Heaven of which we have a faint reflection, we repeat softly to ourselves, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.'"—*Health Reformer*, August, 1873.

At Recreational Gatherings

Of course, we are interested in Mrs. White's personal attitude toward recreation. The year is 1876, and Mrs. White and the group of workers from her office and others from the Pacific Press spend a day in recreation on San Francisco Bay, at the beach and in a sailboat out through the Golden Gate. It is a beautiful April day. A Seventh-day Adventist captain is piloting the craft. How everyone enjoys the water! As the captain heads the ship out through the Golden Gate to the open ocean, they find that the Pacific is not too peaceful, and some of the ladies are seasick, but not Mrs. White. We will let her tell of it as she does the next day in a letter to her husband:

"The waves ran high, and we were tossed up and down so very grandly. I was highly elevated in my feelings, but had no words to say to any one. It was grand. The spray dashed over us, the watchful captain giving his orders, the ready hands to obey. The wind was strong outside of the Golden Gate, and I never enjoyed anything as much in my life."

Then she contemplates: God "holds the winds in His hands. He controls the waters. We are mere specks upon the broad, deep waters of the Pacific; yet angels of heaven are sent to guard this little sail-boat as it races over the waves. Oh, the wonderful works of God! So far beyond our understanding! At one glance He beholds the highest heavens and the midst of the sea."—Letter 5, 1876.

The next day she was to write on the theme of Christ stilling the tempest. "I am glad I went upon the water," she said. "I can write better than before."—*Ibid*.

Cheerfulness in Adversity

Mrs. White was often an invited guest at church school picnics. She took delight in such occasions when parents, teachers, and students united in a day of recreation. Forgetting present surroundings, let us join such a group of forty or fifty years ago. We note the time, and discover it is nearly noon. A carriage is driving onto the grounds, and the word is passed along, "Sister White has come." She alights and joins the group around the bountiful meal spread out on the grass. Everyone enjoys the good lunch provided, and then the company of old and young press a little closer together, and Mrs. White addresses them for about twenty-five minutes.

Her talk over, the company scatters to enjoy the afternoon, but some gather about her to visit a bit. Someone suggests surprise that she should leave her writing and her many duties as the Lord's messenger to spend a few hours on the picnic grounds. She assures them that she takes pleasure in such wholesome recreation. Perhaps she is reminded of an experience earlier, in 1884. We will let her tell the story which reveals her attitude toward such occasions:

"At the close of my long journey East, I reached my home in time to spend New Year's eve in Healdsburg. The College hall had been fitted up for a Sabbath-school reunion. Cypress wreaths, autumn leaves, evergreens, and flowers were tastefully arranged; and a large bell of evergreens hung from the arched doorway at the entrance to the room. The tree was well loaded with donations, which were to be used for the benefit of the poor, and to help purchase a bell. Except in a few instances, the names of the donors were not given; but appropriate Bible texts and mottoes were read as the gifts were taken down from the tree. On this occasion nothing was said or done that need burden the conscience of any one.

"Some have said to me, 'Sister White, what do you think of this? Is it in accordance with our faith?' 'I answer them, 'It is with my faith.' . . .

"We have tried earnestly to make the holidays as interesting as possible to the youth and children. Our object has been to keep them away from scenes of amusement among unbelievers."—*Review and Herald*, Jan. 29, 1884.

The death of Elder James White came as a great blow to Sister White and to the denomination. He was just sixty years of age, and his death followed closely a few days' illness. It seemed to the bereaved messenger of the Lord that she could not go on. How could she pick up her burdens alone. For a time it appeared that she too might lose her hold on life. But she soon took command of herself, determined to press on, and determined also not to allow that experience which brought such sadness to her heart to cause her to cast a shadow upon those with whom she came in contact. She would be cheerful and pleasant, even though her heart was bleeding. A few years earlier, when in adversity, she had expressed her philosophy of life in these words:

"Do you ever see me gloomy, desponding, complaining? I have a faith which forbids this. It is a misconception of the true ideal of Christian character and

See Page 31, out of copy, and return in accompanying envelope.

Biographical Information Blank

To be preserved by the General Conference as a matter of permanent record.

1. Full name: Ellen Gould White (and her maiden name) Ellen G. White
2. Date of filling this blank: March 5, 1909
3. Present address: Healdsburg, near St. Helena, Heald Co., Calif.
4. Date and place of birth: Healdsburg, Wayne, Nov. 24, 1827
5. Name and nationality of parents: Robert Cassman, Emma Cassman
both Americans.
6. Mother's maiden name: Samuel Gould
7. Place or places where earlier years were spent: New England, New York
and Michigan, U. S. A.
8. Educational advantages in public or private schools (give dates): Attended public school in
Pratt, Mo. until age 14; also school near present school when 15 years old.
9. Educational advantages in denominational schools (give dates): Some six months
of education that comes to me in my life in the work of my ministry.
10. What degrees, if any, have you received, and from what school or schools, and where? None.
11. Date of conversion: Probably in March, 1849.
12. When, where, and by whom baptized: Early part of 1849, at Prattsburg, Mo., by Methodist ministers.
13. At one year parents, or either of them, Seventh-day Adventists when you were: not over 10; they did not get work
14. To what denomination or denominations did your parents belong? Methodist.
15. To what denomination or denominations did you belong before accepting present faith? Methodist.
16. By what means particularly were you brought into the truth? Study of the Bible testimony
to gospel foreachers, read by meditation.
17. When, where, and in what capacity did you begin laboring in the cause? in 1844, to begin public labor relating means, etc.

Enlightening Biographical Blank Filled in by Mrs. White in 1909

Christian service, that leads to these conclusions. It is the want of genuine religion, that produces gloom, despondency, and sadness. Earnest Christians seek to imitate Jesus, for to be a Christian is to be Christ-like."—MS. 1, 1867.

Some years later in Australia, Mrs. White passed through a period of great physical suffering. With the contemporary records before us, we, in imagination, tiptoe into her bedroom, for she is quite ill. Having learned that, even though in great bodily suffering, she has been writing much on the life of Christ, we are not surprised to find her propped up in bed, pen in hand. Her arm is resting on a framework that has been constructed at her request to enable her to proceed with her work. She has suffered much during the past eight months from inflammatory rheumatism and can catch but a few hours' sleep at night. After greeting her we express regret that she must suffer so, and then she tells us how she looks upon this experience. She is speaking now:

"When I first found myself in a state of helplessness I deeply regretted having crossed the broad waters. Why was I not in America? Why at such expense was I in this country? Time and again I could have buried my face in the bed quilts and had a good cry. But I did not long indulge in the luxury of tears.

"I said to myself, 'Ellen G. White, what do you mean? Have you not come to Australia because you felt that it was your duty to go where the conference judged it best for you to go? Has this not been your practice?'

"I said, 'Yes.'

"Then why do you feel almost forsaken and discouraged? Is not this the enemy's work?"

"I said, 'I believe it is.'

"I dried my tears as quickly as possible and said, 'It is enough. I will not look on the dark side any more. Live or die, I commit the keeping of my soul to Him who died for me.'

"I then believed that the Lord would do all things well, and during this eight months of helplessness, I have not had any despondency or doubt. I now look at this matter as a part of the Lord's great plan, for the good of His people here in this country, and for those in America, and for my good. I can not explain why or how, but I believe it. And I am happy in my affliction. I can trust my heavenly Father. I will not doubt His love. I have an ever watchful guardian day and night, and I will praise the Lord; for His praise is upon my lips because it comes from a heart full of gratitude."—Letter 18a, 1892.

Thus she lifted herself above bereavement and suffering with a determination to trust firmly in God.

Mrs. White Very Human

Having met Sister White under varying circumstances, we discover that she is very human. She is not, as some have thought, an austere, smileless woman, somewhat removed by position and work from the common people with their joys and sorrows. She is one of us. But we have seen her only on a very few occasions. We still want to spend more time in her home and office and join her in her travels, becoming acquainted with her as a homemaker, a neighbor, a counselor, a writer, a speaker, a personal worker, a steward of means, and as God's messenger. To accomplish this, we turn to more of her diaries, her letters, and her

articles in our denominational papers, and through these learn to know Mrs. White as she was known to those around her. The documents we shall draw on for the succeeding articles are, for the most part, not formal statements written for publication. Rather we shall construct our story largely from the informal records.

Imagination an Effective Tool

By ADLAI A. ESTEB, *Home Missionary Secretary, Pacific Union Conference*

IMAGINATION is one of the greatest tools which the preacher has to employ in winning souls for Christ. In studying the life of Christ, the greatest preacher the world has ever known, we observe how He appealed to the imagination of every hearer. "Never man spake like this man" (John 7:46), says the Divine Record. Now let us see how He spoke. "Without a parable spake He not unto them." Matt. 13:34. In other words, Christ used many illustrations and stories. In analyzing them, we find that these illustrations always appealed to the imagination of the hearers.

For instance, in studying the thirteenth chapter of Matthew, one quickly recognizes that the sermon was made up largely of parables. Each story appealed to a different group of hearers, and yet His great subject was the kingdom of heaven. He drew from many sources in nature and from the vocations of men to reinforce His theme and make clear the meaning of His message.

Who can listen to the story of the Good Samaritan without feeling the urge to go out and do a kind deed for somebody? That very fact proves the point that Christ employed the imagination of His hearers to stimulate them to greater and better deeds. We have often heard that the story is the window of the sermon, letting in the light. Christ knew how to open the windows. "Never man spake" as He spake. Few have ever employed the use of the story to better advantage and with greater results. Christ's stories are still rich with meaning and still provide a mighty motivating force in the lives of men.

As ministers let us learn this divine method, and by appealing to the imagination of our hearers improve the effectiveness and increase the fruitfulness of our ministerial endeavors.

IMAGINATION

IMAGINATION is a mystic link

In great constructive preaching;

The mind of man is led to think

By its creative teaching.

For by its fancy takes its flight

In music, worship, art, or verse,

And seeks to solve, by day and night,

The mysteries of the universe.

—A. A. E.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

They Must Increase—We Must Decrease—No. 1

By DENTON E. REBOK, *President of the
S.D.A. Theological Seminary*

IT WAS a sad day for the disciples as they stood there on the mount called Olivet and watched the cloud receive their Master and their Friend up and out of their sight. The Messiah had come and gone. What should they do? They stood there somewhat dazed and bewildered, not knowing just which way to turn, or what to do next. Perhaps they were waiting for someone to tell them what to do. More likely they were hoping for some further word from Christ Himself.

They recalled the Saviour's commission, "Go ye therefore, and teach ["make disciples, or Christians of," margin] all nations . . . and, lo, I am with you alway, even unto the end of the world," and they well remembered His last words spoken just before He was taken up in the cloud; "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

That gave them the whole picture. They at once saw their duty and their task. The church of Christ was to begin in Jerusalem, where they were to tarry until the power of the Holy Ghost came upon them. Then they were to go out as Christ's witnesses into the near-by provinces, and thence on and on, clear out to the very ends of the earth.

At no place does the record say that the entire burden of preaching the gospel to every nation was to fall upon or be borne by the eleven disciples, nor by the church which was at Jerusalem. As God has raised up Christians, He has placed upon them the same burden of becoming witnesses for Him in other places. Thus we must come to the conclusion that neither the burden of leadership nor that of financing the work of the church is to fall solely upon the Christians in Europe or America. Rather, each Christian, of whatever nation he might be, is to feel the burden of telling others about the Christ he has come to know; first in his own home town, and then in the near-by counties, states, and nations.

American Christians, for instance, carry the good news to the people of India. Some Indians become Christians, and immediately they are commissioned to carry the gospel to other In-

dians near and far, and finally to share in the responsibility of finishing the task of warning the whole world. Thus it is in Japan, Korea, China, the Philippines, and Africa. It stands to reason that to finish such a stupendous world task will require Christians of every land to do all they can, first for their own people and finally for *all* people. In this way will "this gospel of the kingdom be preached . . . unto all nations," and then shall the end come.

Commission Given to All Christians

Ever since the time of Paul, the first foreign missionary of the apostolic period, down to our own day, the home bases have sent out witnesses and called them foreign missionaries. These brave, earnest men and women of God have gone forth filled with a holy zeal. They have met opposition and endured conditions which heathenism alone could produce and perpetuate. They have left home and comforts, friends and relatives to serve their Master, often in unfavorable and very unfriendly environments in order to preach the gospel and share their knowledge of the true God, and this not without results.

God has good men and women with honest hearts in every land. Soon these will have accepted the truth as it is in Jesus, and will be trained to become bearers of the message to their own people. Some of them become real leaders in the cause of God, and with power demonstrate their call to the ministry of the church.

When the Y.M.C.A. sent its foreign missionary secretaries to overseas mission fields, it is said that they instructed their men to "Go, make Christians, train them for positions of leadership, work yourselves out of a job, and come back as soon as possible." National leaders everywhere are undertaking to carry on the work of the Y.M.C.A. without foreign missionary assistance and apparently with good success.

A number of missions have followed somewhat the same plan, and today very capable national leaders are carrying on the work of the Christian church with or without financial support and assistance from abroad. This is as it should be, for the Christian churches in Amer-

ica or Europe can never supply enough men and money to evangelize the whole world. The Christian church in every country must more and more assume the responsibility for manning and supporting the work within their respective national boundaries. They must increase, while the foreign missionary must decrease.

Legitimate Types of Work

There is and always will be a work for the foreign missionary, not so much among the older established churches, but rather in the opening up of new territory, and the extension of the mission enterprise into new and hitherto unentered areas. Thus he will be carrying out the Saviour's own words "to the uttermost part of the earth," and storming one stronghold after another until the banner of Prince Emmanuel floats over every nation, kindred, tongue, and people. As it looks to a number of foreign mission administrators there are at least four types of work for the foreign missionary in the overseas fields:

1. *The pioneer work*, which demands strong young men and women who are filled with the Spirit of God, the spirit of the frontiersman, the spirit of service. This work of pushing the frontiers of the Christian church onward and forward demands courage, fortitude, zeal, earnestness. It calls for the finest type of Christian soldier we can find in the ranks of the Christian church.

2. *The training work*, which requires still another type of foreign missionary. Here the church must use its Christian scholars, its wise, kind, patient, sympathetic men. The training of national Christian leaders is a work which takes time, skill, and vision. It requires someone who is not easily discouraged; one who is willing to serve in the quiet halls of learning; one who cares not for the limelight of adventure and heroism, the daring and thrilling experiences about which the laity back home love to hear; one who is happy to teach and mold and train while occupying a secondary or somewhat subservient position; one who is willing to have a national Christian as his principal or president; and one who feels delight in the achievements of the product of his hand and mind and heart.

3. *The supervisory or counseling work*, calls for foreign missionaries who know the answers, the plans, the policies, the methods; missionaries who are rich in experience and labors of love for the cause of God; missionaries who have become like John the Baptist, filled with the spirit of humility, possessing that rare quality of rejoicing in the success of others, of being satisfied to stand behind or beside a national leader, helping him to do a mighty work for God and his fellow men. Such a missionary is at once a friend, a brother, a counselor, an adviser, a helper—a power, so to speak, behind the throne.

4. *The administrative work* in lower as well as higher positions of responsibility demands men of vision, imagination, wisdom, tact, and skill as leaders of men. These men are the "thinker-uppers," the men who see into the future, who anticipate the needs and demands of the work, who are prepared with the plans, methods, and materials by which the work can grow and expand into a great and mighty movement. These men in the mission fields should each have a national understudy or an associate who is being groomed for their positions, and upon whom those responsibilities should be placed as soon as advisable, or when an emergency develops which may necessitate the withdrawal of missionaries.

There is still another type of foreign missionary which must be sent out in overseas mission work. He is what we might call the "specialist." His specialty may be in some field of medical work or industrial education or some other line in which the national Christians are not yet trained or ready to carry on.

The foreign missionary and his board must ever bear in mind that *the world* must be evangelized, and that means every nook and corner of it. Therefore, the missionary must go to his task with but one aim in view—to make Christians of the native people to whom he is sent, and then train them so that they can take up the burden of the work in that place, thereby releasing the missionary so that he can press on into new areas and repeat the process. Thus the native people can become responsible for the leadership and financial support of the work in the established centers, or areas, while the General Conference supports the missionaries who are pressing on and pushing the conquest of the whole world for our Lord and Master Jesus Christ. This seems a natural and very logical way of carrying on the foreign mission enterprise of the Christian church, and the only one by which a world may be warned and made aware of the soon coming of Christ.

There is another side to this picture which we must present, and we will endeavor to do so objectively and impartially. That has to do with what some are wont to call a "Psychological Revolution" which is taking place in every part of the world. It is manifest to some extent in every country. In some countries the attitude and feeling on the part of many has become almost hostile toward peoples of other nations. This psychological revolution is behind the troubles in Indonesia, in India, in Korea, in China, and other parts of the world.

—To be concluded in February



☞ THE second coming of Christ is mentioned 1,518 times in the Bible and over 300 times in the New Testament. This goes to prove God's emphasis on this important doctrine.—*The Free Methodist*.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

I. Nature and Effects of Alcohol

By GRACE CLIFFORD HOWARD, *Staff Member,*
American Temperance Society, General Conference

Although some S.D.A. workers never come in contact with habitual drinkers, many do, and those who do not never know when they may be called upon to meet this problem. Therefore it behooves us all to be well informed on the question of alcoholism and how to deal with it from a moral and religious viewpoint. Mrs. Howard is well qualified to speak on this topic, having formerly served as recreational therapist at the Washingtonian Hospital in Boston, also editor of the "Scientific Temperance Journal" in Boston, and editor of National W.C.T.U. literature. She is a graduate of Atlantic Union College, and a Fellow of the Yale School of Alcohol Studies. She was called to the Temperance Department of the General Conference within the year. This is the first in a series of three important articles. In the second, she answers the question, Why do people drink? in an article titled, "Some Causes of Alcoholism." In the third, the question is answered, How can I help the alcoholic break his habit? under the title, "Pastoral Counseling for the Alcoholic."

AS A PART of his pastoral duties, the minister should be prepared to help the members of his flock in meeting the various social problems which life presents. Although Seventh-day Adventists are abstinent as a church, any member may have relatives who are not, and who may even be alcoholics. Moreover, it is not unlikely that some of our own flock who were inebriated before they came to us might slip occasionally.

The alcoholic has a soul to save. It is worth saving. In his present condition he cannot be saved. "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6:10. By the grace of God he can be saved. "Even when we were dead in sins, [God] hath quickened us together with Christ, (by grace ye are saved)." Eph. 2:5. Ministers of the gospel have the privilege and duty of acquainting the alcoholic with the grace of God. This task will be performed more effectively if the minister understands some of the characteristics, idiosyncracies, and foibles of the alcoholic. To obtain this understanding, the first step is to know something about the nature of alcohol and its effect upon the human system.

There is a large family of alcohols, the radical *OH* being their chemical symbol or family name. Methyl, or wood, alcohol and ethyl, or grain, alcohol are the two kinds used to produce intoxication. Methyl alcohol is not expected to be used internally, but sometimes it is imbibed, and disastrous results follow. It pro-

duces atrophy of the optic nerve which leads to blindness. The only nonpoisonous alcohol is glycerol.

Physically, ethyl alcohol (the kind found in beverages of alcoholic content) is a fluid closely resembling water in appearance. It has a strong affinity for water; it "soaks it up" readily. It is a solvent of practically everything which water will dissolve. The boiling point for alcohol is 78° C., and the freezing point is -130° C.

Dextrose, or grape sugar, is most readily used for fermentation and formation of alcohol; cane sugar must be treated and changed to invert sugar before it is fermentable. Also used as sources of alcohol are honey, nuts, chicory root, moss, sawdust, and even grass.

Alcohol, because of its solvent properties, is in great demand for commercial purposes, being used in the manufacture of thousands of useful articles. Here, it has a legitimate place and is a benefactor to mankind.

Alcohol within the body acts as a selective narcotic poison, more recently called an anesthetic because it acts like ether, chloroform, and so forth, by depressing the higher brain centers first, and continuing in a progressive descending action. Alcohol selects one special body tissue as its own particular property. That tissue is nervous tissue. It attacks the nervous system first, and anesthetizes it.

There is but one medium through which man may communicate with God, and that is through the nervous system. Put to sleep that means of communication, or even dull it to a degree, and you have lessened or destroyed man's opportunity to hear the still, small voice. Therefore, it is no wonder that the drunkard cannot enter the kingdom of heaven; he cannot hear the voice that calls him there.

Action of Alcohol on the Human Body

When alcohol enters the body, this is what happens. A small amount is absorbed into the blood stream directly from the stomach, the amount thus absorbed depending upon how much food is already there (the more food, the less absorption). Most of the ingested alcohol is absorbed into the blood stream from the small intestine. Only a residual part is absorbed from the large intestine.

The blood stream circulates very rapidly (at

the rate of about 55 feet a minute in the large arteries). Soon all the tissues of the body are bathed with the alcohol-impregnated blood. What alcohol does as it passes through the capillaries of the brain will be understood more clearly if the three levels of integration in the brain are considered first.

Roughly speaking, the first and highest level of integration is found in that part of the brain which you cover when you put the heel of your hand over your eyebrows and stretch your fingers backward over your forehead. Here is the cortex of the cerebrum, that superficial layer which is so often pictured as being folded to form numerous wrinkles.

The second level of integration is located near the center of the brain. The third level is in the brain stem, which is a funnel-shaped part of the brain continuous with the upper part of the spinal cord.

When you came into this world, the third level of integration was already functioning. Your heart was beating and had been, since the fourth week after conception. Your hands, with which you so readily clutched at anything placed in them, had been flexing since the twelfth week; and at once, when you were on your own, your lungs began to function and you could and did cry. All these muscular movements are controlled by nerve cells in the third level of integration, which had been functioning for several weeks before birth.

With the passage of time you began to learn certain skilled movements, such as walking. Further along, you learned to play games and perform complicated manipulations with your fingers, such as the process of writing, playing musical instruments, learning a trade. The nervous patterns and connections for these skilled, progressive, associated movements are found at the second level of integration.

Judgment, reason, appreciation of the arts, noble sentiments, and spiritual strivings are developed as the individual grows older. These qualities depend on the first and highest level of integration. This is the last part of the brain to be developed. Its development may go on throughout this life, and no doubt, the life to come.

Alcohol and Integration

What action does alcohol have on these levels of integration? The cerebral cortex, highest and last developed level of integration, is the first to be anesthetized by the imbibed alcohol. Judgment and reason are quickly impaired. Inhibitions are deadened, and the drinker may say and do things which ordinarily he would not.

All people do not react alike under the influence of alcohol, but the general pattern is the same. With a blood alcohol content below .05 per cent, little, if any, evidence of intoxication is noted. From .05 to .12 per cent, the cerebral cortex may be anesthetized to varying de-

grees, but as yet, impairment is largely psychological, and physical signs usually do not yet appear. Impairment, so far, is in the highest level of integration.

This is one of the most dangerous stages of drunkenness, because the drinker *thinks* he is perfectly capable of handling his affairs even better than usual. In reality, his performance may be considerably impaired. This is the stage in which the intoxicated driver so often has an automobile accident because judgment of spatial relations and of time are impaired.

In the United States, when the blood alcohol reaches .15 per cent, the individual is legally recognized as drunk and a menace on the road. In Sweden a driver is considered dangerous to traffic when the concentration reaches .08 per cent. With a .15 per cent concentration the individual has become very self-assured and often exceedingly devilish.

As soon as the blood alcohol begins to exceed .15 per cent, the second level of integration becomes involved and physical signs of drunkenness appear. The skilled movements, such as walking, are now beginning to be impaired. To the former loss of judgment now comes added loss of muscle co-ordination.

When the blood content has reached as high as .3 per cent, a stage of confusion is attained. A loss of the sense of propriety and the power of voluntary attention is noted. The individual now sees two moons in the sky (double vision), a roaring in the ears develops, speech becomes loud (because the drinker cannot hear well), slurred, and thickened. It is at this stage that the policeman asks his victim to say "Methodist Episcopal" and "Massachusetts Institute of Technology," just to prove he isn't drunk. The inebriate often becomes very sick and dizzy. He staggers; he cannot walk in a straight line or stand erect when his eyes are closed. Now all the world knows him for a drunken person. The physical signs of intoxication are easily seen.

As more alcohol enters the blood stream, a stage of general inertia overtakes the drinker. Unless he is strongly stimulated he lapses into unconsciousness. When more than .5 per cent blood alcohol is present, the person is dead drunk, and because the brain centers controlling the heartbeat and breathing may become narcotized, death may follow. Now even the third and oldest level of integration has become impaired.

Detoxication and Habituation

How does the intoxicated person become sober again? This is brought about through the chemical process of oxidation. The alcohol is brought to the liver, and there it is oxidized, or burned, to form carbon dioxide and water. A small amount escapes through the breath and body fluids, but between 90 and 96 per cent is oxidized. Authorities differ regarding the

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BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Approach to the Jewish Problem *

By RACHEL DZIECIOLSKA, R.N.,
Mission Appointee to the Middle East

"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10:14, 15.

THE Bible instructor who labors for the Jewish people should be acquainted with their fundamental beliefs, habits, traditions, and history. She should try to explore the soul of the people. She should feel a burden to bring them the light, and she should love them.

For the benefit of those who are not acquainted with the more intimate side of the Jewish life, here is a short summary. It is by no means exhaustive or detailed, but may serve as a basis of study for the Bible instructor who contemplates working among the lost sheep of Israel.

1. MESSIAH.—The word *Christ* always causes the Orthodox Jew to become angry. There have been so many cruel things done in the name of Christ, and the Jew has been taught to associate that holy name with all things cruel. At the same time the Jew loves to hear the word *Messiah*, and loves to talk about Him. The Bible instructor should bear this in mind, and use the word *Messiah* when speaking of the Son of God.

2. JEWISH CONCEPTION OF JESUS IN NEW TESTAMENT.—Very few Jews have ever held the New Testament in their hands. To the Orthodox Jew this is an unclean book and belongs only to the Gentiles. It is a sin for a Jew to touch it. The name of Jesus is not to be pronounced at all. That is why the Jews are not acquainted with the Gospel narratives or the personality of Jesus. They still wait for the Messiah, and this is the only hope that has kept them as a nation up until now.

Many Jews believe that the so-called coming of the Messiah means the return of their race to Palestine, and this they determine to hasten. This is the backbone of the modern Zionist movement. To them the settlement of a million Jews in Palestine will solve the problem and end the two thousand years' dispersion. To this

group of Jews, who are on the verge of atheism, the Bible instructor should have a different approach. I believe, however, that they are more readily approached than the Orthodox Jews, for they will discuss, read, and investigate.

3. DIFFICULTIES IN ACCEPTING CHRISTIANITY.—It is difficult to make a Jew understand that to believe in the gospel of the Messiah is to believe in the real and true Judaism. To the ordinary Orthodox Jew a person who accepts Jesus as the Messiah has really given up his religion and accepted another belief. The Bible instructor should realize that such a person has a very serious problem to face. His people are not only displeased with him, but according to their rabbinical and traditional law, they are forbidden to have anything more to do with him. They will do all in their power to persecute him, even to take his life, if necessary.

4. CHURCH ATTENDANCE.—(Do not refer to a house of worship as a *church*. Use *synagogue* or *temple*.) The Jews attend services in the synagogue three times every day: at six o'clock in the morning, at three o'clock in the afternoon (*minhah*), and in the evening (*maarib*). They do not pray from the heart, but recite prayers from a prayer book. The prayer *Kaddish*, which is offered at the anniversary of the death of a dear one, can be prayed only in public service in the synagogue. According to the Talmudic teachings, this prayer is of no effect if it is prayed in private. No Jew would dare to recite it and a few other prayers in private for fear of displeasing God.

5. DEATH.—The Jews generally believe that their souls at death go to heaven to stay in the Paradise of God. Once a year on the anniversary day the soul returns to the grave to hear the petitions of the family in order to intercede before God in their behalf.

6. THE MEZUZAH.—The Jew has a sign on the right side of the entrance of his house, which signifies to everyone that this is a Jewish home. It is a very old sign, and it is called the *Mezuzah*. The word means "doorpost." In many homes it is also fastened on the door of every room. The *Mezuzah*, which is a cylindrical case made of olive wood from Palestine, contains a parchment on which the words of Deuteronomy 6:4-9 are written. The Jews believe the *Mezuzah* keeps the evil spirits away and makes the house holy. As they enter the home and on leaving it, they kiss the *Mezuzah*.

7. THE TALMUD.—Although the Jews believe in the Old Testament, it is not as important to them as the Talmud and tradition. The

* Miss Dzieniolska is speaking entirely of the Orthodox Jew in this study. She has promised to prepare a similar study on the Reformed Jew for a later issue of THE MINISTRY.

Jews are told that Moses received not only the literal law from God on Mount Sinai but also the oral law. This was handed down from generation to generation, until the second century, when Rabbi Yehudah, the Nassi (the prince), collected and compiled all these traditions, ceremonies, rites, customs, and observances into a book called the Talmud. This book is regarded by the rabbis as a divine book which has to be kept in the same way as the Torah (the five books of Moses). The Talmud is the foundation of the Jewish religion, and that is the reason why the Jews do not know the prophecies relating to the coming of the Messiah.

8. **WOMEN.**—Judaism is essentially a religion for men. The girls do not get any training in the law. Most of the Orthodox Jewish girls and women are, therefore, without any knowledge of the law, and live in the tradition of their parents. In the Jewish synagogue the women do not sit with the men but occupy a gallery especially constructed for them, because a Jewish woman cannot take an active part in any service. Should there be a thousand persons in the synagogue gathered for worship, the service cannot begin until there are at least ten males of thirteen years of age or over. The Talmud states that whereas men must pray, women may pray. Though a man must keep 613 precepts daily, the women are free from these duties. "Women are exempted from the law," says the Talmud. There are only three precepts which a mother in Israel is commanded to keep: (1) lighting the Sabbath candles, (2) offering a small portion of dough, by burning, when making bread, (3) purification. The following prayer is recited daily by the men: "Blessed art Thou, O Lord Our God, King of the universe, who has not made me a woman."

9. **"BAR MITZVAH,"** OR CONFIRMATION.—When a boy reaches the age of thirteen he becomes a member of the Jewish synagogue, "a son of the law," or "a son of the commandments." Until then his father bears all his sins, but from then on he is responsible for his conduct. In the daily morning prayer, except on Sabbath and holy days, he then uses the phylacteries or tefillin. These are long narrow strips of leather, attached to which are small square boxes, containing verses of Scripture written on parchment: Exodus 13:1-10, 11-16; Deuteronomy 6:4-9; 11:3-21. The Jews take the words in Deuteronomy 6:8 literally: "And thou shalt bind them as a sign upon thine hand, and they shall be as frontlets between thine eyes." The phylacteries are bound upon the left arm and on the forehead, and worn six days of the week during prayers. The reason why the Jews do not wear the phylacteries on Sabbath is that the Bible says the Sabbath itself is a sign. Inasmuch as the phylacteries are worn daily as a sign, it is not necessary to have two signs at the same time.

10. **JEWISH NEW YEAR.**—Jews have a different calendar from the Gentiles. They also have different names for the months and different names for the days. According to Jewish reckoning, we are living now in the year 5,708, since the beginning of the world.

The Jews celebrate the New Year in a most solemn manner sometime during September. There is a dread in the heart of every Orthodox Jew concerning the judgment day, for this is the day in which God pronounces judgment upon every individual. The Talmud speaks of it as a day in which all the children of men pass for judgment before the Creator as sheep pass examination before the shepherd.

Three books, says the Talmud, are open on the New Year before the Creator, wherein the fate of the wicked, the righteous, and those of an intermediate class are recorded. The names of the righteous are immediately inscribed "for life," and the wicked are at once blotted out of the book of the living and written for death. There is another one, the intermediate class, which is allowed ten days of repentance until the Day of Atonement, to repent and become righteous.

The Jews believe that every New Year God sits on His throne of judgment with a pair of large scales before Him. The merits of righteous deeds of each individual are put on one side of the scales, and the sins and evil deeds in the other balance. If the good deeds prevail, then of course he will be written for life, but if the sins are the heavier he will be written for death. If the good and evil deeds are even, the judgment for such is suspended until the Day of Atonement. Almost every Jew believes that he belongs to this intermediate class, except the rabbis and Talmudic teachers.

Repentance consists, according to the Jewish Talmud, in fasting, praying, almsgiving, observing all ceremonies and rituals. All this can avert the decree, but if anyone does not repent in the manner indicated, he will be written unto death. On New Year's Day the Jews go to the synagogue early and pray for forgiveness of their sins. In the afternoon it is customary to go to the banks of a river to say the *tashlich* (the casting away of sins). The words of Micah 7:18-21 are recited. "Thou wilt cast all their sins into the depths of the sea." After the prayer the worshipers shake their garments and empty their pockets with zest over the water, expecting that God will cause their sins to fall into it. The ten days between the New Year and the Day of Atonement are filled with prayers, fasting, and repentance.

11. **"KAPPARAH"** (ATONEMENT).—Since the temple of Jerusalem was destroyed, the Jews do not use a lamb for their sacrifices. The rabbis, therefore, have instituted a substitute, a *Kapparah* (atonement).

The evening before the Day of Atonement every Jew is supposed to provide a rooster or a

hen, which is swung three times around the head while the following prayer is recited: "This is my substitute, this is my commutation, this is my atonement, this fowl goes to death, may I be gathered into peace and inherit a long and happy life." The Talmud says, "As soon as one has performed the order of the atonement, he should lay his hands on the fowl as the hand is laid on the sacrifice and immediately give it to the slaughter."

The Day of Atonement is a great and holy day, and so dreadful that "even the fishes in the water tremble." The solemnity with which the minutest details of all the rituals and ceremonies are observed cannot be described. The most remarkable part of the ceremonies at the time of the former sacrifices in the temple was the entrance into the holy of holies. As the Jews no longer have the temple, the ark of the covenant, which is found in every synagogue today and which contains the scrolls of the law, is for them the holy of holies now. The entire night and day are spent in the synagogue, while some add to the penance and mortification of the flesh by standing on their feet the whole twenty-four hours. The day ends with the setting sun and a blast from the *shofar* (ram's horn). This is a signal for every man to return to his inheritance in the hope that God has written his name in the book of life.

When one approaches the Jewish unbeliever with the third angel's message, the most fundamental problem to settle is the divinity of Jesus. Once a Jew gets a true understanding of this, the rest will be comparatively easy. Therefore, the studies one should choose for a Jewish listener should be the following:

1. Does the Old Testament teach that God has a Son?
2. The Passover lamb and the Lamb of God.
3. Israel's Mediator, who is He?
4. The sanctuary.
5. Zionism, its future according to Bible prophecy.

The Pastor's Assistant

By LUCIA HUDSON LEE, *Bible Instructor, Nashville, Tennessee*

TO THE Bible instructor new in the field as assistant to a local pastor, the routine life of service may appear hard indeed, as she attempts to orient herself to the many needs she alone can fill. New places, new faces, strange conditions, assume unwonted importance and are sometimes a cause for deep concern—almost to the point of heartbreak. The job looks suddenly too big!

She will learn to reason from cause to effect, however, and will naturally withdraw from the more alluring social aspects of local church life, when duty calls. She will find deep pleasure in her choice of conducting a cottage meeting on

a Saturday night, if that night is more convenient for her readers, in preference to attending a Y.P.M.V. social.

To form many friendships, deep, warm, and sincere, and yet develop no special attachments, is one of the greatest tests of self-control in social relations. It requires great tact, and more than human wisdom, but the Bible instructor should excel in this.

She will meet the unlovely, as well as the charming, and will endeavor to make every contact count for Jesus. He it was who sent her forth to minister. If the object of her ministry be unlovely and uncouth, then Jesus, upon request, will give her of His love to love with, until "beholding" how He does it, the Bible instructor becomes "changed"—a true channel through which His love can flow to others.

The Bible instructor is never to "withhold" her hand; can she know "whether shall prosper, either this or that?" "Whosoever" came to Jesus He accepted and ministered to his need. So is the Bible instructor to labor—beside *all* waters.

Her ministry is for church members as well, those who come to her for counsel. It may be there are those in good and regular standing who have disturbing problems arising at times. They may be of such a personal nature as to require the advice of a woman long in the way, a deeply spiritual woman. This, too, is a field in which the instructor must qualify.

The pastor's assistant will attempt to fill in where she sees an opportunity for service—where she may lighten his work, and without undue authority promote peace and harmony in the fellowship of members. But she must never take the responsibility of assuming the office of moderator in disputes, or questions arising from differences of opinion in doctrinal matters. She will never appear to be unsympathetic or differ publicly with the pastor, though she may hold views in vital points of doctrine contrary to those he expounds. If so, let her ask him privately for an explanation of his seeming discrepancies.

The Bible instructor should remember at all times, that she is the pastor's assistant, not his mentor. And let her not be quick to give him counsel, though she may frequently observe his dire need of it. She will do well to pray for him often and earnestly, asking God to give him the counsel he so apparently needs. Perhaps the Lord will send him to her for advice!

I know of no profession so profoundly adapted to Paul's admonition in Romans 12:7 as that of the Bible instructor: "Let us *wait* on our ministering." The demand for women of culture and poise in Bible work is second only to the need of teachers who "speak thou the things which become sound doctrine: . . . shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." Titus 2:1, 10. Marion Lawrance, in his book

Building Better Sabbath Schools, says, "The most effective teaching is done when the teacher does not know that he is teaching."

The Bible instructor is always out front, always on parade; she has not off-the-record moments. The secret of doing her heavy and important work well is found in her constant hold upon Jesus—looking to Him, trusting in Him, calling upon Him, relying upon His grace for her sufficiency. Thus, as she "studies to shew" herself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," the Bible instructor will be able to instruct "those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

Outlines for Bible Studies

Logical Sequence of Subjects

By MRS. W. H. ANDERSON, *Bible Instructor, Jackson, Michigan*

The following list of eighteen subjects is submitted by Mary Elizabeth Anderson, wife of our veteran missionary to Africa. The arrangement shows the sequence she uses in a course of twenty-seven Bible studies. The reason and explanatory remarks are given in brackets following the subject. Mrs. Anderson served thirty-five years as a missionary and Bible instructor in Africa. Part of this time she trained Bible instructors in the art of soul winning.—EDITOR.

1. THE WORD OF GOD. [A sure foundation upon which to build the structure of truth.]
2. WORLD HISTORY IN PROPHECY. [Daniel 2.]
3. SECOND COMING OF CHRIST. [The Christian's hope through the ages.]
4. SIGNS OF THE TIMES. [Prophecies being rapidly fulfilled, no time to lose in preparing for His coming.]
5. MILLENNIUM. [Give early in series to guard against fallacy of a misplaced millennium, thus warning against careless, presumptuous delay in preparation for His coming.]
6. STATE OF THE DEAD. [Clearing the mind of false ideas concerning the dead before presenting the judgment. Why a judgment, if dead are already in heaven? Present the subject in three lessons. (a) State of dead. What becomes of all men at death? What returns to God at death? Explain carefully what is the soul and what is the spirit. (b) The fate of the wicked. Where do the wicked spend eternity after their resurrection? (c) Spiritualism. Who are the spirits? Can men ever become angels?]
7. THE JUDGMENT. [Prepares way for presenting law as the standard of judgment. A good understanding of judgment helps people to decide to obey commandments. Present in three lessons: (a) The judgment. Men's cases will be investigated before Jesus comes. (b) The atonement. The types demonstrating the atoning work of Christ, man's only hope in the judgment. (c) The 2300 days. When did the judgment set? Show importance of making haste, for time is far spent since judgment began. Probationary time must be nearly closed.]
8. GOD'S GOVERNMENT BASED ON LAW. [God is love, therefore worthy of worship. Obedience or rebellion testing now for citizenship. Five studies: (1) Law—whose law? (2) Sabbath, (3) New Testament Sabbath, (4) Change of Sabbath, (5) Seal of God and mark of apostasy.]
9. NEW EARTH. [Reward of obedience. Obedience to law condition of citizenship. Sabbath kept in earth made new. Use this lesson to help bring reader to decision.]
10. THE SEVEN LAST PLAGUES. [How to escape these judgments of God.]
11. CONVERSION. [Two lessons, showing what justification and sanctification are. What is righteousness by faith? What it means to be a Christian.]
12. WORK OF THE HOLY SPIRIT. [Showing the dangers of resisting and grieving Him as He opens the Scriptures to our understanding.]
13. THE REFORMS. [Two lessons: (a) Diet and drink. If desired, prepare a balanced meal in reader's kitchen or yours. Topic: "Bible Health and Hygiene." (b) Reform in dress, ornaments, cosmetics, reading, pleasure, movies, etc. God has a clean kingdom.]
14. "HOW MUCH DO I OWE GOD?" [Tithes and offerings. I owe God—first myself; second, His portion of time; third, His portion of my income. Test of ownership and partnership.]
15. SPIRIT OF PROPHECY. [God's great gift to remnant church to prepare it for translation.]
16. PROPER SABBATH OBSERVANCE. [Stress details; by now reader has been keeping Sabbath, and it has become easier to do so and is better appreciated.]
17. BAPTISM. [A ceremony of adoption. A day of days in the candidate's life.]
18. THE ORDINANCES. [A study by itself. Magnify its beauty. The ordinance of humility, being a miniature baptism, prepares one to sit at the Lord's table. Take time with this lesson. Give this lesson whenever needed, any time after reader begins attending church, and before the first communion service, that they might know what to expect and feel the solemnity of the service.]

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

Mechanical Preparation for an Effort

By MELVIN K. ECKENROTH, *Associate
Secretary of the Ministerial Association*

IN CONSIDERING the preparation for an effort as to its mechanical aspects, let us go back to the beginning. In making plans for our series of meetings while in Minneapolis, we met with our conference president and treasurer months before the effort began, and in turn they met with the committee in order to lay co-ordinated, effective plans for soul winning. This is the first step in planning and executing an evangelistic program. Counsel strongly with your conference president. Take him into your confidence. Share with him your hopes and your fears, and the counsel given you will be of inestimable value.

Ten Steps in Evangelism

1. INITIAL STEPS.—After the program has been broadly outlined in your conferences with the president, the first step is to find a good hall or theater, or a suitable location for a tent or tabernacle. It would be well to give diligent thought to the location. This is highly important. Taking a big piece of the budget in order to secure a proper meeting place is money well spent. Much time must be given to it when planning the effort.

The second step in the preliminary planning of the effort is to secure radio time if a radio station is located in the community where the effort is to be held.

The third item of the preliminary planning is to make contact with the newspaper or newspapers, and to find out the amount of space available. Space is difficult to secure in certain localities.

After locating the meeting place, securing radio time and newspaper space, the next plan would be to fit these items together into a budget by preparing a full financial program. The budget should, of course, include sufficient funds for a liberal literature program, as well as other advertising mediums.

2. SECURING CO-OPERATION OF CHURCHES.—The second phase of our evangelistic planning now comes into focus. First, we should consider taking the church or churches into our confidence in the locality where the effort is to be held. Tell them of your vision, and what you hope to be able to accomplish. Let your faith reach out to God for a large harvest of souls, and let the church know that your vision en-

compasses the needs of their locality. Plan carefully with the church officers, explaining your evangelistic program to them; and then widen your confidence by taking in the church board. After this has been done, it is highly important to plan for church revivals with a special emphasis placed upon holiness among God's people. Then invite them to share in a financial way in the evangelistic program.

Experience has shown that where the church participate in a financial way in the program, their interest in the meeting increases proportionately. Should the church get the idea that the effort is a conference proposition, they immediately lose the personal interest that the evangelist must maintain if he is to succeed fully. Then, of course, the church should be so organized that every member will have some part in the program. I have never found it to be a handicap to advertise our meetings as those sponsored by Seventh-day Adventists. When we work to the plan of identifying our evangelistic program as a Seventh-day Adventist meeting, the church's enthusiasm rises.

Also, in the second phase of our evangelistic preparation there is the matter of dividing the city into various districts. Provide maps to the members of the church who will take these small segments of territory and distribute the printed announcements at the beginning of the meeting. I explain to the people that they will be asked to distribute handbills only four times during the effort. We use handbills the first two weeks of the meeting and then two more weeks at the time of the presentation of the Sabbath question. We utilize the newspapers and enlist the co-operation of those who attend the meetings. And, of course, we use the standard forms of advertising—outdoor billboards, window cards, radio logs, and special invitations mailed to business and professional people of the city.

I explain to the church that at the close of the effort we will have a fellowship meeting, at which time the new converts will be introduced to the church member who worked the territory in which the new convert resides. Those fellowship meetings are the happiest meetings I have ever attended or conducted. Tears of joy flow freely as our people see the results of their labor. Then the older member is asked to look after the new member, and

when the new member is absent from the service to report it at once to the pastor. Thus the follow-through work is greatly simplified.

3. **EVANGELIST'S PERSONAL PREPARATION.**—The third phase of the evangelistic preparation revolves around the evangelist's own personal needs. First in this list, of course, is consecration and prayer life. Second, the evangelist must be diligent, for there is no room for slothfulness in his time budget. Third, his adaptability to various circumstances and conditions must come to the forefront. Fourth, his sincerity must be a living reality. Fifth, his humility must be greater than that of all other men. Sixth, he must give a thorough study to the organization of his subjects. The continuity of his sermons must be very carefully planned to meet the existing community psychology. Seventh, he must study in order to meet the existing psychology of the audience that he is to speak to for the very first time.

4. **ACTUAL LAUNCHING OF PROGRAM.**—The fourth phase is the actual launching of the program. We usually begin our spot announcements on the radio about three or four weeks before the opening meeting. This lays a strong foundation upon which to build. We also put advertisements in the newspapers and use handbills, calling attention to the radio programs and to the meetings that will begin in a few weeks. This type of advertising may be an innovation to some, but too frequently we have been afraid to tell folks that we were going to begin our work until the day before or the very day the meetings began. We used to think that by informing people in advance of our meeting, it would give other preachers too much of an opportunity to work against us, and consequently we would wait until the last minute to advertise our meetings. But by doing this we defeated ourselves. Although it is true that the preachers of other churches may be able to keep some people away, it is equally true that by their agitation they help us to get a more interested crowd than ever before.

Two weeks before the meeting was to begin, we sent out a specially prepared card, inviting the people to write in for a special reserved seat for the opening meeting. A we-pay-the-postage postal card was attached to the announcement. In this manner we started our meetings with approximately one thousand requests for reserved seats. By using the reserved-seat idea for five consecutive weeks we had over a thousand requests each Sunday night for reserved seats. What evangelist would not be inspired by such a response!

5. **ALLOCATION OF RESPONSIBILITY.**—Now we shall discuss the fifth phase of the evangelistic preparation. We should organize our group of fellow laborers by giving to each one definite responsibilities. We should work in mutual confidence and with absolute faith one with another. By dividing the responsibilities,

such as the bookstand, arranging for ushers, the music, the stereopticon operation, treasurer's work, and so forth, each worker will have his responsibility and task.

6. **PLANS FOR FIRST MEETING.**—The sixth phase is planning for the first meeting. Great thought should be given to the selection of an appropriate and attractive title for the first lecture, and that lecture should be made the biggest event in town. It is always desirable to have some way of knowing just who attended the meeting the opening night, and yet it is not always best to ask the people to sign a card at that time, for people are a bit suspicious of signing cards, especially so since they know that the meeting is Seventh-day Adventist.

For the opening night in Minneapolis we worked out a plan whereby people were invited to register for a free souvenir. We have been using as our souvenir, a lovely silk-embroidered, Bible bookmark of the Ten Commandments, the Lord's prayer, and the beatitudes. Along with this souvenir we send a message printed in the form of a scroll, encouraging the study of the Bible, and a mimeographed letter of thanks for attendance at the meetings.

By means of this souvenir offer we received 1,300 names. This gave an excellent basis for a mailing list to follow up the interest. Some may object to signing a card requesting one thing or another, but they do not mind nearly so much registering for a souvenir. This plan has worked very successfully.

Be sure to have everything thoroughly organized for the first meeting. Have the ushers well organized and the music fully co-ordinated. Make the platform as beautiful as possible. Emphasize to all your fellow workers that friendliness and sincere kindness should be most pronounced. We must keep our dignity, yet bend enough to be warm and wholehearted.

7. **VARIOUS WAYS OF GETTING NAMES.**—The seventh phase of our work is the getting of names. I have already mentioned that we secure a great number of names through the souvenir offer and the registry on the opening night. Other names are secured by special lists from our own people, radio offerings, reserved seats, sermon requests, prayer list requests, and the Bible correspondence plan.

Let me say a word about the Bible correspondence plan. We offer, among other things, a special Bible correspondence course. We use the Home Bible Course, published by the Southern Publishing Association, but we have worked out a series of true-and-false questionnaires to go with it. The plan is for the people who enroll in the Bible course to bring in their questionnaire, and deposit it with the one in charge of the Bible course at beginning of the evening service; then at the close of the meeting they stop by and pick up the corrected questionnaire with the next lesson. When the student finds it difficult to understand some part in the

lesson, it affords the Bible instructor a wonderful opportunity to simply say, "Mrs. ———, I haven't time to discuss this matter now, but I will be glad to come by tomorrow, and we will study the question together." How easy it is to gain access to a home in this way.

8. **WELL-ROUNDED FOLLOW-THROUGH.**—The eighth phase of the evangelistic program is the follow-through. The first on this list, of course, is the heavy visiting program. The personal visiting program must not be neglected. It is here that many evangelistic companies fail in their objective. Mailing the correspondence and printed literature will not substitute for the friendly smile and soft-spoken word of the personal worker. It is highly important that in the follow-through we win the victory by praying for the individual in a direct appeal to God. There must be intense personal work, and the worker must keep alert for every sign of interest. We have a specially prepared card upon which the degree of interest is recorded. In our workers' meeting we go through the plan together, step by step along the way to final decision.

Other points in the follow-through phase are the conducting of a Bible class, aftermeetings for groups remaining for prayer, the community course of Bible study, the correspondence course, and the radio Bible correspondence course.

9. **REAPING THE RESULTS.**—The ninth phase of our evangelistic program is reaping the harvest, or in other words, planning for the baptism. I believe that it is entirely possible to realize a large number of baptisms in a big city effort, and still have candidates thoroughly prepared. Simply because fewer in number are baptized does not indicate that they are better prepared for baptism. It is true that it is easy to have folks step into the baptismal waters unprepared in the large effort, but it is equally true in a smaller effort. The first part in the long step toward baptism must be to lead the people to a full conversion. Where a large city effort is being held, a well co-ordinated plan should be worked out with all the pastors, concerning the manner of handling the baptisms.

10. **ANCHORING THE CONVERTS.**—The tenth phase of the evangelistic program is anchoring the people. The visiting campaign must not be stopped after they have been baptized. By organization of the laity a well co-ordinated visiting program can be carried out. A new revival should be planned and new meetings organized, so that the new people may get a taste of the joy and thrill of soul winning. Then they too will start to work for Christ, and the evangelist will find himself beginning all over again in the leading of souls to Christ.

(In forthcoming issues of **THE MINISTRY** we will deal in greater detail with some of the specific phases of evangelism mentioned in this chapter.—M. K. E.)

Unusual Setting for Evangelism

IN A letter just received from T. M. Rowe, superintendent of the Central States Mission we learn of an interesting evangelistic program being carried forward for our colored population in Kansas City. He says:

"I am glad to report that at present we have one evangelistic effort in progress. This is being conducted by Byron Spears, of Kansas City, Kansas. You will be surprised when I say that the meetings are being held in a funeral parlor. The building and all that pertains to it is being given to us free for meetings three nights a week.

"On Sunday nights standing room is at a premium, and on the two week nights the building is always filled. The people know that we are Seventh-day Adventists. But in spite of that fact the interest is about the best I have ever seen. We look forward with a great deal of anticipation to the outcome of this meeting."

A funeral parlor in a mortuary is an unusual place for an evangelistic meeting, but there is surely no more appropriate setting in which to proclaim the realities of the blessed hope. Of the first apostles it is recorded that they "went every where preaching the word."

The remnant church, impelled by the same spirit of Christ is following in their train. Not only are we to become "all things to all men," but we can make any place a pulpit to proclaim a crucified, risen, ministering, soon-coming Saviour.

R. A. A.

Advertising in Small Cities

By J. HOWARD MATTHEWS, *Pastor
Evangelist, Craig, Colorado*

IF THE community in which a campaign is to be held knows nothing of the meetings, how can the people attend? If the campaign is advertised, but in a slipshod manner, will not the people of the community grade the meetings by the advertising that comes into their homes?

In many of our institutes, workers' meetings, and union sessions, we make a distinction between large city evangelism and small city evangelism. To my way of thinking no distinction should be made. This suggestion may come as a surprise to many, but before any conclusions are arrived at, let us give some study to the matter.

Advertising is the means by which we can get a message across to the public in a few words to make them want to attend our meetings. If we make a distinction between small city and large city evangelism and conclude that, because our meetings are being held in a smaller community, we shall have to skimp on our advertising, then our results will be skimpy also.

The main difference between a large city and a smaller one is the number of people in each. We find barber shops, filling stations, men's stores, department stores, grocery stores, hard-

ware stores, large beautiful homes, and small ill-kept homes in both types of cities. The people in a small city react in much the same way that people in a large city do. It will take just as much thought and work to attract the inhabitants of a small city as it will to attract the people of a large city, and in many cases it will take more thought and planning.

Our newspaper advertisement should dominate the page on which it appears just as much in a small-town paper as a metropolitan paper, and our handbills should be printed on as good a grade of paper. Our window cards must be more outstanding than anything the small-town people have ever seen, for in small towns the store windows are widely used to attract the people.

Such things as dropping handbills from the air onto a small town will create attention, whereas in a large city it probably could not be done. Or, if done, it would create very little comment.

One effective method of advertising is to get permission from stores directly across the street from each other to project slides from their buildings. In using this method you place a large screen (made of sheets and weighted down at the bottom) on the front of one building, and then show your pictures from across the street from the upstairs window of another building. In this manner, if you so desire, you may use your picture rolls to give a Bible study where everyone who passes may be able to see it. Slides advertise the meetings, and should be shown either before or after, or at both times.

It is distressing to many a conference president to see some of the advertising that comes from our smaller city evangelists. Our message is the greatest thing that ever came to this old sin-cursed earth. It deserves the best in advertising. Never, never advertise the message in a cheap manner. It must be remembered that preaching the gospel, and especially this last-day message, is the biggest selling job in the whole world. This may be looking at the art of preaching in a matter-of-fact light, but if more evangelists would look at it from a more practical viewpoint, they would reap a larger harvest.

We do not want anything sensational, but we do need something outstanding. There is a difference. Our advertising should bring attention to our *message* instead of bringing attention to the *man*. Surely there is a much more effective way of advertising than is now being used by many. The conventional method is to place the evangelist's picture in the ad, telling about him and the subject of the message. There must be a better way. We must attract men and women to the message so that they will want to attend the meeting. After all, if we go into a new town, people do not know us from any other evangelist. What they will be interested in is some outstanding message, no matter who is giving

it. Draw men to the message, and you will draw an audience worth speaking to.

It is well for our evangelists to study books on business efficiency and display advertising, also to study human nature and books that will tell us what makes people buy. Presenting the gospel is mass salesmanship, with the assistance of the Holy Spirit, of course, and we must learn what makes people change over to our way of thinking, and cause them to buy our product.

Our job of selling takes more study, thought, and work than any other job of selling in the world. Sometimes it is most difficult to give something away for nothing. The other night in our evangelistic meeting I took a dollar bill from my pocket and offered it to the first person who would come forward and accept it. There were no strings attached, and I gave assurance of that fact. I also assured them that it was a genuine bill put out by the United States Treasury department, and it was not counterfeit. Not one person budged from his seat. After a time of waiting for someone to take it, I put it back in my pocket and withdrew the opportunity.

You can see the point I was trying to put across. It proves how hard it is to give something away for nothing. The gospel is free. The better way of life which we are offering is free. We are offering eternal life to the people of our communities, and it is free too. But this seems to be the hardest selling job in the world.

Most people like the way they are living. They do not desire to change. They believe that they are all right the way they are, for many of them are already church members. Few, if any, ever come with the idea of letting you change their way of life.

We step into the pulpit, tell the people they should give up their tobacco, highballs, tea, coffee, and pork. We also tell them they must stop work on Saturday, the busiest day in the week, and then we take one tenth of their income, plus another portion for offerings. We take away their shows, dances, and gaming rooms. We tell them about the Spirit of prophecy and want them to believe it, though they have been making fun of Mary Baker Eddy, Joseph Smith, and other self-styled prophets. We tell the people there is no eternal burning hell though they have been brought up to believe in one. We tell the people, and desire them to believe, that their loved ones are not in heaven but resting in sleep until the second coming of Christ. All this and more we expect people to accept, and yet we do not study the psychology of what makes people do things.

Our newspaper advertising should be presented in such a way that it will make people curious, and even prepare them for the shock which they will get when they attend the meeting. For instance. In advertising the subject of "Hell" it is a good idea to add the words: "This address may be different from what you expect.

Both infidel and Christian will say, "The most sensible explanation I ever heard." In this way we prepare our public for something different and arouse their curiosity to a pitch where they want to know what you are going to say. This principle is used in all advertising—newspapers, handbills, window cards, letters, and invitations. It is time we learned more about human nature if we expect to have success in dealing with it.

Another good advertising feature is to institute the "Shuttle Service." Before the opening night of your series of meetings, get a list of church members who are willing to use their cars to go after people and take them home. Advertise your "Shuttle Service." Let the people know that if they do not have a convenient way to attend the meeting, all they have to do is call a certain telephone number, and a car will pick them up and take them home again, and that there is no charge for this service. Have those who have agreed to use their cars well instructed not to preach your sermon before getting their passengers to the service; nor must they tell what will be said in future sermons. This is an excellent way of finding out people's names, where they live, and what they think of your lectures, for your cab drivers will tell you what each person said about the service.

There are many more ways of advertising that could be brought out in this article. Would it not be a good idea to have an "Exchange Corner" in *THE MINISTRY*, where we could all write in our problems and how we overcame them, whether it be in advertising or otherwise, so that all may benefit from the experiences of others?

Co-operative Handbill Exchange

A FEW weeks ago we announced through the columns of *THE MINISTRY* an enlargement and extension of our service to the field through a co-operative handbill exchange among all the evangelists who wish to participate with us. We have been encouraged by the number of responses we have had to this invitation, and we have in our files a very fine selection of choice advertising material supplied by some of our men who are doing a most aggressive work in evangelism. We thank all the men who have sent us material, and hope that the exchanged material which has been forwarded will prove of value, and suggestive of new ideas.

We wish to present this matter again, hoping that many more of our men will send us a hundred copies of their best advertising material. In return we will send copies of the available announcements and printed material supplied by the other co-operating men. We feel that this is a very helpful exchange, and that it will open new avenues for originality and the application of principles in advertising that will

be most beneficial. The Ministerial Association stands ready to be the clearing house for this handbill exchange, but your co-operation is needed to make this project the success that it can be.

Send your handbills to the Ministerial Association, General Conference, Takoma Park 12, D.C.

Religious World Trends

Import of Leading Press Declarations

Crusade for a United Church

*By H. O. OLSON, Former
Secretary, South American Division*

A COMMITTEE OF SPONSORS consisting of thirty-two Protestant church laymen has been formed for the purpose of carrying on a crusade for a United Church of America. The committee includes such influential members as the Hon. Herbert Hoover, Gov. Luther W. Youngdahl, of Minnesota, Mrs. Calvin Coolidge, and J. C. Penney.

This committee recently engaged the world-known Dr. E. Stanley Jones to devote a month in an intensive campaign for the furtherance of its aims. He gave three lectures in each of thirty important cities, under the auspices of local Inter-Churchmen's Fellowship groups. These work closely with the Federation of Churches or the Federal Council of Churches.

It was my privilege and that of A. S. Anderson, pastor of the Albany and Troy Seventh-day Adventist churches, to hear the three lectures given in Albany early in September, the final one being at what was termed a union meeting of the Protestant churches of Albany.

In his introductory remarks Dr. Jones said: "A world seeking unity, knowing that it must find it, or perish, will pay only a marginal heed to a church unwilling or unable to show the way to unity. The next great step for the churches is to face the world—united. A divided church in a divided world lacks moral authority." He referred to speeches made the previous week by the Pope and Stalin, and pointed out that throughout North America the newspapers had reported these, and had drawn attention to them in bold headlines. Why? Because these men represented power. Speeches of Protestant leaders went unnoticed, because no one represented a sufficiently large denomination to carry any weight with the press.

As a result of this lack of moral authority on the part of Protestantism there arose the crusade for a United Church of America, which it is hoped will later result in a United Church of the World. The speaker pointed out that the

denominational emphasis in our Christian faith has taken us as far as it can go. It has run its course and has made its contribution, which will not be lost but will be gathered up in a larger whole and will enrich the whole. He admitted that each denomination has been founded upon a neglected truth, or a group of neglected truths. But he said that by uniting we will have the pooled truths of all denominations and in this way come nearer the truth. We must do it to save those truths and save the world. It was hoped that this campaign would kindle the soul of the church into a flame of desire for action.

Even though the speaker held that the united church would have the pooled truths of all denominations, he emphasized that there would be but one tenet to which members would need to subscribe, namely, Peter's confession, "Thou art the Christ, the Son of the living God." A minister arose and objected to this as a required doctrine, for it would rule out the Unitarians and the Universalists, which now are members of the Federal Council of Churches in New England. Dr. Jones felt, however, that there had to be one common belief, and they had not yet been able to find a more appropriate tenet than the one stated.

It was pointed out that the Catholic Church has greater influence with the legislature than the Protestants, but that when a united Christendom, seventy million strong in the United States (this number also includes the Catholics, as the door would always be open to all churches) would speak, the lawmakers would listen; and if the 737,000,000 Christians in the world (the greatest single unit of the world) would speak, the nations now in a confused situation would listen. It was asked whether the plan is that the united church shall counsel its members as to how they shall vote. The reply was that this was a matter yet to be decided.

The united church would be not an amalgamation or a federal association but a *federal union*, where the union is supreme. The present denominations would be branches of this union. The letterheads would have in large letters, "The United Church of America," and then in some inconspicuous place in small letters could be indicated the branch, as "The Presbyterian Branch," "The Methodist Branch," "The Baptist Branch," and so forth. This would not mean the freezing of the denominations, but the melting of them. As in a marriage each loses himself, or herself, in something beyond himself, or herself—the union—thus the constituent bodies would surrender themselves to something beyond themselves—the union.

It was hoped that after a time the various ones would forget to indicate the branch. This would be somewhat similar to the federal union of the States in the U.S.A., though it would not be territorial but on the branch basis. The speaker did not, however, say on what basis it

would be if, as it is hoped, the branches should be forgotten.

Each country would use the national expression of the Church of Christ, as the Church of Christ in Britain, as the Church of Christ in China, and so on. Over all these national expressions would be the World Assembly of the Church of Christ, made up of delegates from each of the national assemblies.

It was suggested that the branches delegate sovereignty to the union, while retaining freedom of local self-government under that union. Over these branches there would be a General Assembly of the Church of Christ in each country. There might be two houses in these—the one made up of an equal number of delegates from each branch, and the other an unequal number according to membership. There would also be assemblies over smaller units of territory.

The plan would be to amalgamate the boards of the branches. As for instance, missions at home and abroad could be placed in the hands of a general missions board, with responsibilities assigned to the branches.

Cards were given out to sign. These committed the signer to union, to form groups for study and discussion, and to get as many groups and denominations as possible committed to union, and to pray for the success of the crusade.

The concluding statements were that from every side the demand for union is arising, and that there is one goal—a church adequate for its individual, national, and world task, and that nothing but a united church can be adequate.



¶ In our issue of October, 1946, we published a discussion of the supposed Father O'Brien letters. We conclude that these letters are pure forgeries, and should not be used in the field. However, excerpts from these letters are still being circulated in the field. This is unwise. There is a large quantity of authentic material available for use in dealing with Roman Catholics, or with those who need information concerning Roman Catholicism. We urge that great caution be used in checking up on supposed Catholic or anti-Catholic materials, and that specifically the O'Brien letters not be quoted.



¶ THE sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place.

We are not to establish a few mammoth institutions; for thus it would be impossible to give the patients the messages that will bring health to the soul. Small sanitariums are to be established in many places.—*Medical Ministry*, pp. 323, 327.



The Form Without the Spirit

I RECENTLY visited a prominent Protestant high church cathedral in America's greatest metropolis. Impressive in size and design, and characterized by beauty of structure and ritual of service, the building was over 600 feet in length and more than 300 feet in width at the transepts. The altar was central, of course; and the pulpit to one side. Genuflections, and even the sign of the cross, were in prominence. Despite 121,000 feet of floor space and a seating provision for 8,000, there were less than 800 parishioners present that Sunday morning. These were all adults. There were no children, and practically no youth. With robed choir and fully surpliced ministers, the stately form and reverence for which some of our ministers and musicians sigh, were painfully there. It was respectability, silence, and decorum personified.

The congregation of worshipers were simply spectators of the worship conducted in the choir and sanctuary. Not one in fifty sought to sing the hymns along with the paid choir. That function had been virtually taken over by the highly trained professionals. The ornate liturgical prayer was read, though part of this was allocated to the choir. A very ordinary sermon on "Christian Social Relations," likewise read, opened without a text and closed without once mentioning the name of Christ or helping a soul Godward. Cold and stately, it left one with a feeling of utter emptiness. No inspired solution was offered, no divine counsel was given. It was just a typical sociological essay. The entire service reminded one of a beautiful corpse, immaculately dressed and beautifully prepared, but dead, without spirit and without life. It was all outer form without the inner reality. No wonder there were only 800 present! Why should they come, only to receive a stone instead of living bread?

Thank God for our humble church edifices! Thank God for the sincere informality that makes Christianity real and personal. Thank God that our children and youth are with us, despite a bit of restlessness among the juniors, and the occasional cry of a babe. Thank God for prayers spoken from the heart. Thank God for a hymnal that has notes, and for hymn singing in which all participate. Thank God for choirs that voice simple messages of life and truth, of witness and worship. Thank God for sermons from a pulpit that is central in the church ar-

chitecture. And thank God for Christ-centered sermons that move the soul Godward, that deepen spiritual life and fellowship, that inspire to sacrifice and service. Thank God for a message that is present truth. Thank God for the friendly handclasp at the door, and the spirit of sincere mutual interest marking our services and our churchly associations.

Take your ornate cathedrals and stereotyped forms, your esthetic substitutes for real religion, your vicarious paid music for the spontaneous outburst of praise from old and young in the church at worship and in service. Give me our own, despite its defects and limitations. Which, think you, does God hear and heed? Which is more acceptable to Him? And which should we laud and emulate? The apostolic admonition is to turn away from form without the spirit. Away then with the lavish praise of some for the barren forms of Babylon! One would think that some restive critics would feel happier and more at home amid the petrified forms of nominal Protestantism. Give us the spirit, the reality, and the life!

L. E. F.

Music of the Message

Ideals, Objectives, and Techniques

Hymns for Church Services

By RALPH S. LARSON, *Licensed Minister, Hawaiian Mission*

THE use of the word *proper* in referring to the selections of hymns for services of worship strongly implies the existence of a standard by which one estimates the propriety or the impropriety of a given hymn, aside from the purely personal decision of whether we like the hymn or not.

It is entirely fitting and reasonable to the Adventist mind that there should be such a standard. We are trained to revere and respect various standards, such as the Bible and the law of God, and to abide by their dictates, regardless of personal inclination. It is well that we should have a standard. We have, however, not one, but two standards. I suspect them both to be imperfect.

The first, which we may speak of as the intellectual test, is advanced by many of our more highly trained musicians. The hymn or

gospel song, according to this school of thought, should be accepted or rejected according to its appeal to the intellect. Emotional appeal and intellectual appeal are said to be incompatible, so if it appeals strongly to the senses, this would indicate that it is not acceptable.

The second standard, which perhaps may be spoken of as the emotional test, is adhered to by those who see no value in a hymn which appeals more or less abstractly to the intellect. They would accept or reject the hymn according to their ability to get the feel of it.

Needless to say, the devotees of each standard are able to produce many strong arguments in their favor. This is frequently done, somewhat to the confusion of the young minister, who must of necessity use hymns, and would like to arrive at some valid conclusion as to a sound basis of evaluating them. It is frequently represented to him as being a matter of deepest principle. It is a difficult thing for him to decide which standard he will accept and use. During his college days he is likely to be strongly influenced in both directions.

In my own experience I have seen some songs and choruses used which aroused only disgust in me. I have also traveled with a very talented choir whose repertoire included so much Bach, Brahms, and Palestrina that it became difficult to obtain an audience toward the end of the season. I have heard of the evangelist who said good night to his audience at the door, and observed, to his consternation, a couple dancing down the aisle to the rhythm of a song being sung by the choir. I have also heard extolled the virtues of a certain highly trained organist who simply refused to play when a hymn was announced which did not meet with his approval. All of this caused me great bewilderment and uncertainty until I discovered a true standard of judging music.

I believe the best standard for the selection of hymns and gospel songs is aptly expressed by the phrase, *the ministry of music*. I submit that the primary function of music in any reli-

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Music and Religion

By STANLEY WALKER, *Chairman of the Music Department, Walla Walla College*

THE greatest need for every Seventh-day Adventist is to know God, to be filled with the love of God, and to be a living witness in saving souls. This is the essential meaning of religion. Not a theory of doctrine, but a consecration which will result in a life of service—this is our need.

We must remember that consecration itself does not take the place of training or do away with the need for developing one's talent. Nor does consecration, conversely, ensure that one's taste of art, literature, and music is suddenly

elevated, and therefore needs no further guidance.

A musician who appreciates and enjoys some of the great masterpieces may have just as deep a consecration to God as the humble individual whose level of appreciation is the simplest hymn tune. In fact, his music talents increase his responsibilities.

"The uneducated man who is consecrated to God and who longs to bless others can be, and is, used by the Lord in His service. But those who, with the same spirit of consecration, have had the benefit of a thorough education, can do a much more extensive work for Christ."—*Christ's Object Lessons*, p. 333.

Our schools and colleges were established wisely through the leading of the Spirit of prophecy to give consecrated young people needed training in music as well as other subjects. It is to be expected that a consecrated young person in the ninth grade will find his taste for music greatly improved by the time he reaches the sixteenth grade, if he conscientiously gives himself to study.

There is a kind of secular music which no Christian will choose, because it smacks of the world. But in the class of acceptable music a Christian will find much which takes no training to appreciate, such as good folk songs, marches, and simple music. He will also discover that as a Christian he can learn to appreciate some of the greatest works of the masters.

In the field of religious music we will find some religious songs that are patterned after the popular waltz, love song, or ragtime, which the Christian would do well not to choose. The Christian musician has a wealth of music to use, ranging from the simplest kind to the complexities of the organ works and the Passion according to St. Matthew by Bach. The measure of his appreciation will depend on his training and his level of culture.

The wise gospel musician, who is engaged in some phase of the work in which he is using music to influence souls, will realize that he must adapt his taste in music to the people for whom he is working. This means that frequently he must lay aside his advanced cultural attainments and use a good type of music on the level of the group for whom he is working. He will plan to present music which is representative of the beauty and dignity of the words of the Scripture and the Spirit of prophecy.

There is a place in the plan of God for those who become thoroughly trained musicians. Not every individual can ascend the heights of spiritual discernment with Paul, or can thrill with the beauties of the "Sanctus" chorus of Bach. But for those who have reached this peak it is a real experience which has truly been the foretaste of the surpassing beauties of the heavenly music which no mortal ear has heard. "There will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived."—*Education*, p. 307.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

¶ An open letter to conference presidents

Do You Need a Doctor in Your Field?

By CARROL S. SMALL, M.D., *Associate Professor of Pathology, C.M.E., Loma Linda*

IF THE ministers are listening in, I would like to say a word to them. Fellow laborers, you are the divinely commissioned shepherds of the flock, and you are responsible for its safety and its increase. Do you really believe that the medical work is the right arm, the door-opening arm, of the Advent message? Do you think consecrated doctors, dentists, nurses, dietitians, or technicians could bolster your congregation and help spread the influence of our work by their deeds of mercy and love in *your* territory?

Then what are you doing about it, brother minister? Do you communicate frequently with that young church member of yours, now away at medical school or college, telling him how much you miss him, and how you hope he will succeed? Do you urge him to return to you when his education is finished, assuring him he will be a strong helper in your evangelistic work? Do you write newsy letters to him, inquiring about his spiritual welfare? True, his church membership has probably been transferred, but are you not still his friend? Such tokens of personal interest are of great weight in the mind of a homesick youth.

As for myself, I spent eight years after high school getting my education. And during those years not one word was ever heard from the home church organization. As far as I knew, the attitude was, "Ephraim is joined to idols; let him alone." I do not say this in an unfor-giving spirit, but to emphasize a truth. If the pastors back there had followed me with assurances of interest, I might have settled there. So might at least three other native sons of that city who have become physicians. And to this day that city of 400,000 people, with perhaps three to five hundred Adventist church members, has never had an Adventist physician, at least a C.M.E. alumnus, established within its boundaries. Who is to carry on the medical work there?

Do you who are conference and union presidents keep in touch with your young men and women in professional schools? Do you visit them, write to them, perhaps even befriend them when they are in difficulty? Even though time consuming, these are surely excellent ways to "win friends and influence people."

Perhaps your conference has no young members in school, and therefore no one to come back when his education is done. Then what? May I make a suggestion? Is your conference populous? Does it have natural beauty? Does it have openings for medical work? Does it have need for medical help? Then take some good kodachrome pictures to illustrate and emphasize these facts. Get on the train and come to Loma Linda and Los Angeles, and give us an illustrated lecture on your territory, its advantages, its needs, its openings. Now comes the most important part! *Stay three days, and personally meet all the students you can.* Enlist their co-operation and inspire them with your spirit of consecrated service. And then do it again every year. And follow it up with a good letter every three months to all those who seemed interested. In a few years you will reap a fruitful harvest. Takes persistence and time? Yes, but what doesn't that is of value?

"But," someone objects, "why bother with Loma Linda? There are only freshmen and sophomore students there, and our efforts would be wasted." But that is the very time to secure their interest, before they make other plans! Why do we baptize twelve-year-olds? So they will be church members when they are twenty-one! Similar work with professional students while they are young professionally will yield good rewards. This, of course, is not meant to discourage interviews with juniors; seniors, or interns.

Do you have in your conference a plan for helping young medical workers get established in practice? How much do our medical and other students know about your plan? Why not publicize it?

The Alumni Association of the College of Medical Evangelists is deeply interested in placing our alumni in mission fields, both abroad and at home. But a young physician, once his roots are established in a certain soil, finds it hard to uproot. He probably has a \$15,000 investment where he is, or a large debt, and he cannot shift around easily.

Why did he not plant himself in a needy field to begin with? Perhaps he should have. If he had been previously invited to such a field by

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Nutrition Evangelism Pays

By VIOLET EVANS, R.N., Associate Director of Health Education, Northern California Conference

THERE is indeed a real thrill in taking the opening wedge in your own hands, with the guidance of the Lord, and softening little by little the hard shell of people's exteriors, allowing the message of health to seep in and gradually open hearts to the gospel. Mrs. White tells us that cooking classes are an agent in our soul-winning program. I know this is positive truth, for I have seen it work.

People love to see new things. In conducting our nutrition classes we actually prepare the food right before the class. The food is previously measured and placed on trays so that valuable class time is not lost. Each diet is carried through its different steps in the process of preparation so that the observers should be able to go home and duplicate the recipe. Of course, we try to meet the people on their own level and not use complicated and expensive equipment which they do not have.

We encourage audience participation in both questions and discussions. The best co-operation comes in the sampling of the foods demonstrated. At the close of each class we serve a small portion of food in as interesting and delectable a manner as possible. We serve one or two entrees and a salad, with a wheat wafer, and a health dessert or perhaps a drink. This varies with each class period.

Although our approach is different with different types of audiences, we always include a discussion of carbohydrates, proteins, fats, minerals, vitamins, digestion, and school lunches. Naturally our basic principles of moderation, combinations, and condiments are incorporated into each lesson.

We strive to connect religion definitely with our work. "No line is to be drawn between the genuine medical missionary work and the gospel ministry."—*Medical Ministry*, p. 250. These two must blend—and they must blend smoothly to bring a feeling of spiritual uplift to each class. We endeavor to help people feel that they want to do better and thank the Lord for all His blessings. With His help they will study how to prepare healthful food in order to keep their bodies strong and vibrant.

These worshipful thoughts must be blended in subtly with the rest of the discussion. Following are a few topics we try to incorporate: (1) The Lord our Creator. (2) Our original diet. (3) Entrance of sin. (4) Second coming of Christ. (5) Heaven. (6) Reward of righteousness.

Worship periods at the beginning of each class are the means of distinguishing our Adventist nutrition classes from just any class. To see a healthy-looking teacher, dressed in



white, standing calmly before the group with pride and joy, reading from the pages of the Bible, brings a feeling of spirituality. Worship thoughts are selected to fit into each day's lessons. For example, on the day vitamins and fruits are taught, a brief parallel is made on the fruits of the Spirit. Over a period of a few classes our non-Adventist audiences learn that the Bible and health are closely connected. I find that the ladies are aroused to a keen interest when we bring them the verses on good housewives and mothers found in Proverbs 31.

The verses telling how Jesus and Paul blessed the food before it was eaten bring a real message without sermonizing. The story of how Daniel and his three companions refused the king's dainties makes a powerful plea to the hearts of the listeners on the importance of simplicity.

A short poem on love for the home serves as a quieting influence before the prayer is offered. I always like to have the local pastor attend these classes and offer prayer. He makes a connecting link between the nutrition classes and the church. If the Bible instructor can ar-



Miss Evans and Her Associates in Action, Demonstrating Cooking for Health. The Attractiveness of Such a Setup Surely Makes an Appeal That Would Win Many to a More Healthful and Appetizing Dietary



Mrs. White has given us counsel regarding these classes:

"Cooking schools are to be established in many places. This work may begin in a humble way, but as intelligent cooks do their best to enlighten others, the Lord will give them skill and understanding."—*Counsels on Health*, p. 552.

"Cooking schools should be established, and household instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way."—*Ibid.*, p. 135.

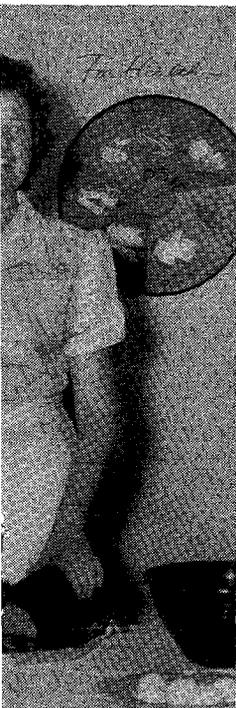
"I appeal to men and women to whom God has given intelligence; learn how to cook. I make no mistake when I say men, for they, as well as women, need to understand the simple, healthful preparation of food."—*Ibid.*, p. 155.

Recently a class in the Bay area started with thirty-five but kept growing until we had about seventy. A large percentage of these were non-Adventists. At the end of our closing class period we invited the group into the sanctuary of the church. There we held a short service of organ music and singing, during which the certificates of attendance were given to those who had been present for each lesson. The pastor invited the class to attend the church services and enroll in the radio Bible school. Does nutrition school evangelism pay? Yes, manifold.

There is a definite place for our Adventists in these classes. They not only help the spirit of the class, but their assistance is definitely needed. We need a hostess to register everyone who attends, several others are kept busy in the kitchen, and still others put the kitchen in order at the close of the class.

There are two reasons for the hostess' being at the door. First, she graciously receives the guests and makes them feel at home. Each guest writes her name and address on a slip of paper for a drawing at the beginning of each class. We give a recipe book and a year's subscription to one of our health magazines, and other prizes. This not only serves the purpose of getting health books into the homes but also gives us names and addresses for follow-up work. Occasionally we invite colporteurs to display their books and talk to those who are interested.

If our classes are held in an Adventist community, we start to advertise the class several weeks before it is to begin. This is done during the missionary period of the church, and by posters in the vestibule. We also place posters in doctors' offices and near-by stores. The local newspapers and shopping news carry notices which bring out a large group of non-Adventists. But the best publicity is the personal invitations given by our pastors and church members.



range her program to come, she can do worlds of good by merely being with the group and watching every opportunity to find someone who is interested.

The giving of these classes brings profound joy to the teacher as she feels a response in the hearts of the listeners. I gratefully remember the woman who said, "You know, I got more out of your class than you think. Yes, I learned a lot about nutrition—but more than that, I had a feeling that I wanted to be good and to learn more about your God."

Another experience was told recently by an Adventist couple who went to a restaurant to eat. They were sitting at a table for four when two well-dressed ladies came and sat down. Soon they were conversing about food. One of the women said, "We recently attended a cooking class at East Oakland, and

we enjoyed it so much. There was something about the teacher and the atmosphere that was elevating. Those classes did me a world of good."

Yes, there is power in the conducting of nutrition classes. There is great power for good.

Integrating Medical and Evangelistic Work

By DONALD H. ABBOTT, M.D., *Medical Director, Kendu Hospital, East Africa*

THE distinctive feature of Seventh-day Adventist medical work is, or should be, that it is not an end in itself, but a means to an end. Our chief objective is clearly stated in the Spirit of prophecy to be the proclamation of the gospel and the salvation of souls.

"The way in which Christ worked was to preach the word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way; for Satan will exercise his power by working miracles. God's servants to-day could not work by means of miracles; because spurious works of healing, claiming to be divine, will be wrought. For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with the teaching of the word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work."—*Medical Ministry*, p. 14.

This statement about miraculous healing and our medical work is very significant, and probably explains the relative infrequency of such miracles today. It also places a very heavy burden upon the Christian doctor, upon whom is laid the responsibility for physical healing. But it does even more; it gives him the responsibility of using God-given healing power for the purpose of bringing spiritual enlightenment. This is clearly stated on pages 27 and 28 of *Medical Ministry*: "The purpose of our health institutions is not first and foremost to be that of hospitals. The health institutions connected with the closing work of the gospel in the earth stand for the great principles of the gospel in all its fullness."

To achieve such an objective calls for two principles to be followed closely in the establishment and operation of our health institutions. First, the workers connected with them must have a close experience with Christ, and be imbued with a zeal for souls. This is a personal day-to-day matter for each worker and is not a subject upon which any council can legislate, though the leadership can assist in encouraging and improving the spiritual atmosphere. On this point we are told:

"Physicians need a double portion of religion. Of men in any calling, physicians are most in need of clearness of mind, purity of spirit, and that faith which works by love and purifies the soul, that they may make the right impression upon all who come within the sphere of their influence."—*Ibid.*, p. 31.

Second, there must be the closest and most constant co-operation and counsel among those responsible for the operation of these institutions. To reach the great purpose for which our medical work was planned, physicians, ministers, and educators must lay careful plans. They must pool their knowledge and efforts, prayer-

fully studying the divine pattern, in working toward a complete medical missionary program. This must be a program that involves the active interest and co-operation of all the leaders and employees, whatever their race, background, or line of work.

"No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body."—*Ibid.*, p. 250.

"I want to tell you that when the gospel ministers and the medical missionary workers are not united, there is placed on our church the worst evil that can be placed there. Our medical missionaries ought to be interested in the work of our conferences, and our conference workers ought to be as much interested in the work of our medical missionaries."—*Ibid.*, p. 241.

These are strong statements. It would be difficult to misunderstand them unintentionally. Furthermore, this co-operation, unity, and interest is a two-way proposition, involving the active interest, initiative, and action of both classes of workers. Carry this unity a step further. Since both the ministerial and the medical phases of the work involve education in the training and preparation of young workers, the teachers and educational leaders must be included. I do not believe that such an inclusion does violence to the principles of this organization or to the statements just read from the Spirit of prophecy.

Closer Tie-in of Medical Workers and Ministry

With this foundation laid, the question arises, Have these principles been carefully adhered to in the building up of the work? Or have we tended to separate ourselves into thought-tight departmental compartments of activity, between which there has been a minimum of integration and co-ordination? Although as a medical worker I cannot speak with any assurance regarding the co-ordination between the evangelistic and educational phases, I do feel somewhat more competent on the subject of the integration of the medical work with the other two phases. It is my firm conviction that a recital of past and present policies and tendencies leaves something to be desired in this matter. It is the purpose of this paper to present that problem to you and to make a few tentative suggestions for the correction of the situation. It is my personal desire to see our medical institutions, workers, and their work, more closely tied in with the evangelistic program, and in closer co-operation with the educational scheme, for the purpose of making the medical work one of the most effective means of preaching the gospel. This is the method that was

used so effectively by Christ. We can do no better than to follow His example.

The medical institutions of the Southern African Division present the greatest evangelistic opportunities available to us today. Where else can an evangelist find from thirty to one hundred inpatients available for Bible studies, prayer, and other spiritual ministrations, seven days a week the year round? Where else can he find from thirty to two hundred outpatients six days a week, who have come for physical help but who are ready to accept spiritual overtures, and to whom he can give or sell our truth-filled literature? I maintain that there are no other opportunities so great for preaching the gospel as those in our hospitals, dispensaries, and leper colonies.

Multitudinous Duties of Mission Doctor

One point should be made clear. Planning for the evangelization of this large group of people is a responsibility that rests upon the ministerial leaders as well as upon the medical workers. As a medical worker I find myself in an anomalous position. Having come to Africa out of a desire to do medical missionary work, I am forced into such a burden of medical and administrative duties that my reason for being here has almost faded into a spectral fantasy.

It may not be amiss to list a few of the multitudinous details that occupy the mission doctor's time so fully that his reason for becoming a missionary is lost sight of. Aside from daily attendance upon the inpatients, the outpatients, the surgical operations, the abnormal maternity cases, and the supervision of the laboratory, there are the other activities which, although less strictly medical, are certainly not evangelistic. They vary from the business correspondence, which in these days of planned economies reaches almost mountainous proportions, to the supervision of the grounds and buildings, and their repairs, and all new building operations; the parceling out of daily tasks to the African day laborers, outstation and dispensary trips, and other hospital business trips. Then there are also the duties most of us have as members of the hospital boards and the local and union committees. These last items alone occupy nearly one calendar month in my yearly program.

Is it any wonder that I find myself in the position of that other servant of God, who, in time of war, was called upon to guard a prisoner? This son of a prophet later had to report to the king, "And as thy servant was busy here and there, he was gone." 1 Kings 20:40. May God be with us as we plan to arrange the medical missionary program so that such an experience will not continue to be ours. Unless some changes are made, it will one day be necessary to give the same report on the souls that have passed through the doors of our institutions.

I feel constrained to mention another diffi-

culty that is not always understood. Being a doctor or a nurse does not ensure that those of the medical profession have had any training in evangelism, the giving of Bible studies, or in church organization and administration. Very few of us have. Those of us who come from Adventist homes and have obtained all or most of our education in denominational schools are in the most advantageous position, but the advantage may be slight. Such a worker may have taken a Bible class each year, but without any special training in evangelistic and theological lines. If this is true of those educated in our own schools, how about those who attended secular schools until starting their premedical or medical training? Or those who come from non-Adventist homes?

Can you wonder that with a full medical and administrative program, such workers are reluctant to accept other responsibilities about which they know so little, unless expert assistance is at hand? Would you ask a young woman to become a Bible instructor in an evangelical campaign without knowing whether she had had any training or experience in giving Bible studies? Or would you ask a man to conduct such a campaign who had never received evangelistic training and had never assisted in such an enterprise?

This is not an appeal for medical workers to be relieved of spiritual responsibilities. On the contrary. It is an appeal for our ministerial brethren to be long suffering and understanding of our lack of training and experience on such matters. What is more important, it is an appeal to have workers associated with us who can give us this much-needed counsel and guidance along spiritual lines. We have come to the mission field because we are genuinely interested in medical missionary work, but that does not immediately make us accomplished preachers, evangelists, church elders, administrators, or Bible instructors.

Some may ask, "Why not arrange for an evangelists' training school for our medical workers?" It would be a good plan. I would favor it. There is only one caution. Any plan that expects the medical workers to take an appreciably larger share in the evangelical program must also provide for a corresponding increase in the number of medical workers. The reasons are obvious.

The Southern African Division at the present time operates seven hospitals in which doctors are employed, and two others with no doctor in charge. Three other hospitals are in varying stages of emergence from a condition similar to that of this earth prior to the day when the Spirit of God moved upon it—without form and void. With the exception of Nokuphila Hospital, the seven institutions have one doctor each on their staff, though it is planned to add a second doctor to the staffs of three others as soon as recruits can be obtained. This

is the result of the policy instituted by the General Conference at an Autumn Council two or three years ago. The corps of graduate nurses in these institutions varies from one to three. The hospital capacities vary from twenty-five to seventy-five.

I remember that at one time the matron of one of our hospitals received a communication from the General Conference Medical Department as the result of information supplied them on a questionnaire. In this letter was set forth the minimum standards carefully calculated by the United States War Manpower Commission for the adequate care of hospital patients. According to these figures, the minimum number of nurses required for the volume of work in the hospital in question was far in excess of the number on its staff either then or now. In addition, that hospital had a large outpatient department and operated a nurses' training school. But what is more important, it was supposed to be a mission hospital doing medical missionary work, yet its staff was inadequate to provide the purely medical care of the inpatients alone, to say nothing of the outpatients and the operation of the training school.

This illustration is typical of the work in this division, though this particular hospital is somewhat more adequately staffed and equipped than most. When the staffing of our medical institutions falls so lamentably far short of the recognized minimum standards for medical care alone, even when allowances are made for a lower standard of care for Africans than for Europeans, how can we expect the workers to spend more than a few minutes a day in ministering to the spiritual needs of the souls that have been delivered into their hands?

—To be concluded

Do You Need a Doctor?

(Continued from page 23)

someone already familiar with it, he might have made his plans earlier. In order to get ministerial help, do not conference executives interview ministerial students? Then to the doctors, why not contact them when they are students?

Do we really want the message spread quickly? The world is in its dying miseries, and our haste or delay in the Lord's work determines how long the agony must last. We wish to utilize every useful agency to finish this work, and surely the medical work is such an agency. Then let us, both ministry and medical folk, draw closely together and finish our task.

I know full well how many brilliant ideas collapse under impartial scrutiny. My ten years' contact with medical students has led to the ideas here expressed. You may take them or leave them, but I believe their adoption would be bountifully rewarded.



TWO PACKS A DAY FOR THIRTY YEARS—\$6,000

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"Nervous Stomach Trouble"

THROUGH the kind generosity of author and publisher, the book *Nervous Stomach Trouble*, by Dr. J. F. Montague, is being offered to you for only 75 cents. Many copies have already been sold for \$2, so this is a genuine bargain. Dr. Wayne McFarland gives a hearty endorsement to the book in his review in the April, 1947, *MINISTRY*, part of which we quote here:

"If you have any doubts as to the close relationship between the mind and the body (particularly the stomach) or vice versa, you will abandon them after reading this book. Many suffer from nervousness, stomach disorders (particularly ulcers), colitis, or constipation, and want some good medical counsel in language they can understand. Here it is.

"Although we cannot endorse all that is said relative to foods that should or should not be eaten, nor can we accept the partial position that alcoholic beverages are accorded, nevertheless this remains one of the most fascinating, interesting, and understandable medical books written for laymen that we have ever read."

This is a book on health information not to be found anywhere else. It was an elective in the 1947 Ministerial Reading Course. Copies may be obtained from the American Health Publishers, Inc., Box 218, Grand Central Station, New York 17, New York.



☞ THE spirit of love, meekness, and forbearance, pervading our life, will have power to soften and subdue hard hearts, and win to Christ bitter opposers of the faith.—*Testimonies*, vol. 5, p. 174.

The Association Forum

Discussions on Methods and Problems

Forthrightness in Advertising

EDITOR, THE MINISTRY:

A hundred thousand souls in danger of the judgment! A hundred thousand persons to whom God's final message must go before Christ returns! This was the task that faced the Seventh-day Adventist evangelist as he entered the city "Yet-to-be-warned."

In order to attract the townspeople to his place of meeting, the evangelist inserted large notices in the local paper, had handbills scattered over the city by willing laymen from near-by Adventist churches, and displayed large posters conspicuously in many show windows of obliging businessmen. Titles were used that would take full advantage of the curiosity within a human being, such as—

"Permanent Peace, or World War III?—Which?"
"A Mistake the Whole World Made."
"Hell Has Been Located."
"The Man That God Forgot."

More than two thousand people attended the meeting on the opening night and on many subsequent Sunday nights, until the testing truths were presented. Even thereafter attendance was good, with five to seven hundred persons present on week nights, and nearly a thousand on Sunday evenings. As a result of the effort, about five thousand townspeople were privileged to hear one or more lectures on God's message, five hundred expressed conviction of the inspiration of the message, and one hundred and fifty were brought into the church, either immediately following the effort or after additional studies. Truly a bountiful harvest!

But what about the 95,000 souls who did not attend even one meeting! Can we believe that they were truly warned? Were they guilty of rejecting God's last warning? Certainly they had been confronted for weeks by newspaper advertisements, handbills, and posters, but did they receive any divine light from those notices? If the statements on the advertisements failed to bring 95 per cent of the city's population to even one meeting, but left the vast majority still without knowledge of God's last warning, then possibly we need a different phraseology that will obtain the desired results. Undoubtedly many of the people of other faiths and even those without any religious convictions, felt that they had the answers already to the queries presented. Why should they bother attending meetings to hear someone else's opinion? In the face of these possibilities, what type of advertising might have brought the truth to

such persons even if they would not attend any meetings?

I believe the time is here for us to present straightforward, plain testimonies in every advertisement. The end of all things is at hand, and millions of souls are yet unwarned. Evasion should not obscure the titles of God's messages. Let us declare boldly, "Christ Is Coming Back Soon" or "Christ Will Return in This Generation;" instead of "One Ruler Over All Nations: Who Is He?" or "Will Christ Return in Our Day?" or "The World's Last Great Event." There is no equivocation or subterfuge in such announcements as:

• "The Heavens Declare Christ's Soon Return"
"Signs on Earth Portend Christ's Coming"
"This Same Jesus Will Return Soon"

Regarding the state of the dead, I believe we should announce as our title, "The Dead Sleep Until the Resurrection." When the Sabbath truth is presented, we should declare in no uncertain words:

"The Seventh Day, Saturday, the True Sabbath"
"No Scripture for Sunday Observance"
"Man, Not God, Changed the Sabbath"

Each Title Backed With Scripture

With each title there should be a verse of Scripture as foundation for the assertion. This feature of the advertisement is most essential. God's Word is sharper than any two-edged sword. The Lord promises that His Word will not return unto Him void. Holy Scriptures will convict and draw sinners to Christ when man's best plans, devices, and artifices have failed. Thus for the title "This Same Jesus Will Return," the following scripture might be used: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. For the title "The Seventh Day, Saturday, Is the True Sabbath" either the entire fourth commandment could be quoted, or the first part of Exodus 20:10.

An exception to such a policy might be made in regard to two topics on the Sabbath question. For the subject, "No Scripture for Sunday Observance," possibly the statement by Cardinal Gibbons in *The Faith of Our Fathers* would be appropriate:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday."—Pages 72, 73 (110th ed.).

Likewise, for the sermon, "Man, Not God, Changed the Sabbath," it might be desirable to quote from Geiermann's *Catechism*:

"Q. Which is the Sabbath day?
"A. Saturday is the Sabbath day.
"Q. Why do we observe Sunday instead of Saturday?"

"A. We observe Sunday instead of Saturday because the Catholic Church [in the Council of Laodicea (A.D. 336)] transferred the solemnity from Saturday to Sunday."—Page 50 (1946).

Positive Advertising Put to Test

That this type of advertising will work has been demonstrated through two lay efforts held in Maryland, one in a small town that had been worked many times by college students with meager or no success, the other in an abandoned rural church. The direct fruits of the two efforts were seventeen souls. The indirect fruits are yet to be realized, but those who held the effort know that every home visited received the seed of present truth. Even the local Catholic priest accepted the announcements with interest. One woman who did not attend a single meeting told the worker who distributed the announcements at her home, that she was saving all the leaflets because of the message they presented. A prominent undertaker attended the meeting on the millennium because, according to his own testimony, he was amazed that such a scripture, as stated on the announcement, was in the Bible, and wanted more information.

USE PICTURES OF CHRIST.—Christ declares, "And I, if I be lifted up from the earth, will draw all men unto Me." Let us exalt Christ, rather than the human instrument, by placing a picture of our Saviour on the announcement instead of the evangelist's picture. Sallman's profile of Christ's head, Hoffman's paintings of the Saviour, Martin's "Christ Our Righteousness," and Anderson's modern scenes with Jesus, would be very suitable. Seventh-day Adventists should make Christ the center of every announcement as well as of every sermon.

RALPH B. NESTLER. [Missionary Layman, Takoma Park, Maryland.]

Pulpit and Study

Biblical Exposition and Homiletic Helps

Giving Thanks *

By FENTON E. FROOM, *Pastor-Evangelist, Orlando, Florida*

INTRODUCTORY TEXT: Psalms 92:1, 2.

Thanks for old year with its blessings, trials, and spiritual growth. If no growth in Christian life, resolve to see spiritual growth in the new year.

I. THANKS FOR BLESSINGS.

1. Daniel often gave thanks to God. "As he did aforetime." Dan. 6:10.
2. Do we thank God enough? My small daughter of five years often comes to me and says, "Daddy, I love you." That is thanks. She does not say, "Thanks for

* Prayer meeting study, appropriate for end of year.

clothes, for the food," etc. "I love you" is all inclusive.

II. THANKS FOR CHRIST.

1. Prophetess Anna gave thanks when she saw the Christ child. Luke 2:38.
2. Did you give thanks when you learned to know Him?
3. Do you have thanks in your heart—knowing Him now?

III. THANKS FOR FOOD.

1. Christ gave thanks for the seven loaves and a few fishes. Mark 8:6, 7. Are we really thankful for our food, or do we give thanks just because it is a custom? There are many poor and hungry people in the world today. We should rejoice because we live in a land of plenty.
2. Paul gave thanks for food while shipwrecked. Acts 27:35.
3. We give thanks for Christ's life offered for us. I Cor. 11:24.

IV. THANKS FOR VICTORY.

1. For victorious life. I Cor. 15:57.
2. For triumph in Christ. 2 Cor. 2:14.

V. REPEATING THANKS FOR ALL THINGS.

Eph. 5:20.
Thanking God again. I Thess. 3:9.



☞ THE Loma Linda Food Company has a good plan for Sabbath School Investment. They will give one cent for each wrapper returned from their food cans and box tops. Save these wrappers and turn them in to your Sabbath school. Each Sabbath school in turn sends them to the conference Sabbath school secretary, who is authorized to give each Sabbath school credit according to the number of labels sent. These pennies mount up to dollars for missions. In fact, thousands of dollars have been thus passed on for missions by the Loma Linda Food Company. Handy boxes will be provided to the Sabbath schools by the company to serve as containers for the box tops and wrappers. A plan is now in operation by which extra missions funds may be raised if your church turns in as many as four labels each month for each member. The labels are then worth two cents each. Three cents each is allowed for an average of eight labels a month a member.



☞ WHAT a fine holiday token of appreciation and encouragement Iowa has given to each of its workers—a set of the new 1948 Ministerial Reading Course books! Nothing better or more appropriate could be given. Their whole purpose is to increase the skill and effectiveness of the workers, and to aid in productivity. That was a wise investment, Iowa!

Minister in the Making

Plans and Methods for Theological Students

That Ministry Be Not Blamed—3

By G. E. VANDEMAN, Associate
Secretary of the Ministerial Association

IN THE preceding issue we discussed the need for leadership—an absolute *must* in the minister's equipment. Few seem to possess this needful dynamic. However, it does lie dormant in many a young heart, so cast out into the deep, and exercise the gift to the full in every relation of your school life. As you note its development you will have reason to be encouraged.

This term *leadership* does not infer unthinking, unsympathetic domination of other men or their actions. A real leader is also a co-operative follower when the occasion demands. He has evaluated his own strength and humbly knows his weakness. He understands that success in any endeavor can be realized through intelligent co-operation.

The strongest leader is one who is able to integrate and use strong personalities around him. We need to work very close to other men in our program. Our system is an organization built on the committee or group plan. Thus it becomes necessary for the worker to study to become a master in human relations. However, with all these elastic qualities, a leader is still one who *knows the way, keeps ahead, and causes others to follow*. If such leadership challenges you, arise and keep tenaciously to your task of training. With training, your talents will yield manifold more than without it.

6. SPIRITUAL QUALIFICATIONS.—Some may wonder why I bring this most vital qualification into the discussion last. For this there is a definite reason. Note again my first statement in the November MINISTRY: Every Seventh-day Adventist young man is called and expected to be a witness for God—but not everyone is called to the gospel ministry. Because of a misunderstanding here, some who have a clear vision of the Saviour have confused the issue of a call to service with a call to the ministry of the Word. Many a young man has confused a rich Christian experience with a call to the gospel ministry.

I make these statements guardedly, for I do not want to be misunderstood in so sacred a matter as a young man's vision for service. I merely want to protect the earnest young man who needs to be thus guided lest he enter a course of study outside the reach of his talent and aptitude. He should understand that added to a recognition of fitness and ability there must

be a dominating, living consecration to God. And it is equally true that in any phase of the organized work, as well as in many secular tasks open to our people, such an experience is also essential.

With this qualification understood let me now emphasize that a vital requirement is an experimental knowledge of God, for when such an experience is added to one's leadership, talent, and training, there is no limit to his usefulness. I believe it can be safely stated that men who have little fitness to meet the tremendous challenge of the ministry, but who know God, are often able under Him to do a commendable work—much larger than the mediocre work done by those of talent and with natural gifts, but devoid of a burning passion for the lost.

But what a mighty work for God you can do with a proper balance between *ability, training, and consecration*. A pointed lesson lies in the experience of Apollos in Acts 18:24-26. He is said to have been an eloquent man. This indicated the gifts of oratory and culture which are largely the result of ability. It says he was "mighty in the scriptures" and "instructed in the way of the Lord." This infers a rigid mental discipline and training. He was in earnest, for it says he was "fervent in the spirit" and that he "spoke and taught diligently." What man would not feel grateful for such a record, yet it was this very man whose ministry was without "signs following." He had the baptism of John, but not the baptism of the Spirit. He knew the message, but did not know God. Two humble tentmakers felt it their duty to show him the way to complete consecration, and a revival followed.

The needed power will come into your life when you too call a halt in your training program and refocus your plans and ministerial ambitions at the point of "Behold the Lamb of God," and "he that winneth souls is wise." You simply cannot fail here, no matter how high a score you rate on the preceding qualifications. Without this vision, it would be better that your talents be used in secular service.

Young men in preparation for the ministry should ever keep in mind that personal power with God and man, so essential in our task of reconciling man to God, is not bestowed on the day that a ministerial license is granted. It does not commence with conference employment. Your grip on the hearts of men, as you stand before large groups or in the crisis hour of a personal visit, will not depend solely upon the prayer and preparation for that particular occasion. It will depend upon the cumulative power within your heart as you learned to pray and plead with God during your college days.

One writer recently touched a vital need when he said, "It seems a difficult lesson to learn that *God has no grandchildren*." This thought-provoking analogy becomes increas-

ingly a challenge when we stop to note that the ministry now stepping into places of responsibility are the second and third generations of this movement. Is there, then, not a danger that we will rest on the spirit and experience of the past?

Is it not altogether and entirely possible to have a sound Adventist background, an adequate training in our own schools, obvious talent, and expectation of serving the Lord, and yet never have personally experienced the regenerating power that makes one a child of God in his own right, and fits him for growth in Christian service?

Those who need most carefully to be on guard are the ones who grew up with the message. And it has been demonstrated that the majority of the ministerial candidates do come from long-standing Adventist homes. In a class of forty-seven advanced ministerial students and Bible instructor girls I asked how many had learned about the message through some evangelistic approach during adult life. Seven responded. I then asked how many were reared in the message, and forty responded.

Many of us who were raised with the message have learned that an intellectual assent to and faithful belief in the doctrines is not sufficient. For no matter how devoted our fathers have been, "we are by nature the children of wrath, and are in need of the mercy and grace of God to transfer us into the heavenly family." When this takes place in your heart you will have tapped the unfailing source of power which transforms a passive instrument into a mighty force for the kingdom.

I do not believe that there is a set standard in this matter of how and when man is truly converted, because we all are different. "When God made you, He broke the pattern." Some conversions are sudden; some are gradual; others lie in the degrees between. However, it has seemed to me that for one to step into the sacred responsibility of a mouthpiece for God, there should be a definite committal, and he should have the assurance of a growing faith and power in his life.

It is evident that the apostles had a great deal of something we do not have. And I am certain that it was not opportunity, training, equipment, or even talent. The early church grew under their leadership from 120 members in an upper room to over half a million Christians in a few decades.

The challenge of the task alone will forbid a man accepting the responsibility unless he senses this needful phase of the call. To you will be given the delicate and difficult task of adjusting distraught human lives. Perplexities of every description will be laid at your feet for solution. Bleeding hearts will come to you for comfort. Men and women will need to be plucked as brands from the burning. Some will need your human touch to bring

them into contact with divine power. All this and a multitude of other demands make the human agent, however skillfully trained, absolutely helpless—unless he knows the master physician of men's souls.

Humanity is very keen and quick to detect whether or not you have solved your own problems, and they see whether you move about efficiently, trusting in a strength far greater than your own. Do not be discouraged if the challenge of the ideal has not been fully reached in your life. Remember that the bud is the prophecy of the flower. If you sense in the seclusion of your own soul that the call of God has been placed upon you to carry the sacred mantle of responsibility, and if discerning friends recognize this in you, my earnest prayer is that this charge will cause you to break through the frozen ground of your reserves, and cast yourself with utter abandon upon the Saviour, learning from experience the secret of personal power with God and man. May God bless you as you act upon that portion of God's will which you now know.

The Query Column

Bible Questions and Worker Problems

Flying Serpent of Genesis 3:15

In the book "Patriarchs and Prophets," page 55, we are told that "the serpent plucked the fruit of the forbidden tree, and placed it in the hands of the half-reluctant Eve." Is this statement in agreement with the Biblical account that "she took of the fruit thereof" (Gen. 3:6)? Also, how did the serpent pluck the fruit?

AS TO the first question, the Hebrew word translated *took* in Genesis 3:6, is *laquah*, meaning "to take," in the widest variety of applications—to accept, bring, buy, carry away, get, and so forth. The text simply states that she "took" the fruit, that is, accepted it.

In answer to the second question, a flying serpent (described on page 53 of *Patriarchs and Prophets*) which could pluck the fruit might be fully met in the extinct *Pterodactyl*, a serpent with wings, arms, and fingers. (The name *Pterodactyl* comes from two Greek words: *pteron*, meaning "feather" or "wing," and *daktylos*, meaning "finger.") Brief descriptions with cuts showing the fossil serpents, are given in Webster's *New International Dictionary*, Funk and Wagnall's *Standard Dictionary*, *The Encyclopedia Americana*, and the *Encyclopaedia Britannica*. A fuller description is found in *The Smithsonian Scientific Series*, volume 8, pages 263-268, from which I quote the following:



"The specimens found in the lithographic-stone quarries of Bavaria have supplied most of our information concerning these flying creatures. Here conditions were so favorable to their preservation that skeletons have been found intact, with impressions in the rock of the wing membrane itself."—Pages 265, 266.

"Many varieties exist, ranging in size from flyers no larger than a sparrow to veritable giants."—*Ibid.*, p. 264.

"We first find pterodactyls in Jurassic rocks, where they appear full-fledged, indicating that they must already have had a long evolutionary history of which we know nothing."—*Ibid.*, p. 265.

"Although many of these animals had teeth well suited for seizing fish, it seems probable that fowls, small mammals, and even fruit served to vary their diet."—*Ibid.*, pp. 267, 268.

From the foregoing it is interesting to note that the wings were not of feathers, but of membrane, which, being that of a serpent, might readily give "an appearance of dazzling brightness, having the color and brilliancy of burnished gold" (*Patriarchs and Prophets*, p. 53); and that when first found "they appear full-fledged," which is in accord with the Genesis account, and that they made fruit a part of their diet.

Baron Cuvier of France, who in 1801 first correctly classified the *pterodactyl* as "a winged reptile," speaks of its "enormous head," which indicates the possibility of great brain capacity, and says that it "might use its anterior fingers to suspend itself from the branches of trees."—*Smithsonian Scientific Series*, vol. 8, p. 264.

I conclude with an excerpt from an article in the *Encyclopaedia Britannica*, "Pterodactyl," volume 18, page 731, as follows: "The three first fingers of the hand are free and provided with large claws; they stand out in front of the wings and must have been used for holding food or for help in landing." Such a serpent could have readily plucked the fruit and placed it in the hands of Eve.

CHARLES O. SMITH. [Instructor, Department of Religion, Atlantic Union College.]



☞ MORE men fail through lack of purpose than through lack of talent.—BILLY SUNDAY.

☞ THE conversion of souls to God is the greatest, the noblest work in which human beings can have a part.—*Counsels on Health*, p. 215.

Northern European Workers' Meeting

THE meeting with the Northern European workers held at our Norwegian school near Oslo, in August, 1947, was one of the most inspirational we have attended. The Lord certainly blessed us, and a real spirit of revival was evident. In all there were some 250 preachers and Bible instructors assembled.

The Norwegian college, so long in the hands of the occupying forces of Norway, is now back in the service of the denomination. As this large group of workers entered into the spirit of this meeting, one was made to feel the influence of the deep Christian experience shared by these workers from the outposts.

Very early in the morning, before the devotional hour, groups could be heard singing and praying, and throughout the day and late into the night the same spirit of earnest devotion and seeking of the Lord marked this meeting.

All present entered into a spirit of soul-winning evangelism, and we are confident that the future will register a forward movement in this country of the north.

The Book Shelf

Books, Reviews, and Discussions

Those Elusive Electives

EACH winter, soon after the opening gun of the Ministerial Reading Course campaign is fired, enrollment cards begin to come back. Some days it is a mere trickle—we find only one or two in the mail. Other days it is more of a deluge, with a big stack of cards. Various members of the department look at these cards from time to time with interest. The first card received is well noted, of course.

In general, the name on each card is of most interest, and then the matter of electives comes next. At times when we read what is written under elective choice, it is cause for merriment and broad smiles because of the incongruous answers. Sometimes we feel dismayed because of the frequency of misinterpretation over this



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item. The entries made on the line reveal to us over and over again that all too many who enroll in the reading course have not read the instructions given in the November *MINISTRY*, and are quite unacquainted with the whole plan.

For instance, instead of the naming of one of the fifty-odd elective books listed in the November *MINISTRY*, page 26, here are some of the absurd answers we received in the 1946 course in the blank after the words, "My elective choice is":

"All four books." "The four titles." "Complete." "Straight course." "As above." "Four as listed above." (All meaning the *required* volumes listed on the enrollment card, none of which were electives.)

"No. 1, 2, 3, 4," or "No. 3 and 4," or similar numbers. (This was nothing more or less than giving the numbers of the four books listed above, which again were *required* volumes, and not electives.)

"The 1946 Reading Course." (Wrong again.)

"Evangelism." (This was the name of one of the four *required* volumes.)

"The Gospel Musician." "Temperance and Prohibition." "Roman Catholicism." (This was getting warmer, as these are classified headings in the elective list, but they are *not* specific names of books to read.)

One enrollee boldly admitted his lack of knowledge on electives by writing this plaintive query on the blank line: "What does this mean?" We are not mentioning the names of those who wrote the foregoing answers, of

course, but if we were to do so, some of them would be well recognized as otherwise intelligent people. But why, oh, why, do they not give intelligent answers to this question?

In summation. When the Ministerial Reading Course is planned each year, the first step is for the Ministerial Association and Advisory Council to select four or five *required* volumes. These are often specifically prepared and published for the reading course. These everyone who enrolls must read. Then from a wide range of workers we ask for suggestions on electives. These are secondary to the *required* volumes, although books of such importance that those who recommend them feel that they should be *Musts* in other workers' reading. The plan is for every enrollee to read all of the four or five *required* volumes, and at least one *elective* in addition. The number of electives varies each year, but there are usually thirty to fifty choices.

We do not expect that those who enroll shall read all or most of the electives listed, although a few of our workers do. We merely ask that you read *one or more*. We usually have so many suggestions and recommendations that it is all we can do to crowd the list onto one *MINISTRY* page of fine print, giving essential data, such as name, author, publisher, year, pages, and price. Since there are so many names that it might appear to be one conglomerate mass if thrown together as one long list, we have found it helpful to group and classify the books under such headings that might appeal to the various interests of our readers, such as Homiletic Helps, The Medical Missionary, The Radio Ministry, Religious Liberty, Science and Scripture, Missions Spirit, Church Publicity, Pastoral Aids, The Ministers' Wife, and so forth.

So-o-o-o, please pick out one or more of the books listed under these various headings in the November *MINISTRY*, page 26, or make a selection of your own (which is permissible), from the Spirit of prophecy volumes, or other good books. From now on, we hope everyone will properly fill in the blank line, *my elective choice is* —.

MABLE H. TOWERY.

Preaching Without Notes,* Clarence E. Macartney, Abingdon-Cokesbury Press, Nashville, 1946, 186 pages, \$1.75.

A thorough discussion of the work of the minister in preparing his sermon. This small book will inspire every minister to preach only such sermons as are aimed to convert sinners. The minister will feel under condemnation and deserving of the judgment of God if he does not preach to convert sinners.

"This is the ever-new, and yet the old gospel, as necessary today as it was when first proclaimed. To that gospel the church must be recalled. It must advance or retreat, evangelize or die—there is no other alternative."—Page 27.

* Elective, 1948 Ministerial Reading Course.

This book is overflowing with ideas for preaching. Suggestions are liberally sprinkled through its pages. As you read, your imagination will carry you away as great possibilities open before you.

Public prayer is discussed. Ways of avoiding monotony are pointed out. A list of books is recommended as a minimum library for the minister. Methods of filing are given. Marking correlated references in the books of the minister's library and in his file of sermons are outlined. Dr. Macartney has some very pertinent advice regarding the choice and sources of illustrations and their use.

This is a volume on homiletics written in a very readable style. The reader will desire to keep it handy, that he may reread it often for the wholehearted inspiration it will continually give.

The last chapter, "The Minister's Occupation," will, "renew and inspire our devotion to that glorious gospel of the blessed God with which we have been entrusted."—Page 186.

M. E. LOEWEN. [Superintendent,
Philippine Union Mission.]

The Preaching Ministry Today,* Rolland W. Schloerb, Harpers, New York, 1946, 113 pages, \$1.25.

Written by an experienced pastor (Hyde Park Baptist Church, Chicago) for pastors, it digs down into the essentials of good preaching. It is full of practical counsel, is a delight to read, and easy to remember. It has five chapters: "Ultimate Goals and Immediate Hazards," "Preaching as the Proclamation of News," "Preaching as the Communication of Insight," "Preaching as a Summons to Action," and "Preaching as a Pastoral Function." "Churches are concerned with what happens to individual people—not buildings, not literature, not liturgies, not budgets—but people."

CARLYLE B. HAYNES.

The Old Testament in the New Testament,* R. V. G. Tasker, Westminster Press, Philadelphia, 1947, 176 pages, \$2.

This is a book by an English author, a member of the teaching staff of King's College, and professor of New Testament Exegesis in the University of London. In this book his thesis is thus stated: "The main theme of the Bible is the covenant-relationship between God and men, a relationship which was initiated by God for the reconciliation of sinful man to Himself."

Borrowing a precept from Augustine, the author insists that we must, in order to understand the Bible, keep in mind that "the New Testament lies hidden in the Old, and the Old becomes manifest in the New." He then, in a scholarly presentation, proceeds to show the manner in which, and the extent to which, the

* Elective, 1948 Ministerial Reading Course.

The Ministry, January, 1948

*Highly Recommended
for the
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THE OLD TESTAMENT IN THE NEW TESTAMENT

By R. V. G. TASKER

This is the book for those who want a better understanding of the Bible as a whole. Writing in a pleasing style, Dr. Tasker shows the close relation between the Old and New Testaments. He highlights the fact of unity, rather than division, and demonstrates that knowledge of the Old Testament makes the meaning of the New Testament clear and alive.

This helpful book is well worth the \$2.00 it costs at your Book and Bible House, or

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By Samuel G. Craig

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(British edition by the Tyndale Press, London)

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By Oswald T. Allis

A searching study in the light of Scriptures of the distinctive teachings of modern Dispensationalism.

"One of the most important books which has appeared in recent years."—CLARENCE E. MACARTNEY.

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Old Testament is used in the New. He quotes with approval from Hoskyns: "No further progress in the understanding of primitive Christianity is possible, unless the ark of the New Testament exegesis be recovered from its wanderings in the land of the Philistines and be led back to its home in the midst of the classical Old Testament Scriptures, to the Law and the Prophets." CARLYLE B. HAYNES.

Christianity Rightly So Called,* Samuel G. Craig, Presbyterian and Reformed Publishing Co., Philadelphia, 1946, 270 pages, \$2.

The author has been editor of *The Presbyterian* and *Christianity Today*, and pastor of Presbyterian churches in Ebensburg and Pittsburgh, Pennsylvania. His purpose in this book is "to distinguish between Christianity and its counterfeits in a manner understandable by the man in the pew as well as the man in the pulpit." It has ten vigorous chapters, among them "The Essential Content of Christianity," "Christian Facts and Doctrines," "Christianity and Conduct," "Christianity and the Bible," and "The Truth and Finality of Christianity." CARLYLE B. HAYNES.

A Word to Writers,* Mable Hinkhouse Towery, Review and Herald, 1947, 64 pages, 50 cents.

This is an age of literacy when to have written a book is no longer any particular distinction, unless it be done exceptionally well. Even mediocre and indifferent writers break easily into print because of the competency of copy editors and rewrite men in making any kind of manuscript intelligible and even interesting if it has anything important to convey. Manuals like this one under review, therefore, dealing with the business and the art of writing are not in the best-seller lists for the obvious reason that they challenge the painstaking energy of everyone who makes a bid for the attention of the reading public. For the conscientious and progressively efficient writer, however, whom every editorial office in the land would rise up and call blessed, this streamlined edition of the fundamentals of writing art will prove not only helpful but inspiring to better workmanship.

A Word to Writers is a new and greatly expanded edition of the former booklet by the same editor, which has been out of print for more than ten years. It is the only book of its kind in our denominational literature, and should be of vital interest to all classes of writers, even to those whom we concede to have arrived. Slanted particularly toward the beginning writer, it, nevertheless, will challenge the practices of the more experienced.

Within its scope it incorporates all the salient instruction contained in much larger books on the subject of writing. The ten chapters deal briefly, yet comprehensively, with such matters as writing apprenticeship, the mechanics of a manuscript, some elements of style, common mistakes to avoid, references and quotations, the outline and its structure, and dealing with editors.

The chapter on "Utilities of the Writer" includes a very helpful section on *gathering and filing materials*, a subject of ever popular interest to writers and speakers. The last chapter gives "Special Counsel to S.D.A. Writers."

A wide distribution of this 64-page book will

* Elective, 1948 Ministerial Reading Course.

not only be a definite encouragement to authorship but also invoke the blessings of denominational editors and proofreaders, if all the instruction it contains is followed by those who contribute to our wide range of periodicals. The book was written by one who has had years of experience in proofreading, copy editing, writing, and editing, and who is therefore in a position to point out the mistakes constantly made in language construction and manuscript preparation, and to show how to avoid these common pitfalls. If you have established a reputation as a writer, check your practices with this book for happier relations with editorial offices. If you are a writer in embryo or have only a yearning to write, here is the *what* and the *where* and the *how* of doing it—better.

H. M. TIPPETT. [Associate
Book Editor, Review and Herald.]

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MISSION GIVING, 1946.—A total of \$32,829,804 was expended for overseas mission work during the fiscal year 1946 by 100 Protestant mission boards and agencies in the United States and Canada. . . . Dr. Fairfield reported that more than half the total \$19,754,976, was sent to foreign fields by mission boards representing seven denominations: Seventh Day Adventists, \$4,570,096; Southern Baptist Convention, \$4,498,413; Methodist Church, \$3,858,553; Presbyterian Church, U.S.A., \$3,334,934; Assemblies of God, \$1,351,318; Protestant Episcopal Church, \$1,204,144; Congregational Christian Churches, \$337,518. The missions boards and agencies, all affiliated with the Foreign Missions Conference, represent 66 Protestant denominations. It was pointed out that foreign mission interests of a number of churches are represented by more than one agency.—*Christian Century*, Oct. 15, 1947.

PROTESTANT FEDERAL UNION.—We have had pressure for the unionization of Christianity in this country for thirty years. . . . Dr. E. Stanley Jones is at present carrying on a one-man campaign for union, making a whirlwind tour of thirty American cities on behalf of his plan. His proposal visualizes a united church having branches (denominations) with self-government. Over the branches would be a general assembly made up of delegates from the denominations. . . . Over the united church there would be a world assembly to make the voice of the total church heard. It appears to us that this presages a similar system to that of the papacy. We would have a Protestantism with a supreme council at the top, with, of course, a presiding officer who would be the voice of the council. How could this help in the salvation of mankind? It would still be the work of the average pastor and layman to seek out sinners and lead them to Jesus Christ. . . . What this country and all nations need is grass-roots evangelism; preaching the gospel to the poor and forsaken, helping the weak, and lifting the fallen—not merely those who talk about it, but those who do it. We have no assurance that Protestant pontiffs would be any more assiduous in this occupation than is the cardinalate in Rome.—*Watchman-Examiner*, Oct. 23, 1947.

PROTESTANT RADIO MINISTRY.—New York—Formation of a Protestant Radio Commission to help American churches develop and administer a

The Ministry, January, 1948

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"unified religious radio ministry" was urged here following a special meeting of 50 prominent church council executives and denominational leaders.

Major functions of the proposed commission, it was said, will be to act on behalf of Protestant churches in maintaining Christian standards of public decency and good taste in commercial programs, to represent Protestantism in interfaith broadcasts, and to speak for Protestant churches before the Federal Communications Commission.

The 50 churchmen at the special meeting declared that "in this day of opportunity, the church must speak with a united voice. A divided and competing Christianity cannot bring a united world. Earnest-minded Christians in all Protestant denominations are calling for a concerted program of witness to the Lordship of Christ."—*The Churchman*, Oct. 15, 1947.

MEMORIAL TO TRAGEDY.—Christians and Jews in the United States are joining in plans to erect on Riverside Drive in New York a memorial to the six million European Jews who died during World War II—and especially those who perished in the Warsaw Ghetto uprising. Under the personal interest of Mayor William O'Dwyer, the City of New York has donated a site between 83rd and 84th Streets and the noted sculptor, Jo Davidson, is working on the sketches and models of the monument.—*Presbyterian Tribune*, November, 1947.

PRESIDENT NIEMOELLER.—Churches in three areas of Germany—Frankfurt, Hesse, and Nassau—merged in late September into one church, and elected Pastor Martin Niemoeller as their president. He would not be called a bishop, it was decided, since the term "president" would more clearly signify that the powers of the church's leader are derived from the people. The new territorial church (*landeskirche*) would number about 1,500,000 members. It is Evangelical, composed of both Reformed and Lutheran constituency.—*The Lutheran*, Oct. 15, 1947.

CATHOLICS AND COMMENCEMENTS.—When Catholic church officials talk of tolerance and religious freedom, they mean for their religion alone.

Further proof of this may be seen from the following orders issued by the Roman Catholic Bishop of Buffalo (N.Y.) to all his priests last March forbidding Catholics to worship in common with Protestants at public high school commencements. ". . . First of all, Catholics are not permitted to attend baccalaureate or commencement services held in a non-Catholic church.

"Secondly, Catholics are not permitted to attend a Protestant service held anywhere. The customary form of Protestant service is the following: Invocation, Hymn, Scripture Reading, Sermon, Hymn, Blessing. If the commencement exercises or the Baccalaureate service are planned on this model, *tell the authorities that the Catholic students and parents may not attend, even though the priest is requested to give the sermon.*

"The invocation and the blessing are, however, permitted and may be given by a minister. The hymns are allowed if they are patriotic hymns, but *not if they are religious.* . . .

"*It would be far better if no scripture reading were held. If, however, the reading of the Scripture is done by a school official, attendance may be tolerated.*—*Converted Catholic Magazine*, September, 1947.

CHURCH FRIENDSHIP, 1946.—Membership in religious bodies in the United States reached 73,673,182 at the beginning of 1947, a gain of 1,973,940 over the same time in 1946, the magazine *Christian Herald* asserts.

Forty-seven major Protestant denominations report a total gain of 1,534,787 members during the past year [1946], while the Roman Catholic Church gained 434,453 members. There were 4,641,000 Jews.

The survey indicated that almost exactly one-half the nation's residents are enrolled in some church.

The total reported membership of 73,673,182 included fifty-four churches, Protestant, Roman Cath-

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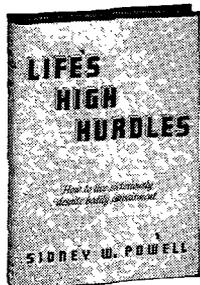
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Major Protestant gains were made by Seventh-day
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Convention U.S.A., Inc., National Baptist Convention
of America, Disciples of Christ, Church of Jesus
Christ of Latter Day Saints, Presbyterian U.S.A.,
Presbyterian U.S., and The Methodist Church.

The magazine's figures indicate total membership
of the forty-seven Protestant denominations cov-
ered in the survey is 43,635,058, as compared with
42,100,271 last year. [1946]. The Roman Catholic
membership is set at 24,402,124, as compared with a
1946 total of 23,963,671.—*The Evangel*, September,
1947.

NEW CHURCH IN INDIA.—At a solemn
service of inauguration in the Madras cathedral Sept.
27, the new Church of South India came into being.
The event was the climax of plans developed over a
28-year period by three south India communions—the
Anglicans, the Methodists (British) and the South
India United Church (representing an earlier union of
Presbyterian, Reformed and Congregational bodies,
both British and American).—*Christian Century*, Oct.
29, 1947.

JAPANESE BIBLES.—An edition of 150,000 Jap-
anese Bibles—largest ever printed anywhere—has
been published by the American Bible Society and will
be shipped to Tokyo so as to arrive before Christmas.
Since no Japanese Bibles have been produced in Japan
during the past 6 years, the 150,000 new volumes are
anxiously awaited in the country, according to reports
from the Japan Bible Society in Tokyo. It also said
than an unprecedented number of Bible-study classes
and groups have been organized all over that nation
since the war.—*Watchman-Examiner*, Oct. 23, 1947.

SCANDINAVIAN STATISTICS.—The dream of
some American Protestants—of one great church in-
cluding almost the whole population—had come true
in the Scandinavian countries centuries ago.

From 95 to 97 per cent of the people are Lutheran
in countries of northern Europe. Other churches have
been at liberty to win Lutherans. Baptists, Methodists,
Pentecostals, Roman Catholics had striven for decades
to increase their membership. Government figures
gathered recently indicated the extent of their suc-
cess. **SWEDEN:** Population 6,597,348. Lutherans, 6-
289,400. Baptists, 41,000. Methodists, 12,341. Roman
Catholics, 4,100. Adventists, 3,200.

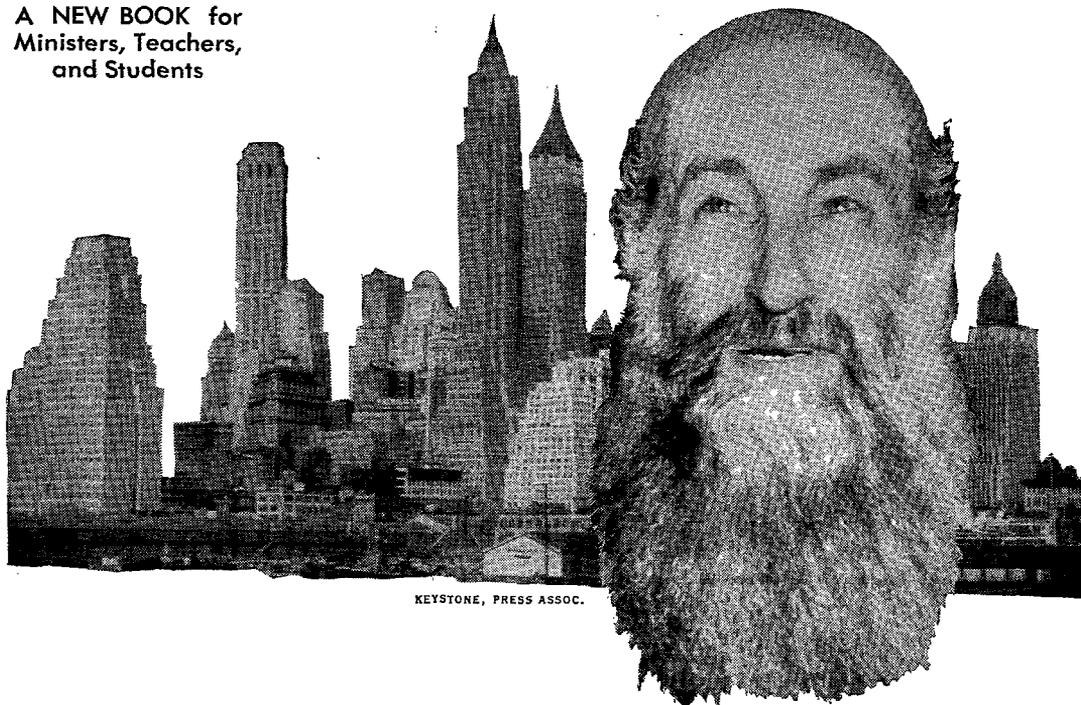
NORWAY: Population 2,814,194. Lutherans, 2,743-
132. Methodists, 12,207. Baptists, 7,788. Roman Cath-
olics, 2,827.

FINLAND: Population nearly 4,000,000. Lutherans,
3,779,166. Orthodox, 70,542. Free Church, 5,817.
Methodists, 2,162. Baptists, 1,907. Roman Catholic,
1,050.—*The Lutheran*, Oct. 29, 1947.

SNAKE CULTS FLOURISH.—Snake handling
rites, practiced by small groups mainly in remote sec-
tions of the southern highlands, have been much in
the headlines of late. Kentucky, Virginia, and Tennes-
see, the states in which most of the rites are carried
on, have statutes forbidding the practice, but the fa-
natics, relying on the biblical promise that the faith-
ful may handle poisonous serpents and be unhurt,
scorn the laws. Although the cases reported are not
numerous, they receive wide publicity. These rites
seem to be extreme manifestations of the so-called
"holiness" cults, of which there are many sects, many
of them small and local, but numbering altogether, it
is estimated, several hundred thousand members. They
spring from deep religious emotion among honest folk
of limited or no schooling.—*Christian Century*, Oct.
29, 1947.

CHURCH UNION.—News . . . comes from the
Congregational Christian and the Evangelical and Re-
formed churches, to the effect that plans for a merger
of these two great bodies are well on their way. The
general membership of the former is somewhat in ex-
cess of 1,000,000 and of the latter approximately 700-
000, so that the new united church will include almost

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2,000,000 Protestant Christians. . . . If consummated, this merger will be the third in which the Congregational Christian church has participated in recent years.—*Christian Advocate*, Oct. 9, 1947.

RELIGION DECLINING.—Religion will hold a "small and declining" place in American life unless existing trends are reversed, according to a Twentieth Century Fund survey of "America's Needs and Resources."

The survey indicated that "the war has had a depressing effect on the growth of the church," and that contributions to the church amount to little more than \$1.50 out of every \$100 spent by consumers. . . . The survey found the trend of adult church membership in relationship to adult population "has been definitely downward since the 1920's."

"There are about 250,000 churches in this country, affiliated with over 250 denominations. These churches are conducted by about 137,000 clergymen, or about 104 for every 100,000 of the population. . . ."

The survey noted "an apparent slackening in some of the more socialized aspects of the church program" in the ten years preceding World War II. This was evident, the study explained, from the shrinkage in church expenditures for benevolences and missions.

It appears that "on the whole organized religion as an institution has barely held its own since the 1920's—indeed, some claim that it has lost ground."—*The Evangel*, September, 1947.

"RIVER OF DEATH."—Ernest Gordon states: "Since the repeal of the 18th Amendment in 1933, our nation has been steadily moving down the river of death on which it then embarked. In France, things are still worse, and the medical profession is immensely alarmed. . . . Alcoholism is a more fearful scourge than tuberculosis, cancer, and syphilis, and indeed it favors the development of tuberculosis and syphilis. It has already brought about a profound moral degeneracy in certain parts of France. Forty years from now, these regions will be destroyed if

merciless measures are not taken against it."—*Watchman-Examiner*, Oct. 16, 1947.

STRANGE HAPPENINGS.—Strange things are happening. Breaking with the traditions of seventy-seven years not to give audiences outside of Vatican City, the pope, on Sept. 7, 1947, addressed a huge gathering at St. Peter's Plaza. According to the report in the *New York Herald Tribune* of Sept. 8, many of those present "were obviously poor men" who cheered the pope's remark that "the Catholic church believes there should be a redistribution of wealth."

Explaining his stand, the pope said, "The church is opposed to the accumulation of goods in the hands of a relatively small and exceedingly rich group, while vast masses of people are condemned to pauperism and to an economic condition unworthy of human beings."

We are eager to see how the pope will execute this worthy and truly Christian program. It is well-known that the papacy has been at all times a skilled accumulator of worldly goods. The Roman church developed an art of taking over the estates of widows, confiscating the property of heretics amassing the largest landed estates in all parts of the world, and drawing huge profits from all kinds of secular investments and enterprises.

If the pope should make a beginning with the "redistribution of wealth," he would indeed set a shining example.—*The Churchman*, Oct. 1, 1947.

NAZARENE CHURCH GROWTH.—The Church of the Nazarene, which observed its 40th anniversary Oct. 13, now has a membership of 200,000 representing 3,500 churches in this country, Canada and the British Isles, Religious News Service reports. It operates mission stations in 23 areas and supports 16 colleges in the United States, one in Canada and one in Great Britain. Per capita giving of the membership last year was \$82.33.—*Christian Century*, Oct. 29, 1947.

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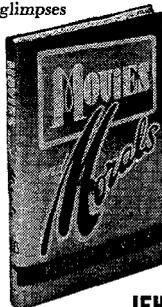
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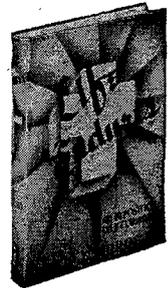
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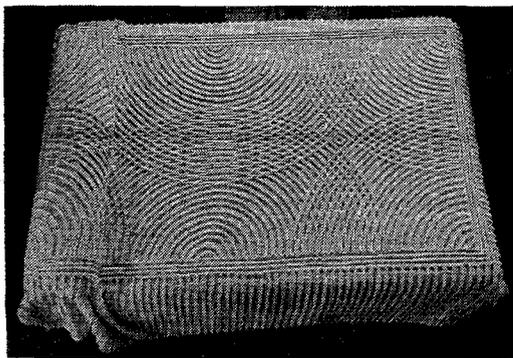
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MERGERS TO COME.—In the shadow of Christendom's cross last week there seemed less and less room for fences. Talk of Protestant unity became less hesitant, more hopeful.

From Bishop Ivan Lee Holt, chairman of the Western Section of Methodism's first worldwide assembly since 1931, came a check list of likely church unions. "The Methodist, Episcopal, and Presbyterian churches should be joined together. And the Methodist church ought to extend an invitation for still larger union to the newly united church resulting from the merger of the Evangelical Church and the United Brethren. It also seems logical for the Northern Baptists and Disciples of Christ to unite."

Close to concrete reality was still another merger. From New York headquarters of the Congregational Christian Churches (1.1 million members) came assurance that year's end would see the 700,000 members of the Evangelical and Reformed Church united with the Congregational body. For Congregationalists it would be the third merger in 22 years. In 1925 the Evangelical Protestant church joined them; in 1931 the Christian Church.—*Pathfinder*, Oct. 22, 1947.

MORE PAROCHIAL SCHOOLS.—There is a 50 per cent increase in Roman Catholic parochial school enrollment in the United States since 1920, it was reported last month. Scores of additional buildings are being planned, to cost nearly 30 million dollars. . . . At present about 65 per cent of U.S. Roman Catholic children of elementary school age are in parochial schools, states the Educational Association, but only 35 per cent of high-school age. In 10 years there will be more than 50 per cent, it is predicted.

Roman Catholic college and university enrollments are now 240,000; normal schools, 10,000; seminaries, 15,000.—*The Lutheran*, Nov. 5, 1947.

MOVIES ARE DEMORALIZING.—According to *The Civic Bulletin*, movies are demoralizing and un-

patriotic. Of the seventy-seven million people in the United States who attend the movies each week, twenty-eight million are adolescent young people; eleven million are under fourteen years of age. The emotional reaction of children to moving pictures is from two to eight times greater than that of adults. Minds repeatedly shocked, thrilled, horrified, and excited by scenes of murder, war, rape, crime, monsters, nudity are not normal minds. The *Bulletin* goes on to say that movies impair health, produce nervousness, fear, hysterics, insomnia, suicide, insanity, miscarriage, high blood pressure, heart failure, inability to concentrate constructively, susceptibility to disease, and disinterest and deficiency in work. Perhaps this explains why the present generation is so restless, hasty, nervous, dissatisfied, uncontrollable, and changeable. Movies demoralize children. About fifty per cent of the boys and girls, men and women in jails, reformatories, and penitentiaries hold the movies partly responsible for their criminal and immoral conduct.—*Watchman-Examiner*, Aug. 28, 1947.

DISTILLERS HAVE A POINT.—On one matter, the distillers were on solid ground when they complained against the part they are asked to play in helping Europe. In the requests for help under the Marshall plan, they pointed out, eleven European countries are trying to get 71,000,000 bushels of grain from the United States for brews and distillates. In addition, Canada takes 6,000,000 bushels a year for similar purposes. If, argued the distillers, these 77,000,000 bushels were not devoted to this purpose, all but 23,000,000 bushels would be saved right there of the 100,000,000 which President Truman is calling on Americans to save. . . . The distillers' complaint was justified. . . . American's resources should be used without stint to feed the hungry and to revive socially beneficial industry. But they should not be misused to add to the sum of the world's misery.—*Christian Century*, Oct. 22, 1947.

THE COMMON CUP.—For a long period of years, *The Churchman* has denounced the use of the common cup in the service of the Holy Communion as a menace to public health. Under date of October 16, five distinguished medical men sent a letter to the clergy of the Protestant Episcopal Church, of which they are all communicants, saying they were writing "because of our serious concern regarding the continued use of the common cup," and urging that the practice be discontinued. "Modern knowledge of bacteriology and hygiene," they said, "has resulted in the use of the common drinking cup in public places being almost universally prohibited by federal and state laws, yet the church continues to use the common cup. While the relatively small number of persons receiving communion out of the total population reduces the degree of possible harm in the use of the common cup, that the Episcopal Church continues a custom which might result in even one person contracting some communicable disease like tuberculosis should weigh heavily on the consciences of all bishops and clergymen who are chiefly responsible for the practices and customs in the worship of the church."—*The Churchman*, Nov. 1, 1947.

WAY TO SAVE YOUTH.—The millions of unchurched youth of our nation are not outside of our Sunday schools because of a lack of equipment. We have church buildings, church singers, preachers. . . .

The love of many teachers has waxed cold. Iniquity abounds, perilous days are here, backsliding in heart and life are appalling. . . . We have professors, church joiners, committee meetings, much talk, but very little action in reaching the unchurched. . . .

I believe in physical recreation. But if gymnasiums, tennis courts, and playgrounds could have saved our youth, Paradise would have been regained long ago. . . . Singspirations are good, and music is an important factor in the building of a school, but it will not reach out and change the teeming millions from sinners to saints. . . . But the teacher with the burning

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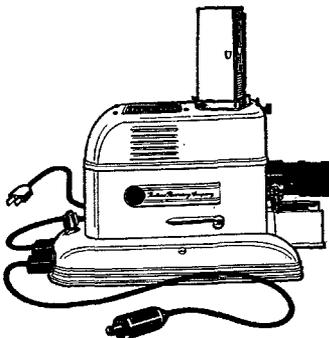
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heart is the one primary need of this hour in the building of a school.—*Sunday School Digest*, October, 1947.

Nature and Effects of Alcohol

(Continued from page 10)

amount of alcohol that may be oxidized in an hour, but it is generally agreed that the rate is constant until all the alcohol is gone. It cannot be hastened by exercise or by any other means yet discovered. Some authorities say the oxidation rate is ten cubic centimeters an hour.

As a person continues to indulge in alcoholic beverages, he establishes a tolerance for alcohol and can drink more before effects are apparent. He must drink increasingly more, too, to produce the same psychological effects which he formerly got with less. After continued drinking there comes a time when he finds he cannot get along without alcohol. He has formed the alcohol habit.

After approximately ten years of fairly steady drinking alcohol has become a real problem to the drinker, and he finds he cannot give up the habit. He has become an alcoholic. With women this period is shorter than it is with men. It usually takes less than seven years to make an alcoholic out of a woman who drinks habitually. The taboos against drinking by women cause them to drink secretly, and secret drinking means heavier drinking than social drinking.

Why does a person drink? That question will be answered in the next article.

Hymns for Church Services

(Continued from page 22)

gious service is to minister to the spiritual needs of those for whom the service is planned. If we accept this premise, we have provided ourselves with a workable standard, and one not easily abused. If the question uppermost in our minds when we select a hymn is, "Will it minister to the spiritual needs of my congregation?" there is little likelihood that we will make any of the gross blunders made by enthusiastic proponents of either an intellectual or an emotional standard.

If the well-educated members of our congregation should not be insulted by the use of something cheap and trivial, the uneducated member has an equal right not to be bludgeoned with a highly intellectual hymn designed to educate him, but which for him has no message. In any circumstance the hymn that will fully minister to the spiritual needs of the congregation is the hymn that should be used, and the hymn that is found wanting when judged by this criterion should be rejected, regardless of how ardently it may be praised by devotees of either the intellectual or emotional test. The congregations of our churches will rejoice when our use of church music becomes a true ministry of music.

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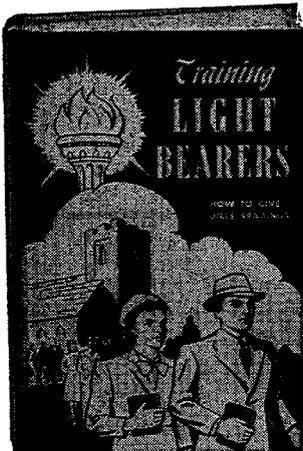
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NO EXCUSE!—We cannot all be pulpit orators. Not all have the voice, the presence, the verbal flow, the personality. But we can all be fruitful soul winners. We can all learn to teach the Word effectively. We can all become successful personal workers. In this way we can often win as many souls for God as some who address large audiences. We cannot all be metropolitan evangelists. Not all have the ability to gather and hold large crowds. We may not possess the organizational gift, the leadership genius, the publicity flair, the preaching ease, and the administrative ability. But we can all create and follow up interests. We can probably win as many that way as the pro rata of a successful evangelistic company. We cannot all be great scholars and profound expounders of the Word, but we can all successfully impart a message of life and saving truth to others, if we first possess it ourselves. It is the simple verities of the gospel that count with God and man. These are the measure of success.

HANDS OFF!—There is occasionally a preacher who does not know what to do with his hands—or rather what *not* to do with them. Much has been written about graceful, natural gestures, and about not thrusting the hands into coat or trousers pockets or the armholes of the vest. But that is not the point of this note. Every Seventh-day Adventist minister should have the Christian courtesy, the simple sense of propriety, and the basic moral principle of keeping his hands entirely off those of the opposite sex. There is an occasional offender who feels he must pat the ladies on the arm or back for emphasis, appreciation, or to indicate friendliness; or who must lingeringly hold on to some sister's hand while talking to her. If such a man could only know how high-minded women resent such encroachments! They expect the minister to be irreproachable in conduct, avoiding every semblance of evil that can give occasion for misunderstanding or surmise. He is rightly expected to exemplify the graces and the ideals of virtue of his high profession. We have known of a few who were too free, and are now out of the work for a cause. We know of a few others who create talk and embarrassment—and are on their way out unless they change. God give us each a vivid and ever-present sense of our exalted calling and its safeguards. Let not questionable attitudes or actions be named amongst us.

BIGNESS!—Big hearts are needed—big enough to rejoice in the success and popularity of others without becoming envious and jealous as they receive the plaudits of the crowd. We need hearts big enough to pray for the advancement and achievement of others without becoming sour and resentful as they forge to the front, and receive honors and recognition not accorded us. Big hearts are needed—big enough to weep with those who have suffered setbacks that may have been richly deserved, but which hurt and scar and sometimes mar the life. Grace and generosity and kindness and downright love of the brethren are needed by us as workers for God, so as to pull along in strong, unselfish lines, every man honoring and caring for his brother. Big hearts are found in big men—the kind of men that are desperately needed today, the kind God loves and uses to the full. We cannot all do the same things, but each has his contribution to make. Some are in the center of the platform, others backstage. But all are alike needed and useful to God, each in his allotted place. Godliness and contentment, blended with unselfish desire to serve God and man, will characterize God's great men for today.

MESSAGE-SONGS!—Music with a message is a power for God and His church. The consecrated human voice and the dedicated instrument can move hearts Godward as few other agencies can. They play upon our God-given emotions, support the convictions of reason, and persuade the mind. They often constitute the weight that tips the balance in favor of God and right. They frequently bring the hesitant soul to an immediate decision. They are used of God and blessed of Him in this glorious work of winning men and women to Him. To the persuasive singer often goes half the credit for souls stepping over the line. Sermon and song go hand in hand. They belong together and should never be separated. But they must be songs with a message or they will not touch the heartstrings. No ornate composition, no classical gem, no standard-pattern anthem, no tremendously complicated rendition will meet the need. Music must have heart appeal, a message from God carried on the wings of appealing melody, usually in simple form—with the singer in the background and the message to the forefront. Heaven-inspired singers, and songs that move the hearts of men, are called for today.

L. E. F.