

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY



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Announcing the 1942 Ministerial Reading Course

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NOTES AND NOTICES

Information and Sundry Items

OUR lot as workers has, for the most part, been cast in pleasant places and in fairly comfortable circumstances. But changes are inevitable, and will be

WORLD CONDITIONS good for us. We **DEMAND SACRIFICE** have grown to expect too much, along with our assured incomes. We have become soft, instead of able to endure hardness. Many of the rank and file of our laity know the meaning of sacrifice and privation more than we workers. They go without, and give more, proportionately, than many of us. This should give us serious pause. We cannot expect them to lead us in sacrifice, any more than in service. We cannot expect them to go without, while we possess. We cannot ask them to give while we retain. Sacrifices beyond past demands are rightly to be expected of us now. We need to simplify our way of life, and to practice self-restraint in expenditures, in order to extend the work committed into our hands. The comparative ease and assurance of past decades will soon be superseded by grim curtailments. For this we should be prepared. The Christian church was founded in the spirit and atmosphere of sacrifice and privation unmatched among us today. The third angel's message was likewise born under poverty—without assured salary, allowances, sustentation, and like provisions for the worker's care and comfort. And the work will close with a fervent spirit of service and sacrifice that will surpass all previous experiences. The days of 1844 will be re-enacted and intensified. The harsh readjustments experienced in lands under conflict will before long become increasingly familiar to all of us. And the breakdown of financial incomes from overseas divisions that are wracked by war, means that those of us in lands of favor must shoulder the burden. In this way, we as workers must take the lead in weeks, months, and years of sacrifice. God's call is clear. Let us think it through—and act.

WE should refrain from calling deacons "ushers" when asking them to receive the offering in our regular church service. *Ushers* take up the offering in an evangelistic effort. Likewise, a company of people in an evangelistic effort is an *audience*, whereas our people gathered together in one of our churches on Sabbath is a *congregation*. The two terms should not be confused or used interchangeably. Sabbath worship has a different phraseology from that of evangelism.

SEVENTH-DAY ADVENTISTS hold many basic doctrines in common with other evangelical denominations. These are as vital and dear to us as to them. But we hold distinctive tenets that distinguish and separate us from all others—doctrines and principles neglected or repudiated by others. That is why we must remain a people apart, with no possible consideration of church union or mergers, which are based on the principle of compromise and concession, to find and unite on the lowest common denominator of doctrinal faith.

HERE is good news concerning the new Evangelistic Songbook which has been authorized. The special committee that is to see it through to completion has been appointed by the General Conference Committee, with W. H. Branson as chairman, and R. A. Anderson as secretary. So the project is actually under way. Let us pray that God will markedly guide in making this the finest and most effective book of its kind ever produced. May it move forward with all reasonable speed, as it is greatly needed for use in connection with the greater evangelism forward movement. This is most enheartening.

THE end is nearer, much nearer than many of us think. Do we sense it? The things we have looked for and predicted are fulfilling all about us. Do we recognize them? Tremendous events are taking place. Yet we seem unmoved. We go on much as before, spending much of our time, thought, and effort on matters of secondary moment. What will it take to move us, to tear us loose from the routine things that have characterized the past? Persecution, privation, ostracism, suffering—these, and these alone, will break the spell of inertia and complacency that has fallen upon so many. But when some are aroused, then it will be too late to do many of the things we might have done had we heeded the alarm God has been sounding abroad throughout the world.

HERE is a unique provision, born out of the exigencies of the times. It will bear watching.

A drastic shortage of ministers [in Canada] also plagues the church, though some particular areas have a surplus. To end this situation, the council took startlingly vigorous action. By almost two-thirds majority, it voted to put all United Church ministers under the authority of its Settlement Committee for the first two years after ordination. Henceforth, for example, the ministers ordained in Halifax and Toronto cannot of their own will accept a call to a convenient near-by church. They will be drafted, and can be sent forthwith to Newfoundland, or British Columbia, or whatever section of the church is in most need of men. They have this proviso, that after serving for not less than two years, and not more than five, they can if they wish return to their home conference at the expense of the mission board.—*Moody Monthly*, September.

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DARE WE ABANDON OUR STUDY LIFE?

By CARLYLE B. HAYNES, *Secretary of
the National Service Commission*

SOMEDAY in the dim and misty future I shall find time, or take time, to do the research work necessary to master that subject which is surrounded by so many perplexities, and which I have long wanted to get at, or to read that book I have laid by for a more propitious occasion, or to finish my study of that long-neglected theme. Someday—I hope.

It may be that when sustentation catches up with me, and I am laid aside from active labor, I shall have plenty of time. But perhaps I shall not care to do these things then.

Just now—dear me, just now, I am overwhelmed with pressing duties, caught in a dizzy whirl of clamoring problems, assailed by ceaseless demands on my time and energies, until night finds me as limp as a rag, exhausted from the endless round of routine tasks which crowd every day to the limit, breathless from the trying race against time.

Study! How can I study in the midst of these pressing duties? How can I ever read the volumes of the Ministerial Reading Course? How can I find the time? How can I quiet the racing tempo of my hurrying thoughts?

Meditation! Contemplation! Serenity! Study! Research! What wonderfully attractive words they are! What alluring visions they conjure! But how little I really know of what they mean.

Goals, campaigns, committees, board meetings, reports, praying with the sick, helping the young people, preparing for the midweek prayer meeting, making out the Sabbath program, hurriedly assembling quotations and shamefacedly calling the results a sermon, racing here to sweeten up Deacon Jones, racing there to mollify the Dorcas leader, soliciting church-school funds, hiring the teacher, persuading delinquent parents to co-operate, organizing drives, analyzing figures, comparing statistics, assembling an evangelistic company,

publicizing the effort, preparing newspaper copy, holding workers' meetings, distributing literature, visiting the interested, instructing and baptizing converts, preaching every night, attending camp meeting, leading the church in Harvest Ingathering and Big Week, conducting the Week of Prayer, and doing the multiplied lesser things which go with it all.

What time is there left for study? What mental energy is there left for self-improvement?

Adventist workers are not lazy. They are among the busiest people on earth. There is literally no end to their daily round of employments. Perhaps the thing they deplore most is their lack of time and opportunity for real study. But this study problem must be solved if we are to be workers after God's own pattern. We must have and maintain a study life which will serve to keep us full, fresh, and prepared for the solemn responsibilities which are ours. We cannot forever keep pouring out without taking in, or we will eventually become as dry as the proverbial hills of Gilboa.

CONDITIONS in the world demand that the ministers of God's final message shall think straight, have right ideas and high ideals, and know the truth without peradventure. This cannot be accomplished without persistent study and thorough research.

All the arts and devices of the greatest propaganda agencies known to history are today at the disposal of the enemies of God and decency, and in their employment. The eye and the ear are everywhere and all the time assailed by appeals to loose living, crooked thinking, false ideologies, and degrading ideals. Every color of the rainbow and every trick of artistry are utilized to make alluring the pagan way of life. Every sophistry invented by man and every deception known to the devil are employed

today to make wrong appear right, and to turn black into white.

Alcoholism and atheism are taught, of all things, in the name of "science." Whisky and tobacco are ballyhooed alluringly as "science's" recommendation for "steady nerves" and "clear heads." Nudity and revolting paganism are recommended in the name of health and hygiene. Divorce and trial marriage are urged as "wholesome roads to happiness." Class hatred is impressively cultivated in the name of democracy. Economic foundations are undermined and demolished in the name of security. Animalism is taught as a "new religion." Communism is camouflaged as something that will "help the underprivileged." Greed is encouraged under the pretense of the "more abundant life."

Today every sound idea, every wholesome conviction, every pure thought, every lofty ideal, every truth of God, every noble aspiration, and all the intellectual and spiritual inheritance from our Christian progenitors are under attack. Decency, truth, and righteousness are being assailed on every hand. And it is given to us to stand on the ramparts in their defense. Are we measuring up to the stupendous task committed to us? How can we possibly do so without constant study and faithful research?

BEING *ministers* of God, we must never forget that our chief and never-ending study is to be the *word* of God. However well-selected and perseveringly maintained may be our habits of general study, these will give no illumination or spiritual understanding of eternal truth if they are made independent of the study of the Sacred Volume. The study of any and all other books and subjects cannot have the status of equality with Bible study, but must be made subservient and contributory to the specific purpose of a more enlightened and fruitful study of the Scriptures.

Indeed, in this matter of making God's word first in all our pursuit of knowledge and improvement, we shall need to be always on guard. There is danger constantly that the fascination of literary and even theological study may deaden the freshness and keep appreciation of our minds to the more spiritual study of God's word.

We need to be careful, too, that all our studies draw us to the Bible, and that we draw all our studies to the Bible. It is worse than unprofitable merely to draw the Bible to our studies. As a preservative against the taint and deterioration with which the mind is bound to be affected from studying merely human authors, we need a thorough acquaintance and familiarity with the pure word of God.

Do you know all you need to know about the sanctuary question? Are you entirely clear about the subject of inspiration? Does your

present knowledge of the prophecies of the book of Revelation quite satisfy you? Or have you been promising yourself that someday you will find time to study these deeply interesting and important subjects?

We shall read other books, naturally, and there should be no hesitation about such a course, but we shall read them that we may be better able to understand the Scriptures. If that is not our purpose, then they would be better let alone. It is preferable to have eyes for the Scriptures alone, and to be blind to everything else, rather than to read everything else and neglect the Bible. Men get wisdom from books, but it is human wisdom. Wisdom toward God is to be obtained from God's book. And it cannot be acquired except by digging.

There is no other way than by diligent and faithful perseverance by which we can become the kind of preachers we should be, and which it is God's intention that we should be. We need to redeem the time to the utmost. To be diligent in this matter of high import means two things—we should never be unemployed, and we should never be employed triflingly. Every precious hour and minute is to be brought up if we are to be such ministers as God would have us be, and if we are to finish our course with joy.

Thousands of lesser men, with lesser employments, may indulge themselves in idleness and sloth. We cannot. While others are slumbering, we must be pushing rapidly and strongly the great work of our lives. No minister who is to be a good preacher will dare sacrifice hours and days of precious time for the sake of some graceless self-indulgence. In the time he saves by diligent watchfulness and arrangement, he may make an impression upon the world that will affect the last ages of time, and gather to his Lord and himself glory that will never fade away.

Faithfulness in study—how that is needed in these busy days! Whether our opportunities for study be many or few, and whether the amount of our studying be great or small, let it be done faithfully. We must never content ourselves with half-formed notions. We must scorn to be superficial. For the half day or the half-hour that we have, we must give ourselves wholly to our work. In this department of study, our integrity, conscientiousness, and uprightness of character are to be as active as they are in any other department of our ministerial labors.

And we should settle it now that there is never to be any cessation in such a program. When can a successful minister of the last message of mercy finish and lay aside his important studies? When is the Holy Bible, in language and style, in poetry and song, in vision and prophecy, in parable and simple description, in narrative and epistle, in argumentation

—Please turn to page 46

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

REACHING THE NON-CHRISTIANS OF INDIA

By S. THOMAS, *Indian Evangelist,
Tamil Mission, India*

INDIA is rightly called the "Gibraltar of heathenism." How to reach the great mass of Hindus with the gospel message in an effective way is the problem that missions in India face. I should like to throw out some suggestions which might be of help in meeting this great problem.

We all recognize that there are two methods of work—*positive* and *negative*. Very often we come across Christian preachers using the negative method. They condemn and ridicule the Hindu religion and the superstitious beliefs of the Hindus. They deride the various avatars (incarnations) of the gods. They ridicule the idol worship of the Hindus and the contradictions found in their shastras (religious books).

This method of criticism and condemnation of religions bodes no good. In fact, it creates opposition and hatred for the Christian religion. And it is no wonder that one's hearers do not embrace Christianity under such circumstances. I strongly maintain that this negative method ought to be discouraged in our work for Hindus. Let us not dwell upon Krishna's sins or defects, but rather let us present Christ. And we have His own promise that this method will be effective. (John 12:48.)

Certain Teachings to Be Emphasized

Let us now consider the positive method of working for non-Christians. There are certain key doctrines that must be emphasized in all our work for Hindus.

1. **HOLINESS AND RIGHTEOUSNESS OF GOD.** "As the God, so is the worshiper, and as the *guru* [religious teacher], so is the disciple." A Hindu excuses his gods and at the same time excuses himself by saying that he does what his gods do.

2. **THE LOVE OF GOD.** The Scriptures declare that "God is love." The shastras present God as a terrible being, a cruel tyrant. When the love of God is presented in the light of the cross of Christ, it will convert souls. Love is the greatest power in the world to woo and win souls.

3. **THE DEITY OF CHRIST.** Hindus, generally, acknowledge Christ as a great mahatma, but they do not acknowledge His divinity. Hence we have to prove to them that Christ is

not only a "great soul," but the divine Son of God.

4. **THE PRIESTHOOD OF CHRIST.** This is a very interesting and convincing subject for Hindus to listen to, since they are already acquainted with such subjects as the sanctuary, the sacrifices, the priesthood, etc.

5. **INSPIRATION OF THE SCRIPTURES.** Educated Hindus are not ignorant of present-day modernistic teachings in regard to the Scriptures. Unless a Hindu is convinced of the veracity and authenticity of the Scriptures, he will never accept the Christ that those Scriptures present.

6. **SECOND COMING OF CHRIST.** Every pious Hindu looks for a "golden age" to come. This is a subject that will interest any religionist.

7. **THE PROPHECIES.** The prophecies of the Bible are a great challenge to non-Christian religions. The prophecies that relate to the last days of this earth's history will interest and convince any Hindu.

Successful Methods of Work

OPEN-AIR PREACHING. Open-air or street preaching is not a new method. It is an old, old method for reaching the masses with the gospel message. As we review the four Gospels, the Acts of the Apostles, and the work of the Reformers from Martin Luther down to William Miller, we are convinced that open-air preaching was one of the methods adopted by Christ and His apostles and by all His great representatives in the past. The following texts may be cited for reference: Matthew 5:1; Proverbs 1:20; Jeremiah 11:6; Luke 13:26; 4:21; Acts 8:4.

WORK FOR WOMEN. Hindu women are very reserved. They do not have full liberty to hear the gospel lectures. They are shy, and very orthodox in their religion. In fact, they are often the ones who keep their husbands, sons, daughters, or other relatives from embracing Christianity. Hence, we need consecrated women as Bible workers to work among Hindu women.

INDIVIDUAL WORK. Souls are not brought to Christ in great multitudes. They have to be won one by one. "Ye shall be gathered one by one," is the promise of His Holy Writ. (Isa. 27:12.) The messenger of the Lord says: "In

comparison with the worth of one soul, the whole world sinks into insignificance."—"Testimonies," Vol. V, p. 614. And we read further:

"For the conversion of one sinner, the minister should tax his resources to the utmost. The soul that God has created and Christ has redeemed is of great value, because of the possibility before it, the spiritual advantages that have been granted it, the capabilities that it may possess if vitalized by the word of God, and the immortality that it may gain through the hope presented in the gospel. And if Christ left the ninety and nine that He might seek and save one lost sheep, can we be justified in doing less? Is not a neglect to work as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trust?"—"Gospel Workers," p. 465.

This is not only a Scripture method to save souls, but also a multiplying method. If there were only one thousand Seventh-day Adventists in India, and each won only *one* Hindu soul for Christ each year, and those whom they won did the same, in ten years there would be more than 1,024,000 Hindus won for Christ in India!

DISTRIBUTION OF LITERATURE.—Innumerable conversions have resulted through the reading of gospel portions and our truth-filled literature. Someone has said, "Tracts can go anywhere. They know no fear, never tire or die. They can be multiplied without end, can travel at little expense. They run up and down, like the angels of God, giving to all, and asking no gift in return. They can talk to one as well as to many, and to many as well as to one. They require no public hall to tell their stories, but can use the kitchen or the parlor, the office or the closet, the highways or the footpath. They take no note of scoffing, jeers, or taunts, and cannot be angered. Though they will not always answer questions, they can tell their story many times over. And they can speak on every subject, and do it wisely and well. They can, in short, be vehicles of all truth, teachers of all classes, benefactors of all lands."

May God fill our hearts with a burden for those who have not known Christ as yet. The Lord is pouring out His Spirit in India, for we already hear "the sound of a going in the tops of the mulberry trees," and it is high time for the church to bestir herself for the Lord in smiting the hosts of Satan. There are now three effective methods for the church to adopt. The first method is evangelism. The second method is evangelism. The third method is evangelism. May God help us in our great task.



❶ A MAN'S cause is palpably weak when he must turn from sound reasoning, convincing evidence, and clear logic to authoritarian pressure to put over his objective. He who has not been persuaded by reasoning has not been persuaded at heart, and will drop away when the pressure is relaxed. Men must be moved from conviction in every abiding forward move.

Radio Evangelism in China

By R. H. HARTWELL, *Evangelist,
Formerly of Shanghai, China*

MORE than seven years ago, in March, 1934, the Lord opened a door of opportunity for us to begin proclaiming the message over the air in Shanghai, China. Without interruption, this work has continued for a full hour every Sunday morning until recently. The late F. E. Stafford made the first contract with station XMHA for the Sunday morning programs to be tried out for a few months. The charge was \$10, Chinese national currency, for each hourly program. In United States currency, this amounted to only \$2.50 a week.

Frederick Lee was the speaker in English for the first three weeks, and H. S. Shen was the first Chinese speaker. The program was divided—the first half-hour being in English, and the last half-hour in Chinese. Most of the music was of the recorded variety. At the end of six weeks, Elder Stafford was compelled for health reasons to lay down the burden of love which he had so joyfully taken upon himself, and the radio broadcasting fell into my care. From the last of April, 1934, until my recent return, it has been my pleasure to send out "Timely Messages" weekly from XMHA.

Notices were sent out to former patients of the Shanghai Sanitarium, and to thousands of prominent people all over the city and in near-by places. For a time, health lectures were given once a month by the medical superintendent of the sanitarium, and for a brief period these were given every other week. But after the public became more interested in the Biblical messages, the health lectures were dropped out.

Madame Chiang Kai-shek, who had an Adventist nurse caring for her at her home, was one of our regular listeners for some time before the government officials left Nanking. A prominent banker from Tsingtao, in North China, wrote asking that literature be sent him to explain further the truths he had heard over the air. The report came from a customs official down in Wenchow that he was enjoying the broadcasts. One letter was received from Framingham, Massachusetts, stating that some man with a strong set had very strangely heard us over on the American side of the ocean.

An American marine who was laid up in a hospital in Shanghai wrote us of the comfort he and his companions had received while they were lying in the military hospital ward. An invalid missionary of an independent mission, having given her whole life to mission work in China, was greatly cheered after learning of Christ's soon coming and the Sabbath of the Lord. Another missionary not of our faith wrote in, asking for copies of our radio lec-

tures, that they might be translated and printed in tract form for distribution in her field.

In 1937 the Lord very unexpectedly permitted us to give a series of eighteen radio talks over KZRM in Manila, Philippine Islands. These messages were called "Timely Messages," and they were heard far and wide. Thirty-minute programs were given, and in the English language only.

These radio lectures were heard by listeners in at least six of our world divisions: the Far Eastern Division, the China Division, the Southern Asia Division, the Southern African Division, the North American Division, and the Australasian Division. We received letters from listeners in all of these fields.

Once when J. H. McEachern was itinerating in the Philippine Islands, he passed a certain public square one evening and saw a large group of people listening to our radio program as it came through a public loud-speaker. He noticed that the loud-speaker faced the open door of a Catholic church. Moreover, at that moment it so happened that we were reading the third angel's message from Revelation 14. We are happy to know that the radio work is still being carried forward in the city of Manila.

Returning to Shanghai after three months, we resumed the work which others had carried in our absence. The way had been prepared for public efforts, and this work was immediately begun. Shanghai in normal times has a population of a little more than 3,000,000, but because of the arrival of many war refugees, at that time it had grown into a city of some 5,000,000. In the last five years, besides our radio broadcasts, we have conducted no less than twenty public efforts in Shanghai. These efforts, held in this great metropolis of the Orient, have not been in vain.

Since all of our churches were in war-occupied sections, and for the time being could not be used, baptizing was a problem. On one occasion we dug a hole in the ground and fitted a canvas lining into it and filled this with water. There we baptized eleven candidates. On other occasions, an old sanitarium friend, whose mother was a Baptist, was kind enough to lend us his beautiful swimming pool, where scores were buried in baptism at various times.

The radio work helped our Harvest Ingathering donations. Several times we met those who were regular listeners, and found them very willing to contribute to our Harvest Ingathering fund. A few years ago we collected only one or two thousand dollars a year in Shanghai, but this last year we had well over \$20,000, national currency, and part of this increase can be traced directly to the radio work. Recently one of our new members in Shanghai paid more than \$11,000 in tithe alone. We pray that the good work may continue in China even in these times of great trouble.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

"Common Fire" in Our Service

By H. M. TIPPETT, *Professor of English,
Emmanuel Missionary College*

TO Aaron's sons, the tongues of flame in their censers seemed in no way different from the fire from God which consumed the sacrifice that Aaron had offered at the dedication of the tabernacle. Their censers were adequate, their habiliments of office were correct, and they had chosen a particularly aromatic incense. But their fire was common. It did not come from off the altar, and in God's holy eyes it was a "strange" service.

There is warning here for modern Nadabs and Abihus who profane God's service with the "common fire" of secularism in its many forms. The failure of the high priest's hapless sons was not in doing that which was not commanded, but in failing to adhere to procedures which were explicitly ordered. God allows His workers considerable freedom in adapting secular advantages for spiritual use, but He is particular in matters that involve spiritual obedience.

This spirit of secularism which assumes that because we are registered servants of the Most High, He will therefore condone whatever is done in the nature of substitution for His express commands, is enervating to the highest spiritual accomplishment. It should be noted that it was not the fragrant incense employed by Nadab and Abihu that was offensive, but rather their choosing of "common fire." Likewise, in a modern application, the methods of Christian service may vary, even to the employment of secular advantages and appointments; but when such service is performed in a secular spirit, it becomes "strange fire" in the estimation of Heaven.

In education, the Nadab-Abihu spirit is manifested in our ranks among those who see no justification for a separate system of schools, contending that it uses the same method of teaching, the same curriculum, the same kind of equipment employed by free state institutions. They point to the burnished censers, to the habiliments of office, to the aromatic incense of culture in a well-organized system of public instruction, and ask, "Why not?"

In our health and medical program, the danger of depending wholly upon the knowledge acquired in a medical school and the skills made competent through internship in modern hospitals should be apparent. Here, too, secularism can destroy the whole effectiveness of our health ministry as an evangelistic agency.

The Christian physician who still prays for skill in a surgical operation, or ministers to the mental and spiritual comfort of his patient, exalts his profession to a priestly calling.

In pastoral and evangelistic ministry, how supremely important it is that a metropolitan auditorium, a robed choir, and a beautiful worship ritual should not vitiate the spirit of holy reverence due to God. Heaven does not frown upon order, beauty, or ritual as such, but only when this framework of worship is mistaken for its spirit.

Learning, art, forensic eloquence, or scientific skills are no adequate substitute for spirituality. Costly appointments, outward decorum, and all the evidences of secular culture are unavailing in Christ's service where God is not. It is this failure in the things of the Spirit which gives rise to all the ills abroad in the world today. Politics without principle, pleasure without conscience, industry without morality, science without humanity, knowledge without character, worship without sacrifice—we have only to rehearse them to realize that service without holiness is a "strange fire," unrepresentative of Christian idealism and realism.

God's chosen censer is the chalice of the human heart. His altar fire is spiritual discernment. His appointed habiliments for service are the robes of imputed righteousness through faith in Christ. Come into His temples of privilege with these, and His holy fire will consume the sacrifice while His glory lights up the dark corners of the understanding. Bring anything short of these for God to bless, and the desolate end of Nadab and Abihu will be our ignominious reward: "There went out a fire from the Lord, and devoured them, and they died before the Lord." "So they went near, and carried them in their coats out of the camp." Lev. 10:2, 5.



The Preacher and His Voice

ALL our seminaries place great stress upon knowledge. It is proper and right that they should do this. Unless the preacher knows his Bible, with its geographic background, church history, and theology, with the best methods of work, he is handicapped at a vital place. The minister may have all this knowledge and make a failure because of his speaking voice. . . .

The training of the speaking voice should be one of the major units, for nothing so reveals a man's thoughts, feelings, and character as his voice. If a man loves God with all his soul, he desires to convey that fact to others. Because of an untrained voice, he fails very often in this important procedure.

More than any other faculty, the voice is used by the preacher in his public ministry. It is the means of his livelihood; it is used to witness for the Lord and Master. Upon this instrument, the human voice, all the thoughts, emotions, and decisions of man and God must be played. This means that there must be accurate, scientific instruction to develop the speaking voice to measure up to its possibilities.

Correct training is highly important. No one would advocate taking piano, voice, or violin lessons from one, unless the proposed teacher had spent ten or fifteen years in study and training, with many hours of practice. This is required that one may teach others to reproduce the thoughts and emotions of men upon a mechanical instrument. Yet, we presume that a few "do's" here and a few "don'ts" there, which are gathered from observation or six weeks in some "quack" course, are sufficient for one to train the minister to express the thoughts and emotions of God upon a living organism. It is about like expecting one to be a professor in a medical school after six months in a premedical school.

Part of this work may be done through a class, but the finer points must be brought out through individual training. No real teacher of piano, voice, or violin would attempt to train a pupil for a graduation recital along with a number of other pupils in the same class. Each individual has his own natural voice, which is often hidden. This must be discovered and then trained.

Proper training is nothing short of personality and character development. The physical body must be brought to its normal and to its best, for it is the sounding board for the human voice. Through proper training, every muscle is taught to respond to the thoughts and emotions which are to be expressed. One comes to understand that there can be no camouflage in speaking: what one is comes out through his voice. If a better message is to be delivered, there must be a better man through whom the message comes. Personal instruction which produces this will remake the minister. It is to be hoped that the time is not very far off when our seminaries will have one or more full-time professors for this important work of training ministers to use their voices correctly.—C. B. Jackson, in the *Watchman-Examiner*, Feb. 13, 1941.



WHEN I attended church, and the man in the pulpit was all clay and not of tunable metal, I thought that if men would avoid that general language and general manner in which they strive to hide all that is peculiar, and would say only what was uppermost in their own minds, after their own individual manner, every man would be interesting.—Emerson.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

USING THE NEWSPAPERS IN SOUTH AFRICA

By ELMER L. CARDEY, *Evangelist,
Cape Town, South Africa*

WE are not able to use the radio here in South Africa; so I have been using newspaper publicity in publishing the message. About six or seven weeks ago I began publishing short articles in the week-end paper *Argus*, which has a circulation that covers all English-speaking Africa up to the Congo. These articles cost about three pounds each. The response from them has been remarkable. Letters have literally poured into my office from all over the country. It is a common occurrence to get fifty letters in a post, and to have twenty-five orders for books. People from all walks of life—the titled folk, leaders, bankers, doctors, merchants, native chiefs, mission workers, and ministers, besides hundreds from the better homes of the city—are now on our lists, studying the message week by week. Our Sentinel Publishing House here in South Africa has run short of literature at times, and I have had to publish tracts to fill in—some taken from a chapter in a small book, and some I have written myself. We have now nearly a thousand names of those who are studying with us, and the list is growing too rapidly for our finances to keep up with the interest. The people are beginning to send in money, however, and that will help to pay expenses.

The week before Russia entered the war I had a short article on Russia in the paper. It made a hit, and I later printed a little tract on the subject about as I give it in lectures, but of course in briefer form. The men here at headquarters went over it quite carefully with me before we printed it.

I print the articles in the papers over the heading "Voice of Prophecy Library." In America the evangelists use only the title, "Voice of Prophecy," for their radio work. The title I am using works wonderfully well, and has a real appeal. One of my newspaper articles follows.

What Next?

*What Will Happen to This World When
Christ Comes?*

The Jewish nation rejected Christ as the Messiah at His first coming because the religious leaders had confused the prophecies

relative to the events to take place at the time of His second coming, with those at His first coming. They taught that He would come as their deliverer from the nations that oppressed them. When He came "as a Man of Sorrows, and acquainted with grief," and refused to become King of their temporal kingdom, He was rejected and crucified.

1. How did the prophecies say He would come the first time?

"Unto us a child is born, unto us a child is given." Isa. 9:6.

"Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7:14.

"But thou Bethlehem Ephrata, . . . out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

2. What was to be His relationship to the world?

"He shall grow up before Me as a tender plant. . . . He is despised and rejected of men; a man of sorrows. . . . Surely He hath borne our griefs. . . . He was wounded for our transgressions. . . . With His stripes we are healed. . . . He was taken from prison and from judgment. . . . He was cut off out of the land of the living. . . . He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth." Isa. 53:1-9.

"My kingdom is not of this world." John 18:36.

3. But He will be king someday.

"The government shall be upon His shoulders." Isa. 9:6.

"When the Son of Man shall come in His glory, . . . before Him all nations shall be gathered." Matt. 25:31.

"And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:16.

4. When will this hour arrive?

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power, . . . [and] all enemies under His feet. The last enemy that shall be destroyed is death." 1 Cor. 15:24-26.

5. When He becomes king, what will happen?

"Out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron." Rev. 19:15.

"The God of heaven [shall] set up a kingdom, which shall never be destroyed. . . . It shall break in pieces and consume all these kingdoms." Dan. 2:44.

"The kingdom under the whole heaven, shall be given to the people of the saints of the Most High,

...and all dominions shall serve and obey Him." Dan. 7:27.

NOTE.—Now send for our free booklet which gives you a complete study of this great subject, of which everyone should have a clear understanding at this time, lest we be deceived, like the Jewish nation of old. With this we will also send you free the previous subjects which have appeared in this column recently, such as, "Is This Armageddon?"

A new book offered for this week for 1/6 (postpaid), is entitled, "The Glorious Second Coming of Christ." The book, "On the Eve of Armageddon," is a quick seller, and our stock is small. It also costs 1/6.

Stamps for free literature will be appreciated, but are not necessary.

Write today to

VOICE OF PROPHECY LIBRARY,

P.O. Box 6, Claremont, Cape.

The Science of Soul Winning

By ARTHUR A. CONE, Pastor,
Milwaukee, Wisconsin

THE art of persuading men to turn to Christ is the greatest science that this old sin-cursed world has ever known. We have been definitely urged to study the science of soul winning:

"In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind." "We all need to study character and manner that we may know how to deal judiciously with different minds."—*Testimonies*, Vol. IV, pp. 67, 69.

Observe the wisdom of Jesus in presenting the subject of the kingdom of heaven to a mixed multitude. In Matthew 13, to a farmer He represented the kingdom of heaven as "a man which sowed" and "a grain of mustard seed;" to the housewife it was represented as "leaven;" to the miner, as a "treasure hid in the field;" to the merchant, as a "man seeking goodly pearls;" and to the fishermen, as "a net that was cast into the sea." In all this Christ was not only endeavoring to illustrate the kingdom of heaven to His hearers, but He was trying to teach His disciples the science of soul-saving.

The Bible clearly points out that the heart has much to do with any decision a man makes. Therefore, it is certain that we must learn the art of touching the hidden springs of action in the heart. "Keep the heart with all diligence; for out of it are the issues of life." Prov. 4:23. "The heart is the citadel of the man."—*Id.*, Vol. V, p. 536. In the heart are the springs of action; it is the citadel that must be taken.

To be successful in winning souls, a worker must know how to take that citadel, and he must understand that it can be reached only

through the avenue of the mind. "The mind controls the whole man. All our actions, good or bad, have their source in the mind."—*Fundamentals of Christian Education*, p. 426. "Every organ of the body was made to be servant to the mind. The mind is the capital of the body."—*Testimonies*, Vol. III, p. 136. "It is the nicest and most critical work ever given to mortals, to deal with minds. Those who engage in this work should have clear discernment, and good powers of discrimination."—*Id.*, p. 104.

The mental faculties are three—*intellect, feeling, will*. An appeal that is made to any one of these three faculties of the mind alone is not according to God's order, and is not productive of permanent results. For example, we might make too strong an appeal to the feelings, or emotions. The legitimate and successful way, however, is a properly balanced appeal to all three faculties. An appeal to the intellect alone, though it be ever so convincing, may not touch the springs of action in the heart at all, nor cause the hearer to *will* to turn to Christ. We must learn how to make people *feel* what we have made them *think*. Otherwise we will always be weak in "pulling them over the line."

All successful soul winners whose work has held fast have worked in harmony with these principles. We read concerning Luther's work: "His eloquence captivated his hearers, the clearness and power with which he presented the truth convinced their understanding, and his fervor touched their hearts." Thus the "citadel" was taken.

There is a vast difference between soul convincing and soulsaving. By sound logic and unanswerable arguments, a speaker may convince the mind of an individual, and then, without having taken the citadel of his heart, by dominant influence and sheer force of will, sweep him off his feet into the baptismal pool and on into the church. And again, a speaker may play too strongly upon an individual's emotions or feelings, thus submerging his will and placing his heart under the control of his emotions rather than under the control of his convinced intellect. In either case the results are seldom permanent or satisfactory. "It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands."—*Ministry of Healing*, p. 242.

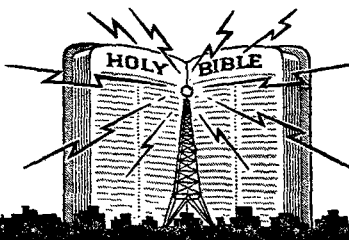
The science of soulsaving contemplates taking the citadel of the heart by Christ's method of gaining the respectful *attention*, properly developing that attention into rapt *interest*, and then creating such a *desire* as will legitimately touch the springs of action in the heart, and result in a definite *resolve* to turn to Christ. And all this is accomplished, in so far as we are concerned, by making the proper impression upon the mind.

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WDAF (610 kc.) Broadcast
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AFFILIATED WITH:

St. Louis, Mo.—KXOK
(630 kc.) 10:30 A. M. Sunday
L. H. LINDBECK

Wichita, Kans.—KFH
(1300 kc.) 9:30 A. M. Sunday
B. T. SENEAL

☞ The advantage of a unique "chain" of

AFFILIATED YET INDEPENDENT BROADCASTS

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

THE accompanying cut is the joint emblem of three broadcasts conducted in the Middle Western States, all operating under the same name, yet separate in their work. The broadcasts are scheduled once a week for fifteen minutes, as follows:

L. H. LINDBECK, St. Louis, Missouri—KXOK (630 kc.) 10:30 A. M. Sunday.

B. T. SENEAL, Wichita, Kansas—KFH (1300 kc.) 9:30 A. M. Sunday.

F. W. DETAMORE, Kansas City, Missouri—WDAF (610 kc.) 8:30 A. M. Sunday.

Upon invitation of THE MINISTRY, I will explain how we carry on our work in this little "chain." Each of our broadcasts starts with the same theme song—one stanza of a recording of "Jesus Saviour, Pilot Me," followed by the station announcement: "We are pleased to bring you at this time the sponsored broadcast of the Bible Auditorium of the Air, under the direction of Mr. —" (giving the name of the local speaker, each broadcaster being heard over his local station only). The name of the broadcast, the theme song, and the methods of raising money are the features common to the three broadcasts.

We have found it to be of mutual benefit to be tied together in this way. We list each of the other's broadcasts on our letterheads and radio logs, listing them as "affiliated broadcasts." Similar chains might well be formed in other sections of the country, or names might be added to the Bible Auditorium of the Air chain.

Each broadcaster operates entirely independently of the others, and yet he is very definitely connected with the Bible Auditorium of the Air. This plan is proving to be a real strength to our work. It is giving prestige to

our broadcasts to be affiliated with radio evangelists in other large cities. We believe it will be an aid in getting time on stations that might be reluctant to contract with an otherwise-unknown broadcaster.

As people living in Middle Western States pick up more than one Bible Auditorium of the Air broadcast, they immediately identify the broadcasts as being connected, and it puts them in a friendly frame of mind. And as people move from one State to another, they feel at home in listening to another broadcast of the Bible Auditorium of the Air, even though it is by a different speaker. We sometimes refer to one another's broadcasts over the air. This brings in a good-will attitude and helps us all. It aids a new broadcast in immediately getting a sympathetic audience.

Each speaker offers his own materials and a "book of the month," and largely finances his own broadcasts, receiving only a very small monthly subsidy from the conference. The paragraphs which follow reveal how our radio work has been made largely self-supporting.

Copies of printed lectures given elsewhere than over the radio are offered free to those who write in. At times, copies of *Present Truth*, *Watchman*, *Signs of the Times*, or health papers are offered. We find that it helps to make the same free offer two weeks in succession. We urge all to write in, as this brings us more contacts, and a large mail gives the broadcasts favor with the station. A file is kept of those who write in for free literature, and these names become the mailing list for the monthly letter we send out.

Each month each speaker chooses a new "book of the month"—one of our Crisis books of 96 or 128 pages. Each Sunday during the current month that particular book is featured

in the announcements as "the book of the month which is sent to all of you who care to help with these broadcasts this month to the extent of a dollar or more. Remember, *you* are the sponsors of these broadcasts. Your help is greatly appreciated, and you will certainly enjoy this book that is offered this month."

Each month a letter is sent to those on our mailing list, describing the importance of the new book of the month, and with it an appeal for a contribution. I always put in a note that reads something like this: "Now, there are some of you who cannot afford to give even a penny. Please do not feel discouraged because you cannot send in anything. Others will give to make up for what you would like to do, but are unable to. I want you to pray for these broadcasts, and be sure to write in for all the free material which is offered, for I do appreciate your letters."

Enclosed with this letter is a bright-colored envelope addressed to the Bible Auditorium of the Air, in which our listeners can return their contributions. (The advantage of the bright-colored envelope is that wherever they see it around the house, it reminds them that they should mail it back with an offering.) After several months it may be best to mail the monthly letter to the contributors' list only; that is, to those who at some time have sent in a contribution.

I have never taken a radio offering in church, but I do take one in my public evangelistic campaigns. Sunday night is always "radio night" in my efforts. After I have held up the book of the month, and described it to the audience, the ushers come to the front and pass out the bright-colored radio envelopes to all the people. Then they come forward and pass the plates to collect both the general offering and the envelopes that contain the radio offering. Each donor has placed his name and address on the envelope so that the book of the month can be mailed to him. A different Crisis book is offered each month, and this encourages all to give a dollar every month.

(The next article describes the Bible Study Correspondence School, which is proving to be an effective method of radio follow-up work.)

VITAL "TESTIMONY" COUNSELS

Reprinted From Periodical Articles

How God Trains His Workers

GOD has given to every man his work, and we are to acknowledge the wisdom of His plan for us by a hearty co-operation with Him. It is in a life of service only that

true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with everyone else.

The Lord disciplines His workers, that they may be prepared to fill the places appointed them. Thus He desires to fit them to do more acceptable service. A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things. When in His providence God sees that changes are essential for the success of the character building, He disturbs the smooth current of the life.

There are those who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives. Perhaps He places before them duties that they would not choose. If they are willing to be guided by Him, He will give them grace and strength to perform these duties in a spirit of submission and helpfulness. Thus they are being qualified to fill places where their disciplined abilities will make them of great service.

Some God trains by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success. Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, He will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy.

Again, God sees that a worker needs to be more closely associated with Him; and to bring this about, He separates him from friends and acquaintances. When He was preparing Elijah for translation, He moved him from place to place, that he might not settle down at ease, and thus fail of obtaining spiritual power. And it was God's design that Elijah's influence should be a power to help many souls to gain a wider, more helpful experience.

Let those who are not permitted to rest in quietude, who must be continually on the move, pitching their tent tonight in one place, and tomorrow night in another place, remember that the Lord is leading them, and that this is His way of helping them to form perfect characters. In all the changes that we are required to make, God is to be recognized as our companion, our guide, our dependence.

There are many who are not satisfied to serve God cheerfully in the place that He has marked out for them, or to do uncomplainingly the work that He has placed in their hands. It is right for us to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself, because we

—Please turn to page 45

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

GIVING NEW IMPETUS TO THE BIBLE WORK

By LOUISE C. KLEUSER, *Assistant Secretary of the Ministerial Association*

THE actions of the recent General Conference, providing for the appointment of a Ministerial Association secretary to foster and re-emphasize the Bible work in our movement, were based upon the conviction that the hour had fully come to revive the Heaven-appointed Bible work. This was clearly recognized as a major need in our greater evangelistic program. God helped those charged with this responsibility speedily to grip this waiting problem. Immediately following the General Conference, definite plans were laid to begin organizing toward these objectives. And since the early part of July, your appointed secretary has been orienting herself with these forward-looking plans of the association for the Bible work.

One would naturally shrink from such a responsibility, were it not for the conviction that our impelling need for consecrated and efficient Bible workers is a challenge to proceed. Committing ourselves to the Master Soul Winner, and believing in the holy calling of the Bible work, we take courage as we seek to rally our sisterhood of Bible workers to bring about a new day for the profession. God is not limited in His provision, and He will surely crown these efforts with success.

We must now hew out of the valued experience of the past, and the emergencies and challenges of the present, a program with which to begin our task of giving the Bible work a new impetus. Letters to the Ministerial Association from a large group of Bible workers convince us that the problems are manifold. But these messages all breathe the same earnest desire for professional efficiency. In this there is hope. Keeping abreast with progress in our evangelistic work has developed various approaches toward successfully securing an interested reader or an audience. Modern evangelism involves an alert and adaptable mind on the part of the worker.

May this new service for the Bible work bring added courage to our ranks. May it become the means by which to blend our interests for a greater and more Spirit-filled service. Then, as we mutually progress in our efforts, we will build up and elevate the profession to which, in these closing days, hundreds of our consecrated young men and young women of

outstanding ability should be strongly attracted.

We shall soon be soliciting from the ranks of our Bible workers helpful exchange material for our special section in *THE MINISTRY*. As we become acquainted with the ability and the varied talents of our sisters in the profession, this medium will, we trust, become of increasing service to our Bible workers. While we want to proceed with due caution, we shall endeavor to make an immediate start. We invite our Bible workers, as well as our evangelists, pastors, and executives, to contribute their suggestions toward building a stronger structure for the profession.

Working With the Laity

By RUTH S. LAMB, *Bible Worker, Colorado Conference*

THE Bible speaks of us as "workers together with Him." I like that word "together." There is a meaning of warmth in it. One who recently visited Denmark made the statement: "I have seen a whole nation working together as one great family."

We are not one nation, but the people of every nation under heaven, working together as one great family of Seventh-day Adventists. We are not working for the reconstruction of one little nation of an earth that is soon to go down in ruin, but to prepare the people of every nation to dwell together as one great family in an earth made new.

This is a tremendous task, even with our work as far advanced as it is. The messenger of the Lord has told us: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, Vol. IX, p. 117. We are therefore admonished:

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors."

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work."—*Id.*, pp. 116-117.

In doing this, we must keep faith with our people, not only causing them to feel that we are depending upon them for the help they can give, but showing our deep appreciation for their work. Many times, I fear, the conference Bible worker or the minister is called in to bind off the work which the lay person has begun and spent many months in developing, only to neglect to give the proper recognition to the one who has actually been responsible for doing the work. The greatest encouragement that can come to anyone is to have someone accept the faith through his efforts.

I think I have never been connected with a better-organized effort than the one which recently closed in Denver. When I arrived in the city, the meeting had been in progress for several weeks. The pastor and his flock were working together in a united effort to reach the interested souls. The members were taking the printed lectures into the homes and visiting with the people. When they felt that it was time for the pastor or Bible worker to make a personal call upon these people, they made the appointment.

Build for More Lasting Results

This kind of work builds for stronger, more lasting results. In the first place, it strengthens the hands of the minister and brings him closer to his flock. It gives the lay people a real experience in field work. But most important of all, it puts them in close contact with those who are to be the future members of this great family of God. Thus when the pastor, or evangelist, whichever it may be, leaves, those who have been brought in still have an interest in the church and feel that there are those there who have a personal interest in them.

We should encourage our people in working for God, to do so in close co-operation with their local church. There is danger in working individually and alone, but in unity there is safety and strength. Help them to see the necessity of getting a preparation for their work. This they can do by taking an active part in the missionary program that is carried on week by week in the church, by giving out literature in their neighborhood; by taking the courses offered from time to time by the church; and by reading our periodicals and our Crisis books as soon as they come off the press.

There is one thing about which I believe we ourselves should be very careful, and should caution our lay people. And that is speculating on the future. I always tell the people when they ask concerning our opinion on future happenings, that where the Bible speaks, we speak, and where the Bible is silent, we are silent. I believe that when the Lord has new light for us, He will give it through the proper channels. It will reach us in due time, and

will not alter old truths. After all, it is the "everlasting gospel" that we are to give, helping people back to the *old* paths, building again the *old* waste places, and *restoring* the *old* paths to dwell in. And if you read carefully Revelation 14:6-12, you will see that our message does just that. The gospel of truth never changes.

Not long ago I was asked to give a study on a subject upon which we have heard very little in recent years. Having of late heard different opinions expressed in regard to this subject, I thought, "Just how am I to present this matter? Have we changed our views upon it?" I purchased the latest Crisis book which I knew would deal with the question, written by one of our men. After carefully reading it through, I said to myself, "Thank God, truth never changes." Let us keep in close touch with the material put out by our denomination on these subjects, and encourage our people to read and keep pace with the message in this way. We have a wealth of up-to-date information coming off our presses all the time. And remember, truth is the same truth, even when presented in a new setting. A diamond is the same diamond after it has been polished and put in a new setting. It has only been raised and placed where it can shine the brighter.

I was present recently in a home when a young woman came in with a diamond. The family were admiring it as they sat around the dinner table in the evening. One of them suggested that they test it on a glass tumbler to see if it would cut the glass. But the one who was holding it feared to make the test. Then the owner, believing sincerely in its genuineness, said, "Give it to me. I am not afraid to put it to the test." And, taking it, she drew it across the glass, making a cut in the tumbler.

And so it is with truth. It is safe in the hands of all who know and believe in it. It is the strongest thing in the world, and we need not fear to put it to the test. Let us be sure our people get the necessary preparation for giving the truth; encourage them to study continually to put that truth in its most attractive light, and it will cut its way into the hardest of hearts.



Christian Martyrs

By MRS. A. N. LOPER

Would you know where their ashes now repose,
Ask of the wandering wind that blows.
Though no sepulcher holds the sacred trust,
Bright angels watch over the sleeping dust.
To know they fought bravely and long and well
Is enough; it matters not where they fell.
Far better than monument sculptured o'er
Is a name transferred to the other shore.

Dinuba, California.

THE LARGER OUTLOOK

Principles, Perils, and Developments

II. The Pastor and the Home

By ARTHUR W. SPALDING, *Secretary of the Home Commission*

EVERY pastor who faces frankly the problems of his church which to a greater or lesser extent have their origin in the home, must come to the conclusion that definite, well-planned action must be taken to improve the abilities of parents, that they may do more effective work in homemaking and child culture. The only alternative to such a conclusion is a despairing philosophy of predestined damnation.

That church is rare indeed which does not contain some families in which discord, negligence, and low ideals are playing their part in making the membership feeble in spiritual power, and sometimes disgraceful to the community. What pastor has not faced the problems of obstreperousness in childhood and delinquency in adolescence, ending sometimes in the juvenile court? Who has not had to deal with the problems of divided homes, of divorce, of working mothers, of street-educated children, of difficult school discipline, of gangster tendencies among the youth? And who does not long for some solution to what one pastor called "this almost insoluble problem"?

We are not to despair. As God lives, and as He loves His church, there is victory for us in every situation. But that we may have victory, we must follow our Leader, we must accept His plans and adopt His methods. He has laid out for us the course to follow, the means to employ. We can expect success only as we do His bidding. Then He promises that we shall succeed.

"Solomon says, 'Train up a child in the way he should go: and when he is old, he will not depart from it.' Prov. 22:6. This language is positive. The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the 'way' the child should go."—*Counsels to Teachers*, p. 108.

"The child's first teacher is the mother. During the period of greatest susceptibility and most rapid development his education is to a great degree in her hands. To her first is given opportunity to mold the character for good or for evil. She should understand the value of her opportunity, and, above every other teacher, should be qualified to use it to the best account. Yet there is no other to whose training so little thought is given. The one whose influence in education is most potent and far reaching is the one for whose assistance there is the least systematic effort....

"Upon fathers as well as mothers rests a responsibility for the child's earlier as well as its later training, and for both parents the demand for careful and thorough preparation is most urgent....

"Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*Education*, pp. 275, 276.

Parents must be trained. Parents must have an education for their sacred responsibilities. They must definitely be seeking improvement in their ability to understand the child's nature and needs, and how to teach and train the child. This requirement laid upon parents by their heavenly Father, their Master Teacher, must be pressed home to them by the pastor, and then he must offer the means for the education demanded.

This he can seldom do by himself, for his duties are many and varied. He may direct, encourage, assist, but he must have the help of fit persons in his church who may be trained, or whom he may train, for these specific teaching duties. And he must have means which the church organization, through the General Conference, offers for this very purpose. In this he is not left alone. Help is at hand.

Home the Foundation School

First let us note the basic concepts in this matter of home education.

"In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life,—lessons of respect, obedience, reverence, self-control. The educational influences of the home are a decided power for good or for evil. They are in many respects silent and gradual, but if exerted on the right side, they become a far-reaching power for truth and righteousness. If the child is not instructed aright here, Satan will educate him through agencies of his choosing. How important, then, is the school in the home!

"In the home school—the first grade—the very best talent should be utilized. Upon all parents there rests the obligation of giving physical, mental, and spiritual instruction. It should be the object of every parent to secure to his child a well-balanced, symmetrical character. This is a work of no small magnitude and importance,—a work requiring earnest thought and prayer no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward."—*Counsels to Teachers*, pp. 107, 108.

To grasp this concept of the home as the first, the foundation, school, most of us will have to revise our ideas of education. And we need to. "Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim."—*Education*, p. 13. The place to begin broadening our concept of education is right here at the start of education. The education of the child does not begin when he enters the schoolroom door. The elementary church school is not his first school. The home is his first school, not in any figurative sense, but actually.

Christian education is not merely the acquirement of knowledge of the common

branches, the sciences, and the humanities. Christian education is the work of character building. ("Counsels to Teachers," p. 61.) That work begins in the home. Education begins with the beginning of life. And according as the home school, "the greatest of all educational agencies," does its work well or ill, the aftereducation of the individual is staple and valuable, or otherwise.

Mark well, then, that in the scheme of Christian education there are four divisions: first, the home school; second, the elementary church school; third, the secondary school, or academy; fourth, the finishing school, or college.

The home must be visualized as an educational agency, a school. But that does not mean that it must be organized upon the plan of the formal school. Quite otherwise. The school is not the model of the home; the home is the model of the school. So God planned it, and so are we to make it. (See "Education," pp. 20, 30.) In many respects the professional school is defective in its forms and methods, and its reform should come through study of God's model, the home. In any case, let us not try to put the home upon the status of the school, with its confining regimentation, its formal lessons, and its mass-education methods.

The home school is to be organized; and it may gain some very valuable lessons from the experience of the day school. But essentially it is to be a home, conducting its educational work according to the conditions and needs of the home. Education does not consist merely of set lessons. Education goes on all the time. The attitudes and the acts of the parents, as well as their specific lessons (which are many), constitute their teaching.

New Courses in Parent Training Offered

But since parents, "above every other teacher, should be qualified" to teach, they must "receive a training for its sacred responsibilities." Such training is offered by our church. The work of parent education which the Home Commission initiated in 1922, and has carried and developed for twenty years, has now been recognized as an integral part of our educational system, and as such is incorporated in the Department of Education, co-ordinate with the elementary, the secondary, and the college divisions, and staffed accordingly. New courses in homemaking and child culture have been prepared, and will hereafter be provided by the Home Study Institute, at slight charge.* This work of parent education and home education will be under the fostering care of the Department of Education, and the secretaries and superintendents of education in the General Conference and in all the various division, union, and local conferences will be in charge of its promotion and upbuilding.

* In preparation, shortly to be released.

The courses of study may be taken through the Home Study Institute by any individual—parent, youth, or other. But there is far greater inspiration and mutual help to be gained and given in group study; and every church should provide for this. The local organization at our hand for this group study is the Home and School Association. This is the Adventist equivalent of the Parent-Teacher Association. But it is much more. It is, as its name is meant to indicate, an agency for uniting the educational work of the home and the later schools. It belongs not only to parents and teachers, but to all the youth and all the children and all the church members and all the church officers and the pastor.

The Home and School Association should be organized and conducted in every church in which there are any children. Certainly it must function where there is a church school. But also it should come into existence and function strongly where there is no church school. Where there is any home with children, there is a school. And the teachers of that school must receive training. The Home and School Association is to be made the school for parents. It may have other worthy objectives, some of them financial, some of them recreational, but the prime purpose of the Home and School Association is to give parents essential training.

This organization should be conducted much as the Sabbath school is organized and conducted. The Sabbath school has financial goals, and it puts much of its energy into reaching them. It has entertainment features to make it attractive to young and old, but those entertainment features are to be educational, pointing to its prime object. The main purpose of the Sabbath school is to be a school to train in Bible knowledge and missionary enterprise. To this end it gives the greater part of its time to its classes.

So also should the Home and School Association be organized. It may have its financial projects, in building, improving, and maintaining the church school; and it may continue to give them due attention. It may have entertainment features, but that entertainment must not be idle and purposeless; it must be constructive, educational. Its prime objective, however, is to be a school for parents, and to this end it should organize a class or classes, according to the needs and desires of its members.

This classwork, with related activities outside and inside the organization, is to be the chief interest and work of the Home and School Association. It should meet as regularly, though not necessarily as frequently, as the Sabbath school. Those who take its courses will be given recognition by the Home Study Institute, but the great benefit to be gained will be shown by the improvement in the homes—in their order, purposefulness,

discipline, reverence, and general efficiency for Christian work. So will the Home and School Association prove a mighty power in the hands of the pastor to build the church. "The success of the church depends upon home influences."

It should be the vision and the studied purpose of the pastor to initiate and maintain this vitally important work in his church. It is not assumed that this work of training parents, however efficiently it may be carried on, will solve all the social problems of the pastor and of the church. It is one of the factors, and a most important factor, in that solution, but it is not everything. There will still remain the necessity of much personal labor, many individual decisions and adjustments, judicious counsel, and much prayer. "And there is no discharge in this war."

The training of parents is basic to a solution of social needs and difficulties. And more, to social opportunities and victories. Without it, all efforts will be no more than palliative. In the attainment of the great objectives, they will fail. With it, there is a constructive work started, upon which the pastor and all Christian workers may build in confidence, by their prayers, their services and testimonies, their leadership in home and church society.

Certainly the prime need in the problems of the church is sound conversion of every member—parent, youth, and child. But with this influence of the Holy Spirit upon the mind and the heart there must go education in Christian ideals, methods, and life. And that is what this educational means provides.

(One further chapter on the personal relations of the pastor in the social field follows in the December issue.—EDITORS.)

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Technical Features of Hymnal

By H. B. HANNUM, *Professor of Music,
Emmanuel Missionary College*

SOME may not be fully aware of the various features of the new "Church Hymnal" which were included to aid in a better understanding of the hymns and to facilitate the use of the book.

Turn to the back of the hymnal, and you will find a series of indexes, immediately after the responsive readings. The Topical Index is helpful in guiding in the choice of hymns suitable to various topics and for various occasions. Hymns of Worship are grouped under the topics, "Adoration and Praise," "Opening of Worship," etc. This does not exclude the

use of other hymns for worship, but a topical guide is very useful in a hymnal.

The Index of Authors, Translators, and Sources is a convenient reference when one is seeking for all the hymns by a certain writer such as Fanny Crosby, Isaac Watts, or Charles Wesley. Suppose a minister is desirous of referring to the missionary endeavors of Zinzendorf and wants a hymn by Zinzendorf to use. This is the index to be consulted.

Similarly, the Index of Composers, Arrangers, and Sources of Tunes will be found useful in discovering tunes by certain composers, such as Dykes, Barnby, Mason, Horatio Parker, etc.

Every hymn *tune* usually has a name by which it is known. The hymn has a name also, which usually is the first line of the hymn. For example, the hymn, "Abide With Me," will be found by consulting the Index of First Lines, which is the last index in the book, except the Index of Responsive Readings. Now this hymn, Number 50, is named after its first line, "Abide with me; fast falls the eventide," and thus it is listed in all good hymnals. But the hymn tune (not to be confused with the hymn) goes under a different name, "Eventide," and is so listed in the Alphabetical Index of Tunes. Those who know their hymns thoroughly know the names of the tunes also, and find this index very useful. Often we refer to "Old Hundredth." This is the name of the tune to which we sing the words, "Praise God, from whom all blessings flow."

The use of the Metrical Index of Tunes is not so obvious. Under this index each hymn is classified according to its meter or the number of syllables in each line. For example, S. M. means short meter, or four lines of six, six, eight, and six syllables. S. M. D. means short meter double, or eight lines, 6. 6. 8. 6. 6. 6. 8. 6. C. M. means common meter, or four lines, 8. 6. 8. 6. L. M. means long meter, or four lines, 8. 8. 8. 8. P. M. means particular or peculiar meter, or an irregular arrangement of lines and syllables. The other meters listed all refer to the number of syllables in each line.

This index becomes useful when one writes an original hymn and is searching for a tune to fit the hymn. If the original hymn has eight lines, alternating between seven and six syllables in each line (7. 6. 7. 6. D.), then the index can be consulted to find a tune to which the words can be sung. The hymnal contains twenty-five hymns in this meter, 7. 6. 7. 6. D., and from this list a suitable tune might be selected.

Now, turning to hymn Number 261, we find this information at the top of the page: The topical classification, "The Gospel—Faith and Trust;" the hymn number, 261; the hymn title, "A Mighty Fortress;" the tune title, "Ein' Feste Burg;" the meter, 8. 7. 8. 7. 6. 6. 6. 7.; the composer of the music, Martin Luther (always found in the upper right-hand corner); the

date of composing or publishing, 1529, and the author of the words, Martin Luther (always in the upper left-hand corner); the date of writing or publishing, 1529; and other information, such as translator, Tr. by Frederick H. Hedge, 1853, or "alt." in case the words have been altered from the original form. The life span of the composer or author is sometimes given in parenthesis.

All of this information is useful to the alert minister who is interested in using the hymnal intelligently. A knowledge of the background of a hymn should lead to a more intelligent use of the hymn. Hymns reflect the times in which they were written and the personalities of their authors. A progressive minister will acquaint himself with his hymnal and its background.

The Public Song Service

By E. W. STRIPLIN, *Singing Evangelist, Selma, California*

THE evangelistic song service has a two-fold purpose. The first is to get the audience to invest something in the meeting. People who have invested in an enterprise of any kind are very desirous of seeing it prosper, and will do all within their power to make it prosper. Not only will they be interested in seeing the meeting prosper, but as the minister comes onto the platform, they have already become a part of the meeting and are ready to listen to what is said. Their prejudice will be broken down to the point where they will more easily accept the truths presented, some of which may cut across their path. For this reason, every legitimate method available should be used to get the whole audience to join in the singing.

The second purpose of the song service is that it should be conducted in such a manner as to carry a message home to the heart of each person present. It naturally follows that everyone should notice the words and the meaning of the songs, as well as the music. In "Gospel Workers" we find this statement: "When human beings sing with the spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving."—Page 357. And in the book "Education:" "As a part of religious service, singing is as much an act of worship as is prayer."—Page 168.

All the attention should not be focused upon the director. If he does not have the ability to get a congregation to sing without the use of questionable antics, which only attract attention to himself, he should by study and the help of God develop this ability. Our song services should be conducted in such a way as to attract, rather than repel, hearers to the message.

The use of chorus songs is one way of conveying a message in a few words that are easily remembered. One woman was attending a series of meetings where the little chorus song, "You Must Open the Door," was used a number of times. Soon she was singing it as she washed her dishes and swept the floor. She just couldn't get the words of that song off her mind:

"You must open the door,
You must open the door;
When Jesus comes in,
He will save you from sin;
But you must open the door."

One day she was singing this song and thinking of the words: "When Jesus comes in, He will save you from sin." She dropped to her knees and said, "Jesus, if you will do this for me, I will open the door to you now." God used that little song to bring her to a decision.

Many times it is possible to select and arrange three or four songs in the proper order so as to preach a whole sermon. May God help us in the selecting and conducting of gospel songs, so that music may fill the place in our soul-winning work that God intends for it to fill.



The Call

By LEON A. SMITH

A voice that speaks above the din
Of clashing empires sounds today
The final call, men's souls to win,
Earth's millions perishing in sin,
To reach and warn, without delay.

It calls to haste the whole world o'er,
With warning of the day of wrath,
That coming day which more and more
Its awful shadow casts before,
Across the sinner's downward path.

To all the seers did prophesy,
Who saw the world by sin laid waste,
Time in its course has made reply,
And now, with writing on the sky,
Traces in fire the letters, "Haste!"

Like speeding moments in their flight,
The messengers of truth must run.
The lengthening shades, the waning light,
Proclaim the coming of the night—
The night, when all man's work is done.

Waits now for them the promised shower
From heaven's great fount—the latter rain.
Endued with the all-conquering power
Provided for this crisis hour,
Their mission will not be in vain.

Servant of God, the summons heed;
To your appointed task be true.
Now, now, to meet earth's greatest need,
With heaven's last saving message speed;
The voice, the hour, are calling you.
Glendale, California.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

This Forum, dedicated to the exchange of candid worker opinion on ministerial methods and problems—though not designed for the debate of controversial theological questions—reflects the personal views of the respective writers, and not necessarily those of this journal or of the denomination at large. Contributions should not exceed 500 words, and are expected to conform to the recognized amenities of the Christian platform. The editors reserve the right of excluding presentations failing to observe such principles. Contributions of value are invited for these columns.

Ingredients of Communion Bread

EDITOR, THE MINISTRY:

When the Lord instituted the Passover at the time of the deliverance of the Israelites from Egypt, He told them to use *unleavened* bread with the Passover lamb and bitter herbs. (Ex. 12:19.) This rite was to bring to the minds of the Israelites their great deliverance, and the Lord commanded them to keep it forever. The Passover also was to remind them of the coming of the Messiah. If they had been faithful through the many and long centuries, they would have been prepared for the first coming of the true Passover.

Even though Israel fell into apostasy time and again, the Passover was one rite that survived, and it was carried on with more or less faithfulness until the Jews were scattered at the time Jerusalem was destroyed. During apostasies the rite was neglected, but when a good king took the throne, it was revived.

God was very particular what the Jews used in their Passover. He definitely stated that a year-old lamb without blemish should be used, that "unleavened" bread should be used, and not only should this kind of bread be used in the Passover feast, but no leaven should be found throughout their camp. When Christ instituted the Lord's supper, or the Passover of the New Testament, He used bread and wine. We are told that this was unleavened bread and unfermented wine.

"The unleavened cakes used at the Passover season are before Him [Jesus]. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the 'Lamb without blemish and without spot.'" —*The Desire of Ages*, p. 653.

Jesus said, "I am the bread of life." How inconsistent to serve communion bread made of devitalized white flour to our church membership, as a symbol of the perfect life of Christ and His death, and say, quoting the Lord, "Take, eat: this is My body, which is broken for you"! Even though whole-wheat flour may be hard to get in some mission fields, the grain itself may be obtained and ground into a flour fine enough to be used for the communion bread. Would that not better represent the body of Christ? We also believe it

to be better to use olive oil, as was used in the days of Christ, than any other shortening.

A dear sister in the mission field once told me that she always took a bath, dressed in clean clothing, and had prayer before she began to make the bread for the Lord's table. The following recipe for communion bread is taken from "The Science of Food and Cookery," by H. S. Anderson:

2 cups entire-wheat flour (ground fine)	6 tablespoons purest vegetable oil
½ teaspoon salt	9 tablespoons cold water

Add the salt to the oil in a round bowl, and pour in the water in a very slow stream, beating constantly with a silver fork until thick and white (a temporary emulsion). Pour onto the flour all at once, and mix lightly into a dough. Turn out on a floured board and knead, folding it over and over to enclose air, and pounding it with a wooden mallet (a wooden potato masher is excellent) until quite elastic, which takes about five or six minutes. Roll out to the thickness of pie crust, mark with a dull knife into three-fourths-inch squares, lay in a baking pan, and bake in a medium slow oven. Avoid browning it, except a slight tinge, as browning gives it a strong flavor.

This recipe provides for *whole-wheat, unleavened bread*, which surely comes much closer to the ideal than white, leavened bread.

FRANCES LIGHT PLATA. [Missionary,
Atlantic Colombia Mission, South America.]

"While Preaching to Others"

EDITOR, THE MINISTRY:

The prophet of old admonished, "Be ye clean, that bear the vessels of the Lord." God's vessel bearers are His ministers, those who go forth to minister the word of God to the people. With what carefulness they need to guard their lives, so that they will be clean! The high priest, on the Day of Atonement, changed his garments and washed his flesh possibly seven times in that one day, in order to be careful that no contamination be brought into the holy of holies. He was required to offer sacrifice for himself before he could come into the immediate presence of God before the mercy seat, lest he die in his sins.

However, as the years and centuries passed, carelessness developed, and the sacredness of

the ministry was corrupted. The "vessel bearers" lost their vision of "holiness unto the Lord." That the outward services were kept alive and possibly made more rigorous, is attested to by the words of Jesus, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Matt. 23:27. It was because of the corruptness of the priesthood that the people were led to reject Christ. It was the contrast of His pure life against their impure lives that caused the bitter hatred to rage in their hearts which led them to crucify the Son of God.

Was it not also Paul's knowledge of the failure of the priests to "be holy" that caused him to exclaim after Christ had called him to the ministry of the gospel: "I keep under my body, and bring it into subjection: *lest that by any means*, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27. The ministry of the gospel carries with it many blessings and privileges, but at the same time it carries tremendous responsibilities. Who is able to minister holy things and do so without clean hands and a clean heart? Who is worthy of so great honor? There is today just as much danger that the ministers of the advent message shall become contaminated as there was that the priests back in Israel's day might lose their purity. We are not different from them. Our flesh is as was theirs, our temptations as were their temptations. Our selfishness is just as pronounced.

Office seeking finds its way into our ranks, and church politics sometimes plays its part. All this is abomination and unholiness unto the Lord. Paul said that he feared lest while he preached to others, he might become, in the sight of God, as base metal, refuse to be cast away. He feared that he might lose his contact with God to such an extent that his ministry would become a mere form, an outward pretense. And he feared that even though souls might be brought to Christ under his ministry, he himself would be lost. Was his case a singular one? Did he voice the same cry which echoes in the hearts of God's ministers today? One commentator expresses it thus: "Lest after having served as a herald to others, I should myself be disapproved." I quote from Barnes' "Notes on First Corinthians:"

"The apostle had subjected himself to trials. He had given himself to self-denial and toil; to persecution and want; to perils and cold, and nakedness, and hunger. He had done this, among other things, to give his religion a fair trial, to see whether it would bear all these tests; as metal is cast into the fire to see whether it is genuine, or base and worthless."

"The fact that a man has preached to many is no certain evidence that he will be saved. Paul had preached to thousands; yet he felt that after all this there was a possibility that he might be lost."

"The fact that a man has been very successful in his ministry is no certain evidence that he will be saved. God converts men; and He may sometimes

do it by the instrumentality of those who themselves are deceivers. They may preach much truth; and God may bless that truth, and make it the means of saving the soul. There is no conclusive evidence that a man is a Christian simply because he is a successful and laborious preacher, any more than there is that a man is a Christian because he is a good farmer, and because God sends down the rain and the sunshine on his fields. Paul felt that even his success was no certain evidence that he would be saved. And if Paul felt thus, who should not feel that after the most distinguished success, he may himself be at last a castaway?"

"The great question with him [Paul] was, 'Am I *now* a Christian? Am I living as a Christian should live *now*? Am I evincing to others, am I giving to myself daily, constant, growing evidence that I am actuated by the pure principles of the gospel, and that that gospel is the object of my highest preference, and my holiest and constant desire?' O how holy would be the ministry if all should endeavor every day to live and act for Christ and for souls with as much steadfastness and fidelity as did the apostle Paul!"

No wonder Paul exclaimed, "I die daily;" no wonder he left on record the secret of his life, the keynote of his triumphs: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I *now* live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. A time-worn text, you may say. Yes, and time tested and proved in the lives of thousands of devoted "vessel bearers" for God. It is a present-tense experience, for Paul says, "the life which I *now* live." That was the life which answered his question, "Is it possible that I may be lost, cast away, while preaching to others?" The daily living with Jesus, never separated from the vine, brought personal as well as soul-winning success.

What shall the ministry of this crucial hour do? How shall we who "bear the vessels of the Lord" conduct our lives? By what method can we obtain newer and firmer experience with God and with His Son Jesus Christ? Here is the answer:

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:17.

"The Lord said unto him [the man with the writer's inkhorn], Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Eze. 9:4.

Brethren, we need to weep for ourselves; we need to weep for our people. We stand upon the threshold of the eternal world. The greatest experience ever given to a people is just before us. What manner of men ought the ministry of the advent movement to be, in all holy conversation and godliness. May God help us to ponder the great question of the apostle Paul. And may we as did he, find the answer to it by permitting Christ, the loving Saviour, to dwell in our hearts by faith.

WESLEY AMUNDSEN. [Home Missionary Secretary, Inter-American Division.]



PLANNED LITERATURE- PRODUCTION PROGRAM THE leading literature of this movement should not be the spontaneous outburst of personal urge to write, or the result of mere individual ambition to authorship. Rather, it should be the planned product of farseeing direction by our leadership. The best-qualified, clearest-visioned men in our ranks should be drafted to produce, in their respective fields, the most obviously needed and helpful contributions. Nor does this for one moment suggest the throttling of individual initiative. Neither does it imply regimentation. If volunteer manuscripts have merit, this will surely be recognized, and they will find their allotted place. Often has the Holy Spirit clearly led men to make notable voluntary contributions in the past, and this will unquestionably continue in the future. But the *general* program of publication should not be determined by the caprice of circumstance, or be chiefly dependent upon what happens to be offered to the publishers by various uncommissioned authors.

Our publishing houses must not drift into mere printing establishments for proffered products that may be acceptable. If manuscripts are selected principally because offered and available, opportunism will displace ideal balance and emphasis. Under such a hit-and-miss procedure, mediocre manuscripts will inevitably crowd out superior ones, which are, of course, harder to get because those capable of producing really masterful treatises are very busy men whose time for writing is exceedingly limited. Such will probably not write without definite request by a responsible group.

Our publishing must not be confined too closely to promoting one class of publications only—the subscription book and the periodical work. Needful and important as this is, ours is, nevertheless, a world movement, with varied and imperative interests to serve—the church as well as those not of our faith; children and youth as well as adults; educational, health, religious liberty, and other fields as well as the evangelistic phase; periodical and tract as well as book needs; the ministry as well as the laity; the world field as well as certain divisions. This is forgotten only at great loss. The field is vast and varied, and of transcendent importance; for what our people read largely determines what they are.

Here is scope for real publishing genius. Here is room for outstanding literature leadership. The greatest message in the world de-

serves, yes, demands, the most effective presentation humanly possible. Our real possibilities have as yet scarcely been touched. Nor should sales probabilities be the chief determining factor in adjudging. *A need that is adequately met* should be our guiding principle.

The fundamental reason for all our publishing should be the evangelization of the world in the shortest time possible. We are to gather out and prepare a people from all classes, and tongues, and nations, to meet God. Whatever, therefore, does not directly or indirectly minister to that end should be relegated to the background. Let us crowd the mediocre, the light, and the frothy into the side lines. Let us *plan* our printed utterances in a statesmanlike fashion.

L. E. F.

PRICELESS TOOLS FOR GOSPEL WORKERS

THE twelve highly artistic and impressive prophetic charts, pictured in miniature on page 47 are indeed priceless tools for gospel workmen, and are now available to the worker body of this movement. They form an important part of the new equipment now being devised to implement the greater-evangelism forward movement. The hour is therefore propitious for their release.

Charts had a vital place back in the first angel's message, the plan receiving inspired attestation. The "1843" chart marked a great advance over earlier charts. So today this new set of twelve charts just coming from the presses is a distinct advance over all previous chart attempts in this time of the third angel's message. In our former charts, all the symbols were usually clustered together on one sheet, often to the confusion of the uninitiated. Here they appear singly, or in distinctly related small groups. And the crude daubs of former days—as some of them were—are now superseded by highly artistic and impressive workmanship.

There is attention-arresting, convicting power in a good pictorial or diagrammed chart. And a diagram, such as the 2300 days, is tenfold more effective when supplemented by effective inset illustrations. Pictured truth operates in harmony with the laws of the mind implanted by the Creator—that which is received by the eye being more vivid and permanent than that secured through the ear alone. This message is worthy of the very best that can be devised to promulgate it. And those

who have projected, as well as those who designed, these charts, have rendered a distinct service to this cause, and will surely have their reward along with those who preach from the finished product.

A brief historical word may be appropriate. Long contemplated, and still longer needed, plans were laid in December, 1940, for these charts by appointment of a representative committee of fifteen, commissioned to counsel with the publishers, and to decide on the number, size, type, and form of these symbols. Numerous meetings were held, first with the artist's sketches to consider, and next with the finished drawings for criticism and modification. Then, in a Ministerial Association meeting, during the recent General Conference, samples of the completed charts done in two art styles were submitted—the naturalistic and the modernistic, or poster, type. These styles were put to ballot vote, with a heavy majority desiring the natural technique.

Such are the background and the process of preparation of these charts which are now ready and available. Fortunate are those gospel workers and lay evangelists who have access to such effective chart equipment! L. E. F.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

MEASURING OURSELVES.—A little boy came to his mother, saying, "Mother, I am as tall as Goliath. I am nine feet high."

"What makes you say that?" asked the mother surprisedly.

"Well, I made a little ruler of my own and measured myself with it, and I am just nine feet high."

There are many people who follow the little boy's methods, measuring themselves by some rule of their own. K. M. McCOMAS.*

HOLD THEIR HANDS.—A few weeks ago it was my privilege to accompany my two children, aged eight and nine, on a visit to one of our Pacific Coast automobile-assembly plants. As we sat in the lobby with the other visitors awaiting the time for the tour to begin, our guide circulated among us and asked us each, even the children, to sign a release form, so that in the event any of us should be injured while visiting the plant, the automobile company would not be held liable for damages. Inasmuch as mine were the only children in the group, the guide singled me out as we left the lobby and instructed me to hold the children's hands all the time we were making the tour.

There were times when it was a bit difficult to maintain a firm hold on the hands of each of my two active youngsters. As we passed through heavy doors or went up and down stairways, it would often have been convenient to use my hands for myself, but the guide's instructions were "Hold their hands," and this I endeavored to do. In fact, I even became thankful for the requirement, for I noticed that on more than one occasion the children were more curious than cautious, and might have gone dangerously near moving machinery had it not been that I held their hands. The clatter of the spot welders, the hammering of the upholsterers, and the hissing of the paint sprayers, made it impossible for them to hear whatever admonitions might have been whispered in their ears. So really their safety depended upon my holding their hands.

So it is in the Christian life. We have signed releases, as it were, on the things of this world, and are being guided over a perilous journey by One who has a thorough knowledge of the dangers as well as of the human tendencies which beckon us too close to the destructive machinery of the world. He knows that those who are young in the faith may find it difficult to follow Him in the narrow way. He knows that the clatter of the things of this world sometimes drowns out the "still small voice." So He instructs those who have been longer in the truth to "lift up the hands which hang down." Heb. 12:12. What a privilege is ours to lend a helping hand to our weaker comrades! Let us never hesitate to hold the hands of those who are in danger of stumbling.

HAROLD SHRYOCK, M. D.*



His Presence

By JESSIE WILMORE MURTON

FAINT not, O earthly pilgrim,
Though desert ways be sore,
With Egypt's host pursuing,
The angry sea before.
Look up! The bright cloud shineth!
And hark! The promise blest!
My presence shall go with thee,
And I will give thee rest.

The dark and swelling billows
Shall part before thy feet,
And manna, bread of heaven,
Upon thy tongue be sweet;
Nor sword nor flood shall hurt thee,
Though bitter be the test;
My presence shall go with thee,
And I will give thee rest.

Press forward, pilgrim! Forward!
Nor quail before thy foes;
Beyond, the Land of Promise
With milk and honey flows;
Till all thy foes be conquered,
Till all the land possessed,
My presence shall go with thee,
And I will give thee rest!

* Others are invited to contribute illustrations for this column.—EDITOR.

The new 1942 Ministerial Reading Course

BUILD UP RESERVES for Oncoming Emergencies

THAT victory is on the side of the greatest reserves is a well-known military principle which likewise applies to service in the army of the Lord. Many a gospel worker lives too close to the margin of depletion—using up, week by week, his meager store of knowledge. Thus he is unprepared for inevitable emergencies. Such a procedure is both unsafe and unsound.

Every man should have on reserve much more material than he needs at the moment—thoughts, expositions, facts, data, reasons, arguments, illustrations, rebuttals, information. He should be prepared to answer questions that may never be asked, to meet issues that may never arise. Thus he is prepared in case of emergency. Someday that emergency may, and probably will, come, and it will be too late to make the needed preparation, unless it has already been made. Failure at this point explains why some are advanced and some are passed by, when vacancies occur and promotions are in order.

Only by continuous study and accumulation of information can one amass those reserves that are needed. It is suicidal to allow months to elapse, waiting for a more favorable time to study. Each worker in this cause should have a study corner in each day's program. Every progressive worker will have it, and every farseeing leader will encourage it. It pays to take time to sharpen one's tools, as then more and better work will be done by the close of the day, and the workman will be fresher and more capable of an extra spurt, if need occasions.

EVERY worker should be bigger than his immediate task demands. He should be prepared against the hour of opportunity that comes to every man, by building up his margin of safety. These emergency times demand intensive emergency preparations. That is why the Ministerial Reading Course—our denominational united-study program for workers—was built up and is carried forward each year at much effort and expense. Its sole purpose is to strengthen and bless the individual workers of the advent movement, and thus to upbuild the entire body. This much we should do by way of teamwork study together. This is the minimum of safety—reading the five required volumes, with at least one elective.

Read the description of these attractive volumes on the center pages just following.

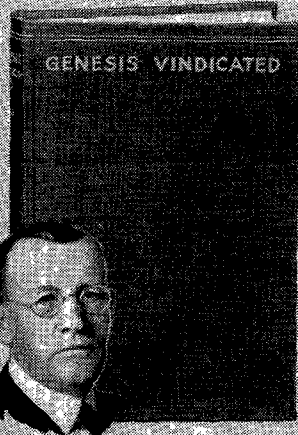
—Please turn to page 26

MINISTERIAL RE FOR

Genesis Vindicated

By GEORGE MCCREADY PRICE

This latest work of our veteran science teacher has for its objective the presentation of scientific evidence that supports the Genesis view of creation, and the relationship of God to our world. It is not a book to be scanned quickly, or even understood fully at first reading. Here is a book for the studious man who desires to learn what science truly says about creation. The author writes with a special view to fortifying our workers and making them more successful. He quotes Mrs. White's warning that ministers who fail to receive sufficient mental training "are



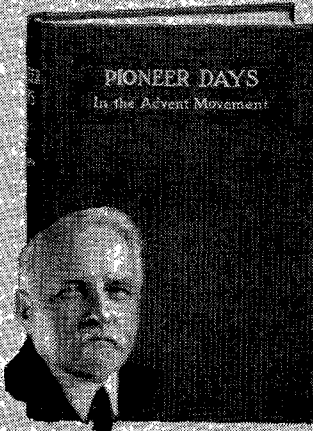
not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth." "Genesis Vindicated" will aid our ministers in securing the very training mentioned by the Spirit of prophecy.

F. D. NICHOL.

Pioneer Days of the Advent Movement

By WILLIAM A. SPICER

The advent movement, a movement of prophecy, like all such movements, arose on time. When the hour of God's judgment came in the courts above, there arose on



earth a group of people preaching the message of the judgment hour. The keynote of this review of the early days of the advent movement is found in the statement, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—Ellen G. White. With thrilling vividness, Elder Spicer leads his readers through many of the experiences of the pioneers, which resulted under God in the laying of the foundations of our denomination. This story of how the Spirit of God led a few consecrated men and women in the discovery and proclamation of the fundamental truths of God's last-day church on earth, will establish faith, instill courage for the future, and strengthen the service of every worker for Christ.

MERWIN R. THURBER.



EVANGELISTIC C General Conference,

Those in attendance at the just prior to the General Conference were mightily stirred by the more far-reaching soul-winning of evangelism was discussed of women particularly qualified subjects, many of which were from the floor. This volume of these presentations. Nothing appeared before in the field of with the purpose and the method. Every evangelist, pastor, teacher theological student will wish to attended the Council have been. And to those who were denied volume should come with a special is worth the entire price of the cost

"The Evangelistic Council"
"Pioneer Days of the Advent Movement"
"Genesis Vindicated"
"Modern Religious Trends"
"Early Writings"

TOTAL
SPECIAL CLUB PRICE .

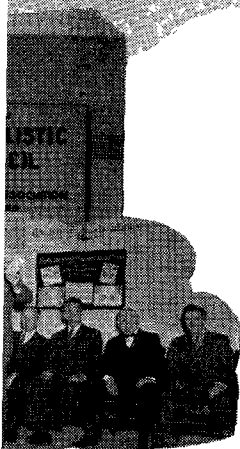
(This price is for unbroken sets only, a volume. The price in overseas division exchange. Such information is furnished Division Association secretary.)

For enrollment blank, see page 29. of the listed electives as well, may be ordered

BOOK AND B

LEADING COURSE

1942



COUNCIL REPORT San Francisco, 1941

World Evangelistic Council held conference session in San Francisco, present appeals for a greater and evangelism. Every major phase during the Council. Men and their fields presented their followed by a frank discussion contains the stenographic reports of this particular kind has ever evangelism, dealing as it does of the successful soul winner. Bible worker, missionary, and possess a copy. Those who eagerly awaiting this report. the privilege of attendance, this appeal. This one volume course.

R. ALLAN ANDERSON.

	Price	No. Pages
.....	\$1.50	288
..... "ment"	\$2.00	256
.....	\$2.50	320
.....	\$1.50	192
..... \$1.25		
.....	\$7.50	1,056
.....	\$5.95	

and exclusive of the Spirit of prophecy and is gauged by transportation and sent directly to each worker by the

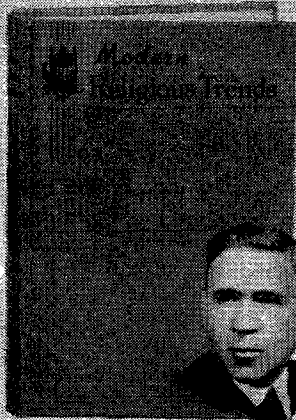
the five required volumes, and any ordered from your—

BIBLE HOUSE

Modern Religious Trends

By LEWIS HARRISON CHRISTIAN

In the darkness of this present hour we need the light of Ezekiel's prophecy. Some in their uncertainty are seeking to discover anew the foundations



of faith. They are beginning to realize that every civilization—ancient and modern—is the fruit of religion, and that just as large ocean currents control the climate of continents, so the trend of religious thoughts control the destinies of mankind. If we are to understand the full meaning of the startling happenings of today, we must look to the spiritual and intellectual forces working with subtle purpose beneath the surface. In this volume the author brings these influences to light, and points out their serious portent as set forth by Ezekiel. Present-day Christianity is described as duplicating the spiritual rebellion of Israel. The picture printed in this book may seem to lack cheerfulness, but it is true to existing conditions and will be found of great worth to the thoughtful reader.

W. P. ELLIOTT.

Early Writings

By ELLEN G. WHITE

Adventist workers turn again in these threatening days to the messages which brought comfort, cheer, and positive direction to our spiritual forefathers. Written at the outset of our work, "Early Writings" focuses attention particularly on the closing days of the advent message, earth's final scenes, and the necessary preparation for the second coming of our Lord. Almost in the short form of a digest, but actually depicting in embryo a great theme to be unfolded in detail in later years, this little volume presents the essential features of the thrilling prophetic re-



view of the bitter contest between the two great antagonists, Christ and Satan. This volume is unique, first, because it gives to us the precious key Spirit of prophecy statements of beginning days; and second, because its larger closing section depicts in clear-cut, tersely stated form, the gripping account of the outworking of God's great plan of salvation, as opened to Mrs. White in one connected vision in 1858.

ARTHUR L. WHITE.

Build Up Reserves

(Continued from page 23)

Every worker in every branch of service in this cause should enroll. These worker books should be your permanent heritage.

The times demand skilled workers, expert laborers. These timely new books will help to that end. They are worth sacrificing to obtain.

Written by our own men, they all throb with the advent spirit. They all deal with vital matters. No worker can safely be without them. The full "Report of the Evangelistic Council" alone is worth the entire investment, and is destined to exercise a powerful influence on this cause. If you were not present at the General Conference, you can now have the very presentations of the Evangelistic Council

and the Ministerial Association and Bible worker meetings. And if you were there, they will live again before you, and through review become your permanent heritage.

THE new 1942 course embraces the five REQUIRED volumes described in the center spread of this issue of THE MINISTRY, together with one or more ELECTIVE volumes to be chosen by the individual. A comprehensive list of these "electives," together with all necessary information and instruction regarding enrollment both in North America and overseas, plus the names of Association secretaries, appears in this issue of THE MINISTRY.

Specific instructions for enrolling are found on page 29. You are earnestly urged to respond to this personal invitation. This is the hour to advance together! What say you, advent workers?

L. E. F.



Boosters for the Reading Course

NEVER MISSED A COURSE.—"I have just finished my Ministerial Reading Course, also 'The Great Controversy' by Mrs. E. G. White, as my elective. I was just counting the courses I have read, and this is the twenty-seventh. When the first Reading Course was announced in 1914, I was president of the Nebraska Conference. I enrolled at once, and have not missed one since."—*D. U. Hale, Veteran Conference President, Corpus Christi, Texas.*

CONCISE AND ILLUSTRATIVE.—"I always read the Ministerial Reading Course books. They are concise, illustrative, and just what we need. Give us some more of them. I especially appreciate 'Typical Evangelistic Sermons' in the 1941 course. I always like to read fellow ministers' sermons and see how they do things."—*M. R. Garrett, District Superintendent, Alabama-Mississippi Conference.*

YEARLY HABIT.—"In regard to the Reading Course, let me say that I am an ardent believer in following this course year by year. I have enjoyed the books very much. The matter of the Ministerial Reading Course has become a habit with me. I am afraid it would be very difficult to break this habit, and I do not know that I would like to."—*O. A. Skau, S. D. A. Mission High School, Meiktila, Burma.*

BEST YET.—"The books in the 1941 Reading Course are some of the best selections I have ever seen."—*John E. All, Pastor, Paducah, Ky.*

SHARES WITH NEIGHBORS.—"I am sharing my good Reading Course book, 'Typical Evangelistic Sermons,' with some of my neighbors, by reading to them."—*A. J. Osborne, Bible Instructor, Sanitarium, California.*

PRACTICAL AND INSPIRATIONAL.—"I am really enthusiastic about this particular Reading Course, and feel that you have done a wonderful piece of work in providing such a practical and inspirational set of books."—*E. F. Hackman, President, Northern California Conference.*

BOUGHT ALL BOOKS.—"Except for the electives, I have bought all the Ministerial Reading Course books from its inception until now."—*C. M. Kinny, Veteran Colored Worker, Nashville, Tennessee.*

REACHING 100% GOAL.—"I am glad to tell you that already we have for the Ministerial Reading Course for 1941 the largest enrollment that we have ever had. There are still a few who have not replied to my last letter, but I am hoping to have more than a hundred enroll among the Europeans this year, and I still press on toward that 100 per cent goal. Many of our native workers in the different fields are also enrolling. We have specially selected books for them, as they do not follow the same course as the Europeans. This reading course is proving a great blessing and benefit to our native workers."—*W. H. Anderson, Ministerial Association Secretary, Southern African Division.*

R. C. Electives, 1942

Better Speech

"How Shall I Say It?" Ross H. Stover, United Lutheran Publications, Philadelphia, 1941, 176 pages, \$1.

Biblical Archaeology

"Diggers for Facts," J. O. Kinnaman, Destiny Publishing Co., Haverhill, Massachusetts, 1940, 238 pages, \$2.50.

"How Firm a Foundation," James C. Muir, National Publishing Co., Philadelphia, 1941, 292 pages, \$2.50.

Biblical Literature

"Historic English," James H. Fernald, Funk & Wagnalls, New York, 1921, 293 pages, \$1.90.

Biographical Sketches

"Bush Aglow," The Life Story of Dwight L. Moody, Richard Ellsworth Day, Judson Press, Philadelphia, 1936, 333 pages, \$2.

"Fifty Years in Buckles and Saddle," The Dramatic Story of John Wesley, J. K. Shields. Published by Author, Newark, New Jersey, 1937, 64 pages, 25 cents.

"Shadow of the Broad Brim," Richard E. Day, The life story of Charles Haddon Spurgeon, Judson Press, Philadelphia, 1934, 236 pages, \$1.50.

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

Church History

"The Two Babylons," Alexander Hislop, S. W. Partridge & Co., London (Macmillan, Toronto), various printings, 330 pages, \$3.

Devotional and Inspirational

"The Art of Prayer," William Bruce Walker, American Tract Society, New York City, 1940, 272 pages, \$1.50.

"The Promises of God," Henry Young, Wartburg Press, Columbus, Ohio, 1940, 98 pages, 85 cents.

"The Psychology of Christian Personality," Ernest M. Ligon, Macmillan, New York City, 1935, 393 pages, \$3.

Doctrinal and Exposition

"The Acts of the Apostles," 2 volumes, Halford E. Luccock, Willett, Clark & Co., Chicago, 1939, 165 pages, \$1.50.

"Profitable Bible Study," Wilbur M. Smith, W. A. Wilde Company, Boston, 1939, 214 pages, \$1.50.

False Religious Movements

"The Delusion of British Israelism," Anton Darms, Loizeau Bros., New York, 1938, 223 pages, \$1.

The Gospel Musician

"Music in Evangelism," Phil Kerr, Gospel Music Publishers, Glendale, California, 1939, 242 pages, \$1.

"The Singing Church," Edmond S. Lorenz, Abington-Cokesbury Press, Nashville, Tennessee, 1938, 297 pages, \$1.50.

"Song Leadership," Homer Rodeheaver and Charles B. Ford, Jr., Rodeheaver-Hall-Mack Co., Chicago, 1941, 69 pages, 35 cents.

Greater Evangelism

"The Gospel of Salvation," Evangelistic Addresses, Hyman Appleman, Revell, New York City, 1941, 155 pages, \$1.

"Life-Changing Evangelism," Joseph Pearce, Marshall, Morgan & Scott, London, 1936. (U. S. Agent, Zondervan). 128 pages, one shilling.

Homiletic Helps

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

The Ministry, November, 1941

"Ministerial Ethics and Etiquette," Nolan B. Harmon, Abington-Cokesbury Press, Nashville, Tennessee, 1931, 180 pages, 75 cents.

"Preaching From the Bible," Andrew W. Blackwood, Abington-Cokesbury Press, Nashville, Tennessee, 1941, 247 pages, \$2.

"Treasures From the Greek New Testament for the English Reader," Kenneth S. Wuest, Eerdmans, Grand Rapids, 1941, 131 pages, \$1.

Personal Evangelism

"God on the Bowery," Charles J. St. John, Revell Company, New York, 1940, 155 pages, \$1.50.

Religious Liberty

"Roger Williams," C. S. Longacre, Review and Herald, Takoma Park, 1939, 192 pages, \$1.

"Rise of the Dutch Republic," John L. Motley, Dutton, New York, 1909, 3 vols., 95 cents each.

"They Preached Liberty," Franklin P. Cole, Revell, New York City, 1941, 171 pages, \$1.50.

Religious Trends

"Current Religious Thought," Charles S. MacFarland, Revell, New York, 1941, 185 pages, \$1.50.

"The Jewish Problem," F. C. Gilbert, Review and Herald, Takoma Park, D. C., 1940, 188 pages. Cloth \$1.50; paper, 85 cents.

Science and Scripture

"Immensity," Clarence H. Benson, The Scripture Press, Chicago, 1937, 140 pages, \$1.50.

The Temperance Question

"What Price Alcohol?" A Practical Discussion of the Causes and Treatment of Alcoholism, Robert S. Carroll, M. D., Macmillan, New York City, 1941, 362 pages, \$3.

World Conditions

"Psychic Dictatorship in America," Gerald B. Bryan, Truth Research Publications, Los Angeles, 1940, 255 pages, \$2.50.

DEPARTMENTAL RECOMMENDATIONS

Department of Education

"Do Adolescents Need Parents?" Katharine W. Taylor, D. Appleton Century, New York City, 1938, 380 pages, \$3.

"Health Education," National Education Association, Washington, D. C., 1941, 368 pp., \$1.50.

"Matching Youth and Jobs," Howard M. Bell, American Council on Education, Washington, D. C., 1940, 275 pages, \$2.

Medical Department

"Intelligent Living," Austen Fox Riggs, M. D., Doran, New York City, 1941, 230 pages, \$2.

"Edith Cavell," Helen Judson, Macmillan, New York City, 1941, 288 pages, \$2.50.

Missionary Volunteer Department

"Growing Into Life," Basil Miller, Revell, New York City, 1938, 155 pages, \$1.50.

"The Gospel Object Book," C. H. Woolston, Blessing Co., Chicago, 1925, 66 pages, 50 cents.

"Ideals for Juniors," C. Lester Bond, Review and Herald, Takoma Park, 1938, 160 pages, \$1.50.

"Love's Way," Arthur W. Spalding, Review and Herald, Takoma Park, 1941, 128 pages, \$1.

Sabbath School Department

"My Message to Sunday School Workers," Marion Lawrence, Harpers, New York City, 1924, 290 pages, \$1.

"You Can Learn to Teach," Margaret Slattery, Pilgrim Press, Boston, 1925, 219 pages, \$1.35.

Ministerial Reading Courses

(From the Inception of the Plan)

Course No 1

1914

- "Preparing to Preach," Breed
- "Acts of the Apostles," White
- "Monuments and the Old Testament," Price

1915

- "Medical Science of Today," Evans
- "Gospel Workers," White
- "History of the Ancient World," Goodspeed
- "The Minister as Shepherd," Jefferson

1916

- "History of Western Europe," Robinson
- "The New Era in Asia," Eddy
- "The Ideal Ministry," Johnson
- "Ministry of Angels," Evans

1917

- "Diplomatic Background of the War," Seymour
- "Church and State," Innes
- "How to Write," Baldwin
- "The Story of Prophets and Kings," White

1918

- "One Hundred Years of Missions," Leonard
- "Effective Speaking," Phillips
- "Back to the Bible," Price
- "Education," White

Course No. 2

1919

- "Modern and Contemporary European History," Schapiro
- "Q.E.D.," Price
- "Testimonies for the Church," Volume I (Nos. 1 and 2), White
- "Modern Mission Century," Pierson, or
- "The Call of a World Task," Murray

1920

- "How to Live," Fisher and Fiske
- "The Epistles of St. Paul to the Colossians and Philemon," Maclaren
- "Victorious Life Studies," McQuilkin
- "The Desire of Ages," White

1921

- "Christ's Object Lessons," White
- "Stewardship and Missions," Cook
- "Life of George Müller," Pierson
- "Many Infallible Proofs," Pierson

1922

- "Modern Religious Liberalism," Horsch
- "The Christ We Forget," Wilson
- "Quiet Talks on Home Ideals," Gordon and Gordon
- "Our Story of Missions," Spicer

Course No. 3

1923-24

- "Testimonies for the Church," Volume II (Nos. 3 and 4), White
- "Testimonies to Ministers and Gospel Workers," White
- "Will the Old Book Stand?" Hastings
- "Deeper Experiences of Famous Christians," Lawson

1925

- "Epistle to the Romans," Moule
- "Ministry of Healing," White

- "Scientific Christian Thinking," Johnston
- "Real Prayer," Myers

1926

- "The Work of the Ministry," Griffith Thomas
- "The Person of Christ," Schaff
- "The Epistle to the Galatians," Findlay
- "Steps to Christ," White

Course No. 4

1927

- "The Crises of the Christ," Morgan
- "Wesley and His Century," Fitchett
- "The Glories of the Cross," Dixon
- "Mount of Blessing," White

1928

- "Every-Member Evangelism," Conant
- "Power Through Prayer," Bounds
- "Progress of World-Wide Missions," Glover
- "Abide in Christ," Murray
- "Testimonies for the Church," Volume III (Nos. 5 and 6), White

1929

- "The Desire of All Nations," Smith
- "The Preacher: His Life and Work," Jowett
- "The Coming of the Comforter," Froom
- "The Great Controversy," White

1930

- "Certainties of the Advent Movement," Spicer
- "Cross in Christian Experience," Clow
- "Christianity and Liberalism," Machen
- "Fundamentals of Christian Education," White

Course No. 5

1931

- "Ministry of the Word," Morgan
- "Meaning of the Cross," Watt
- "What Is the Gospel?" Trumbull
- "Makers of Freedom," Eddy and Page
- "Patriarchs and Prophets," White

1932

- "Geological Ages Hoax," Price
- "Lectures on Revivals of Religion," Finney
- "The Epistle to the Ephesians," Findlay
- "Counsels to Parents, Teachers, and Students," White

1933

- "History of the Christian Church," Foakes-Jackson
- "The Soul Winner," Spurgeon
- "Church Manual" (Prepared by McElhany)
- "Patriarchs and Prophets," White
- Reading of Old Testament Chronologically

1934

- "The Spade and the Bible," Prescott
- "A Manual of Church History," Volume I, Newman
- "The Holy Spirit," Branson
- "The Desire of Ages," White
- Reading of New Testament Chronologically

Course No. 6

1935

- "Modern Discoveries Which Help Us to Believe," Price
- "The Atoning Work of Christ," Watson
- "A Manual of Church History," Volume II, Newman
- "Acts of the Apostles," White

1936

"The Abiding Gift of Prophecy," Daniells
 "God's Challenge to Modern Apostasy," Nichol
 "A History of the Reformation," Volume I, Lindsay
 "Gospel Workers," White

1937

"The Answer to Modern Religious Thinking," Nichol
 "Seventh-day Adventists in Time of War," Wilcox
 "Historical Studies," Lawrence
 "Testimonies for the Church," Volume IV (Nos. 7, 8,
 and 9), White

1938

"The Sanctuary Service," Andreasen
 "Living Evangelism," Haynes
 "China's Borderlands—and Beyond," Crisler
 "The Sanctified Life," White

Course No. 7

1939

"The Preacher and His Preaching," Evans
 "Principles of Organization," Crisler
 "Christianity and Politics," Hyma
 "Counsels on Diet and Foods," White

1940

"The Divine Art of Preaching," Haynes
 "Public Evangelism," Shuler
 "The Faith of Jesus and the Commandments of God,"
 Andreasen
 "Origin of Sunday Observance in the Christian
 Church," Straw
 "Counsels on Stewardship," White

1941

"Typical Evangelistic Sermons," Eighteen S. D. A.
 Evangelists
 "Forty Centuries of Law and Liberty," Johns
 "Genes and Genesis," Clark
 "Life Sketches," White

1942

Report of the Evangelistic Council
 "Genesis Vindicated," Price
 "Pioneer Days of the Advent Movement," Spicer
 "Religious World Trends," Christian
 "Early Writings," White

Instructions for Enrolling

If resident in North America, kindly send name and address to Secretary, Ministerial Association, General Conference, Takoma Park, D. C., and secure books through your local Book and Bible House.

If resident outside North America, send registration to your *division* association secretary, and order your set in accordance with his directions.

You will never regret the investment. Preferably use the enrollment card which will be mailed to you, or cut out and mail the blank which appears below.

Ministerial Association Secretaries

DISRUPTED world conditions have delayed receiving word from certain divisions concerning their newly appointed association secretary. The roster of those thus far received follows:

AUSTRALASIAN: "Mizpah," Wahroonga, New South Wales, Australia.

CHINA: O. A. Hall, P. O. Box 145, Baguio, Philippine Islands.

FAR EASTERN: Box 226, Singapore, Straits Settlement.

INTER-AMERICAN: Glenn Calkins, Box 2006, Balboa, Canal Zone.

NORTHERN EUROPEAN: W. E. Read, General Conference of S. D. A., Takoma Park, D. C.

SOUTH AMERICAN: H. O. Olson, Calle Pino 3801, Buenos Aires, Argentina, South America.

SOUTHERN AFRICAN: W. H. Anderson, Grove Avenue, Claremont, Cape, South Africa.

SOUTHERN ASIA: Box 15, Poona, India.

SOUTHERN EUROPEAN: A. V. Olson, Hohe-
weg 17, Bern, Switzerland.

In NORTH AMERICA
 mail to Association head-
 quarters address.

In OVERSEAS DIVI-
 SIONS, send to division
 Association secretary.

Enrollment Blank

FOR THE NEW 1942 MINISTERIAL READING COURSE

ASSOCIATION SECRETARY:

You may enroll my name for membership in the 1942 Ministerial Reading Course—the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of *designated books* in accordance with instructions, and upon completion report to the Association secretary in the division in which

I reside. I have chosen as my *elective*:

Name

Address



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

M. A. HOLLISTER, D. LOIS BURNETT, R.N.

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

INADEQUATE KNOWLEDGE AND NARROW VIEWS

By W. E. MACPHERSON, M.D., *Associate Dean,
College of Medical Evangelists, Los Angeles*

AN almost unlimited supply of information on the subject of healthful living is available. There are many sources of such information. Obviously some are worth while and others are not. Certainly the dependability of the divine source cannot be questioned. The only accurate way to determine the dependability of other sources lies in a careful analysis in regard to their scientific reputation.

Many pseudo scientists are responsible for a considerable amount of misinformation which is broadcast to the public, and accepted to a greater or lesser extent. Nevertheless, those who have had the privilege of making careful analyses of the available data have learned many practical facts which could and should be followed by those who are attempting to live scientifically and physiologically.

It is obvious, then, that in order to accomplish the most good in a teaching program directed toward better living and better health, those who are giving the instruction should be adequately and accurately informed on the subject. The horizons of such a program of healthful living are broad. The various subjects can be classified for practical purposes. They include well-recognized divisions, such as diet, exercise, rest, recreation, sunshine, etc. Such a classification is well known.

Dangerous Tendency in Restricted Views

There appears to be a tendency for too many people to select one limited field of an otherwise broad program, thereby obtaining a restricted, if not microscopic, view of a very broad subject. It is obvious that such a policy results in the practical exclusion of many important principles. It is entirely inadequate, and the results of following it are not only questionable, but dangerous.

Such a policy leads toward fanaticism from which no particular good can come. For example, there are those whose vision of a health program is entirely limited to the field of diet. The importance of a proper and adequate diet cannot be minimized, of course, but the fault

lies in an inability to see anything else worth while. Still others forget diet and advocate exercise. Others claim that sunshine by itself will cure all diseases and restore an individual to good health.

This attitude may be amplified to the extent of dangerously limiting and restricting the diet. Three authentic examples are given: (1) There is the individual who conscientiously subsists on raw foods. If he lives a relatively sedentary life, he may obtain enough calories, but, as is frequently the case, he develops gastrointestinal disturbances which are cleared up satisfactorily when a more rational dietary is followed. (2) Some who have eaten extremely large quantities of canned nut foods to the exclusion of almost everything else, become irritated when a physician suggests that the cause of their complaints is their diet, which they erroneously assumed was strictly "health reform." (3) During recent months, since vegetable juices have been used in large quantities, there are those who have been greatly surprised when the doctor informed them that the cause of their yellow color was the enormous amount of carrot juice which they had been drinking.

These examples are not given with the purpose in view of stating that raw foods, nut meats, and carrot juice are harmful, but only to bring out the principle that even good things may be overdone and may cause harm if persistently followed to the exclusion of other practices. Another thing to consider is the question in regard to what should be done with sound information when it is obtained. Obviously it should be put into practice.

There are certainly many examples of people who know a great deal about a suitable program for healthful living, but who fail to follow the advice which such information contains. It is very easy to criticize someone else for such failure, but let it be recognized that those who make accusations may be at fault themselves. For example, it might be convenient for one to follow an adequate and proper dietary, but because of the inconvenience of a daily routine, adequate rest, exercise,

and recreation might be neglected. On the other hand, it might be convenient for one to get plenty of exercise, rest, and sunshine, but either inconvenient or undesirable to follow a proper dietary regime.

Some of the items in the classification of what to do to live healthfully are obviously of more importance than others, but it is reasonable to recognize that if one is to live consistently, he must get a long-range view of the entire balanced program, and follow it to the best of his ability. The doctrine of healthful living is worth while. If it is to accomplish what it should among Seventh-day Adventists and among others who are taught its principles by us, it is reasonable to believe that the teachers must be adequately educated in regard to facts, and that these facts must be properly weighed, balanced, and put to use in a reasonably practical way.

Only when these principles are accomplished will there be evidence that a consistent program of healthful living is advantageous. Only then will definite progress be made in this important part of the work of this denomination.



Is Immunization Necessary?—2

By D. LOIS BURNETT, R. N.

IN the August MINISTRY, a classification of immunization practices was cited which stated that the "must-be-done" group included immunization against smallpox and diphtheria. A discussion concerning the necessity of obtaining protection against smallpox was included. This month we shall direct our attention to the prevention of diphtheria.

1. The Must-Be-Done Group—Diphtheria

Diphtheria is primarily a disease of young children. Approximately ninety-five per cent of cases diagnosed as diphtheria occur in children less than six years of age. "Two thirds or more of the urban cases are in children under ten years of age, and two thirds or more of the urban deaths occur in children under five years of age."

If the damaging results of the disease are to be eradicated, health educators must direct their attention to informing parents of infants and preschool children of the importance of securing such protection for their children. How old should the child be before he is immunized against diphtheria? A newborn child of a mother who has developed an immunity to the disease will have received through the placental circulation enough antibodies to protect him for a few weeks or months. Breast feeding may assist somewhat in this protection. By the ninth month of life this passive congenital immunity has been lost in a high percentage of infants.

"All children should be immunized against

diphtheria. The following procedure is recommended:

"At six to nine months of age either two doses of diphtheria toxoid, alum precipitated, or three doses of fluid diphtheria toxoid, at one-month intervals. This same procedure should be applied to all children at or below six years of age if immunization has been neglected in infancy. Children given an immunizing treatment during infancy should receive a single reinforcing dose on entrance to school."²

Parents should seek to discover whether the child has been protected by the immunizing treatment by having a Schick test administered approximately three months after the immunizing treatment. The Schick test is the injection, intradermally, of the diluted toxin into the flexor surface of the forearm. By noting the reaction to the test, a physician may determine whether there is diphtheria antitoxin in the blood, and thus tell whether the individual is susceptible or immune to diphtheria.

It has been pointed out that diphtheria is primarily a disease of the preschool child and the elementary-school child in the lower grades. The reason for this is that an adult tends to develop an immunity to the disease, as he frequently "has received many small doses of diphtheria bacilli, no one of which was sufficient to cause the disease. The tissues of this person, however, have reacted to the stimulus of these doses, or rather to that of the toxin which they produced, by producing chemical antidotes known as antibodies (because they are "anti," or against, the toxin) which stand ready to combat any new dosage which the patient may receive."

Because of the extreme susceptibility of preschool children, they are usually given the immunizing treatment without a Schick test's having been previously administered. On the other hand, among children of school age who have not been immunized, a certain portion have naturally become immune. For this reason, these children are usually given a Schick test to determine their immunity and their need of the preventive treatment.

Teachers, nurses, physicians, and other adults likely to be frequently exposed should be given a Schick test periodically and actively immunized if the Schick test is positive. No life should be lost today from diphtheria, and furthermore no child should suffer from the disease. Science has provided the preventive measures which make this possible. Some cities have carried on such an extensive preventive program that in as long a period as five years no deaths from diphtheria have occurred.

If as high as sixty per cent of the children are immunized, the disease will disappear in epidemic proportions. Even if one hundred per cent of the children were immunized, we would need to continue to immunize children of each succeeding generation. The reason for this is that a small per cent of the popula-

tion are known to be carriers of the diphtheria bacillus; namely, healthy individuals harboring virulent forms of the germ in the mouth, throat, and nose. Such persons do not develop symptoms of diphtheria on account of their natural immunity or resistance to the diphtheria germ, but they can transmit the organism to others. When exposure occurs, if it is known in time, the disease may still be prevented, or the severity of it abated, by the administration of a suitable dose of antitoxin.

It is extremely important that when the disease is contracted, antitoxin be given as early as possible. Each hour the administration of antitoxin is delayed, the dangers from the disease and the possibility of death increase. "This, of course, is a passive immunization, and since the material injected is horse serum and really foreign to the human body, it is rapidly eliminated, so that the immunity lasts for only a short time. The prophylactic use of antitoxin in this way is now rarely necessary."¹ The protection is probably entirely lost by the end of the third week. Following such an experience, parents should seek to have their children immunized if they have not developed an immunity. An attack of the disease does not necessarily ensure immunity against it.

Milk can be infected by carriers of the diphtheria bacillus. Milk is a good culture medium for the disease organism, and may cause wide dissemination of the disease. Diphtheria carriers, or persons in contact with an individual ill from the disease, should be barred from handling food. Pasteurization of all milk ensures the destruction of any diphtheria bacilli which may have been conveyed into it.

Since every means necessary for the prevention of the disease is available, every preschool and elementary-school child should be protected against diphtheria. Economically this protection is within the reach of all. An eminent physician has said that if a death due to diphtheria occurs, it is murder chargeable to someone's neglect. This is a strong statement; but how else can we view the matter when not only the death, but the disease itself, could have been prevented if proper protection had been secured at the appropriate time?

Diphtheria cases and deaths are more frequent in the fall and winter months than in other seasons of the year. Parents should seek to protect their children against this disease now. (Concluded in December)

¹ Committee of the American Public Health Association, "The Control of Communicable Diseases," p. 11. Public Health Reports, Reprint No. 1697, Washington, D. C.: United States Government Printing Office, 1940.

² Id., p. 12.

³ Stimson, A. M., "The Communicable Diseases," p. 21, Miscellaneous Publication Number 30, Washington, D. C.: United States Printing Office, 1939.

⁴ Burdon, Kenneth L., "A Textbook of Microbiology," p. 410. New York City: Macmillan, 1939.

Simplifications of Nursing Arts—3

ELLEN VOGEL, R. N., Assistant Director,
White Memorial School of Nursing

V. THERMOMETER TECHNIQUE.

1. Prepare for thermometer technique by making a paper sack of newspaper.
2. Arrange beside it a folded newspaper on which is placed a paper napkin.
3. From a roll of second-grade cotton, pull six irregular bits of cotton, about 1 x 1 inch, and arrange in order of use. The pieces should be just large enough to clean the thermometer thoroughly.
4. Moisten two pieces of cotton with green soap, two with tap water; two remain dry.
5. The end of the thermometer is grasped by thumb forceps and lifted from a cylindrical glass tube that contains 70 per cent alcohol.
6. A dry piece of cotton is used to wipe the thermometer from the bulb end in a zigzag motion toward the tip end held by the fingers.
7. The thermometer is shaken down, if necessary, and inserted in the patient's mouth.
8. After removal of thermometer, the same dry piece of cotton is used to wipe it in a zigzag motion from the end held by the fingers to the bulb end.
9. The thermometer is held over a newspaper sack, and one of the soapy pieces of cotton is next used, starting at the tip and wiping until the bulb end is reached, at which time the dry cotton piece is discarded in the sack, and the second soapy cotton piece is started at the tip end of the thermometer to be brought in the same manner to the bulb end, when the first soapy cotton ball is discarded in the sack.
10. Cleanse in a similar manner with the two water-saturated cotton pieces. Complete the procedure by wiping with the second dry cotton piece.
11. The thermometer may then be returned to the alcohol container.
12. The aftercare technique for rectal thermometer is the same as for the mouth thermometer. Lubrication for the rectal thermometer may be mineral oil, butter, cold cream, etc.

VI. HYPODERMIC TECHNIQUE.

The sterilization of the hypodermic syringe may be done by boiling the barrel, plunger, needle, and a tablespoon in a basin of water. Following the boiling, the tablespoon is used to hold parts of the syringe back as the

water is drained off. Using care, one may pick up the end of the plunger with the aid of the tablespoon, then the barrel, and finally the needle, which is grasped by the hilt only.

VII. CHARTING.

Simplifications of records to be kept by the patient or by his caretakers are often devised by ingenious nurses. Squares may be drawn to show periods of the day, or spaces to be filled with a cross when a glass of fluid is taken by the patient. This is oftentimes most effective in stimulating interest in children, and serves as something very tangible to show the nurse on her return visit. (See Illustration I.)

VIII. ENEMA EQUIPMENT.

The enema apparatus which is usually to be found in the home may be used. When a colon tube is used, the hard rubber tip may serve as a connector between the enema tubing and the colon tube. After procedure is completed, boil the tubing in a basin. When no enema apparatus is available, a colon tube to which a length of tubing and a funnel have been connected may be used. (Colon tube, tubing, and funnel are a part of the nurse's bag equipment.) A clothes tree may be used to elevate the can, or the nurse may raise and lower the can at will.

IX. PREPARATION OF A FOMENTATION. (See Illustration II.)

The best material to use for this treatment is an old part-wool blanket, about

3 x 3 feet in size. This size can be used for various parts of the body. An inner piece and an outer covering are required for each fomentation. Smaller fomentations can be prepared by wetting, wringing quite dry, and steaming in a colander over boiling water or in a double boiler. Larger fomentations may be dipped in rapidly boiling water, twisted, and wrung dry. (Step A.) The inner, wet fomentation is placed on an outer dry one, and the outer one is folded over the inner one. (Step B.) This is then rolled or folded (Step C), and carried to the patient's bedside. One or more dry turkish towels should be used to protect the area. If necessary, oiled silk may cover the area, should the treatment be given over a surgical dressing.

X. STERILIZATION.

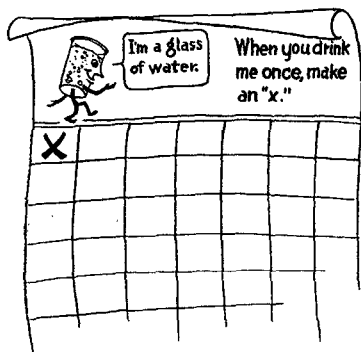
To provide sterile surfaces, use either a freshly ironed towel or a pie tin which has been used to cover a utensil that contains rapidly boiling water or live steam. The sterile surface should be the one which was exposed to the steam.

To sterilize linen, place linen in oven. Also place a medium-sized potato in oven, and when the potato is done, the linen is sterilized. Linen sterilized in this way should be wrapped in an outer cloth or in strong brown paper. When it is not possible to sterilize linen by this method, ironing is usually satisfactory.

XI. CROUP TENT.

Place a raised umbrella on the bed at the back of the patient's head. Hang a blanket and a cotton sheet over the umbrella. Place a teakettle of steaming water on a chair, protected by a newspaper, at the side of the bed. If a continuous inhalation is desired, place the teakettle on a hot plate on the chair. A funnel-shaped cone resembling a cornucopia, constructed of light cardboard or several thicknesses of paper is fitted over the spout and directed toward the patient's head, but far enough away to prevent burning. Have someone sit by the bedside to observe the patient.

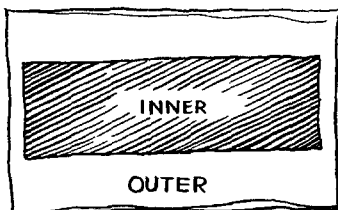
—To be concluded
in December



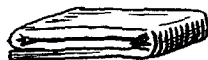
I. (Above) Simple Device for Stimulating Interest in Drinking Water



Step A



Step B



Step C

II. (Right) Steps in Preparing Fomentation

CURRENT SCIENTIFIC COMMENT

☞ BRAIN AND BRAWN.

—I have a fear that we may be caught up in a craze for specifics. Many of us grew up without ever tasting cod-liver oil, and yet

developed good bones and good teeth. We never tasted any vitamin concentrate, much less a pure one. The hard work which boys and girls on the farm were required to do fifty years ago is not adequately replaced by cheering for the favorite team from the side lines. More calories from the protective foods, the foods the farm boy or girl fifty years ago got as a matter of course, together with play and work in sunshine and fresh air, are the things that will get us along to our goal of perfect nutritional health. I repeat: the best diet in the world alone cannot do this. You can feed a person full of vitamins; if you set him off in a corner and let him stay there, nothing happens. There is no change in his development. There must be active participation of the organs and tissues of the body. They must be exercised, both brain and brawn.—*From an address by Dr. John R. Murlin, quoted in Journal of the American Dietetic Association, 17:539, July, 1941.*

The Fallacy of Nicotine

☞ TOBACCO advertising is mostly negative. One brand of cigarette is proclaimed from the billboards as having twenty-eight per cent less nicotine in it. But if nicotine is not a peril to health, why should so much money be spent announcing proudly that there is less of it? The makers of another brand claim that their product will not irritate the throat as much as others. But if smoking is beneficial, why fuss so much about a little throat irritation? One tobacco company shouts over the radio that it searches the country to find the purest, mildest quality of leaf. Such superlatives indicate that tobacco leaf is impregnated with impurities and aggravating drugs. Of course it is. No amount of dilution, adulteration by aromas, tin-foil wrapping, and artistic envelopes can dispense with the nauseating realities in tobacco. And yet the tobacco trusts are expending vast sums of money—which is supplied by users of their products—to regiment the whole nation to nicotine infestation. Frankly, we hate to see any Christian's money going into a product for which the best word its controllers have to say is that it is not so bad.—*Baptist Watchman-Examiner, Sept. 4, 1941.*

☞ THE following gives the relative proportion of defects that have been the principal cause of rejections at the local Selective Service Boards and at the Army induction stations:

Defect	Percentage of Total Rejections Selective Service	Army
Teeth	18.55	19.32
Eyes	10.56	13.25
Cardiovascular system ...	10.06	6.18
Musculoskeletal defects ..	8.36	4.90
Mental and nervous	6.24	10.48
Ears	4.45	9.52
Hernia	4.20	5.28
Lungs	3.86	5.00
Venereal	3.49	4.44
Feet	3.07	3.64

Many of these rejections could have been avoided by wise forethought and intelligent action. (*Hygeia, August 1941, p. 626.*)

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Extent of Health Education

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

IN our previous article we noted the place which health education was to occupy in the home circle, but we must not stop there. The following call to service comes to all members of the church. "We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"—"Counsels on Health," p. 425.

These are days of preparation, yes, even more than that, days when we should be prepared for conditions that are right upon us. Our church members should avail themselves of the opportunities offered by health-preservation-and-home-nursing classes, also cooking classes. It is their privilege to call upon their conference officials to make this instruction possible. If there are Seventh-day Adventist physicians, nurses, or dietitians in the community, they may be called upon to organize classes. They have a responsibility and duty to do their part. What we do must be done quickly, for the Lord has said, through His messenger, "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work

on the gospel plan of ministering."—*Id.*, p. 533.

There are two conditions which will bring this about. The first is loss of religious freedom. This is brought out in "Counsels on Health," page 506: "As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth." Already we see evidence of curtailment of liberties in many lands.

The other condition is epidemics of disease. The terrible, devastating war, with all its hardships and deprivations, is bringing about physical conditions among the inhabitants of a large part of the earth which are paving the way for epidemics. Public-health authorities are warning us that we may expect such epidemics any time, and even now they are prevalent in certain parts of the world. But we have a more sure word of prophecy which warns us that "Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. . . . He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."—*Id.*, pp. 460, 461.

Since we are told that the time will come when no more work will be done in ministerial lines except medical missionary work, and today we have evidence that this situation is right upon us, has not the time come for us to put forth every effort to prepare every member of the church for such an hour as this? The repeated fulfillment of prophecy is a clarion call to the leadership of this denomination to put on a program of health education which will fit all gospel workers to give the right arm of this message its rightful place, so that it will both serve and protect the body.

Our Schools to Provide Courses

The call comes to our schools, from the primary grades up through the college, to strengthen their stakes and lengthen their cords by putting greater emphasis on the work of health education, by providing courses so that the graduates of our schools will be prepared to teach the third angel's message in its fullness. This includes all gospel workers—teachers, Bible workers, canvassers, ministers, physicians, nurses, and dietitians.

This very definite instruction comes to us as ministers: "The minister will often be called

upon to act the part of a physician. He should have a training that will enable him to administer the simpler remedies for the relief of suffering. Ministers and Bible workers should prepare themselves for this line of work; for in doing it, they are following the example of Christ. They should be as well prepared by education and practice to combat disease of the body as they are to heal the sin-sick soul by pointing to the Great Physician."—"Medical Ministry," p. 253.

At the same time we are counseled: "Every medical practitioner, whether he acknowledges it or not, is responsible for the souls as well as the bodies of his patients. The Lord expects of us much more than we often do for Him. Every physician should be a devoted, intelligent, gospel medical missionary, familiar with Heaven's remedy for the sin-sick soul as well as with the science of healing bodily disease."—*Id.*, p. 31.

"The physician who understands the responsibility and accountability of his position will feel the necessity of Christ's presence with him in his work for those for whom such a sacrifice has been made. He will subordinate everything to the higher interests which concern the life that may be saved unto life eternal. He will do all in his power to save both the body and the soul. He will try to do the very work that Christ would do were He in his place. The physician who loves Christ and the souls for whom Christ died will seek earnestly to bring into the sickroom a leaf from the tree of life. He will try to break the bread of life to the sufferer. Notwithstanding the obstacles and difficulties to be met, this is the solemn, sacred work of the medical profession."—"Counsels on Health," pp. 331, 332.

Likewise our nurses are admonished: "The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the word with that of physical healing."—*Id.*, p. 396.

Quoting again, "All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease. Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and much of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. . . . Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it."—*Id.*, pp. 389, 390.

We have come to a new era in our work. We can see the fulfillment of that statement in "Testimonies," Volume V, page 463: "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances." Earnest study must be given to how we can best meet conditions as they arise.

Definite Plans Laid by Pacific Union

Because of the urgency of the situation, the Pacific Union Conference Committee a short time ago spent an entire day giving study to the promotion of medical missionary work and considering how all our workers, including the lay members, may best be prepared for this work. In harmony with the instruction of the Spirit of prophecy, the faculty of Pacific Union College has voted to include in its program of study a strong course in health education—a course which will prepare all its graduates to go out and carry on gospel medical missionary work as called for by the Spirit of prophecy in order to meet the demands of the hour.

Plans are also being considered for the organizing of a short, practical course for our evangelists and Bible workers who are already in the field, but who desire to better equip themselves to teach our health principles in connection with their evangelistic work. Such a course will be made very practical and will be given at the center where our medical facilities and competent teachers are available. At the same time plans are being carried out to give all our church members an opportunity to obtain the benefits of home-nursing and cooking classes.

Public-school authorities are stressing the work of health education. In the May number of the *Hygeia* magazine there appeared an interesting and timely article on this important subject. We quote three paragraphs from this article:

"Colleges and departments of education must make health the first objective of education by constructing professional curriculums and organizing personnel services which embrace something more than a short course in hygiene for freshmen. . . .

"Obviously, then, the teacher-training institution must offer courses in health education—not a one-hour course in personal health, but a five-hour course, to be supplemented by another five-hour course in the health of the school child, and school health problems, followed by a shorter course in administration for those who will execute school programs later as principals and superintendents. . . .

"All teachers need some health education, but physical-education teachers and science teachers, for example, will need much more instruction in this field if they are going to teach health, or serve as co-ordinator or chairman of faculty health committees. A teacher who is assigned to offer instruction in healthful living must have thorough training."

Again, the "more sure word of prophecy" speaks to the church: "Those who act as teachers are to be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life."—*Counsels on Health*, p. 446.

For teachers and ministers to be informed regarding disease and its cause does not imply ability to make diagnoses, but the knowledge that will enable them to recognize signs of good health, as well as abnormal behavior that may be related to glandular imbalance, and also symptoms of dietetic deficiencies and other common disorders. They should also be

able to recognize symptoms of acute infectious diseases. Such an understanding of the nature and cause of disease will enable one to do much by way of prevention of disease, and also to know how to co-operate with the physician and other health authorities.

Public-school educators of today are thinking in terms of physical and mental benefits to be derived from courses in health education, but in our work we have a far greater urge. For to us is given the work of giving to all the world the everlasting gospel, the gospel which is to bring salvation to body, mind, and soul.



Association Notes

A PERSONAL letter just received from Clayton R. Potts, M. D., Juliaca, Peru, brings the gratifying word that he has successfully passed all examinations required for full recognition and registration to practice medicine in Peru. This is an outstanding accomplishment. We are happy to extend hearty congratulations to Doctor Potts, and feel confident that this item of unusual interest and importance to our work will be a cause for rejoicing among all Medical Missionary Association members.

☞ A LETTER from Marian H. Bowers, R. N., associate director of nursing education in the Loma Linda school of nursing, was accompanied by fifteen applications for authorization as instructor in home-nursing classes from the 1941 nurses' graduating class. She also stated that there are two more to follow, and that all the applicants have their textbooks.

This, so far as we know, is the first entire graduating class of nurses to seek the privilege of becoming authorized instructors in health preservation and home nursing classes, upon graduation. They are also enrolled as members of the M. M. A., to contribute of their talents and enthusiasm to the promotion of highly worthy medical missionary projects. We extend a hearty welcome to them through the columns of *THE MINISTRY*, for we appreciate both their vision and that of their instructor in endeavoring to enter wider fields of usefulness.

This inspires us to hope that in all our nursing schools the graduates will make application for this authorization, and for membership in the Medical Missionary Association, and thus lend their influence and ability to a furtherance of genuine medical missionary activity in their neighborhood. The need is great, but the laborers are few.

☞ PLEASE favor us with your requests or suggestions for this section, and send us reports of your work or articles for publication.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Catholic Position on Tradition

By F. H. Yost, *Professor of Church History,
S. D. A. Theological Seminary*

IT is a truism that the differences between the Roman Catholic and the Seventh-day Adventist are fundamental and basic. An excellent illustration of this is found in the following statement from a Catholic weekly:

"There is this difference between a Bible Christian and a Catholic—the former believes all that is written in the Scriptures, and the latter believes all that and more. . . . In the Catholic Church we are not guided *solely* [sic] by the Bible, but by the Bible *plus* tradition."—*Our Sunday Visitor*, Oct. 27, 1940, art., "Let's Be Fair," by Nicholas C. Schneiders.

The paragraph occurs in an article in which the author calls attention to the American's boast of the spirit of fair play, and then states that the Catholic is not fairly used by non-Catholics in the United States. He cites in proof the misunderstanding that the Roman Catholic Church maintains that only members of its communion can be saved; that everyone to be saved must be baptized; that the absolution of a priest can bring forgiveness to the Catholic without sorrow for sin. While seeking to refute these charges, Mr. Schneiders considers also the charge that the Catholic Church does not accept the Bible as the sole rule of faith, and in this connection makes the frank admission that calls forth our comment.

The Catholic Church is essentially a historic church. While it recognizes the simplicity of apostolic beginnings, it admits and glories in the changes and accretions which have produced the Roman Catholic Church of today. Developments approved by the church are divinely ordained. Whatever has been taught and written with the approval of the church is of divine origin. Thus the inspired stream of tradition has been poured forth.

The Catholic believes that the Bible is an inspired fountain of truth, but that the stream of tradition is of equal validity. The Bible may be read, but it may not be privately or individually explained or interpreted. Scriptural truth may be understood only in the light of tradition. The Catholic understands that by allowing personal Bible study and interpretation, the Protestant churches have fallen into a tragically divided condition, in which their spiritual vitality has been sapped and their energies have been diverted and dispersed. Only the Catholic Church itself, through the inspired tradition of

the past and the ecclesiastical authority of the present, may interpret Scripture.

All this the Seventh-day Adventist denies. The Bible is his sole rule of faith. To him, as well as to every other true Protestant, the concept of a weight of tradition standing alongside the Bible, and of equal authority with it, is repugnant. He studies the Bible for himself under the guidance of the Spirit of God, and by the power of the Spirit applies its teachings in his life. Unity with his brethren is secured by his reception of the unifying presence of the Spirit of God, and by his acceptance of his duty to propagate a message of truth, which is found in the Bible and is timely and essential to a world about to witness the return of its Lord.

Methodist Concept of Evangelism

EXCEPTIONAL emphasis on evangelism is given by the Methodist *Christian Advocate* for September 4. The urge to deeds, not words, has a wholesome lesson for us as well. But the Methodist concept of evangelism should not be missed—a two-week "revival," "preaching mission," "retreat," or "evangelistic session," with an urge to work on constituency and Sunday school rolls to find "who should make decisions and unite with the church." Note the editorial:

Many resolutions have been adopted by annual conferences which have urged the cause of evangelism in the strongest terms. Ringing addresses on the subject have been delivered at almost every church gathering. Books have been written on the subject by some of the foremost leaders of the church. The Methodist Church has a great commission on evangelism as one of its major boards. We have done almost everything about evangelism except actually doing it.

The *Christian Advocate* is greatly interested in publishing an honor roll of all those churches that will officially agree to hold, sometime between now and Pentecost Sunday, a two-week meeting which shall be organized around the evangelistic purpose. It makes no difference what name is used for the meeting—"revival," "preaching mission," "retreat," "evangelistic session"—so long as the central purpose of the effort is to bring men to a decision for Jesus Christ. We are not interested in the formal method, the workers employed, or the techniques. Our concern is that the people and their pastors shall enter into this effort in deadly earnest, according to the time and the method best suited to their local situation. . . .

Let pastors begin now to make their plans. Send to the commission on evangelism for helps. Start work on the constituency rolls. Study the Sunday school rolls to find those who should make their decisions and unite with the church. Let there be an active committee on evangelism in every congregation.

Use whatever method seems best adapted to the community in which you work, but at least *decide on some method and do something*. We have done all the talking that is necessary. Now let's be about it!

With us, evangelism is vastly different. With a full-rounded, reformatory message to give, three months rather than two weeks are needed. We must never forget the far-flung implications of our concepts of evangelism in an apostate age. Thoroughness and completeness must be our watchwords. We would call Methodism's two-week efforts in churches, revivals. And these, too, we should not neglect.

Catholic Version of Commandments

AN unwitting disclosure of current Roman Catholic use of her version of the ten commandments appeared in the gravure section of the Washington (D. C.) *Sunday Star* for August 31, 1941, under the general title, "Learning the Ten Commandments—in Jail." One picture discloses a robed priest conducting a class in religion for criminal youth committed to the Cook County, Illinois, jail. The caption says, "Their general unfamiliarity with the ten commandments is the first shortcoming he starts to correct." Compulsory classes in religious education were recently inaugurated by Warden Sain, Catholic classes being conducted in the morning, and Protestant classes in the afternoon, with six hours a week required.

An unwitting disclosure, however, appears in the lower picture, where one of these boys, at blackboard drill, is writing the commandments, from the fourth downward. The photo discloses the following:

"IV. Honor thy father and thy mother.

"V. Thou shalt not kill.

"VI. Thou shalt not commit adultery.

"VII. Thou shalt not steal."

Designed to show Catholic religious development and her stress of the last six commandments, it discloses at the same time the mutilated Catholic form which is being taught—dropping the second commandment, on image worship, and making the abbreviated Sabbath commandment the third, etc. Rome does not change, but her influence grows. Her relationship to the fourth commandment is unaltered, which alone reveals the creatorship of God, man's relationship to God, His law, and His Sabbath memorial, which is the basis of all human morality. This current incident may well be cited. And others will be observed, if we are on the alert.

SAY you saw it in

The Ministry

THE QUERY CORNER

Bible Questions and Worker Problems

Suppression and Innate Immortality

"If Ellen White was inspired, why have you suppressed many of her teachings? In 'A Word to the Little Flock,' 1847, page 16, she wrote that she saw Abraham, Isaac, Jacob, Noah, Daniel, and many like them in heaven. You later settled on the theory of soul sleeping; so of course these men could not be in heaven—hence her vision had to be suppressed."

PASSING over, for the moment, the reasons for omission from later printings of certain portions that appeared in early visions, the falsity of the contention is apparent from the vision itself. It would not have been because Mrs. White and her associates had meantime changed their views on the nature of man, as will be noted later. According to the context, Mrs. White had been carried forward in vision—as is also frequently the case with Bible prophets—to view the resurrection and the events following thereafter. The "graves opened," and the saints were "changed" and "caught up." They "entered the cloud together," and "ascended" to heaven.

Mrs. White's clear understanding, at this time, of the sleep of the soul had been specifically mentioned in this same vision, only a few lines previously, in these words: "We all went under the tree, and sat down to look at the glory of the place when Brothers Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us, and asked us what we had passed through *while they were sleeping.*"

Thus the easy implication of a change of view upon Mrs. White's part collapses of its own weight. As a matter of historical sequence, Mrs. White has recorded the circumstances that led her to question the theory of the immortality of the soul some years prior to this, in 1843 or 1844. (See "Life Sketches," pp. 48, 49.)

Moreover, the advent leaders had for the most part accepted the doctrine of the unconscious state of man in death, promulgated by George Storrs in 1843, during the distinctive Millerite movement prior to 1844. It cannot therefore be justly said that our leaders "later settled on the theory of soul sleeping; so of course these men could not be in heaven"—hence the necessary "suppression."

Many important portions of early visions were later repeated in expanded form. Naturally, the accounts of these fuller subsequent

revelations would take the place of earlier brief descriptions. The vision in question was first sent in the form of a personal letter to Enoch Jacobs, editor of the *Day-Star*, and appeared in the issue of January 24, 1846. It was reprinted in broadside form in 1846, and again in 1847 in "A Word to the Little Flock." Later, the bulk of it was incorporated in "Experiences and Views" for the entire church, in 1851—when copies of "A Word to the Little Flock" were a common possession.

Regarding the reasons for certain omissions, Mrs. White expressly wrote, in the 1851 edition of "Experiences and Views," where they first occurred: "Here I will give the view that was first published in 1846. In this view I saw only a very few of the events of the future. More recent views have been more full. I shall therefore leave out a portion and prevent repetition."—"A Sketch of the Christian Experience and Views of Ellen G. White," p. 9.

The omitted portion of the first vision that contained the mention of Mrs. White's seeing Abraham, Isaac, Jacob, etc., related to her view of the New Jerusalem temple, where she met these patriarchs. Her description here of the temple is very incomplete. In a vision dated April 7, 1847, Mrs. White was again conducted through the temple in heaven, and in a letter published by Joseph Bates, she relates the vision and describes fully what she was shown. (See "Early Writings," pp. 32-35.) In publishing these visions in her first book, the one followed the other. Had she not deleted the first incomplete description of the temple, there would have been a noticeable repetition of parallel descriptions within three pages of each other. Mrs. White's own statement of the facts will settle this matter for those who accept her veracity:

"In another passage from the book 'A Word to the Little Flock,' I speak of scenes upon the new earth, and state that I there saw holy men of old, 'Abraham, Isaac, Jacob, Noah, Daniel, and many like them.' Because I speak of having seen these men, our opponents conjecture that I then believed in the immortality of the soul and that having since changed my views upon this point, I found it necessary to suppress that passage. They are as near the truth here as in other conjectures.

"In the year 1844 I accepted the doctrine we now hold, concerning the nonimmortality of the soul, as may be seen by reference to 'Life Sketches,' pages 170, 171 [1880 ed. See also 1915 ed., p. 49; 'Testimonies,' Vol. I, pp. 39, 40], and I have never, by voice or pen, advocated any other. Had we suppressed this passage on account of its teaching the immortality of the soul, we would have found it necessary to suppress other passages.

"In relating my first vision, page 13 of 'Early Writings' [1882 ed.; present ed., p. 17], I speak of having seen brethren who had but a short time previous fallen asleep in Jesus, and on page 14 [present ed., pp. 18, 19] I state that I was shown a great company who had suffered martyrdom for their faith.

"The immortality of the soul is no more taught in the 'suppressed' passage than in the two last cited.

"The fact in the case is, that in these visions I was carried forward to the time when the resurrected

saints shall be gathered into the kingdom of God. In the same manner the judgment, the second coming of Christ, the establishment of the saints upon the new earth have been presented before me. Does anyone suppose that these scenes have yet transpired? My adversaries show the spirit by which they are actuated in thus accusing me of deception on the strength of a mere 'conjecture.'" —Ms. 4, 1883, cited in "The Testimony of Jesus" (1934), p. 77.

A view cannot, with justice, be said to have been "suppressed" when through the years it has never been recalled or destroyed, but has been available to whoever had the old printings,

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THE ENTERING WEDGE

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

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

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

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

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and in recent years has been widely accessible to our workers, and is incorporated in the extensive advent-source lectures in college and workers' meetings, meetings in leading church centers, and in the Theological Seminary course based thereon.

Suppression involves an attempt to call in, destroy, prevent circulation of, etc., which is the exact opposite of the case. These early documents, with very small editions, were simply not reprinted, but were followed by larger and fuller writings. Wherever they have been available, unrestricted access to these items has been the policy. L. E. F.

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AN ITEM in the August *Religious Digest* gives several statistics of interest on Indians in the U. S. A. Regarding the total number of Indians, the Annual Report of the Commissioner of Indian Affairs for the fiscal year ending June 30, 1940, gives 394,000. This does not include certain tribes, Indians in Canada, and many thousands of other Indians who have no legal rights under the supervision of the office of Indian Affairs, but only those under its jurisdiction.

There are 300,545 Indians in the United States. They are increasing slightly in number. The new policy of our Government in abolishing Indian agencies and allotting land in severality and breaking up of tribal relations is bringing in a new epoch for that race. Indian missions are located in 19 States and among 50 distinct tribes. There are 108 organized churches and 57 additional mission stations.

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WHEN in Boston, during the latter part of his life, Doctor West was invited by Doctor Clarke of the First Church, to preach for him. About an hour before the services were to commence, Doctor West requested his friend to give him a text. At this Doctor Clarke was alarmed, and asked if it were possible that he was going to preach without notes and with no other preparation. "Come, come," said Doctor West, "it is my way; give me a text."

Doctor Clarke selected Romans 9:22: "What if God, willing to show His wrath, and to make His power known, endured with long-suffering the vessels of wrath fitted to destruction?" Doctor West looked over the Bible a few minutes, turned down leaves here and there, and then went into the church, where he preached a cogent, logical discourse, an hour and twenty minutes long, on that subject.

The strong men of the congregation were intensely interested, and Doctor Clarke, on coming from the pulpit, exclaimed, "Why, Doctor West, it would have taken me three months to prepare such a discourse."

"Ha, ha, ha," was the reply, "and I have been studying it out twenty years."—*Church Management*.

THE RELIGIOUS PRESS

Valuable Current Excerpts

WORLD'S ILLITERATE.—Dr. Frank C. Laubach, a missionary to the Philippines, said that while the Bible has been translated into more than 1,000 tongues, there were 1,200,000,000 people in the world who could not read it. We must not forget that the illiterates are the most unfortunate people in the world. They are the world's forgotten men.—*Watchman-Examiner, August 14.*

JEWISH HAVEN.—A plan is being realized to settle Jewish refugees in Australia. A tract of more than 7,000,000 acres has been purchased by the League for Jewish Territorial Colonization. Many young Jews have been sent forward to prepare the land for cultivation. The language to be spoken will be English; the laws will be Australian.—*Religious Digest, September.*

CHRISTIAN SCIENCE BANNED.—Prohibited by government order is the practice of Christian Science in Germany, according to a press dispatch from Berlin last Thursday. The ban was announced by *Dienst aus Deutschland*, authoritative news commentary. The brief order from Adolf Hitler read: "The sect of Christian Science is forbidden in all German territory immediately. The prohibition is based on an order of the Reich president for the protection of the people." Nearly two months ago, Christian Science reading rooms in Germany were closed and the members of that religious group were thus prevented from holding their Wednesday evening meetings.—*Zions Herald, August 6.*

CHURCHES DAMAGED.—Bombs dropped over the British Isles since the start of the war have damaged 2,659 churches of all denominations. Of these, 714 have been either destroyed or very seriously damaged, including some of the most famous landmarks in the country. The cathedrals at Llandaff and at Coventry are now crumbling piles of stone, while St. Paul's in London has been severely damaged. City Temple, in London, the chief nonconformist church in Great Britain, was razed to the ground. In addition to these, 108 vicarages, 304 church halls, 236 church schools, and 36 convents have been wrecked.—*Watchman-Examiner, August 28.*

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

YOUTH IN CRIME.—For some ten years, FBI records indicate that boys in the nineteen-year-old age group have been those most frequently arrested. Youths from sixteen to twenty-one are only one eighth of our total population over fourteen—but they supply one fifth of our criminals. They come before the court for serious crimes twice as often as adults of thirty-five to thirty-nine, three times as often as those of forty-five to forty-nine, and five times as often as those of fifty to fifty-nine.

This is a staggering picture. But we must add one further fact before the indictment of ourselves is complete. The youngster who passes through our

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existing procedure of courts and prisons once is not deterred from the further commission of crimes. On the contrary, he is inspired toward further deprecations. These youthful offenders, in a majority of cases, become repeaters, . . . and within a very short time there is no real hope for them. They have become citizens of a hostile state, at perpetual war with our society, our police, and our laws.—*Christian Century*, August 20.

EDUCATION IN THE U. S. A.—Americans are fond of boasting about equality of educational opportunity; yet more than 3,300,000 children between five and seventeen years of age are not enrolled in any school. More than 2,000,000 physically handicapped children are receiving no education adapted to their needs.—*Religious Digest*, September.

B. AND F. BIBLE SOCIETY.—Word has just come from the British and Foreign Bible Society that the premises of their bindery in the south of London had been almost destroyed through enemy action. Only a little of the machinery was left, and the stock of Scriptures to the value of 20,000 pounds (about \$100,000) was lost. To replace the damage, it is not only necessary to secure licenses to buy new machinery and also a license to rebuild the building, but, after the licenses are obtained, it is still a serious problem to find the machinery. As a result of this unfortunate loss, the American Bible Society has been requested by the British and Foreign Bible Society to care for the supply of Spanish Scriptures in Central and South America.—*Watchman-Examiner*, August 28.

MENNONITE MIGRATION.—There is probably no more law-abiding, peaceable, and prosperous farming community in the nation than that composed of these Mennonites in the "Pennsylvania Dutch" country. But these deeply religious people now declare that the regimentation of their lives has reached such a point that, in loyalty to conscience, they must leave the country. A few years ago they were greatly agitated by being forced to accept schools of a type which, for reasons which seemed good to them, they did not approve. Now it is the old war issue which has arisen to precipitate the decision to emigrate. . . . As a result, a mass migration to Paraguay is planned, where full religious liberty and freedom from military service are promised.—*Christian Century*, September 3.

SIGNIFICANT SUIT.—The suit is based on the contention that the realistic enforcement of a provision for labeling would be important to the education of the public to temperance, each bottle of whisky so labeled specifically warning the user that the drink can get him into trouble, physiologically, psychologically, and socially.

Will distillers hereafter be compelled to label their alcohol products as habit-forming and dangerous, in conformity with the Federal Food, Drug, and Cosmetic Act? An injunction on this basis is being sought in the Federal District Court in Chicago.—*Zions Herald*, August 6.

CONFUSION'S ORIGIN.—The skepticism of the eighteenth century could not uproot Christianity, because it lived in the hearts of millions. For the last twenty years, atheism and its foster brother, skepticism, have held high court in the counsels of mankind. Much of the confusion in the world can be traced to that.—*Watchman-Examiner*, September 4.

PAGANISTIC CURRENT.—Addressing the Eucharistic Congress in St. Paul last June, Pope Pius XII said in part: "Early explorers record in their relations their utter amazement at the mighty current that sweeps down the Mississippi River. There is a stronger current of black paganism sweeping over peoples today, carrying along in its onward rush

newspapers, magazines, moving pictures, breaking down the barriers of self-respect and decency, undermining the foundations of Christian culture and education."—*America*, September 6.

OXFORD MOVEMENT.—According to the Swedish press, the Oxford Group Movement, which some time ago was forbidden in Norway, has again received permission to carry on its work [in Norway], provided it refrains from any political partisanship.—*Christian Century*, August 27.

REFUGE FROM FEAR.—One need not travel far or search long to discover that our age is haunted by a dreadful sense of insecurity. The universal longing of our day is for safety. Behind the tempo and tension of all our current unrest; behind the dilemmas and disillusionments of our modern world; behind the spirit of revolt and revolution, is the feeling that man is no longer secure. People are weary of being tossed about by the storms of life that beat upon them, and they are looking for some haven of refuge where they may live in peace.—*H. R. Husted, in the Watchman-Examiner*, August 7.

"RELEASED-TIME" PLAN.—The abnormal condition of world affairs, and the part youth has played in creating the present situation in the dictator lands, plus the fact that many are dissatisfied with the spiritual status of our own youth, has induced a rethinking of the whole problem of American life. Since we are an essentially religious folk, religious education rightly claims a large share in this rethinking process. The discussion centering around religious education as a potential remedy for the secularization of youth has been narrowed down to two proposals. One suggests that "public education include the teaching of religion." The other is known as the released-time plan.

The released-time plan provides for the release of children from school one or more times a week at the request of the parents for the purpose of receiving religious instruction. This instruction is to be given at schools, churches, or religious centers. . . . At present it [the plan] appears to be on the verge of wide acceptance. It is advocated not as a complete remedy for the solution of the problem of the alleged secularization of our youth, but because its proponents claim that it meets more effectively than other plans the objections to religious education in connection with the public schools. Upon close analysis, however, the released-time scheme is just as objectionable as other schemes to those who believe that any kind of tie-up between the public schools and religion violates the principle of separation of church and state.—*G. G. Fox, in the Christian Century*, August 20.

PRISON CAMPS.—W. O. Lewis, general secretary of the Baptist World Alliance, and Tracy Strong, general secretary of the World's Committee of the Y. M. C. A., report that there are some three million Europeans now in prison camps, and that the welfare of these prisoners is one of the main concerns of religious groups abroad. According to these authorities, the morale of the prisoners is generally high, due in part to the program of providing religious, recreational, and educational facilities wherever possible. Prison conditions, it is said, are better than they were in World War days. But there is still much suffering.—*Christian Advocate*, August 14.

ATHEISTIC FRONT.—Following the World War of 1914-18, atheism became a world cult definitely financed and empowered by Soviet Russia. The Third International has an antireligion plank in its program. Wherever Communism has spread, atheism has gone with it. When the Nazi-Soviet pact was made in 1939, a pagan faith, definitely anti-Christian, was united to big Russia's atheism and its revolutionary cells around the world. The average Christian has little idea of how widespread are atheism

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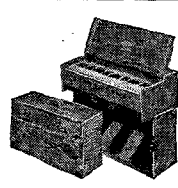
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and creeds that are anti-Christian. . . . Further, we must face the condition that for twenty or more years skepticism has been flattered in many academic centers in this country. Disguised as "modern scholarship," the threads of the new paganism have been woven into the warp and woof of our cultural life. It is not now, nor is it going to be, an easy lot for faithfully witnessing Christians. We shall need to build the faith of Christ strongly into the souls of modern youth if we are to create heroic followers of the Saviour for the days which are ahead.—*Watchman-Examiner*, August 28.

REVIVAL'S ORIGIN.—Revival comes from God. Perhaps that's our place of difficulty. If we could organize or mechanize a revival, we would go in for it. Our kind of civilization leans heavily on money and machines and mass action. But to realize a revival must come from God alone is too humbling. We suggest the "Decade of Reversal" as a name for the ten years immediately back of us. The modernistic theologians have gone into reverse on many of their advanced positions of other years.—*Moody Monthly*, September.

TWO BILLION BIBLES.—Two billion copies of the Bible in more than 1,000 languages, have been issued since the invention of the printing press.—*Watchman-Examiner*, July 24.

CATHOLIC TOTAL ABSTINENCE.—The Roman Catholic Total Abstinence Union gave its approval to a drive in denominational schools to advance the cause of total abstinence. In other days, great help had been given to the cause of temperance and total abstinence by Roman Catholic leaders. Some were famous temperance leaders. But on the whole, this communion has not been



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active, and we do not ordinarily think of them as friendly to the cause. Hence this remark concerning their activities.—*The Presbyterian, September 4.*

UNIVERSAL JEWS.—In America the number of Jews exceeds the whole Jewish population of the world in the time of Christ. There are also large Jewish communities in South America, South Africa, and Australia. The Jews look upon persecutions as mere incidents in their history, but this last persecution of them may have this important result—it has completed the world-wide distribution of the Jewish people, so that they are as universal as the Christian church itself.—*Robert Smith, in Religious Digest, September.*

How God Trains His Workers

(Continued from page 12)

would rather do something else. In His providence God places before human beings service that will be as medicine to their diseased minds. Thus He seeks to lead them to put aside the selfish preference, which, if cherished, would disqualify them for the work He has for them. If they accept and perform this service, their minds will be cured. If they refuse it, they will be left at strife with themselves and with others.

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are unwilling to submit to His training. Moab is spoken of as a failure because the prophet declares, "Moab hath been at ease from his youth, . . . and hath not been

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emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed."

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement. They were given an opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans.

The Christian is to be prepared for the doing of a work that reveals kindness, forbearance, long-suffering, gentleness, patience. The cultivation of these precious gifts is to come into the life of the Christian, that, when called into service by the Master, he may be ready to use his highest powers in helping and blessing those around him.—*Ellen G. White, in Signs of the Times, Sept. 23, 1903.*



Dare We Abandon Our Study Life?

(Continued from page 4)

and exhortation, in ethics and theology—when is it all comprehended and understood? When is it to be laid aside as a completed study?

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preciated, when is all its wondrous power realized?

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Such considerations as these press in upon our consciousness the conviction that all of us, no matter how long we have been in the way, are but children. Our accomplishments lie ahead of us. So far as progress is concerned, there is immensely more ground for us to traverse than we have already passed. What better provision is there than the united-study program of the denomination for its workers?

The minister of the closing message will therefore look upon himself as a student now, and a student always. He will not be satisfied with his attainments. He will not be contented to put together a few quotations from good books, or string together a few clippings, and call it a sermon. He will be ever reaching forward to the things that are before him. He will never esteem himself to have become sufficiently learned in the things of God, or sufficiently competent without further study, to deliver the gospel message perfectly.

Present Truth — 1942

VOLUME 17

No.	Date	Subject	No.	Date	Subject
49	Jan. 1	Archeology and Bible	62	July 15	Daniel 7 and Change of the Sabbath
50	Jan. 15	Matthew 24	63	Aug. 1	Seal of God and Mark of the Beast
51	Feb. 1	General Signs of the Advent	64	Aug. 15	Sanctuary Service
52	Feb. 15	Daniel 2	65	Sept. 1	Judgment and 2300 Days
53	Mar. 1	Second Advent	66	Sept. 15	Religious Liberty
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55	Apr. 1	State of Man in Death	68	Oct. 15	The Resurrection
56	Apr. 15	Hard Texts	69	Nov. 1	The Reward of the Righteous
57	May 1	World Conditions	70	Nov. 15	Obedience
58	May 15	Law of God	71	Dec. 1	Threefold Message
59	June 1	The Two Laws and Two Covenants	72	Dec. 15	Baptism and Church Membership
60	June 15	The Sabbath			
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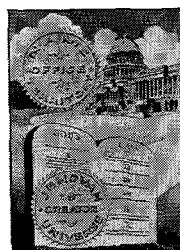
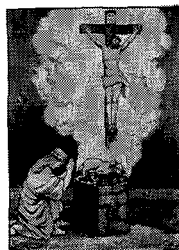
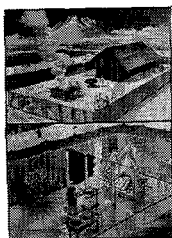
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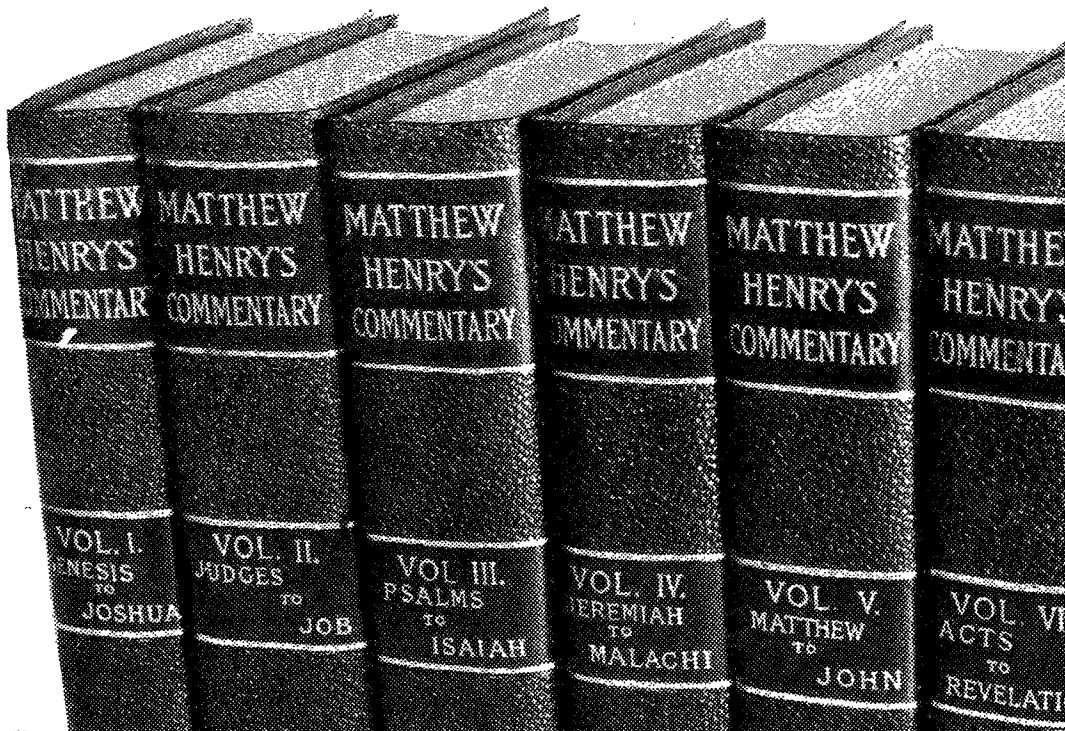
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