

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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February, 1943

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## NOTES AND NOTICES

### Information and Sundry Items

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SOME authors are confused over relationships governing our denominational publishing houses, as concerns manuscripts submitted to and accepted by them.

#### AUTHOR LIMITATIONS AND RELATIONSHIPS

Publishers of the world print anything that augurs a reasonable sale, and that falls within certain broad limitations. They frequently publish both modernist and fundamentalist works from the same presses, and bring forth evolutionist and creationist volumes at the same time. Their editorial policy chiefly concerns careful verification, technical accuracy, and acceptable literary form. Responsibility for the content rests primarily on the author, and praise or censure for the outcome falls back upon him. On the contrary, our denominational publishing houses must assume definite responsibility for everything issuing from their presses. That is why they have representative reading committees, and nothing is accepted for publication unless and until it is recommended by the appointed readers, their suggested revisions and corrections are accepted by the author, and publication is recommended by the committee to the board. The book editors of our publishing houses are charged with carrying out these accepted revisions. This is because our publishers are in turn charged with keeping our denominational literature in harmony with our accepted teachings, and because the full weight of our denominational distribution and publicity provision is put behind the book published, whether it be a trade, text, or subscription volume. When it is sold, it is recognized as a denominational product, and not merely as the brain child of the author. It is, in a sense, a group production. The writer who does not wish to enter into this denominational safeguarding, endorsing, and distributing provision, is at liberty to withdraw his manuscript. The publishers likewise have the right and power to suspend negotiations or publication if the author is unwilling to accept the revisions recommended by the readers and approved by the book committee. The tragic confusion, and the babel of conflicting and divisive views published by other religious organizations, are a solemn object lesson and warning to us. The unity of the advent faith, preserved in part by this publishing provision, is ample justification for our established policy. The denominational writer is not a free lance. He is not an independent, who can capitalize upon the prestige of a great publishing system. His is a representative capacity. He is a collaborator with his brethren. Truly in the multitude of counselors there is wisdom.

#### Personnel of Association Advisory Council

THE policies and plans of the Ministerial Association are not guided by only two or three individuals. The Association secretaries work in close co-ordination with a large and comprehensive Advisory Council, and the General Conference officers, the president of the General Conference being the chairman of the Council. Since the Ministerial Association is a world organization, the presidents of the component divisions are ex officio members of this Council, together with the appointed Ministerial Association Secretary of each division. In North America, selectees from four groups comprise our counselors: Officers, General, departmental, and North American members-at-large. To ensure representation of all major groups served, this latter group embraces representatives from seven classes of workers—union presidents, local presidents, evangelists and pastors, educators and teachers, gospel musicians, denominational editors, and Bible instructors. Believing our workers generally would like to see the complete personnel of names, as revised for 1943, we give it here, and it will appear for permanent record in the 1943 Year Book.

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# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

Official Organ of the Ministerial Association of Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY, R. ALLAN ANDERSON, LOUISE C. KLEUSER  
OFFICE EDITOR MABLE A. HINKHOUSE

## TRENDS IN OUR DENOMINATIONAL GIVING

By CLAUDE CONARD, *Statistical Secretary of the General Conference*

*Here is a report to our workers which merits careful study, contemplation, and action. The growing disparity between tithe increases and mission offerings is a matter for concern. The remedy lies in the hands of the rank and file of our workers. Ours is a world task. It will not be finished in one division until it is finished in all divisions. We must not let the mission vision dim.—EDITOR.*

CONTRIBUTIONS to the work of Seventh-day Adventists in 1941 were the largest in their history, amounting to over sixteen million dollars. This sum was an increase of \$1,979,058.61 above 1940 or 13.9 per cent. Of the \$16,205,388.19, \$9,467,574.28, or 58.4 per cent was tithe; \$4,303,444.96, or 26.6 per cent, mission donations; and \$2,434,368.95, or 15 per cent, home offerings. Seventy-three per cent of all funds received in 1941 came from North America, and 27 per cent from other divisions. This tabulation shows this distribution:

FUNDS RECEIVED IN 1941	WORLD FIELD	OUTSIDE	
		NORTH AMERICA	NORTH AMERICA
Tithe	\$9,467,574.28	\$2,724,299.01	\$6,743,275.27
Mission Offerings	4,303,444.96	1,145,187.30	3,158,257.66
Home Offerings	2,434,368.95	512,148.36	1,922,220.59
<b>Totals</b>	<b>\$16,205,388.19</b>	<b>\$4,381,634.67</b>	<b>\$11,823,753.52</b>
<b>PERCENTAGE</b>	<b>100.0%</b>	<b>27.0%</b>	<b>73.0%</b>

Throughout the world field in 1941 each church member paid an average of \$31.13 in tithe and mission and home offerings. In North America the per capita average was \$61.80; and in other fields the annual contribution from each member was \$13.31. The table below shows these per capita yearly amounts:

### Per Capita Funds Received During 1941

	WORLD FIELD	OUTSIDE	
		NORTH AMERICA	NORTH AMERICA
Tithe	\$18.18	\$8.27	\$35.24
Mission Offerings	8.27	3.48	16.51
Home Offerings	4.68	1.56	10.05
<b>Totals</b>	<b>\$31.13</b>	<b>\$13.31</b>	<b>\$61.80</b>

In nearly the entire world, the year 1933 recorded the low mark since 1922 in tithes and offerings paid by Seventh-day Adventists. In 1933 each member paid \$22.50 on an average, as compared with \$31.13 in 1941—an advance of \$8.63 a member, or 38.4 per cent. In North America each member paid \$24.85, or 67.3 per cent more in tithes and offerings in 1941 than in 1933. Where \$1 was paid in tithe in North America in 1933, the average member paid \$1.87 in 1941. For each membership dollar of mission offerings in 1933, \$1.40 was paid in North America in 1941; and for home offerings, \$1.60 for each \$1. Comparisons of average tithe and offerings per member for the year 1933 and 1941 are shown in the table of World Field Comparisons on the next page.

Each Seventh-day Adventist church member in the world contributed to missions in 1933 an average of 60.8 cents for each \$1 of tithe paid. In 1941 his mission donation was 45.5 cents for each \$1 of tithe. In North America by itself, from 1921 to 1933 each church member who paid \$1 tithe also contributed an average of a little more than 65 cents to missions. During the eight years since 1933, the average church member's contribution to missions was 51.5 cents for each dollar of tithe in North America, but in the year 1941 it was only 46.8 cents, which is the lowest annual level recorded in twenty years.

The following tabulation gives the average yearly membership tithe and offerings for the periods noted, and the number of mission offering cents for each dollar of tithe for the world field and for North America. While contributions to missions have shown some growth in recent years, the increase in mission giving has not kept pace with the larger inflow of tithe from almost every part of the field.

### World Field per Capita

	TITHE	MISSION OFFERINGS	MISS. OFF. CENTS PER TITHE DOLLAR
1921-1933	\$19.53	\$12.10	62.0
1934-1941	15.29	7.73	50.6
1933	11.69	7.11	60.8
1939	15.68	7.61	48.5
1940	15.99	7.58	47.4
1941	18.18	8.27	45.5

### North America per Capita

	TITHE	MISSION OFFERINGS	MISS. OFF. CENTS PER TITHE DOLLAR
1921-1933	\$32.28	\$21.10	65.3
1934-1941	27.36	14.09	51.5
1933	18.89	11.77	62.3
1939	27.87	13.77	49.4
1940	29.33	14.63	49.9
1941	35.24	16.51	46.8

A simple subtraction between the top and bottom lines of the table above shows that for each \$1 of tithe, Seventh-day Adventists in the world field gave 16½ cents less mission offerings in 1941 than the average which they contributed during all the years from 1921 to 1933. The average was 62 cents from 1921 to 1933, and only 45.5 cents in 1941. In North America alone the difference during this period was 18½ cents.

It is a bit hard to realize, but nevertheless borne out by the figures, that if our good people had contributed as liberally to missions in 1941 in proportion to their tithe as they did during the thirteen years up to 1933, the foreign mission fund would have benefited a million and a half dollars more than was actually paid in 1941.

God freely gave His Son for the salvation of the world, and His rich blessing will be showered abundantly on those who faithfully offer themselves and their substance at this time to the cause of lost humanity.

### World Field Comparisons, 1941 and 1933 —Yearly per Capita

	1941	1933	INCREASE 1941	PER CENT INCREASE 1941
Tithe	\$18.18	\$11.69	\$6.49	55.5%
Mission Off.	8.27	7.11	1.16	16.3%
Home Off.	4.68	3.70	.98	26.5%
TOTALS	\$31.13	\$22.50	\$8.63	38.4%

### Comparisons Outside North America

	1941	1933	INCREASE OR DECREASE*	PER CENT INCREASE OR DECREASE*
Tithe	\$8.27	\$7.39	\$.88	11.9%
Mission Off.	3.48	4.32	\$.84*	19.4%*
Home Off.	1.56	2.15	\$.59*	27.5%*
TOTALS	\$13.31	\$13.86	\$.55*	4.0%*

### North America Comparisons

	1941	1933	INCREASE 1941	PER CENT INCREASE 1941
Tithe	\$35.24	\$18.89	\$16.35	86.6%
Mission Off.	16.51	11.77	4.74	40.3%
Home Off.	10.05	6.29	3.76	59.8%
TOTALS	\$61.80	\$36.95	\$24.85	67.3%

## South India's "Shock Troops"

By R. H. PIERSON, *Former Superintendent, South India Union Mission*

DURING the biennial period ending December, 1941, nine new churches were organized, and a little under three hundred souls were baptized in the Tamil local mission. Many of these interests which have proved so fruitful were created by our "shock troops." The shock troops of God's advent army in many sections of South India are the lay preachers, whose place in our program of evangelism is fast developing into a very effective technique in soul conquest.

These self-supporting workers, we have found, are able to uncover and to create new interests more effectively and with less prejudice than our regular mission workers. Since they are not burdened with the care of churches and mission stations, they are free to roam from village to village, living with the people in their homes; thus they frequently uncover interests that casual visits would not reveal. Then, too, among many non-Christians of India there prevails the conviction that many of their fellow countrymen accept a new religion merely for their stomach's sake. This often leads them to doubt the sincerity of the worker who draws his support from the mission treasury. Free from this suspicion, the self-supporting worker is on vantage ground as he seeks to break down prejudice.

After the crops have been laid by, and while they are waiting for the harvesttime, many of these zealous soldiers of Christ take their drums, cymbals, violins, prophetic charts, and a Petromax light (kerosene air-pressure lamp), and make long tours at random through the villages of their districts. Entering a village in the evening after the day's work has been finished and the evening meal is over, they play their primitive musical instruments and sing gospel hymns and native lyrics to gather a crowd. Then follows the usual procedure of hanging up the prophetic charts and the preaching of sermons by the various members of the gospel band. This order continues well into the night.

These itinerant, self-supporting workers remain in one village as long as there is an interest, or as long as the more hospitable homes of the village are open to them. During the day they make themselves generally useful in the village and in the fields, fraternizing with the people as they work and talking with them about the truth. Each evening, they hold meetings in the most strategic place in the village.

Sensing when it is about time to move on, the lay preachers will set out on their tour again. After they have discovered a number of villages where good interests have been aroused, they will make frequent visits to these places and con-

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# THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

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## TRUE CHRISTIAN SCIENCE AND EVOLUTION\*

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

THE term "evolution," as used in the biological sense, refers to that philosophy which asserts that the beings now living on the earth have descended from different beings which have lived in the past, and which were much simpler in structure than are the modern forms; that the discontinuous variation observed at our time level, the gaps now existing between clusters of forms, have arisen gradually, so that if we could assemble all individuals which have ever inhabited the earth, a fairly continuous array of forms would emerge; that all these changes have taken place due to causes which now continue to be in operation, and which therefore can be studied experimentally. We are not concerned here with the different types of evolution—whether it be emergent, mechanistic, or teleological—because all theories which constitute it agree in one essential principle. They concur in the assumption that the Bible account of origins is not true.

The word "science," which is considered in the natural world to be both the process and result of observation and classification of facts, especially, with the establishment of verifiable general laws (chiefly by induction and hypothesis), should be the same whether Christian, pagan, Mohammedan, or Jewish. It is a common field in which all men meet fraternally, having forgotten all distinctions of class or creed. To illustrate: In the field of true science, an Adventist can agree with the most belligerent atheist, suggestive agnostic, or imaginative evolutionist, and vice versa. The purely scientific material on the pages of our journals will be non-committal as regards any personal beliefs or prejudices. Such is our conception of material which is truly factual science.

But when we speak of *Christian science*, we are likely to be misunderstood and to accomplish the crystallization of different products in the minds of different listeners. For instance, Glenn Gates Cole, teacher in Wheaton College and author of "Creation and Science," would certainly be classified by many as a Christian scientist. Furthermore, he poses as a fundamentalist. But his variety of Christian science is that type of compromise between fundamentalism and evolution which constitutes the

day-age theory. This theory is an attempt to sell out the manifestly literal days of creation week for the vast and indefinite periods of evolutionary time. Another advocate of Christian science is William J. Tinkle, professor of biology in Taylor University. In his college text on zoology, entitled "Fundamentals of Zoology," Doctor Tinkle has come as near to producing a purely scientific book as can be found on our present book market in the field of zoology. He is not only a Christian scientist, but he is also known as a fundamentalist. However, Adventists cannot accept all his interpretations of science because, as an illustration, he states that "a number of species now living in other parts of the world have left fossils in Asia, and along the highways to their present homes."—*Page 168.*

IN the light of this indefinite use of the term "Christian science," it becomes necessary to make clear to which variety of it we are referring when we are contrasting it with evolution. I believe that as a group of Adventist scientists, we will all agree that "Christian science" should refer to that kind of science which follows the precepts and example of Christ in laying its foundations as well as in building its super structure. In the record of His earthly experiences, one thrice-repeated sentence stands out clear cut: "It is written." Matt. 4:4-10. Surely the type of Christian science we hope to develop among us will likewise be rooted and grounded in the teachings of the Scriptures. Facts of science and statements in the Scriptures which have a bearing upon natural science will agree, because they have the same Author. That nature and revelation mutually complement each other is made clear to us in these words:

"In the natural world, God has placed in the hands of the children of men the key to unlock the treasure house of His word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made."—*Counsels to Teachers,* p. 187.

"The book of nature and the written word shed light upon each other. Both make him [the student] acquainted with God by teaching him of His character and of the laws through which He works."—*Ministry of Healing,* p. 462.

Before us lies the clear duty of correctly understanding the teaching of the Scriptures and accurately interpreting the facts in nature. Any discrepancies must result from a

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\* Presented at Science Teachers' Convention, Takoma Park, D. C., August, 1942.

failure of accomplishment in one or the other, or in both phases of this twofold duty. It is just as important to the development of science among us that we present an undivided front on major principles, as it was for our ministers to agree on the major points of theology in building the fundamentals of our church. General unity was not achieved in all points of those doctrines until after many serious discussions. It is not unlikely that the experience of our theologians in formulating our doctrines may be prophetic of what lies before the scientists of our denomination, before they can present that unity and solidarity of front which will usher in a new era of helpfulness on the part of our scientists in the work of the church. It is very certain that the unity of our type of Christian science is strongly fostered by just such conferences as the one being held at the time here in Washington.

It was stated before that Christian, pagan, Mohammedan, and Jew all agree in the field of true science. This is true in the observation and classification of facts in the natural world. But the Christian scientist admits, and the evolutionary scientist should freely admit, that in the fostering of science in their respective constituencies, laboratory facts are left far behind in many cases. Every textbook of science written by an evolutionist is so shot through with subtle and self-evident theory as to be absolutely unworthy of the term "textbook in natural science," which it purports to be. It is entirely impossible for the uninitiated to separate fact from fable in these textbooks. In view of this fact, it never ceases to be a source of amazement to us that evolutionists should decry our indoctrination of students with a sectarian point of view. We accept the Scriptures as our Guidebook in establishing every basic scientific principle which they describe. We do this freely and openly to our students, and endeavor to differentiate between natural phenomena and supernatural operations, as far as this is possible in processes which originate in the same Author.

One outstanding difference between Christian science, as we limit it, and evolution, is found in the nature of the proof upon which these two philosophies are built. It stands as one of the amazing facts of our day that the very evolutionary scientists who lay so much stress upon the importance of *laboratory* proof, either deliberately or accidentally lay the main girders of their theory upon *subjective* proof. In every instance, the exhibits which they present to prove their case are suggestive of just as sensible explanation from at least one other angle. Permit me to illustrate this: The evolutionist argues that because similar morphology usually indicates kinship, therefore it must always do so. For that reason he assumes that man and ape must enjoy comparatively close blood relationship *because they look much alike*.

Now it cannot be demonstrated in the laboratory that similar morphology necessarily indicates blood relationship of any kind. Therefore, because such a conclusion cannot be induced, it is not scientific. The fact of similar morphologies must in many cases remain in the category of subjective evidence, and consequently be subject to at least two possible interpretations. It therefore becomes just as sensible to assume that, in view of the statements of the Scriptures, man and ape look alike *because the Creator chose to make them that way*, as to assume that they are physically similar because they are relatives.

Actually, the special creationist has the edge on the argument here, because his theory of nonkinship is substantiated by the reproductive behavior of man and ape. We may correctly assume that the horse and the ass can cross because they are blood relatives. The same is true of the lion and the tiger. It also seems correct to assume that lions cannot cross with horses because they are not of common kinship. In the light of these apparent facts it becomes evident that the special creationist has more scientific proof for his conclusions than does the evolutionist.

AGAIN, the evolutionist assumes that, because complex animals, during their individual development from egg to adult, pass through temporary stages in which they appear quite like the adult stages of simpler animals, their race must have evolved from simpler ancestors. Although this assumption is one of the main pillars supporting evolution, it is purely *subjective in nature*. No cases stand on the scientific records where one animal has changed into a different animal. Neither does the fossil record offer any assistance here because not only is *the* "missing link" still missing, but whole chains of missing links must yet be uncovered before the rocks of the earth will testify that complex animals have actually developed from simpler forms. In the light of the facts, it again becomes just as sensible to assume that the Creator chose to have complex animals develop from fertilized eggs, and that all these animals in developing to the adult stage must of necessity at certain stages look much like simpler forms because of the morphological changes resulting from the simple addition of cells along a more or less elongated axis.

Any departures from the direct path from the fertilized egg to the adult form are much more sensibly conceived of as having resulted from mutational changes which have introduced irregularities in the development, than to attempt to explain them as merely a dogged adherence to an old family custom, the living over again of the morphological evolution of the race. In the case of embryological evidence, the special creationist not only has just as sensible an explanation of the facts as has the evolutionist, but in

addition the actual facts are again in harmony with his theory, while the theory of the evolutionist must be maintained in spite of facts to the contrary.

This recourse to subjective evidence, with its susceptibility to several explanations, is one of the outstanding earmarks of the evolutionist. The very individuals who clamor so loudly for adherence to laboratory proof are the ones who depart the most widely from it in drawing up their philosophies of the natural world. It behooves us as special creationists in the building of our Christian science to look well to our proof that we do not fall into the same ditch with the evolutionists and maintain that something must be this or that merely because it looks as if it is. Circumstantial evidence may be of value as filling in and rounding out peripheries, but it certainly should never be used as the supporting pillars of any philosophy.

It is not unusual to find among students who have been exposed to the presumption, overconfidence, intolerance, and bravado of evolutionists, those who appear to feel secretly a bit sorry for themselves that as special creationists they must depend less on fact and more upon faith than does the evolutionist. Their natures seem to call out for that freedom of movement in the world of fact which they feel the evolutionist enjoys in contrast with the special creationist. It is our duty to set before the comprehensions of such materialistic students the true situation in the camp of the evolutionists. The latter group are much more engaged in the exercise of faith—if we can call the belief in something which is contrary to scientific fact *faith*—than are special creationists.

A parallel listing of evolutionary doctrines and the doctrines of the special creationist will show that less faith is necessary in accepting the items on his list than in receiving the items on the list of the evolutionist. The crowning act of faith in the philosophy of the evolutionist lies in his assumption of uniformity. To assume that present-day processes were responsible for the origin of all things in the natural world calls for a greater exercise of faith than any single point in the philosophy of the special creationist. The philosophy of the latter not only contains an adequate original cause, but also an abundantly sufficient energizer of present-day natural processes. In addition, the philosophy of the special creationist is not opposed by any present fact in nature. The evolutionist, on the other hand, is repeatedly out of step with present-day processes.

As an illustration here, the special creationist finds no scientific fact to oppose his assumption that kinds of animals have been unique and have existed since the beginning, while the evolutionist is in a greater scramble than ever in his hopeless business of searching for some mechanism in nature which will shape a new kind of animal from an existing kind. The sequence of

events in the evolutionist's calendar is repeatedly broken by great gaps which must be spanned by immense faith bridges. In contrast to this, the philosophy of the special creationist is beautifully unified and logical throughout. It contains no inconsistencies, and it is not disputed by as much as one scientific fact. Again, I repeat, we are duty bound to assist our materialistically-minded students in orienting themselves in the presence of these facts.

In the preceding paragraph I have associated several rather uncomplimentary nouns with the evolutionists. These are characteristics which special creationists are repeatedly forced to observe when reading histories of various theories of origins. A typical illustration is found in Dobzhansky's "Genetics and the Origin of Species."

"The fact remains that among the present generation no informed person entertains any doubt of the validity of the evolution theory in the sense that evolution has occurred."—Page 8.

A second reason for my selection of nouns is found in H. H. Newmann's book, "Evolution, Genetics, and Eugenics:—"

"There are no rival hypotheses (to evolution) except the outworn and completely refuted idea of special creation, now retained only by the ignorant, the dogmatic, and the prejudiced."—Page 28.

I believe I am quite conservative when I say that these expressions are typical, and indicate rather clearly the intolerant spirit of our fellow scientists in the camp of the evolutionists. We regret such statements, not because they were made by Dobzhansky or Newmann, but because we decry intolerance from any angle. The reason for calling attention to these statements is to suggest that there are at least two explana-

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## The Roman Pontifex Maximus

### II—The Pontifical Power

By ROBERT LEO ODOM, Editor, *El Centinela*,  
*Mountain View, California*

THE official residence of the Roman Pontifex Maximus was the Regia,<sup>1</sup> situated on the *Sacra Via* of the city of Rome, which was supposed to be the place of domicile of the ancient kings. In very early times it was not customary for the supreme pontiff to travel beyond the confines of Italy, but later the custom was disregarded.<sup>2</sup> He wore "the purple-bordered robe" which distinguished the great men of state,<sup>3</sup> and on his head he carried a conic cap, or miter, with an apex.

The pontifical books<sup>4</sup> consisted of annals, records, commentaries, and the like, which referred to matters of religion, law, history, astronomy, philosophy, calamities, and many other things. Pontifical law dealt not only with religious ceremonies and the priesthood, but



was extended to the calendar, the festivals, the adoption of children, wills, funerals, and almost everything that might border on religion.

"All prescribed and liturgical ceremonies depended upon the pontificate," said Cicero.<sup>5</sup> He also remarked:

"Pontifical pronouncements are of such a nature that the powers of their College are as great as those of our juries."<sup>6</sup>

"The office of pontifex maximus, or chief priest, was to declare and interpret the divine law, or, rather to preside over sacred rites. He not only prescribed rules for public ceremony, but regulated the sacrifices of private persons, not suffering them to vary from established custom, and giving information to everyone of what was requisite for purposes of worship or supplication. He was also guardian of the vestal virgins, the institution of whom, and of their perpetual fire, was attributed to Numa."<sup>7</sup>

"The last branch of ordinances of Numa related to those who held the highest priesthood and the greatest power among the Romans. These, from one of the duties they perform, namely, the repairing of the wooden bridge, are in their own language called *pontifices*; but they have jurisdiction over the most weighty matters.

"For they are the judges in all religious causes wherein private citizens, magistrates, or the ministers of the gods are concerned. They make laws for the observance of any religious rites, not established by written law or by custom, which may seem to them worthy of receiving the sanction of law and custom; they inquire into the conduct of all magistrates to whom the performance of any sacrifice or other religious duty is committed, and also into that of all the priests; they take care that their servants and ministers whom they employ in religious rites commit no error in the matter of the sacred laws; to the laymen who are unacquainted with such matters, they are the expounders and interpreters of everything relating to the worship of the gods and genii; and if they find that any disobey their orders, they inflict punishment upon them with due regard to every offense; moreover, they are not liable to any prosecution or punishment, nor are they accountable to the Senate or to the people, at least concerning religious matters.

"Hence, if anyone wishes to call them *hierodidakaloi* [teachers of religion] *hieronomoi* [lawgivers of religion], *hierophylakes* [guardians of religion], or, as I think proper, *hierophantai* [interpreters of religion], he will not be in error. When one of them dies, another is appointed, being chosen, not by the people, but by the pontifices themselves, who select the person they think best qualified among their fellow citizens; and one thus approved of receives the priesthood, provided the omens are favorable to him."<sup>8</sup>

The original body of pontifical law is said to have been formed by Numa, and it is interesting to note that the regulation of all religious festivals and holy days pertained to the pontiffs.

"He [Numa] next chose as pontifex, Numa Marcius, son of Marcus, one of the senators, and to him he entrusted written directions, full and accurate, for performing the rites of worship; with what victims, on what days, in what temple, sacrifices should be offered, and from what sources money was to be disbursed to pay their costs. All other public and private sacrifices he likewise made subject to the decrees of the pontifex, that there might be someone to whom the commons could come for advice, lest any confusion should arise through neglect of ancestral rites and the adoption of strange ones. And not merely ceremonies relating to the gods above, but also proper funeral observances and the propitiation of the spirits of the dead, were to be taught by the pontifex as well, and also what prodigies mani-

fested by lightning or other visible sign were to be taken in hand and averted."<sup>9</sup>

Private or family holidays in commemoration of deceased members of the household were all subject to pontifical law.<sup>10</sup> We are also told:

"The Romans of old, who were not only exceedingly scrupulous and careful in discharging all other obligations of life, but also in fulfilling religious duties and venerating the immortal gods, whenever they felt an earthquake or received report of one, decreed a holy day on that account, but forebore to declare and specify in the decree, as is commonly done, the name of the god in whose honor the holy day was to be observed; for fear that by naming one god instead of another they might involve the people in a false observance. If anyone had desecrated that festival, and expiation was therefore necessary, they used to offer a victim 'to either the god or goddess,' and Marcus Varro tells us that this usage was established by a decree of the pontiffs, since it was uncertain what force, and which of the gods or goddesses had caused the earthquake."<sup>11</sup>

An interesting example of this is seen in the case of the emperor Claudius.

"He scrupulously observed the custom of having the praetor call an assembly and proclaim a holiday whenever there was an earthquake within the city, as well as that of offering up a supplication whenever a bird of ill omen was seen on the Capitol. This last he himself conducted in his capacity of chief priest, first reciting the form of words to the people of the rostra, after all mechanics and slaves had been ordered to withdraw."<sup>12</sup>

In like manner utter disregard could be shown by him for a day long considered sacred. Here is the way the emperor Vitellius began his career of pontifex maximus: "Then showing greater and greater disregard for the laws of God and men, he assumed the office of high priest on the day of Allia,<sup>13</sup> held elections for ten years to come, and made himself consul for life."<sup>14</sup>

#### FOOTNOTES AND BIBLIOGRAPHY

<sup>1</sup> Suetonius, "The Lives of the Twelve Caesars" (Julius Caesar).

<sup>2</sup> Plutarch, "Lives" (Fabius Maximus, 24); Livy, "Roman History," bk. 28, ch. 38; Plutarch, "Lives" (Tiberius and Caius Gracchus, 21).

<sup>3</sup> Livy, "History of Rome," bk. 33, ch. 42.

<sup>4</sup> On the pontifical books, etc., see the works of Livy, Plutarch, Suetonius, Cicero, Aulus Gellius, Macrobius, Victor Aurelius, Dionysius of Halicarnassus, Pliny the Elder, Valerius Maximus. (The references are too many to give here.)

<sup>5</sup> Cicero, "On the Answer of the Haruspices," chs. 7 and 9.

<sup>6</sup> See note 5.

<sup>7</sup> Plutarch, "Lives" (Numa). (Modern Library, New York.)

<sup>8</sup> Dionysius of Halicarnassus, "Roman Antiquities," bk. 2, ch. 73. (Harvard University Press, Cambridge, Mass., 1937.)

<sup>9</sup> Livy, "History of Rome," bk. 1, ch. 30. (Putnam's, New York, 1925.)

<sup>10</sup> Plutarch, "Lives" (Numa); Cicero, "Laws," bk. 2, ch. 23.

<sup>11</sup> Aulus Gellius, "Attic Nights," bk. 2, ch. 28. (Putnam's, New York, 1927.)

<sup>12</sup> Suetonius, "The Lives of the Twelve Caesars" (Claudius). (Modern Library, New York.)

<sup>13</sup> The day on which the Romans suffered a very disastrous defeat by the Gauls in 389 B. C. It was ever after regarded as religiously unlucky.

<sup>14</sup> Suetonius, "The Lives of the Twelve Caesars" (Galba, Otho, and Vitellius).



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# RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

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## FINANCING THE LOCAL RADIO PROGRAM—No. 1

By F. W. DETAMORE, *Promotion Secretary,  
Voice of Prophecy Radio Program*

IN discussing the financing of a local radio broadcast, we will assume that you have obtained a contract (by your conference committee's consent) with a local broadcasting station for a fifteen-minute Sunday morning or evening program, at a cost varying from \$15 up to \$35 a week for that fifteen-minute period. Here are some suggestions as to how to raise that much money, regularly, without a great deal of campaigning.

First of all, how much can you expect from the conference? That will vary, of course. It would be very reasonable if you would request a monthly conference appropriation equivalent to the cost of one week's broadcast. This is a very small investment in large evangelism in any conference, and most economical from the viewpoint of soulsaving, to say nothing of the benefit to discouraged or isolated believers. Many conferences give the broadcaster a monthly appropriation equivalent to the cost of a two weeks' broadcast. (Let me suggest that you will enlist the co-operation and intelligent interest of your conference officers if you will render them a complete statement each month of receipts, disbursements, and cash on hand at the month's end.)

Now how can you figure the total cost of conducting a broadcast? I will use hypothetical figures merely as illustrative examples. The proportions, however, will be fairly accurate. Let us assume your broadcast is to cost you \$25 a week for one fifteen-minute period. That will make \$100 a month for radio time, if the month has four weeks, or \$125 in a five-week month.

The cost for free literature offered, the book of the month\* (described later), and regular postage will run about \$30 a month. Now let us further assume that you are launching a Radio Bible Study Correspondence Course. You may have to employ a lay member or a sustentation Bible worker at a cost of perhaps \$25 to \$30 a month to help you in your radio work. You should not rob your other work by taking time to correct papers, mail out supplies,

etc. The first three to five months are the hardest financially, in getting the correspondence course started. Perhaps your wife or some lay member will be willing to carry the clerical work until your broadcast is firmly established and paying its way. If this can be arranged, you will thus save \$25 to \$30 a month.

Of course, in your Radio Bible Correspondence School you will have additional expense in the cost of the correspondence lessons and the first-class postage in mailing back the corrected lessons weekly to enrollees. This cost is directly proportionate to the number of enrollees, but you can be positive that as enrollments climb, your income from listeners and enrollees will climb in proportion. To summarize the estimated monthly costs in a four-week month:

Broadcasting time .....	\$100
Miscellaneous literature, books, stamps	30
Salary for helper .....	30
TOTAL .....	\$160

Now add to this the cost of the correspondence school, which will be approximately \$25 to \$40 a month after your school has grown to larger proportions—perhaps two thousand enrollees. Your conference may be willing to give you an initial appropriation of \$25 to help you in getting stationery, envelopes, rubber stamps, etc., to begin your radio work. I might add here, if your faith is strong and you are willing to work hard and sacrifice, you should start a broadcast even if your conference is unable to help at all. There are some conferences without any financial margin for radio evangelism. God will reward your faith if your only motive is to speed the message and to finish the work in your part of the vineyard.

### Local and National Not in Conflict

It is not enough for us to broadcast over the national network only. The local broadcaster can often get on high-powered stations that do not carry the coast-to-coast program. Our people should be encouraged to support both broadcasts. Only one third of the contributions to any radio broadcast come from our own people, after it is well started. At first they carry the heavier load, but later more of the load is carried by the listening audience. This emphasizes the importance of a non-Adventist-sup-

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\* Our radio evangelists may have to avoid using this specific name in connection with their offer, so as not to conflict with the "Book of the Month" by a New York publisher. At present, the Voice of Prophecy broadcast is using a slightly modified expression on its program—"our book for the month."

ported evangelistic program, which may be more true of radio work than any other form of missionary endeavor.

**ANNOUNCEMENTS IN UNION PAPER.**—It is very important that you announce your radio program in the union conference paper. Remind our people that it is a work of faith, that you desire them to give and pray to keep the broadcast on the air.

**RALLYING THE CHURCHES.**—About two weeks before the first broadcast you should prepare an earnest, stirring sermon on the signs of the times, the unfinished task, and the rapid soul-harvesting plan of radio evangelism. Revelation 14:6, 7 and 18:1-4, as well as Joel 3:9-14, are excellent texts. Give this sermon in each church in your district.

At the end of the sermon you should have a consecration prayer. Then pass out slips of paper asking each to write down his name and address and how much he plans to give each month toward the broadcast. Explain to the members that this is not an iron-clad pledge, but an approximate statement of what each will endeavor to give monthly, and that it will enable you to plan the financial part of your program. Following this you may even wish to take an initial radio offering to pay for the first broadcast. But first, call for the pledges and have the ushers collect them. You may get a considerable amount by asking all our people to bring in jewelry to help in the launching of your radio program.

**BOOK OF THE MONTH.** In one local broadcast while at Kansas City, my regular money-raising efforts centered around the book-of-the-month plan—a new Crisis Series book each month. These cost twelve and a half cents each, and were sent to each contributor who sent in a dollar or more during the current month. Each month the offer was changed to a different book, and thus the supporters of the broadcast were encouraged to be regular in their contributions. This encourages monthly “repeat” offerings. Besides the book of the month, each dollar contributor is sent whatever you are offering free over the air during the current month.

Sometimes I have talked on the same subject as contained in the book of the month during the first or second broadcasts of the month. For instance, if you are offering “Prophecy Speaks,” you might take one or two broadcasts on kindred material, and tell your audience that “this month’s book of the month, ‘Prophecy Speaks,’ gives a full coverage of the most precise, striking, and almost unbelievable Bible prophecies—a unique book which even infidels enjoy, etc.” “Prophecy Speaks” is an excellent book for your first offer, or some new Crisis book, just out, which deals with world conditions. When you advertise a book over the air, first make sure of its contents. Some have striking, catching

titles, but cover material of a nature which you might not want to use too early in your radio work. You probably will not offer any book, or request contributions until you have been on the air three or four weeks. Your announcement for a certain book of the month over the air may run something like this:

“And now for our book of the month for September. We have one of the finest books ever written to offer you—‘These Tremendous Times.’ The author is an outstanding editor, author, and lecturer on current events in the light of Bible prophecy. His reading audience is immense, and this is one of his greatest books just off the press. We are giving this to each of our listeners who is able to, or cares to, help with the broadcasts this month to the extent of a dollar or more. Just listen to these chapter headings:—[Read four or five of the most striking.] I wish we had television so you could actually see this wonderful book for September! Remember, *you* are the sponsors of these broadcasts, and we do appreciate your help. Address your letters to Station —.”

If your station will not allow you to ask for donations in this way, it may allow you to offer the book to all this month’s “sustaining members.” In all your appeals for money, keep the bright side out. Thank the people for their wonderful response. Do not paint a gloomy, bankruptcy picture of having to go off the air if they do not give. “Whosoever hath, to him shall be given.” If your listeners feel that your program is prospering, they will support it more wholeheartedly.

Sometime you might suggest that a listener may care to sponsor (pay for) one broadcast in loving memory of one who has passed away. This appeals to some of our people more than an expensive monument.

—To be concluded in March

## The Radio as an Entering Wedge

By ALBERT I. MITCHELL, *Evangelist,  
Victoria, Australia*

**I**F wisely conducted, the radio broadcast is one of the very best methods of securing soul-winning contacts with people, some of whom would not be reached by the evangelist in any other way. The entering wedge does not split the huge log; even so it must be remembered that the radio work in itself can hardly produce a fully developed member of the advent message. Nevertheless the part that the radio work plays is so important that in many cases nothing would be accomplished without it.

The Australia bushman knows the importance of the entering wedge when dealing with the Australia hardwoods. Without it the splitting of huge logs would be an exceedingly difficult task. Wedges other than the entering wedge are hurled back by the tough, unyielding timbers that seem to resent being disturbed after long years of growing in a certain way. Certain human beings have been educated in certain lines of thought, and it needs the radio entering

wedge to turn aside their tough-grained ideas, that are so often well-seasoned in error. The radio work in the hands of a master evangelist is as the entering wedge in the hands of a master Australian bushman.

There are two problems for the evangelist that the radio work solves in a very definite way. The first is the problem of distance. Many people who are interested in Bible topics are confronted with considerable difficulty in attending a series of evangelical lectures because of distance. Gasoline rationing has accentuated this difficulty, but through the radio they have the opportunity of hearing the message right in their own homes. When these people catch the inspiration of this wonderful message that God is giving to the world, they make contact with the evangelist by sending in their names and addresses, or in some other way, and the evangelist is then able to lead them right on into the message of truth.

The second problem solved by the radio work is the reaching of a class of people who are somewhat interested, but who, because of their conservative ways of thinking and acting, will not readily attend religious lectures apart from their own church. Through the radio work, this class of people are enabled to get a true estimate of the soundness of our message in their own homes. At least some of this class will then make further progress because of their confidence in the truthfulness of the message.

Much depends on the radio evangelist himself. Like platform evangelism and colporteur evangelism, radio evangelism is a work that requires careful study, wise planning, and diligent execution. Also, like other branches of service in the advent message, radio evangelism is a distinct work in itself. Just as the man who wishes to become a master builder must learn his job, so the radio evangelist must learn how to perform his task.

From experience I have learned that it pays to give the clear-cut message of truth over the radio in such a positive way that there will be no misunderstanding. Side by side with the doctrines of the message there must be much in the way of genuine soul-winning sermons, such as those by Talmage, Chapman, Spurgeon, and Moody. Very often this kind of sermon will bring the greatest response from the public.

Much is lost if the evangelist does not concentrate on diligent visiting in his territory. He must visit, introducing himself as the radio evangelist. During the past few months I have visited house after house by the hundreds, over a considerable area, and can speak from experience. I have found people genuinely interested, with their homes wide open for further visits as a result of the initial personal contact. People tell me how much they enjoy the talks, how happy they are to meet me, and how glad they will be for me to call again. Yet these people could never be induced to write in and tell me

how they feel, though they are willing to tell me when I visit them. Only a very small percentage will write in. Therefore, in order for the radio evangelist to gather anything like one hundred per cent of the fruit that begins to ripen under the powerful radio rays, he must be a diligent personal visitor.

The radio, however, is still the opening wedge, for many a door that opens wide to receive the radio evangelist, would be but a half-opened door were it not for the fact that the radio messages constituted the opening wedge. I have been made welcome on my first visit, because the people knew me by hearing my messages over the air.

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## THE ASSOCIATION FORUM

Discussion on Methods and Problems

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### Evangelistic Music Provisions

EDITOR, THE MINISTRY:

The serious loss of musical talent to the Lord's work, together with the crying need for good music in connection with our evangelism, was first brought home to me while still attending college. From personal observation, I would say that at least half our college musical talent is lost to the Lord's work, because there is no outlet for it.

And now that I have been in the "outlet end" of this problem for over two years, trying to furnish adequate music for evangelistic efforts, I am forced to admit that the need seems even more impressive. Evangelistic music has fallen far behind schedule in these progressing years, and now that our denomination has been given the "Go" signal for larger evangelism, we have no adequate musical program to bolster it up.

For example, our conference president is attempting to clear the deck of the Ingathering program within a six-week period, in order to launch an all-out evangelistic program in all twelve districts of the conference. But there is no one to sponsor the music for this excellent objective, which hopes to win five hundred converts. Not only have district men besieged me for help, but a number from outside the State have also requested it.

The sad part is that the great need does not stop with music directors; it goes much farther. Upon going to a town to hold an effort, the evangelist seldom finds any real musical talent to draw upon in furnishing adequate music for the effort. If he should go out into the world to get talent, he would have to pay a considerable amount for just one night, to say nothing of the everyday need. Furthermore, such talent is rarely suitable.

Those who have been listening to the Voice of Prophecy broadcast can see what a versatile

male quartet can do to make a service not only appeal to its listeners, but bring them into a receptive mood for the words of life. Almost half the program is dedicated to good music used with a very definite purpose. The evangelist could draw upon such a quartet for any song to fit his message and appeal. This makes the difference between an amateur and a professional program. But even more, it may make the difference between souls won or lost. Today, with radios so universal, music is playing a greater part than ever before in the average American's life.

I would make one more entreaty in behalf of the evangelistic music director before suggesting a remedy. Upon entering a town for a three months' effort, the music director is naturally expected to arrange music for the effort. Most evangelists appreciate a good choir, a male quartet, a ladies' quartet, and musical instruments when available. But it takes time to produce such, even if there is some talent to draw from. If there is nothing but green timber to work with, it is unlikely that the director can work up anything very dependable for nightly use much before the close of the effort—and then it is time to move on to other pastures.

The kernel of what I have been trying to say is this: If we are to draw people from the world, we must have something really attractive, not something decidedly ordinary in music. The music director's responsibility increases throughout the effort, and that responsibility grows as the testing truths are presented. We all agree, of course, that the singing evangelist must not attract attention to himself, but only to the gospel truth. Since good music should be advertised, including the special features, the weakness of our present program comes home anew.

I feel that music is just as essential as any other phase of God's work, for no service is complete without it, especially in connection with appeals for consecration. Why could not our denomination work out a plan that would not only fill this great need, but would also encourage our college music students to lend their talents to the Lord? I am sure that if the conferences and the colleges would join hands in offering scholarships to the best musical units for summer evangelism as is done even now for colporteurs, this problem could be solved. I have talked to college music students regarding such a possibility, and they would welcome such a prospect.

As an example, a college could send out within its union a male quartet for the conference evangelist to use with his effort for the summer. In addition, other musical units might visit the various efforts in succession in all the districts, say once every two weeks, such as a ladies' trio, a violin trio, a trumpet trio, a colored quartet, or perhaps a xylophonist or harpist.

If these special-music units could visit our efforts regularly, so as to be advertised in advance, it would give an excellent variety of really special music to a number of efforts, and thus be a potent help in turning minds heavenward. This talent would not have to be dedicated to evangelism alone, for the students could speak a strong word for their school in the churches and camp meetings as well. All this music would lend prestige to the services. It would act as a strong net to the fishers of men, and it would be more than an answer to the prayers of our singing evangelists everywhere.

J. E. VAN DIVIER. [Singing  
Evangelist, Ames, Iowa.]

## Evangelism and Church Schools

EDITOR, THE MINISTRY:

Evangelism is soul winning. The work of an evangelist, however, is only partly finished when he brings people into the fellowship of the church. When people accept this message in a large or small effort, more children than adults are affected. These younger members make a great and growing field for fruitful soul winning. If we could only save all the children who come with their parents to Sabbath school, we could easily have twice our present membership. My personal experience through the years has convinced me that this is not an overdrawn picture.

Every evangelist should therefore put forth a strong and continued effort to make it possible for these children of new members to have the facilities to know this truth and become established in it. The Sabbath school is one means to this end, but it is not enough. Twenty-five years ago the average conversion age was fifteen years. But the knowledge of evil has so permeated humanity that now the average age of conversion and baptism has dropped to twelve years. This means that after the child has passed the age of twelve, it becomes more and more difficult to win him to Christ. How increasingly important then that we as soul winners expend every energy to save and safeguard the child in the early years of learning.

For this reason the day school is exercising more and ever more influence on the rising generation. Most of the habits of life are formed in these early years. It is here that our own system of schools enters to play a great part in helping the evangelist build a strong, abiding work in the cities where new people are brought into the message. Our experience has been that when people place their children in our own schools, there comes into their homes a certain stability of faith and experience, and this in turn brings blessing to the entire church membership.

E. L. CARDEY. [Pastor,  
Cape Town, South Africa.]

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# BIBLE INSTRUCTOR COUNCIL

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Plans and Methods. Experiences and Problems

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## The Greater Bible Work—No. X

**T**HE whole world seems to be in bewilderment. Many are losing faith in their governments as well as in their churches. Few Christians know an experimental Christianity. Many who call themselves by the name of Christian are more or less skeptics and infidels. Atheism is rapidly increasing. Present world problems have revived a paganism which would have been appalling a few centuries ago. True, many are trying hard to maintain their faith in God; yet on the whole, Christianity has been sadly affected by the struggle between democracy and totalitarianism.

In an effort to think through man's obligations to God, various types of oriental philosophies are being mixed with the Christian religion. A glance at the advertising section of the churches in the newspaper convinces us of the fact that babel voices are defying Bible truth in the very name of Christian religion. Erroneous views of Catholicism, with its background of heathenism, have trimmed up Satan's first lie with oriental philosophy, so that it will appeal to a race-conscious world. It is time for the coming of Christ and the resurrection of the dead, and an inquisitive and gullible generation is turning Romeward for an interpretation of the signs of the times.

In an effort to be scientific, Christians are attempting to explain religion by a science, so called, which denies that Jesus Christ has come in the flesh. Mesmeric influences entrap those who venture on the ground of Spiritism, whose deceptive influences will accumulate until the coming of Jesus is impersonated by Satan himself. The outpouring of the Holy Spirit is due, and false prophets are appearing in the ranks of the church in many sections of the world. Political leaders are lining up with the anti-christ, and are speaking in the place of God. A toppling culture of the times is introducing the superman and a super-race.

Persecutions of racial groups have revived strange misinterpretations of prophecies. These center mainly around the Jews' return to their native Palestine. The Jewish people themselves are not nearly so serious over this issue as are the Christians; yet the Near East is a focal point. There is a general "end of the age," if not an "end of the world," expectancy.

These confusions challenge a revival of Bible teaching. Bible truth alone can build genuine faith and assurance. The prophecies, rightly understood, will unveil the future; but in our

public and personal evangelism we must find new approaches to capture the attention of thinking men and women. Other religious groups are now interpreting the prophecies of Daniel and Revelation. It is astonishing to see how much of what we recognize as "present truth" is now inculcated in their interpretations.

To meet minds losing faith in the Inspired Word, Bible instructors must be able to bring forth striking Scriptural evidence, as well as scientific proof, for the phenomena of creation and the flood. The events of the second coming of Christ and the destruction of the earth at the end of the world must be taught with Scriptural accuracy. Premillennial errors have brought in great confusions which are quite generally adopted by Christian believers. A new emphasis must be given to the interpretation of the kingdom of Christ, the true Israel, and the promised possession of God's people. The whole world is antichrist-conscious, but aside from a few interpretations, classified as "bigotrous," the work of this deceptive power is clothed in uncertainty, mystery, and even politics. Lawlessness makes statesmen helpless to deal with the increasing problems created by a world whose nations are at each other's throats. It is time for God's law to speak again in the glory and power of Sinai.

### Prepared to Meet Erroneous Teachings

Satan knows this; therefore he has destroyed the beauty of the ten commandment law by his antinomian insinuations and interpretations. Ultradispensationalism is now in league with higher criticism, claiming that we are not living in an age needing both the law and the gospel, but in the "dispensation of grace" in which the law is done away. Protestantism's rejection of the Sabbath restoration is here finding a convenient and appealing argument.

Stealthily Catholicism has charmed the Christian world with her false interpretations of the word. A remnant of God will revive the smoldering spirit of Protestantism and herald the everlasting gospel message to the world. It will reach every nation, kindred, tongue, and people. It will enter the very strongholds of Rome. The Bible instructor must be prepared to meet every error and sophistry of the times, and with a heart full of the love of Jesus, seek to win the honest in heart from the ranks of Catholicism, as well as from all other denominations.

We do not specialize in studying the arguments of the forces of error, nor do we shift our

close study from the points of truth, but we must become conscious of stronger approaches to these very foes with whom we must deal. A worn-out line of attack on these errors must be replaced by true knowledge and such methods as will win the hearts of those who are longing for the light of God's word. A great challenge thus comes to our Bible instructors. In an age when people think in terms of psychology and philosophy, the superficial and unskilled teacher is out of place. Only as we study the heavenly blueprint can we hope to acquire that "tact born of divine love" and the true philosophy for this hour.

### Winning Souls From Other Religions

#### I. RELIGIOUS THINKING OF OUR TIMES.

1. Catholic interpretation of a mystical return of Christ. Associated errors on the state of the dead and destiny of the wicked.
2. Dispensationalism founded on Catholic interpretation of prophecy. Associated errors of higher criticism, premillennialism, antichrist, conversion of Jews, Anglo-Israelism, etc.
3. Confusions of teachings on spiritual gifts. Pentecostalism and false holiness teachings.
4. Spiritism in its many forms, including various types of oriental mysticism.
5. Pagan philosophies. The superman and Caesar worship.

#### II. SPECIAL PROBLEMS FOR BIBLE INSTRUCTORS.

1. Protestantism no longer "protests" unbiblical teachings.
2. Protestants have adopted Catholic views on prophecy.
3. Ignorance of church members regarding Christian fundamentals.
4. Positive teaching of ten commandments lost in dispensationalism.
5. Conversion, salvation, and sanctification experienced by only a few.
6. Sceptics and scoffers in the ranks of the church.

#### III. MEETING PROTESTANTS WITH OUR MESSAGE.

1. Restoring the lost advent hope by means of the prophecies.
2. Clarifying our Protestant position from the Bible and from history.
3. Setting forth the arrested Reformation and reforms of the remnant church.
4. Preparing a people to meet the Lord.

#### IV. MEETING CATHOLICS WITH OUR MESSAGE.

1. Respectful attitude in speaking of the Catholic Church, her priesthood, and her heroes.
2. Acquaintance with Catholic versions of the Bible and her literature.
3. Thorough knowledge of the papal system, its rise, progress, and climax.

4. Ability to trace papal power in prophecies of Bible.
5. Knowledge of Roman Catholic dogmas and their origin as related to the layman.
6. Recognition of reverence and a love for truth in their lives.

#### V. STRENGTHENING OUR APPROACHES.

1. Replace time-worn attacks with up-to-date knowledge of these "isms."
2. Adapt methods of presentation to the progress of the times. L. C. K.

## Ways of Gaining Decisions

By OLIVE C. DAVIES, *Bible Instructor,*  
*South England Conference*

THE Bible instructor is as definitely called of God to teach the Scriptures as is the minister. She should therefore feel just as responsible as the minister in bringing people to a decision for the truth. This should be her aim with every person with whom she is studying the Scriptures. She is conscious of this great responsibility. Many of the decisions gained in evangelistic efforts are the results of her faithful, patient, untiring ministry. The Bible instructor receives her greatest thrill when she sees those with whom she has been laboring make their decision and give witness of their profession of faith by baptism.

Very few are easy to win. There are those simple, trusting people, of course, who very gladly accept whatever they hear from the word, but these are few. How often have I prayed, "Help me the slow of heart to move by some clear, winning word of love," and how true are the words of the hymn, "How hardly souls are wooed and won!"

One thing must never be forgotten. The Bible instructor should keep constantly in mind the fact that it takes more than human wisdom to win a soul. It means pleading with God for souls, just as we plead with souls for God. In these eventful, trying days, this great work is going to call for much prayer, so that more souls will be won. The Scripture says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Notice that the promise is to *bring in the sheaves* as well as to sow the seed.

Perseverance and thorough teaching are definite essentials in the winning of souls. The Bible instructor should not give up too soon. She must be persistent, and by patience and love must encourage her readers to make their decision. The messenger of the Lord has written that the truth must be brought to the heart and conscience of each soul. Some do not grasp facts as readily as others. Because some grasp only half a point of truth, thorough teaching is very necessary. The Bible instructor

should make sure that each point of truth is understood.

One very great help in gaining a decision is to get readers to study their Bibles in their homes. Leave a list of texts on the points of truth presented, so that they may review the subjects themselves. I have found that those who study the Bible in this way will more readily decide for the whole truth.

The Bible instructor should not wait too long before asking for a decision. As each testing truth is presented, she should not hesitate to ask, "Is it clear to you?" or "Do you believe it?" or "What are you going to do about this?" or "Will you accept this truth?"

As there are many different types of people, so there are also various ways of bringing them to a decision. Some will decide because of the great love of Jesus. Others have to be shown the sterner ways of God, to help them to decide. I was greatly interested in reading that one of our Bible instructors in America found it necessary with certain readers to point out what the "wrath of God" means. Paul said that he had become "all things to all men," that he "might by all means save some." The Bible instructor must follow his example.

There are some studies that will prove especially helpful in gaining decisions: (1) Walking in the Light. (2) The Woman of Samaria. (3) God's Love for Man. (4) The Test on Mount Carmel. There may be certain reasons which cause an individual to be hesitant in deciding. Here are some of these reasons and how to deal with them.

1. Fear of the family is very common. This is a case where the Bible instructor must stimulate courage, for Christ must have first place in the life. He is calling out His witnesses so as to help the other members of the family to follow the example of the one making the decision.

2. Nervousness due to poor health. This is where the experience of others can be recited, showing their faith in obeying God's commands, and then assuring the soul in the balance that He will keep everyone safe from harm.

3. Some hesitate because they see the seriousness of the decision. They fear they may fail in living out the truth. It will help them to see that baptism is the beginning of their new life, and that as Jesus now walks with them, He will give them the necessary strength and power to be true and faithful under all conditions.

Whatever the problem or difficulty, the Bible instructor should show her readers definitely that God is greater than all their perplexities, and that He will care for them and theirs if by faith they will accept His revealed truth. In this way the instructor gains confidence and wins souls for Christ. Her constant prayer should be:

*"O teach me, Lord, that I may teach  
The precious things Thou dost impart,  
And wing my words that they may reach  
The hidden depths of many a heart."*

## Women in Revival and War Work

AN article by George T. B. Davis in the *Sunday School Times* of October 25, 1942, calls attention to Switzerland's "Miracle of Answered Prayer." This little nation has made the condition of unrest among the nations a call to prayer for revival and victory. Emphasizing the fact that the fires of faith are still burning brightly in darkened Europe, the writer makes this observation which will be of special interest to our Bible instructors: "A Spirit-filled woman in Beatenberg, in the mountains of Switzerland, conducts great monthly Bible classes, each numbering a thousand or more members, in several of the larger cities of the land."

The article continues to tell how this woman conducts great Bible conferences each year, much like the English Keswick. She and other leaders in Switzerland are also zealously publishing Scriptures for use in various countries in Europe. This revival links Bible study with prayer, and calls for consecrated leadership on the part of women. Our sisters may take heart in the thought that their services are greatly needed in an hour of spiritual revival.

L. C. K.

### Outlines for Bible Studies

## The Faith of Jesus

By FLORENCE G. KIMMEL, *Bible Instructor, Berkeley, California*

(This study reviews the doctrinal points of our faith. It is timely just before baptism.)

### I. EXAMINING OURSELVES IN THE LIGHT OF THE BIBLE.

1. What description does God give of His people in the last days? Rev. 14:12 (last part).
2. To whom was this true faith given? Jude 3.
3. Was this faith held by the church in Paul's day? Rom. 1:11, 12; Eph. 4:5.
4. For what did Jesus commend His people when apostasy began to affect the church? Rev. 2:13.
5. How were the deceptions of Satan to be resisted? 1 Peter 5:8, 9.
6. What was the early church instructed to do? 2 Cor. 13:5.

### II. EXAMINING OUR CHRISTIAN DOCTRINES.

Let us now examine ourselves to see whether we really have the faith of Jesus. Do we hold the points of faith as taught by Jesus?



1. Justification by faith. Gal. 2:16.
2. New birth in Christ. John 3:3-8.
3. Baptism by immersion. Matt. 3:13-17; John 3:23.
4. Imminent and visible coming of Jesus. John 14:1-3; Matt. 24:32, 33, 30.
5. Prophecies of Daniel and Revelation. Matt. 24:15; Rev. 22:7.
6. State of the dead and destruction of the wicked. John 11:11-14, 25; 5:28, 29; Matt. 10:28.
7. Perpetuity of the law. Matt. 5:17-19.
8. The true Sabbath. Luke 4:16; Mark 2:27, 28.
9. Ordinance of humility and the Lord's supper. John 13:4-17; 1 Cor. 11:23-26; Matt. 26:26-30.
10. World-wide missions and gospel support. Matt. 24:14; 23:23.
11. Spiritual gifts. Eph. 4:11-15. (Given when Christ ascended.)  
(Health reform and Christian standards are not omitted in preparing a reader for baptism, but this study is based only on Jesus' direct statements, or His recorded examples.)

### III. SURRENDER TO JESUS MEANS OBEDIENCE.

1. What was the secret of Paul's life? Gal. 2:20.
2. What could he say at the close of his life? 2 Tim. 4:6-8.

### IV. APPEAL: Let us accept the truth, the faith of Jesus. Will you determine today to be among those mentioned in Revelation 14:12?



## Pentecost

By GEORGE C. HOSKIN

REVIVE us, Lord, we humbly plead,  
Let Thy sweet Spirit intercede.  
Revive us, Lord, and let us see  
The preciousness of ministry,  
And Thou shalt lovingly bestow  
The Pentecost of long ago.

Revive us, Lord, we cannot fail.  
Let Thy blest promises avail.  
Revive us, Lord, we would behold  
The true refreshing long foretold  
That will prepare Thy men to lead,  
For that is still our greatest need.

Revive us, Lord, and purge from sin,  
And let Thy Spirit dwell within.  
Revive us, Lord, and quickly fill  
With Thy blest energy, until  
We humbly dedicate to Thee  
Our all for Thy blest ministry.

Revive us, Lord, we will obey,  
And let Thy presence come today.  
Revive us, Lord, for we desire  
That baptism of holy fire.  
For that alone will save the lost  
And that will bring us Pentecost.

*Chicago, Illinois.*

## Bible Work in China's Interior

By JOSEPHINE A. HOLMES, *Bible Instructor, Iowa Conference*

*Adaptability is one of the outstanding qualifications of the foreign missionary. Miss Holmes, who has spent many years in China as a Bible instructor, here tells us how she made her contacts with the women in the villages and cities of China. We asked Miss Holmes to provide for THE MINISTRY a typical introductory Bible study which she would give these people. It is interesting to observe that our heavenly Father reveals Himself to the poor heathen who are groping for the comfort and help He alone can give. The secret of winning men and women to God is to make Him real in their daily lives, whether we work in China's interior or the populated centers of the world. The Bible is a practical book revealing an ever-present Helper. In these days of stress and perplexity, what a comfort it is to know just such a God!*

L. C. K.

### The Great Eternal Ancestor

☞ INTRODUCTION: All about us, in every city and village, we find temples filled with images of gods. The majority of homes have at least one family god. In addition, there are rain gods and sun gods and any variety of gods. But even though all these gods are worshiped, the heart of every human being turns to the one great God often spoken of as the "Old Heavenly Ancestor." Few people are really acquainted with the living, eternal God, although He is their ancestor and desires very much to have them know Him. In introducing a Bible study to the Chinese I speak somewhat as follows:

"In ages past the 'Old Heavenly Ancestor,' the living God, instructed His servants on this earth to write several books revealing His character and will. Now these books have been combined into one large book. I have brought a copy of that book to show to you today. I am sure that you would like to read some of its important messages. This book is called the 'Holy Book' or 'Bible.'"

- I. God Is Our Father.  
Matt. 6:9; Ps. 103:13.
- II. His Love Is Stronger Than a Parent's.  
Isa. 49:15; 1 John 3:1.
- III. He Provides for Our Necessities.  
Acts 14:15-17; Phil. 4:19; Ps. 37:3, 4.
- IV. He Has Promised to Protect Those Who Trust Him.  
Isa. 41:10, 13; Ps. 91:2-10.

CONCLUSION: "Do you not think He is a very kind Father? He has also told us many more wonderful things. He has told us how we may always be happy in this life, and how we may be assured of a peaceful existence in the next life. He has told us many things about the spirit world: how we will live, what we will do, what we will eat, etc. I shall be very glad to bring my Holy Book back and read it with you again."

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## PRISON WORK IS HIGHLY PROFITABLE

By E. F. PETERSON, *District Leader,  
Northern California Conference*

THE Bible clearly teaches that prison work is a part of the program of God for the church on earth today. When here on earth, Christ said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." The context shows that prison work was included in the list of things for which a final reward will be given.

Ten years ago an older minister, who had been visiting San Quentin State Prison in California for a number of years, asked me to accompany him to the prison and assist in a public service for the men there. Later this minister, Elder Brorsen (now deceased), had to lay down his work on account of advancing years, and he asked me to take it in his place. He had laid a good foundation for the service that has been carried on through the years, and several of our ministers have had a part in it at times.

The work is conducted through public services, literature distribution, personal interviews, and special Bible classes, including Bible correspondence courses, such as that promoted by the Radio Bible School of the Air. A regular religious service, similar to a church service anywhere, is held once a month in the library chapel or another room provided for that purpose. Formerly this meeting was held on Sunday, but for the past year it has been held on Sabbath afternoon at two. Usually the religious adviser of the prison, a free man, has the program typed out, including the songs, etc. A copy is handed to the visiting minister, who can carry it out to the letter or change any items desired.

Special musical numbers are provided by the prison choir, and at times instrumental selections are played by one or more prisoners. At other times someone accompanying the visiting minister sings a special song. I have found it a good plan, however, to have the prison choir present the special numbers, as this form of participation in the service helps them in their own Christian experience and gives them increased confidence in themselves and their efforts to find the better way of life.

In the public service we never say anything about the prisoners' crimes, but rather emphasize what God can do for the greatest sinner. In other words, we treat them the same as we do any sinner and try to show them the way of life through Christ and His word. We select

subjects in the line of practical Christianity, combining them with the doctrines as may seem advisable, and try to make the whole strongly evangelistic. We never present the outstanding, controverted topics, such as the mark of the beast, the state of the dead, etc. These studies are taught in personal interviews and in Bible classes conducted by converted prisoners who are sufficiently instructed to carry on that work. At the close of the service, an appeal is made for those who wish to give their hearts to God, or consecrate their lives to His service.

During the public meeting we announce a day when we shall return for personal interviews. These are conducted in a small room just off the prison library. The men wishing to interview the minister arrange with the prison officers to go to the library, and wait their turn to see the minister. Each man brings a slip of paper, called a "ducat," which allows him to be absent from his work for the time noted on the "ducat." A sheet of paper which lists the names and prison numbers of the men to be interviewed, is handed to the minister by the library secretary. All denominational groups working in the prison are allowed to have their work represented by a prisoner, who is called a secretary. He is the inside contact man for the group, under the supervision of the religious adviser of the prison.

### Personal Interviews Once a Month

The personal interviews are conducted from 9:30 A. M. to 2:30 P. M., one day a month, following the public service. One hour is taken off at noon for lunch in the prison officers' dining room, where meals are served much as at any first-class eating place. (This lunch is free to the minister, as a guest of the State.) A pass to the dining room is furnished by the office of the captain of the prison guard.

When a man comes to the interview room, he is escorted by the Seventh-day Adventist prisoner-secretary and introduced if not already known. He takes a seat at a small table and remains for five to ten minutes, or at times longer. I usually ask him what he has on his mind, and then I enter into his problems with proper counsel. He may ask me to try to contact some relative or friend on the outside, and if the request is for a reasonable and legitimate purpose, I do so. I tell the men I am there to help

them spiritually and cannot enter into the legal aspects of their cases. However, we find it is well to try to get some relative or friend on the outside interested in the man, as that always helps in his rehabilitation and self-betterment.

We also help in small favors, such as furnishing writing paper, envelopes, and postage for the prisoner's correspondence, or paper for classwork in Bible instruction. We supply our inside secretary with a limited amount of paper and envelopes; he in turn, after investigation, distributes it to those who seem worthy.

We likewise furnish literature to our secretary, who judiciously supervises its distribution to those desiring it. Any man wishing a Bible may get one through the religious adviser's office, as he always has a supply furnished by the Gideons or other organizations. At Christmas-time we send in a supply of greeting cards and home missionary wall calendars, which are also dispersed by our prison secretary. This secretary has charge of an assortment of our own books, which are lent to those desiring to read them. These books are kept separate from those in the regular prison library, so that we can administer their use to better advantage.

We also send clubs of our church periodicals and magazines, such as the *Review and Herald*, *Youth's Instructor*, *Liberty*, *Life and Health*, *Health*, *Watchman*, *Signs of the Times*, *Sabbath School Quarterly*, *Sabbath School Worker*, *The Church Officers' Gazette*, *Present Truth*, etc. The *Signs* club is the largest, and this paper is doing a wonderful work in the prison. This literature is furnished by our churches and by individual members who send their donations to the conference office, or pay the church missionary secretary annually at the time special calls are made. About once a year I prepare an article for the *Pacific Union Recorder*, appealing for help, and this brings a generous response. These funds are held in the conference office and paid out from there.

A Sabbath school is conducted once each week at 1 P. M., under the supervision of an outside man—a layman or a minister—and a regular church service is held monthly. Some of the prisoners assist in the Sabbath school as teachers and in other ways, but we must have an outside man to supervise their meeting. No donations are taken up at the Sabbath school, but the spirit of the men makes one feel rewarded for the effort made to keep this work going.

In addition to the services held on the Sabbath, a Bible class is conducted on Sunday by one of the converted prisoners, who follows a systematic course such as the Community Bible Lessons. A number of men are following the Radio Bible School course promoted by our conference office.

In all our efforts we keep a close contact with the religious director and the officials of the prison, so as to co-ordinate our program with

their wishes. No article of any kind, whether a personal item or supplies for the work, is given directly to the men, or even to our secretary. All supplies are sent through the mail to the secretary or prisoner individually, so as to pass the regular censorship or prison inspection required for such matters. By paying an annual fee of \$5 for a membership in the American Prison Association, I receive valuable bulletins and counsel on prison work. The Protestant ministers who work in the prison also have an association to which I belong. I attend their monthly meetings, in which problems and plans for better work are discussed and voted upon.

I have noted that the prison authorities take a larger percentage of men from our group for special, trusted duties than from any other group in the institution. We depend upon those converted to help us in the work, and we find that many of them are good personal workers. Much literature is sent to the prisoners' relatives and friends after the men themselves have read the material. Thus the work is not limited to what we do in the prison itself. I also visit some of the families of the prisoners when possible, and in this way form helpful contacts in handling the case of the man concerned.

In my personal work for the men, I always try to direct them to Jesus, and at the end of each interview I offer a short word of prayer before dismissing each one. At times the prisoner also prays. Altogether, I have found this work quite gratifying because of the results of what we have tried to do. I have seen direct answers to my prayers for funds to keep the work going. Changed lives are the greatest reward. Even though we meet with disappointments in some of the men we try to help, we press on with good courage.

## Place of Public Evangelism—No. 2

By J. L. SHULER, *Instructor in Evangelism, S. D. A. Theological Seminary*

TIME and time again an evangelist has gone into a city where we had no church, or perhaps only a dozen or so members, and by a five-or-six-night-a-week public effort has raised up a church of seventy-five or a hundred members in three or four months' time. Literature evangelism, Sunday night meetings, Bible Study League work, and the Bible lesson correspondence plan are valuable in advancing the work of the gospel, but it must be admitted that none of these methods could possibly gather up a body of new believers, one or two hundred strong, in four months. The only possible method that will accomplish such results is that which we commonly call an every-night public effort. In the vast majority of our cities a large central effort conducted four nights or more a week will secure the largest possible results in the shortest space of time.

Sunday night meetings, Sabbath morning services, and camp meeting preaching are, of course, a part of public evangelism, but they are not entirely adequate to the great task laid upon us in this fast-closing hour. Just as five is five times as much as one, so a five-night public evangelism is five times better than Sunday night meetings only, and will likely produce five times as much fruit in one seventh of the time.

Four or more public meetings a week are perhaps more necessary in Adventist evangelism than in that of any other religious body. Leading a man to take his stand for Christ in one single revival service may be sufficient to make him a Methodist, a Baptist, or a Presbyterian; but you cannot take new people and make Seventh-day Adventists out of them in a few meetings. "It requires a vast amount of time and labor to convince one soul in regard to the special truths for this time."—*Gospel Workers*, pp. 406, 407.

We have dozens of subjects in which we must educate the people before they can be ready for baptism and church membership. The nightly public effort is especially needed for at least seven or eight weeks in teaching the people these essentials of our faith. It can do in this short period what would require an entire year's time by a series of Sunday night meetings, a weekly Bible school, or Bible readings.

It will be readily admitted that it takes at least thirty sermons to cover the essentials of our faith and practice adequately in instructing new people. Then if the effort is to yield proper results in souls, there ought to be at least twenty to thirty more sermons to bind off the effort for baptism and church membership after the essentials have been taught. So it would seem that we ought to plan to conduct at least sixty meetings for a well-rounded public effort. All this could be done in twelve weeks by holding meetings five times a week. Many efforts are cut too short for the best results.

There may be cases where a hall can be secured for only three nights a week, and it may be best to go ahead on that basis rather than to have no effort. But in those cases the hall should be secured, if possible, for a period of at least twenty weeks. It would be well in such a case to secure a small hall elsewhere in the vicinity if necessary, where two or three hundred of the deeply interested may be gathered once a week after the first two weeks of the effort for a Bible class. There they may be instructed in some of the essentials in addition to those subjects covered in tri-weekly public lectures in the large hall. Even if you can gather only a hundred in this class, you are sure to increase the results from the lectures in the large hall.

It is true that in city efforts the week-night attendance may not equal fifty per cent of the

Sunday night audiences. It is equally true that the larger the city, the more difficult to get large numbers of the people to attend on week nights. But such difficulties should not deter us from continuing our nightly public efforts. If we should ever be inclined to question whether it is worth while to continue the week-night meetings with only a hundred or two in attendance, let us remember how long it would take to visit each of these two hundred people personally in order to teach them the truth contained in the sermon for that night. We believe that by better planning, the markedly wide variation between the Sunday night audiences and the week-night attendance, as sometimes seen, may be improved to a considerable degree. This is one phase of public evangelism which needs careful study and wise planning.

A leading clergyman on the Pacific Coast, in speaking of the swiftly moving events of our day, said, "We are desperately in need of a new perspective. We need an interpreter and an interpretation. If men will not think now, they will never think again." God has given us a message which contains the only true interpretation of the present, unprecedented situation, of what is coming, and of what men ought to do. That message alone explains the destiny toward which our world is so swiftly moving. It shows the only way out. There has never been an hour since the rise of the third angel's message when that message was so perfectly suited and adapted to current conditions as now.

From the viewpoint of a renewed and widespread interest in certain aspects of our message, especially as it pertains to the meaning of the startling, world-shaking events of our day; from the angle of the wonderful facilities in the radio and the press for doing a quick work; from the viewpoint of an army of workers and capable laymen who could be wonderfully used of God in proclaiming that message; and from the divine provision for an outpouring of the Holy Spirit at this very hour to make that message effective, we can definitely say that this is our greatest hour of opportunity for giving the message. Shall we not rally our forces for an all-out public evangelism?

## Felt Device for Illustration

By LULU HILL MILLER, *Teacher of Art, Walla Walla College, Washington*

ILLUSTRATING sacred songs and readings, with pictures made of felt, has proved very effective in evangelistic efforts as well as in Sabbath school work, young people's societies, and children's meetings. These pictures are much simpler than chalk illustrations, in that once being made they are always ready; anyone can put them on, and they do not wear out. They can also be used where a human figure is needed

in the picture, which cannot easily be drawn in chalk.

The picture should be large enough to be seen easily from the rear of a large hall or church. A board 32 x 42 inches is a good size. The background for covering the board should be a light blue felt, a little darker than sky blue, and large enough to cover the edges, secured with thumbtacks on the back. The same background can be used for all pictures.

A picture that aptly illustrates the song or reading should be selected. For example, with the song "In the Garden" or "Alone," take the well-known picture of Christ kneeling in the Garden of Gethsemane. This should be drawn on paper in proportion to the size of the board, then cut up in pieces, as the figure of Christ, the rocks, the tree trunks, and foliage. These are then traced around on felt which is as near the color shown in the picture as possible. Felt takes paint readily, so the high lights and shadows are next painted in with oil paints. The contrast should be strong, making the shadows very dark and the light places extremely light. Thus when seen from a distance, the distinction will be clear.

Two shades of green for the trees often improve the picture. Use purple for mountains, a light tan color for ground and rocks, and make the shadows stand out well. The figure to represent Christ should be on white, with face and garments painted as in the picture. A few birds, also of white, placed in the sky, give added interest to some pictures. Some knowledge of the use of oil paints is necessary.

When the painting is completed, the pieces should be numbered, starting at the lower right corner, numbering to the left, then back to right. This will enable anyone to place it together correctly. Since each piece has been made by the pattern drawn on the board, the whole must necessarily fit together. The felt pieces adhere to the felt background, but there must be a slight slant to the board to keep them from slipping.

When placing the picture on the board, the one who is to do the work begins when the singer or reader starts, beginning at the lower right hand corner and putting the pieces on as numbered, working at a speed that will enable them to finish together. A little practice before giving a number will make this possible.



END TO SOFTNESS.—The bell is tolling for our soft age. It has been a period of high living and low thinking. We are just about at the end of an era of cheap moving picture shows, newspaper sensations, ice cream gorging, jazz dancing, liquor guzzling, reckless money spending, motorcar speeding, extravagant dressing, lax discipline in the home, loose sex relations, erratic thinking, and lazy doing. We are at war. We are beginning at last to feel the keen edge of tragic reality. For some, the situation is one of unmitigated calamity.—*Zions Herald*.

## Our Youth Challenge the Ministry

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

THIS world war has put an urgency into our work for the youth of the church which heretofore has not existed. After our eighteen and nineteen year-old boys get into the Army, the church will, to a large degree, lose contact with them. What we are to do for these boys must largely be done before they are called to military service. Not only our young men are affected by the glamor and spirit, which are a part of the war effort, but the enlistment of women in the defense effort will profoundly influence our young women as well. There is a new and increasing need for intelligent, powerful, evangelistic effort in behalf of our young people. Every pastor and district leader ought now to lay larger plans for the winning and teaching of the youth under his charge.

"When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ."—*Gospel Workers*, p. 210.

The action of the 1942 Autumn Council calling upon our leaders to organize study groups of youth to be "trained, disciplined, drilled, in the best methods of winning souls to Christ" is a far-reaching resolution, and will make it possible for the minister greatly to multiply his success as a minister.

Before the development of the present emergency, however, certain facts had come to light which must be a challenge to every worker. These facts are set forth in "Workers' Aid No. 10," which was recently issued and is available upon request at the M. V. Department of the General Conference. It is the result of a number of carefully made surveys. Tables 9, 10, and 11 under Section V reveal very clearly the influence of the family altar and of Christian education upon young people in their relation to the church. For example, Table 11 shows that of the young people who had been brought up in united Christian homes and had had the opportunities of Christian education, 87 per cent remained faithful to the church. Only 8 per cent had been disfellowshipped, and only 3 per cent had not been baptized. In contrast to this, of the young people brought up in united Christian homes and educated in secular schools, only 54 per cent remained faithful to the church, 14 per cent having been disfellowshipped, and 32 per cent being unbaptized.

These surveys reveal another fact that must challenge every worker. The most recent of these showed that of marriages among the young people surveyed, 52 per cent were those of believers with unbelievers. Of our young people

who were church members and married church members, 89 per cent remained faithful and only 11 per cent had been disfellowshipped. But of Adventist youth who married non-Adventists, only 40 per cent remained faithful and 60 per cent had been disfellowshipped. In this war-time atmosphere the danger that Adventist youth will marry unbelievers has increased enormously. Ministers ought frequently to instruct the youth in their churches regarding the importance of Christian marriage and to counsel them against marrying unbelievers.

Table 8, showing a graph of the number baptized at the various age levels, is a survey of 2,523 young people, of whom 97 per cent were baptized before the age of twenty and only 3 per cent afterward. The table, which shows the peak age of baptisms to be twelve years, places a new emphasis upon the importance of our Junior Missionary Volunteer work as a means of shaping the attitudes and ideals of boys and girls during the years before they reach the age when they must make their decision to become members of the church. We must win them while they are young, or the probability is that we shall not win them at all.

The survey of 8,963 young people in seventeen conferences brings a mighty challenge to the church. Of the young people in the age group 15 to 25 years, 57 per cent have never been baptized, and yet, "the future of this cause depends upon our young people. The Missionary Volunteer movement is the whole church organized to save our youth and train them for service."—*J. L. McElhany*. There is need today of stronger evangelistic effort in behalf of the young people connected with the families of the church. We must win them to Christ. We must captivate their imaginations with a clear, inspiring vision of God's purpose for them in these stirring times. We must indoctrinate them thoroughly in present truth. We must teach them the meaning and application of the ten commandments to present-day problems. Faithfulness in Sabbathkeeping, cleanness of speech, purity of life, honesty, a sense of the sacredness of human life, reverence for God and for the things for which His church stands—all these have their basis in the ten commandments.

This work for youth must not be another campaign. It must be a strong, steady teaching effort on the part of our ministers to win our youth to Christ and to promote the growth of rugged Christian character.



☪ COMPARED with what we ought to be, we are only half awake. We are making use of only a small part of our physical and mental resources. Stating the thing broadly, the human individual thus lives far within his limits. He possesses powers of various sorts which he habitually fails to use.—*William James*.

## Reclaiming Our Backsliders

By ARTHUR KIESZ, Pastor,  
Shattuck, Oklahoma

ONE of the major problems that the pastor-evangelist must meet in locating in a new field, is reclaiming backsliders and bringing back into the fold those who were at one time members. When I entered my present field nine months ago, I found only about sixty per cent of the church members attending the church services. A large number, particularly young families, were not attending and had lost interest in the church largely because the church was not interested in them. Many of them were following the pleasures of this world and were a reproach to the church of Christ.

Today our attendance has doubled, and our people have taken a new hold on the Lord. We are grateful for the blessing of the Lord in our endeavors for those who had lost interest. Not only have those whose names were still on the church books been reclaimed, but some of the ex-Adventists have already come back into the church, and a goodly number more are seriously considering the matter. We firmly believe that before many more months, these, too, will be with us.

I have always made it a practice to do much of my work in the homes of the people. In the home, the pastor can get close to them, and they will share their burdens and problems with him. I have been told again and again by members that I was the first minister ever to visit the home. Some who have been Adventists for many years have told me they have not been visited by their pastors in ten, fifteen, or seventeen years. This explains to my mind why some lose interest. They have problems with which the pastor can help them.

It was only a few days ago that a member of a former Adventist family asked me, "Why didn't the church work with us as it does now, when we were drifting out of the church?" This family returned to the fold, but not until I had labored with them for months.

As an evangelist, I make my acquaintance with the people and gain their confidence in my public lectures, but the work in the home and the personal contacts make Adventists out of them.

I am profoundly convinced, fellow workers, that in order to hold what we have, to bring new members into the church through evangelism, and to reclaim backsliders and ex-Adventists, we must faithfully visit the people in their homes. This contact shows our love and interest for them. My personal experience has proved to me that this is the most effective way.



☪ WHO can estimate the shriveling influence of ministerial extravagance upon the gifts of the people!

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## RELIGIOUS WORLD TRENDS

Biblical Exposition and Homiletic Helps

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### Popular Interest in Prophecy

By HARRY B. TAYLOR, *Pastor of the Temple Church, New York City*

BY MINISTRY request, I recently attended a Congress on Prophecy, held in New York City in November. About fifty leading ministers, evangelists, Bible teachers, and college presidents, as well as editors of several religious papers, were delegates at this meeting. These representatives from churches, religious institutions, and seminaries, came from different sections of the United States and Canada. They were from such organizations as the Baptists, Presbyterians, Moody Bible School, Bethany Reformed Church, Independent Bible Church, American Board of Missions to the Jews, Bible Institute of Los Angeles, Pennsylvania Bible Institute, and Dallas Theological Seminary.

Perhaps some of the better-known ministers among the representatives were Dr. Louis S. Bauman, writer for the *Sunday School Times*, Dr. Henry A. Ironside, pastor, Moody Memorial Church, Chicago, and Dr. John W. Bradbury, editor of the *Watchman-Examiner*. Large audiences attended these sessions both during the day and evening meetings.

The purpose of this Congress was to restudy and re-emphasize certain great Bible truths, and to undertake to clarify the confused situation in the realm of prophetic interpretation. The program of the Congress reads as follows:

"Because confusion is increasing among the Lord's people with regard to trustworthy teaching on prophecy, the time has come when a clear Biblical expression is desperately needed. To render a needed service to members of the church of Christ, a group of believers, assisted and counseled by well-known and trusted Bible teachers, have called a 'Congress on Prophecy' in New York City, in Calvary Baptist Church, under the auspices of the American Board of Missions to the Jews."

From what was said at the Congress, it was in the thinking of this body to formulate a textbook to serve as a uniform guide in the interpretation of Bible prophecy for generations to come. As I listened to some of the discussions, I noticed that the trend of thinking clustered about such subjects as "The Pre-Tribulation Rapture," "The Return of the Jews to Palestine," "The Church of God Is Never Called Israel," "The Rapture of the Saints," and similar subjects.

I cannot say that I discovered any change in the interpretation of prophecies used to sustain such teaching. The discussions amounted to a reaffirmation of these positions, which are well known.

While we cannot, of course, see light in many

of the conclusions arrived at in dealing with these prophetic subjects, yet it is significant that this Congress was called under the circumstances which they state: "Because confusion is increasing among the Lord's people with regard to trustworthy teaching on prophecy, the time has come when a clear Biblical expression is desperately needed." In this crisis of the world, the minds of men are more and more turning to the prophetic portion of God's infallible word. They want something that is logical and clear, for "a clear Biblical expression is desperately needed." It was not so long ago that Seventh-day Adventists seemed to be quite alone as they consistently taught and preached on various phases of Bible prophecy. Surely it is high time that nominal Christendom should be most earnestly studying these things.

Dr. Howard H. Ferrin, president of the Providence Bible Institute, Rhode Island, spoke on the question, "Is the Church Ever Called Israel?" In his introduction he stated, "If the church is ever called Israel, then this conference need not have been called." The burden of his argument was to apply the term *Israel* to the literal Jews who must return to Jerusalem as a nation, and thus the promises of God to them will then be fulfilled. The scriptures we use to apply to spiritual Israel, he applied to the literal Jews. Dr. B. B. Sutcliffe, president of Multnomah School of the Bible, Portland, Oregon, stated concerning the rapture that the second coming of Christ is not near.

"It is not imminent, for too many unfulfilled events are yet to take place. The coming of the Lord is always near at hand, but not the second coming of Christ. All of the signs of Christ's coming take place within the seventieth week of Daniel, and then the church will be caught up."

Dr. J. Hoffman Cohn, American Board of Missions to the Jews, Brooklyn, New York, dealt with the subject, "Is God Through With the Jews?" "The Jew is first," he said, "and the apostles and early preachers never got away from these closing injunctions of the Lord." (Luke 24:47; Acts 1:8.) "The very foundation for premillennial teaching is the Jewish restoration."

Since attending this Congress on Prophecy, my appreciation of our message has increased. For many years the "remnant church" has proclaimed this message of truth. Changing world conditions do not and have not changed our doctrines, nor is there any need of changing them. We do not find ourselves in confusion concerning the prophetic interpretation which we have used for years. This word from the Spirit of prophecy is heartening:

"There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. . . . No line of truth that has made Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, Vol. VI, p. 17.





## WHY WE DIFFER FROM WORLDLY SCHOLARS

**M**ANY a Protestant educational system, starting out auspiciously on its way, has foundered on the submerged rock of scholasticism. Shall the remnant church follow this fateful course to the same disastrous end? Despite the tragic wreckage discernible all about us, shall we sail over the same alluring course and meet with the same results—merely because the course is charted as “scholastic”? God forbid!

Shall we, for example, form our conclusions from largely skeptical or Catholic historical sources—conclusions that with us involve life-and-death issues, but are purely objective to others? Shall we, to take a concrete case, put aside clear Spirit of prophecy leads and clues, and accept at face value the biased, contravening testimony of hostile Catholic records concerning the Waldenses? Or, to cite another example, shall we take as final the antagonistic witness of state church writers, concerning the eighteenth-century child-preachers of Sweden? Shall we not rather search on until the full facts are uncovered, which will be found to tally with the inspired clues?

Yet again, it makes a vast difference whether one reads and is contented with the cynical, skeptical portrayals of the early revivals of the nineteenth century, or takes instead the record of reverent, godly participants. One presents a gross caricature, based on those extremes on the fringes that mar every religious movement. The other gives the true picture of the real spirit and character of the development undergirding the great advent awakening.

Or, take the monumental Millerite movement. Shall we accept the unsympathetic evaluations and misconceptions of the contemporary ecclesiastics and the secular scholars who rejected the judgment-hour message, and who report everything pertaining to the movement through distorted, prejudiced vision? Rather, shall we not form our conclusions from the actual participants? If we wish to know what minority heralds of truth have taught in any age, let us read their own representative writings and official declarations to gain our information.

Would, or could, a Catholic or skeptical scholar give a fair and understanding evaluation of Seventh-day Adventism today? To ask the question is to have the answer. The same principle applies to others. We must go to the writings of the body concerned to find

what was really believed and accomplished, and the spirit and purpose that lay back of its course of action or achievement.

But more than that, when available records are partial or defective or have been destroyed, we must have more than human guidance if we are not to misjudge, and thus to reach wrong conclusions. That vital guidance is available to us through the Spirit of prophecy. But it is denied to those rejecting that gift. *And that is the crux of the difference between worldly scholastics, and the favored remnant church* whose reverent students have not only what the world has, but in addition, have vouchsafed to them this infinite gift of guidance through the bewildering maze of conflicting opinion and bias that often marks the scholastic dicta of the day. Thank God for His gracious provision! We wander not as others who are without this guiding safeguard.



### The Debt I Owe

(Rom. I: 14)

By ROBERT HARE

My debt to the world—oh, what can it be?  
Not silver or gold, or treasures we see,  
Nor yet is it rubies, though brightly they shine;  
My debt lies in something yet far more divine.  
That something must breathe out God's mes-  
sage of love,  
And point dying men to the mansions above.

My debt to the world?—This surely I know:  
It lies not in grandeur or great worldly show;  
No, no! just the whisper of Heaven's own will,  
To pass through the clay that is yielded and still.

A life that can witness God's message divine  
Is far above rubies or gold from the mine.

My debt to the world?—God's message de-  
mands

The love and devotion of true heart and hands.  
A cross rises yonder, and faith here must see  
The love that has suffered in dying for me.  
Then heart, life, and voice the story must tell,  
In praise unto Him who does all things well.

A debtor to all, and bound by love's chain,  
My debt is so great it must ever remain.  
High as the heavens it rises and then  
Binds me to earth with my fellow men.  
So while I am here, life ever must be  
A witness for God and eternity.

New South Wales, Australia.

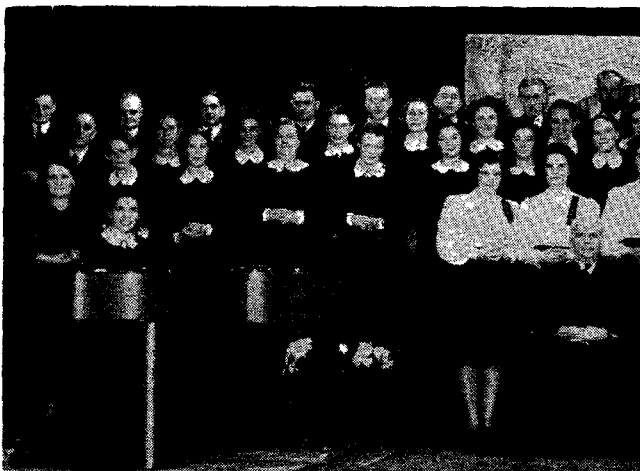
## Building the Evangelistic Choir

By HAROLD R. TURNER, *Singing Evangelist, Lewiston, Idaho*

A GOOD evangelistic choir and a consecrated song leader are half the battle these days in an evangelistic effort. Choirs are not born; they are made. When entering upon an evangelistic campaign in a city where we have a church, one of the first things one must do is to bring before that church the necessity of a godly life and of much prayer. Then show the church members the value of a choir that comes night after night. With the fullest co-operation of the evangelist, solicit the entire congregation to participate in the singing. Thus far it has been my privilege to work with evangelists who believe in music and lend their entire co-operation to its success. It is too bad when a minister does not appreciate the value of singing, as this is sometimes the reason why enough interest is not manifested in a series of meetings.

To swell the ranks of the choir, I always try to draw upon those not of our faith who can sing. These new members become very much interested in the meetings and generally accept the third angel's message. We give invitations in our advertising and also from our pulpit for all singers to join the choir. I often think of the statement which the late A. G. Daniells is reported to have made: "I am always sure of one convert at the close of a series of meetings when I secure a pianist not of our faith." It was my privilege during one effort to see thirteen persons baptized who had attended the choir night after night.

The larger the choir the better the impression it makes, even though the members are not all trained singers. It is well to have trained voices in a choir, but I would much rather have a singer with an untrained voice, and the right kind of spirit, than a trained, critical singer who does not manifest the proper attitude. This is one reason why we solicit from the entire con-



A Pleasing Arrangement Showing Contrasting Uniforms Worn by

## SUCCESSFUL FEATURES OF THE

gregation, as to do so helps to eliminate trouble.

After you have gathered the choir for practice, then with kindness and tact weed out those who ought to do other kinds of work, and encourage the rest to take hold of the singing with great earnestness. Always try to get those who cannot sing to help out with other work in the meetings, for in this way you can most easily eliminate ill feeling. It is said that the choir is the battle ground of every church in a campaign. I do not believe this. During the few years of experience that I have had in this line of work, I can truthfully say there has never once been any trouble in my choirs.

Some kind of uniform for the choir is very helpful; it helps the members feel that they are a part of a great campaign. A dark dress with white collar and cuffs is inexpensive, and such a dress can be worn after the meetings are over. We encourage our men to wear dark suits and ties and white shirts. Such attire gives a dignified appearance to the group, as you can see by the accompanying picture.

Much prayer is a strong factor in the success of a choir. Every night our choir meets promptly at seven twenty-five for counsel and a word of prayer in the choir room. We do not wait for any member who is late, because we believe in starting our music on time. If this is done, the choir realizes that it is important to be there at the appointed time. After our word of prayer, we march in, singing our theme song, "Redeemed, How I Love to Proclaim It," or "Marching to Zion." I sometimes have the congregation join in the chorus. This engenders greater enthusiasm in the community singing. After the benediction, while the people are leaving the auditorium, the choir sings songs

### Our Watchword

GIVE us a watchword for the hour,  
A thrilling word, a word of power,  
A battle cry, a flaming breath,  
That calls to conquest or to death;  
A word to raise the church from rest,  
To heed the Master's high behest.  
The call is given: *Ye hosts, arise!*  
Our watchword is—*Evangelize!*

—*Quarterly Review.*



Choir and Usherettes in the McComas-Turner Evangelistic Company

## Scenic Portable Baptistry

By HAROLD R. TURNER, *Singing Evangelist, Lewiston, Idaho*

THE baptistry we use in the McComas-Turner auditorium is portable, and is so constructed as to be easily moved to another location where it can be installed again.

As you will notice in the diagram of the auditorium, the tank is set in the elevated choir loft, in and level with the last or third row of stairs. Each choir row is four feet wide. The tank, which is made of heavy tin, is four feet wide, nine feet long, and four feet deep.

The background—4 x 10 x 7 feet—is also portable. It is a boxlike structure made of plywood, beautifully decorated at the back with a painting which makes the service appear as though it were being conducted in the open. Mountains, trees, and rocks are all in natural color, and a real waterfall, which has been installed, is put into use during the service. The interior of the baptistry scene is lighted with soft amber lights, which give a good effect to the different colors. By looking at the picture, you can visualize its construction. (See page 26.)

We used to have difficulty in heating the water in our temporary baptistries, but we

## E EVANGELISTIC TABERNACLE

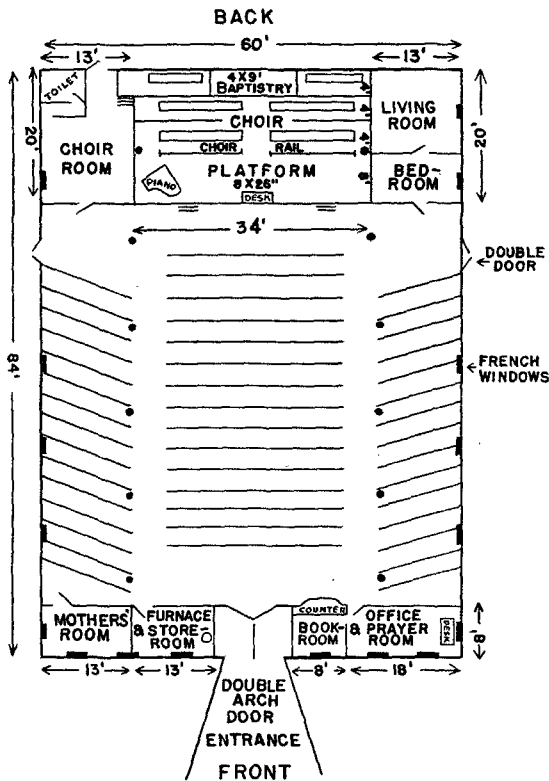
in harmony with the subject of the evening. Thus we help the audience keep in mind the message that they have just heard.

The type of music desired for choir and congregational singing before the sermon should be that of joy, praise, or victory, including one or two short choruses each evening. Such music helps to bring the people together and prepares their minds for the sermon. All special and appeal songs should be in harmony with the subject. No songs should be sung unless they are in keeping with the message. The choir can also be effectively used when the evangelist makes his appeal. This, however, should be done in a pleasing way. The choir members must fully understand the leader's method of directing.

Successful leaders use choir specials several times during the week, so that the choir will feel it is an important part of the meeting. People like to hear such music, and you need not fear overworking this feature.

Singers are held in the choir just the same as people are brought back to meetings night after night. Anyone can get a crowd the first night with good advertising, but it takes real preaching and a godlike life to keep people coming. It is just as true with a choir. I believe it is the duty and privilege of the singing evangelist to visit his choir members as much as possible in their homes and have prayer with them, that God may bless the music to the end that it will soften the hearts of the people.

Enthusiastic leadership and appealing choir music, together with the word of God, will touch the hearts of the people and bring them back regularly. This, I believe, is the success of a good series of meetings.



Floor Plan of the McComas-Turner Tabernacle

believe that the heating problem is solved with our present baptistry. From Montgomery Ward and Company, we purchased a large hand weed-burner,\* which is lighted and set in a large pipe about fourteen inches in diameter and four feet long. This pipe is closed at the bottom, and is suspended in the water. It has a hook on the side which fastens on the edge of the tank in such a manner as to allow the pipe to extend under the water to within two or three inches of the bottom of the tank, while its top remains above water. Some kind of iron or rock weight is needed in the pipe to hold it down in the water.

In this large pipe we have placed a partition which reaches only part way down, and the torch is placed on either side of this partition. This gives the flames a chance to circulate as they blow against the inside of the pipe, and in turn, the hot pipe heats the water. The partition also keeps the flame of the torch from going out. Under this arrangement, we are able to heat the baptistry in the coldest weather here in the Northwest. The cost of the gasoline used in heating water for one baptism is about one dollar.

\* Something like a blowtorch. Used by farmers to destroy weeds, to disinfect, and to sterilize. It throws a powerful, smokeless flame of intense heat.

As you notice by the diagram, there is a well-lighted tunnel hallway, eight feet square, which one enters before going through the double doors into the main room. The floor plan of the auditorium is constructed so that the audience has a clear view of the speaker, the choir, and also any pictures which might be shown. Portable wooden benches are placed according to the diagram.

Thick burlap, covering the entire main room of the auditorium and the hallway, is placed over five or six inches of sawdust to make a clean, soft carpet that is fastened down with laths tacked to the base of the walls.

Natural-color burlap curtains are hung at the French windows, and the background of the platform and choir loft is covered with dark green draperies, which are hung across the back and behind the baptistry scene. The burnt grain of the wood in the walls and ceiling on the interior of the auditorium gives a rich effect.



ⓘ DON'T omit the "r" in *February*. It is not Feb-u-ary, but Feb-ru-ary—despite frequent mispronunciation to the contrary. We are judged by these little carelessnesses that plague not a few of our public speakers. Let us all emphasize and practice better speech.





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

## HOW ARE "YOUR FEET SHOD"? (Eph. 6:15)

By JACOB JANZEN, M. D., *Department of Anatomy, C. M. E., Loma Linda, California*

PAUL gives us a text about our feet in Romans 10:15: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" But are they beautiful? If the actual facts were known, it would have to be said that the feet of many that are "shod with the preparation of the gospel of peace" are anything but beautiful. The writer of sacred poetry upon contemplating the graces of Christ's church exclaimed:

"How beautiful are thy feet *with shoes*,  
O prince's daughter!" Cant. 7:1.

But how are they without shoes? In olden times the messengers of the Lord did a great deal of walking, barefooted or in sandals. These latter consisted largely of soles which were for the protection of their feet from the roughness of the paths. The feet remained for the most part exposed to air and sight. This led to the custom of bathing the dust-covered feet of a welcome traveler. Thus, Mary, the sister of Lazarus, washed the Master's feet as a token of love and devotion.

All this has changed in modern times. The gospel is being carried by automobile, train, ocean liner, airplane, radio, and other rapid means to the remotest parts of the earth. Walking for many has almost become a lost mode of conveyance. And yet, great is the handicap of the one whose painful feet make walking or standing difficult.

There are relatively few so unfortunate as to be born with deformed or clubbed feet. There is another group whose feet become disabled because of disease, such as infantile paralysis. Medical science is doing much for both groups in restoring their feet to usefulness through corrective measures, such as shoes, braces, exercises, or other forms of physical therapy, and through surgical reconstruction. However, there is, comparatively, a much larger group who are suffering with their feet, not because of congenital deformities, nor because of the ravages of disease, but rather because of inadequate footwear.

In our so-called civilized lands, it is an established custom to wear shoes. These are made,

chosen, bought, and worn, not merely for protection, but often for their decorative value. In appearance, size, shape, and quality, there is no end of varieties of shoes—all purportedly made to fit the different shapes and sizes of feet. Actually a very large proportion of these shoes is lacking the fundamental factors which make for serviceable comfort and maintenance of natural, normally functioning feet. In his recent book, "The Foot," Norman C. Lake, director of studies of the London Foot Hospital, writes the following:

"The craze for footwear which would enhance the height of the wearer reached its climax in the development of the chopine, literally a shoe on stilts, which was introduced in Italy at the beginning of the seventeenth century. (Catherine de' Medici is credited with its introduction to increase her apparent stature, but it is to be noted that the same method was employed by the Egyptians many centuries before in the case of sandals.) With such footgear, walking necessitated the attendance of at least two servants, and this fact in itself was thought to be an indication of the social rank and wealth of the lady. Much the same applies to the practice, not long abandoned, of deliberately deforming the feet of Chinese ladies of rank by tightly binding them from infancy in order that the very small and special type of boot introduced by the empress Tali could be worn. It is said that in order to render her own congenitally clubbed feet less conspicuous, this empress issued a decree that all ladies of the court should wear shoes similar to her own; at any rate the fashion grew to be an indication of the wealth of the father, who of necessity had to provide the essential carriages and carriers for his daughters."—Pages 62-64.

### Abnormal Footwear an Ancient Invention

The abnormal footwear of our day is therefore not a modern invention, but a heritage from the Egypt of sin, revived and further refined by Catherine de' Medici, who was responsible for the Massacre of St. Bartholomew, in which about 50,000 Huguenots perished, and for which she received the congratulations of all the Catholic powers, including Pope Gregory XIII.

In his constant endeavor to satisfy the desire of the public to leave an impression of smallness and daintiness of feet, the manufacturer is forced to resort to cunning perversion and distortion. He has found that the higher the heel, the smaller the foot appears to the eye. Having placed a person's heel on a high pedestal (which

is usually very slender and thus adds to the illusion of daintiness), he finds that to keep it there, he must foreshorten the forepart of the shoe, make it narrow, and taper it off toward the toes. With a few refinements added, he has thus succeeded in satisfying the cravings of a vain heart for attention, daintiness, elegance, and increase in stature.

All is well for a little while, especially in the young person whose adaptability is phenomenal. But man, who was made after the similitude of God and not of hoofed creatures, which naturally walk on their toes, cannot forever ignore the laws of nature. Soon there develop corns on the toes, bunions, painful calluses, fallen transverse and longitudinal arches, and a number of other distressing foot conditions, and secondarily, disabling backaches. To combat these, the person resorts to corn plasters, bunion pads, metatarsal arch pads, heel pads, and all kinds of rigid arch supports and body corsets. In spite of all these palliative measures, the crippling of such feet is progressive. After analyzing the effects of high heels, Doctor Lake remarks conclusively:

"Clearly the changes which have been described are more likely to lead to serious and permanent deformity when the cause acts upon the plastic and developing feet of adolescence, and it is during this period that the most extensive damage is done, although the subsequent and consequential deformities usually do not occasion any demand for treatment until many years later."—Page 78.

The wise man said in Proverbs 6:12, 13: "A naughty person, a wicked man, . . . speaketh with his feet."

And in Isaiah 3:16 we read: "The daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go [margin, "tripping nicely"], and making a tinkling with their feet."

Obviously one's thoughts and motives can find eloquent expression in one's demeanor and gait. While the words of the last reference may have originally been directed to the daughters of God's people of those times, the thoughtful observer is inclined to wonder whether they do not find appropriate application in our day. The abnormal shoes worn today affect the person's posture in such a manner as to tilt the pelvis forward, thereby increasing the lower curve of the spine and throwing the neck back. The gait becomes stilted and rigid.

What then constitutes a normal shoe? A detailed description and technical analysis of this subject can obviously not be given here, but a few suggestions of the principles involved in a good shoe are herewith offered:

1. The shoe must afford protection.
2. It must facilitate, not impede locomotion, which is normally elastic and graceful.
3. It must be as comfortable at the end of the day as when first put on in the morning.

To achieve this, the normal person's shoe should be of adequate length and width to allow

ample freedom for the toes and forepart of the foot; it should have a broad, low heel or no heel at all, have an elastic shank and a straight, big toe, that is, in direct line with the inner border of the foot. Be kind to your feet, and they will be kind to you and serve you well.



## Book Review

*Just Nerves,\** by Austen Fox Riggs, M. D., Houghton-Mifflin Co., Boston and New York, 1922, 87 pages, \$1.

The writer of this book deals with "nerves" in a different manner from that generally followed, treating them not as a disease but as a phase of psychology based upon physiology. He views a "case of nerves" in its reactions to its environment as certain organs of the body react to certain conditions, rather than dealing with it as a whole as a psychologist does.

He endeavors to point out how a "nervous breakdown" can be avoided rather than to tell how to effect a cure after the breakdown. Nervousness is simply "the result of maladjustment on the part of an otherwise perfectly sound, essentially normal person, and . . . therefore it is both curable, and furthermore, *avoidable*."

In dealing with nerves he recognizes the oversensitive and the undersensitive, the natural instinct and the spiritual instinct. He recognizes the power of choice by which man may determine which reaction he will yield to and which will be in control. He does not introduce or define the source of this power which we recognize to be a spiritual fact, but treats it as solely a human ability.

Dr. Riggs endeavors to deal with the problem from the viewpoint of the reasoning ability of the afflicted individual himself, whether it be one who thinks he has a disease or the child afflicted by fear, in which instance he endeavors to teach the child that there may be something to be afraid of. He says not to tell him that there is no such thing as fear, but to substitute courage in the place of fear.

He draws from the common reaction of animals—both wild and domestic—as they react to certain conditions, but recognizes man as a reasoning being who may be able to, and should, control certain reactions and emotions, and by exercise of the power of choice determine how he will relate himself to various reactions.

The book may be helpful to certain persons for their own personal benefit, as well as in giving counsel to others, and there are some very excellent suggestions for parents in dealing with children. The author has written from firsthand knowledge and experience, and results have demonstrated the value of the theory he propounds. M. A. HOLLISTER.

\* Elective, 1943 Ministerial Reading Course.

# HEALTH DEFENSE (Demonstration Health Talk)

By DENOMINATIONAL HEALTH METHODS CLASS, *Portland Sanitarium and Hospital School of Nursing*

This project, entitled "Health Defense," was developed by the senior class of the Portland Sanitarium and Hospital under the direction of Miss Eleanor Baer, instructor of the denominational health methods class. The project consists of four health talks. Following a short introduction given by the instructor, each of these four talks, each about ten minutes in length, was presented by a student nurse. They were illustrated with posters, decorated in red, white, and blue. Part I, on "Defense Preparations," appears in this issue of THE MINISTRY. The other parts will appear in successive numbers. They are as follows: Part II, "Food for Fitness" (balanced diet); Part III, "Public Health Enemy No. 1" (the common cold); Part IV, "A Place of Refuge—Our Great 'Air Raid Shelter'" (trust in divine power). The project was presented at a meeting of the Oregon State League of Nursing Education.

## General Introduction

1. U. S. CITIZEN'S "FIRST DUTY." Government placing special emphasis today upon various phases of national life in view of present war emergency. Not least among these, the matter of physical health. A poster decorated with our national colors is being displayed with the following slogan: "Uncle Sam says, 'Your first duty is to keep healthy.'"

2. A PART OF CHRISTIAN SERVICE. Not a new doctrine to us as Seventh-day Adventist Christians. Building and maintaining health of body is an integral part of the advent message. Exhortation of the apostle Paul comes to us today, "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your *reasonable service*." Rom. 12:1.

3. TWOFOLD EMPHASIS UPON HEALTH. Health has been defined as "that quality of life which renders the individual fit to live most and save best." Surely there has never been a

time when we so much needed to "live most and serve best" as we do today.

And so, not only as patriotic citizens of the United States, but as prospective citizens of that "better country, that is, an heavenly," we are concerned with strengthening health defense—our "first duty" in service to our country and our God.

## I. Defense Preparations

Prepared by MISSES ENOCKSON, LEAZER, LOSEY, WADDLE, and WEIR

### A. Introduction

Since beginning of present war, and especially since December 7, 1941, when our nation became involved, all phases of industry directed toward defense preparations with top speed. Desire of each to do something to help. How can I assist my country? Conditions today call for healthy bodies, steady nerves, calm minds, and trustful hearts. "Defense preparations" which each one can and must make—you and I must go all out for "health defense." Four phases of defense preparation for health outlined below.

### B. Observance of Good Health Habits

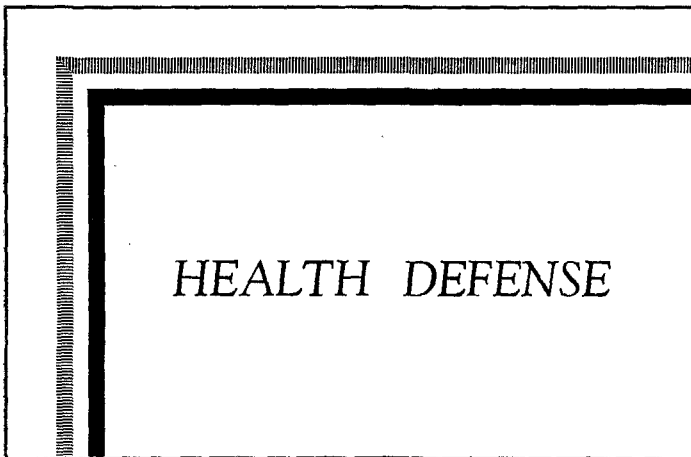
Observance of good health habits the very cornerstone of health. Easier to keep well than to get well when sick. Prevention the best weapon against disease, for the cause of illness commonly traced directly or indirectly to violation of laws of health.

1. AIR: The first essential of life. Fresh, oxygen-laden air vitalizes the blood, enabling it to nourish entire body and remove waste products. Lack of pure air weakens mental powers, and makes physical body readily susceptible to disease.

2. SUNSHINE: Healing power in sunlight. No life can thrive or enjoy maximum health without it. An old sage once observed, "Where the sun enters, the doctor does not."

3. EXERCISE AND REST: All functions of body benefited by exercise, and all suffer from neglect of it. Rest no less important than exercise. Both should be well balanced in the daily program. Body cells cannot keep up activity indefinitely. Quickest way to step up efficiency, give nerves as well as muscles a rest.

4. FOOD: Simple, natural



I. Displayed in Front of Speaker's Stand at Opening of Service and During Introductory Remarks.



foods constitute building material for physical strength and mental vigor. Not only *what* we eat but *how* we eat, important. Eating habits should be moderate, regular, shunning all indulgence.

5. **WATER:** Liberal use of pure water both for drinking and cleansing purposes, a health necessity. Use prescribed internally, externally, and eternally.

6. **TRUST IN DIVINE POWER:** Peace of mind closely related to physical health. Relation between mind and body intimate. Health of one depends upon health of other. Prophet prescribed for both body and soul when he said, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

**C. Regular Physical Examination**

Second item in defense preparations, annual physical examination by a competent physician. He who has a physical examination at regular intervals through life is like the good navigator who takes his bearings at regular intervals on a voyage. Many a life voyage ends on the rocks because a traveler failed to take his health bearings regularly. We can see only the outside, but physician has knowledge of body processes as well as accurate instruments, charts, and tests to determine what is going on inside.

From baby's first year of life, through physiological changes in teens, during years when work is apt to cause wear and tear on body machinery, and especially after forty-five, when symptoms of middle-age diseases may appear, the doctor is the only safe pilot to steer a healthful voyage for you. If danger is detected early and corrected, one may continue to enjoy life for many years.

**D. Immunization**

1. Our country at war. Many fail to realize that our bodies are at war with disease. Im-

# DENTAL HEALTH DEPENDS

ON:

RIGHT FOOD

RESTRICTED SWEETS

CHEWING EXERCISE

CLEAN TEETH



VISITING

YOUR DENTIST

III. Displayed During Last Part of First Talk, While Subject of Dental Hygiene Is Being Discussed (red, white, and blue bars, and large V in same colors)

munity against certain contagious diseases an essential fortification. Protection against disease by producing in blood stream, either naturally or artificially, the formation of anti-bodies. When disease germs invade system, anti-bodies fight against them, and prevent individual from succumbing to disease.

2. **SMALLPOX** one of the most highly contagious diseases, but one against which you can safely be protected. Vaccination scar a mark of safety.

3. **DIPHTHERIA** one of the most dangerous of communicable diseases, but entirely preventable through immunization. Every baby should have these defenses after six months of age, because the younger the child, the more likely to die from these diseases. In 1940, four thousand babies died from this disease.

4. **TYPHOID FEVER** another disease which can be completely controlled by proper sanitation and vaccination. The use of pure water, pasteurized milk, clean foods, and typhoid vaccination, when necessitated by special conditions, will protect a community against this scourge.

# DEFENSE PREPARATIONS

GOOD HEALTH HABITS

PHYSICAL EXAMINATION

IMMUNIZATION

DENTAL HYGIENE

II. Displayed During First Talk Until Speaker Introduced Subject of Dental Hygiene (red, white, and blue bars at sides)

5. A well-known fact that the ravages of contagious diseases follow in the wake of war. Thus imperative that we protect ourselves and families against those diseases for which we have a safe and sure vaccine or serum. Do not wait until disease comes, for that may be too late. See your doctor and begin fortification now.

#### E. Dental Hygiene

1. Our fourth line of defense. The enemy caught well-defended Pearl Harbor off guard. Each of us has a "Pearl Harbor" of thirty-two pearly white teeth, and we must always be on guard against enemy invasion. Unless well cared for, mouth is favorable place for growth of germs which not only cause tooth decay, but result in foci of infection from which poisons may circulate throughout the body, and cause such diseases as rheumatism, chronic arthritis, stomach disorders, heart disease, anemia, nephritis, and blood-stream infection. What can be done to protect this "Pearl Harbor"? (Display Poster No. 3)

2. **RIGHT FOOD.** Tooth-building materials are the minerals (calcium and phosphorus) and vitamins A, C, and D. Milk and leafy vegetables the best source of calcium, phosphorus, and vitamin A. Vitamin C found in citrus fruits and tomatoes. Vitamin D manufactured in body when the skin gets sufficient sunshine. Food for good teeth should also include some hard, coarse food, such as raw carrot or zwieback, to provide daily exercise.

3. **RESTRICTED SWEETS:** Sugar rationing assists in dental as well as national defense. In George Washington's day, amount of sugar consumed yearly 7 pounds a person; now, 109 pounds a person. Authorities state this undoubtedly cause of widespread tooth decay.

4. **CHEWING EXERCISE:** Teeth need exercise just as other parts of the body. Hard foods should be eaten daily to provide activity.

Experiment made recently at a medical school. Dogs given a well-balanced diet, but in liquid form. Dogs given no opportunity for exercise of teeth and gums. In short time their mouths and teeth in a very poor condition. Although solid food was resumed, and condition of mouths improved with mastication, never became entirely normal again.

5. **BRUSHING TEETH:** Keep teeth pearly white by strict cleanliness. Brush twice daily, preferably after every meal, and certainly before going to bed. Teeth should be brushed in direction in which they grow, that is, away from gums, toward biting and grinding surfaces. Use good dentrifice, and small brush, with firm, widely spaced bristles, and no complicated curves or tufts. After each using, flush it thoroughly with cold water, and hang in clean, light place where it cannot touch other brushes. When bristles become soft, discard, and replace with new.

6. **VISITING DENTIST.** Your dentist the De-

fense Council for protection of your "Pearl Harbor." No one capable of caring for teeth adequately without professional help. Regular visit to dentist every six months will ensure victory.

#### F. Conclusion

Let us begin today more definitely than ever before to strengthen every one of these four lines of health defense. We owe it to ourselves, to our country, and to our God, who created us and who bought us with a price, "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

#### Posters

(Heavy white paper posters, 22 x 36 inches, with blue lettering, 2 inches high, were displayed during each talk. Each poster had a decorative border of red, white, and blue paper strips, and was framed with narrow strips of veneer wood so that it would stand erect. See pages 29 and 30.)

### Health Work in Seattle Effort

By DON HIATT SPILLMAN, *Evangelist,*  
*Washington Conference*

**D**URING our recent tabernacle effort in the city of Seattle, our health message held an important place in our program. In our first lecture along health lines, the simple, natural aids to health which everyone has access to were stressed—fresh air, pure water, sunshine, exercise, recreation, and a cheerful spirit. I find that this helps to break down any prejudice that may exist in the minds of the people regarding "fanatical" health ideas of Seventh-day Adventists.

In subsequent lectures we stressed the evil effects of alcohol, tobacco, tea, coffee, etc., and presented scientific evidence as to why these things are harmful. In our "Pictured Truth" meetings conducted by Mrs. Diantha Hansen three times each week in our rear auditorium, we presented these facts in pictures.

We found it helpful in this campaign to have a large display of Loma Linda foods in the rear of the tabernacle, such as Gluten Steaks and Glutenberger, Ruskets, Breakfast Cup, etc. As we spoke of the harmful effects of coffee, we invited the audience to purchase some Breakfast Cup on their way out and try it. The same principle applied when we spoke on the subject of clean and unclean meats and the advantages of a vegetarian diet. We told the people how tasty they would find the meat substitutes to be and invited them to try them.

As a result we acquainted the outside people with our health foods, and also created among our own people a keen interest in these products. I am very glad that we have such wholesome,

palatable health foods to offer the people. As evangelists we can do much to give these foods prominence with our non-Adventist friends as they attend our meetings.

Another feature of our health program was the home nursing class conducted for ten weeks by Mrs. Lewis Lyman, R. N. A class such as this is very timely, and appreciated by all who complete it. We had the members of the class, under the supervision of Mrs. Lyman, give a demonstration on the platform after they completed their course and were ready for their home nursing certificates.

We also conducted a Red Cross first-aid class once each week in the rear auditorium of the tabernacle, and a large class finished this course and received their certificates. I believe it is well to conduct these classes in home nursing and first aid in every effort during these times of emergency, for it brings evidence to the public that we desire to do our part in the defense program that is so vital at this time.

In one evening in the tabernacle we sold three hundred copies of the booklet, "If Bombs Fall," and on another evening we had representatives from the police and fire departments come out and show moving pictures on how to fight incendiary bombs. These features are greatly appreciated by those living and working in the large cities of the Pacific Coast with their great defense plants.

I believe it is important in endeavoring to carry on the health side of this message that we do not attempt to cut and slash away at the habits and practices of the people unless we are prepared to give them something better. The Spirit of prophecy tells us very definitely that we should not take families off a meat diet immediately, for instance, until the lady of the house has learned how to prepare a diet suitable to take its place. I think the Lord expects us to use the common sense He has so graciously given us in such a way that the message will attract rather than repel people.

## Nursing's Greatest Reward

By CAROL ROTTMILLER, R. N., Student,  
*Washington Missionary College*

IT was the last month of my freshman year in training, and my mother was spending a long-looked-forward-to week end with my sister and me. I had been staying nights for the past week with a patient, because she was nervous and afraid to be alone after a minor operation. Now, as my mother was leaving soon, I begrudged every minute away from her. "She doesn't need a nurse any more than I do," I stormed. "She had her operation a week ago, and couldn't have got along better. I don't see why I have to stay with her now."

Nevertheless, nine o'clock found me in Mrs. Wilson's room beginning the usual routine.

First, I applied two mild fomentations to her spine and followed them with a slow, heavy, rhythmic massage. Then, after opening the window, and turning the lights out, I knelt by her bedside for our "good-night prayer," as she called it. In a very few minutes, her deep, even breathing told me that she was sleeping, but on my cot on the other side of the room I lay awake, thinking of the long confidential talks my mother and sister were having, and I could not be with them.

Months passed, and the incident was forgotten. One morning in the nurses' worship hour, we were having an "experience meeting." We who were still probationers had pledged among ourselves that we would offer to have prayer with our patients when we gave evening treatments, or got them ready to go to sleep at night. Most of us carried out this practice faithfully, until it had become one of the traditions of the Mountain Sanitarium and Hospital. Telling of our experiences encouraged us to keep up the practice; so we often had these experience meetings in morning worship.

On this particular morning, I was thinking that, although all the patients seemed to appreciate my prayers, even asking that I come and pray with them after their evening treatments were discontinued, I had no outstanding experience to tell. I had helped no one gain a special victory. When it was my turn, the superintendent spoke up, "I have an experience I'd like to tell for you, Miss Rottmiller. You remember how, some time ago, you were on cot duty with a Mrs. Wilson?" Of course I remembered.

"When she paid her bill at the business office, the accountant was talking with her, and she made this statement, 'If I ever do become a Seventh-day Adventist, it will be because of the prayers of my night nurse.' I received a letter yesterday announcing that Mrs. Wilson had been baptized into the church."

Truly, that was one of the happiest days of my life, and it started me thinking. Sometimes experiences that seem the most unpleasant to us, are planned by an all-wise God to accomplish some definite purpose. I believe, too, that the Lord often allows sickness to come to a person so that he will have time to think of eternal things. What a glorious privilege nurses have, in their close contact with their patients, to direct their thoughts in the right channels.

Although during an illness may not be the proper time to present our doctrinal points, we can, by living sympathetic Christian lives, make our message so attractive that our patients will want to know more of our teachings when they have recovered. A Seventh-day Adventist nurse has done less than half her work when she has cared for the physical needs of her patient. Her largest field of service, as well as her greatest joy, will be found in co-operating with Christ, the Great Physician, in the healing of sin-sick souls.

## Let the Church Overhaul Itself!

A MOST important aspect of the church's attitude to the new world, I think, lies in the area of physical and mental health. This field is vast, but some things can be briefly stated. The church has almost dropped out of her preaching any gospel for the body. Hence the rise of Christian Science. I regard the vogue of Christian Science as a challenge to the church to say, "Anything that is of value in Christian Science philosophy and technique is at the disposal of our people through the ministries of the church." The truth is that the church has left out the body, and the medical profession has left out the soul; and between the two a great many patients fall to the ground.

In the first place, the church should welcome all that the doctors, surgeons, and psychologists can do for physical health. It is a spiritual duty to be as fit as one is able to be. In fact, we might say that you cannot be as good as you might be unless you are as fit as you can be.

Further, the church of the future must open up the field which has been rather loosely labeled "spiritual healing." Thousands of people are ill who might be well if psychologists, physicians, and ministers pooled their resources and findings and developed a technique for those whose physical illness is only a concomitant of psychological, or even spiritual, disharmony. Here and there are sporadic movements, success in which shows that the field waits to be more adequately explored. Here and there a few people exercise the ministry of the laying on of hands. In a few churches prayers for the sick are uttered, sometimes without much sincerity of faith. But the church of the future must have as a great concern, before God, the health of the whole personality, body, mind, and spirit.

There will always be a place for the physicians and surgeons, of course, but even in their field one suspects that a great deal of organic disease overwhelms the patient because his spiritual rather than his physical resistance has been lowered. There will always be room for the adequate psychoanalyst, but I am convinced that analysis without synthesis is almost as great a tragedy as Humpty Dumpty at the base of the wall broken in pieces, no doubt displaying to the critical eye anything that may have been wrong with him and caused him to wobble off the wall, but also presenting a case which no one seems adequate to deal with, for no one knows how to put Humpty Dumpty together again.

In the main, the parson tells his victim to say his prayers, trust in God, and read the Bible. And in the main, in this country, the doctor tends to treat all failures of adaptation, neuroses, or cases of nerves—whichever he likes to call them—with doses of bromide and long rests in the country. What is needed is the exclusion of

physical causation in disease where that is possible, the search for those inner conflicts which have produced the disharmony, and the bringing to the rescue of those great, wholesome, life-giving ideas about God as Jesus revealed them, that the patient may regain the harmony of his being which means health of body, imagination, and attitude toward God and man.

I would risk the prophecy that the minister of the future will have less and less importance as a preacher or orator, and will find a greater and greater usefulness in the private direction of souls, in close co-operation with the physician and the psychoanalyst. I may be forgiven for saying that at the City Temple we have half a dozen Christian specialists who are trained both as physicians and as psychologists and whose strong Christian faith offers the patient the threefold ministry which every church should be able to offer.—LESLIE D. WEATHERHEAD. *Excerpts from the Christian Century, April 8, 1942. Reprinted by permission.*



### Association Notes

A NEW medical unit has recently been established in the Matanuska Valley near Palmer, Alaska. The hospital is located along the route of the new Glen highway. David Hoehn, M. D., the medical superintendent, writes as follows of this new medical unit:

"We do a general type of surgical and medical work, and take in a few tuberculous patients. We have 30 beds, 4 bassinets, and have good X-ray and laboratory equipment. . . . This is a delightful place in which to live. The scenery is unsurpassed, and the climate is considered about the best in Alaska."

We were recently told by H. L. Wood, superintendent of the Alaska Mission and chairman of the hospital board, that this institution had previously been operated not too successfully, and was just on the point of being closed when someone in the community who had previously attended one of our sanitariums in the States suggested that the Adventists be asked to staff and conduct the work of the hospital. Following this suggestion, the mission leaders were requested to take over the hospital, and it began to function again on September 15, 1942.

Ⓒ DURING the school year 1941-42, the Medical Department of the General Conference conducted a demonstration health talk contest for third-year students in the schools of nursing of this denomination. A number of excellent health talks were submitted. Some of these will be printed in THE MINISTRY at a later date. Those who received awards are as follows:

FIRST PRIZE: Project by senior class, Portland Sanitarium and Hospital School of Nursing, entitled "Health Defense."

SECOND PRIZE: Roberta Pogue, New England Sanitarium and Hospital School of Nursing, "Prevention of Mental Disease During Adolescence."

THIRD PRIZE: Alyse Klose, Washington Sanitarium and Hospital School of Nursing, "The Initial Treatment of a Cold."

HONORABLE MENTION: Marian Shaw, New England Sanitarium and Hospital School of Nursing, "Preparing the Children for War;" Eva Maude Wilson, New England Sanitarium and Hospital School of Nursing, "The Proper School Age for Children;" Mildred Burgess, Washington Sanitarium and Hospital School of Nursing, "The Treatment of a Cold in Bed;" Elsie Dybdahl, Washington Sanitarium and Hospital School of Nursing, "School Lunches;" Fern Johnson, Boulder-Colorado Sanitarium and Hospital School of Nursing, "The Prevention of Disease."

#### CURRENT SCIENTIFIC COMMENT

"DEHYDRATED foods assume new importance in the light of probable changes in eating habits under stress of a national emergency. In 1917, over 156 million dollars' worth of dehydrated foods were required to meet conditions in this country. Recent studies on the nutritional values of dehydrated foods, such as potatoes, onions, etc., indicate the important place such foods will hold in meeting defense needs. It has been found that there is practically no loss of vitamins and important minerals in the dehydrating process in effect today."—*J. A. D. A.*, August-September, 1941, p. 748.

☐ VITAMIN C IN CHILDREN'S DIETS.—Analysis of 76 fall and 63 spring diet records showed that only one child in seven attained the minimal dietary standard of one good vitamin C food daily. Losses during cooking, according to the techniques employed in the region, were as follows: for potatoes, 27 to 55 per cent; for cabbages, 46 to 67 per cent; for rutabagas, 14 to 50 per cent; and for fiddlehead greens, 29 to 56 per cent. Forty-five and 63 per cent of the children showed plasma ascorbic acid values of less than 0.40 mg. per cent, while 32 and 51 per cent showed oral inflammation.—*E. Murphy*, "A Dietary Study of Vitamin C Nutrition in a Group of School Children," *Journal of Nutrition*, 21:527, May, 1941. (Abs. J. A. D. A., 17:710, September, 1941.)

☐ VITAMINS AND SENESCENCE.—Deficiency of the antigay-hair vitamin causes consistent damage to the adrenal glands, thyroids, and sex glands. On recovery the damage is repaired, but scars are still evident. Administration of thyroid and adrenal cortical extracts produced

a slow darkening of the grayed fur of vitamin-deficient rats, but did not benefit the animals otherwise. The coal-black, long, curly hair of cocker spaniel pups turned gray at the roots when they were given a diet deficient in the filtrate factor. Molasses, whole wheat, and wheat bran contain the filtrate factors.—*A. F. Morgan*, "Vitamins and Senescence," *Scientific Monthly*, 52:416, May, 1941. (Abs. J. A. D. A., 17:714, September, 1941.)

☐ WHOLE-WHEAT BREADS COMPARED WITH WHITE.—Three whole-wheat breads and one whole-wheat cereal biscuit were compared with three white breads. In general the whole-wheat breads gave lower true digestibility values for the protein than the white, but at the same time produced higher biological values. One white bread containing 5 per cent nonfat milk solids produced a higher B. V. [biological value] than a whole wheat with the same milk content. Taking the B. V. of egg proteins as 100 per cent, the B. V.'s for the proteins of the four whole-wheat breads were: whole-wheat cereal biscuit, 81.6; a locally made whole-wheat bread containing 5 per cent nonfat milk solids, 77.8; "peeled wheat" bread eaten with extra B vitamins, 79.6; same baked with high vitamin yeast, no other extra vitamins, 81.0; same with ordinary yeast, no extra B vitamins, 77.9. For the white breads: lean white I eaten with the same extra B vitamins as with the "peeled wheat" bread, 75.3; similar bread II eaten with no extra B vitamins, 74.6; white bread containing 5 per cent nonfat milk solids and baked with high vitamin yeast, eaten with no extra B vitamins, 79.8. The results suggest that making bread with "high vitamin" yeast and also eating extra B-complex vitamins improves biological values.—*Journal of Nutrition*, 22:573, December, 1941. (*American Journal of Digestive Diseases*, 9:28, June, 1942.)

#### Vitamin C and Tuberculosis

☐ "As healing in tuberculosis is characterized largely by the formation of connective tissue, and the latter, according to Wolbach and his associates, is formed by the action of vitamin C on fibroblasts, it does not seem unreasonable to suspect that a vitamin C deficiency may be one of the causes of unfavorable trends in tuberculosis, if it does not actually contribute to exacerbations of the disease. By the same line of reasoning, a replenishment of a deficiency of vitamin C, not to mention its administration in excess, may help at least to change the disease from an unfavorable course to a more favorable one."—*Sweany, Clancy, Radford, and Hunter*, "The Body Economy of Vitamin C in Health and Disease," *J. A. M. A.*, 116:469, 1941. (*J. A. D. A.*, November, 1941, p. 892.)

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# THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

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## THE LIQUOR TRAFFIC AND THE CHURCH

By FLOYD C. CARRIER, *Secretary of the American Temperance Society*

THE terrible inroads being made by the liquor traffic, with its far-reaching consequences, into all classes of society, is a mighty challenge to the ministry of Seventh-day Adventists. Who, in his soul, has not cried out against this thing? Who has not said in his prayers again and again, "O God, help me to smash this evil traffic that is destroying so many thousands"? We all recognize that something must be done, and it must be done quickly.

This sentiment has been growing in proportion to the blatant disregard for law on the part of the liquor interests, until it has swelled into a mighty roar of demand. Crystallized into one sentence, the demand is: *Something Must Be Done to Combat the Liquor Traffic!* In harmony with this aroused attitude on the part of our people, the following action was voted at the last Autumn Council:

"WHEREAS, The present deplorable situation regarding the use of intoxicants in our country demands that we enlist all our people in a great battle against the liquor traffic; and

"WHEREAS, In the past, temperance societies within our churches have functioned effectively;

"We recommend, 1. That a temperance society with the necessary complement of officers be organized in every church.

"2. That secretaries best fitted for this work be appointed in all conferences where no assignment has been made."

To a large extent the success of the temperance program for 1943 will depend upon the attitude of the local pastor or district leader in co-operation with the conference temperance secretary. A temperance society leader and secretary-treasurer should be elected in the usual way in every church. The temperance society meeting should be held on the second Tuesday night of each month, or at some other time designated by the church board. The material for these meetings will be sent to the temperance leaders from the office of the American Temperance Society before the first of each month.

A leaflet stating the objectives of the society, duties of officers, etc., will soon be placed in the hands of the officers. The young people should be given a prominent part on each program and encouraged to be active in this field. The local temperance society should seek to co-operate with the existing dry organizations in the community. Persons of ability should be encouraged to conduct temperance meetings before

clubs, churches, young people's groups, schools, etc. The local pastor or district leader is urged to give impetus to this work by enthusiastically taking part in the programs and by giving careful direction to the work.

We are facing a deeply entrenched, far-reaching octopus, whose tentacles are wrapped about the bodies and souls of millions today. The liquor traffic will brook no curtailment or interference in its work. This attitude enlarges the challenge to us as ministers and workers in this cause. We must, because of the very nature of the liquor traffic and our position as workers for God, do all within our power to combat this evil. The messenger of the Lord asks this question: "Why are we not putting forth much more decided efforts to oppose the liquor traffic? . . . Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?"—"Counsels on Health," p. 432. Let us organize wisely and well for an all-out battle in 1943. May God bless each minister and worker as we look forward with great expectancy to a mighty struggle against this deeply entrenched evil.

"Oh, what a work there is before the faithful watchman who must quickly warn the people of the perils of these last days! How important it is that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death! As faithful collaborators with God, we must bear a clear, decided testimony on the temperance question."—Mrs. E. G. White, in *Review and Herald*, Oct. 25, 1906.

### A Retrospective Glance

By A. T. ROBINSON, *Retired Minister, Napa, California*

LOOKING back upon nearly threescore years in the ministry, I can see a good many things for serious reflection. As a background for my experience in this cause, I had the advantage of being brought up in a Christian home. My father was a deacon in the Baptist Church for forty years. Be it said to the credit of my godly parents that their nine children were all converted, and one by one they gave their hearts to the Lord around the family altar.

At the age of thirteen or fourteen, in the Baptist Sunday school, I repeated the ten commandments without missing a word, and was given a reward of a merit card. On the following Sunday, seated on the arm of my mother's chair, shortly before her death, I very earnestly asked, "Mother, is Sunday the first day of the week?"

"Yes, my son," she replied. "Why do you ask?"

Then I said, "I would like to know why we keep the first day of the week as the Sabbath, when the fourth commandment says 'the seventh day is the Sabbath of the Lord thy God.'" She then told me that the seventh day was the Jewish Sabbath, the day the Jews kept, and that when Jesus came, He changed the Sabbath from the seventh to the first day of the week. She said that we now keep Sunday in commemoration of the resurrection of Christ. Not seeing the fallacy of such reasoning, and feeling sure that what my godly mother said was right beyond any doubt, I accepted her explanation, and the Sabbath question never crossed my mind until seven years later.

I embraced the truth of the third angel's message, and was persuaded to enter the canvassing work. After about a year, I entered upon the work of the ministry. Then my observation of the work of the threefold message really began. A few men of some education and former training had responded to the call of the ministry. J. H. Waggoner, J. N. Andrews, Uriah Smith, and some others who might be mentioned, were educated men, who, by writing and speaking, placed their mold upon the work. But as a rule our preachers came from the farm, the workshop, and other common walks of life. Somehow the Lord wrought through these humble workers, and a firm foundation was laid which has stood the storm and stress of later years.

Our educational system had to be molded from the ground up. It began with the church school. One of the tiniest efforts in the direction of church schools was made many years ago, in Washington, New Hampshire, where the message had its beginning. Feeling the need of a school in which the children could be taught the Bible, the early believers started a little school in the cooper shop of Cyrus Farnsworth. In derision, one of the neighbors painted a sign and put it up at a corner of the road: "½ Mile to Cooper Shop University." But God blessed that little school. Since that small beginning, the world has been dotted with our church schools, academies, and colleges, and our educational system is now topped by the Seventh-day Adventist Theological Seminary.

Our provision for advanced training first began with the establishment of Battle Creek College in 1874. Without means, without buildings, without teachers, without anything in a material way, S. N. Haskell and G. I. Butler

were sent out to raise money for building Battle Creek College. Professor G. H. Bell had conducted school in Battle Creek for two years before this. That dear man of God has been sleeping in the grave for many years, but his work lives on in the many institutions of learning now being operated.

Our medical work also had a humble beginning. I was a patient at the Battle Creek Sanitarium a good many years ago, when Dr. J. H. Kellogg was in the prime of young manhood. He did a great and grand work in building up the medical work. His name went around the world. I remember hearing his name spoken of away out in Africa as the "famous Dr. J. H. Kellogg, of Battle Creek, Michigan." I am glad he is still living and still active at the age of ninety-one years. I wish, of course, that he would once more take his place among us, and share in the glorious triumphs of the work which he so nobly helped to begin.

Our facilities have grown with the needs. The cause now demands men of talent and education to meet higher criticisms which could not be met by the humbler men whom God blessed in former days. In those earlier times men went forth, hung up their charts in private homes, schoolhouses, tents, and other places, and preached the great fundamental truths of the message. God blessed their labors. I am led to wonder sometimes whether some of the simplicity of their work may not now be lacking, and whether our preaching has not drifted away from the great lines of prophecy which have made us a people. God is now calling, not for less education and training, but for more zeal and earnestness.

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## THE BOOK SHELF

Books, Reviews, and Discussions

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**There Are Sermons in Stories,\*** William L. Stidger, Abingdon-Cokesbury Press, Nashville, 1942, 224 pages, \$2.

Doctor Stidger took the materials of this book from his reading, living, and traveling, both in America and around the world. He writes simply as a reporter. The book is filled with stories of heroic and sacrificial occasions which have lifted the lives of simple, humble people to a little higher plane, as well as incidents from the lives of the great and near great. The stories are dramatic and full of feeling. They are calculated to give preachers excellent illustrative material, and to impart vital emphasis to sermons, lectures, and lessons. They cover a wide range of topics. This is an excellent book.

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

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\* Elective, 1943 Ministerial Reading Course.



**If You Were the Creator,\*** George McCready Price, Pacific Press, Mountain View, California, 1942, 172 pages, \$1.50.

To present the theme of creation, the origin of man, the blight of sin, and the plan of redemption in a new and fresh approach, is a difficult problem for any Seventh-day Adventist theologian. These subjects have been fundamental in our denomination and have been carefully studied by our Bible students until we sometimes feel that every approach has been made to these foundations of faith. But Professor Price, veteran writer and scholar, has contributed much fresh and vital thought to these problems of man's origin and destiny.

If you were the designer of this world, what kind of earth would you create? What type of living creatures would you put upon this planet? You would desire that they would love you and give you full allegiance voluntarily, and not from compulsion. Suppose they made the grievous error of rebelling against your wishes—what, then, would *you* do?

In a logical way Professor Price takes up these questions. He puts the reader in the place of a creator and reasons with him as to the only fair and just manner in which a world could be created and human beings placed upon it. Then after having built up his argument, he proves that this is exactly what God did.

The chapter called "Why Death?" is a masterpiece, for it gives some of the finest material we have read on why God permitted death to come to this world. It was the only logical plan which a divine Father could use by which those who were true and those who were disobedient could await the time of judgment after their days of testing on this earth were finished. In summarizing this point, the author says:

"Rightly understood, death is neither an accident nor a mere vindictive punishment for individual sins. Neither is a general resurrection an incredible prodigy, without reason or connection with other cosmic events. Both are absolutely essential in any scheme for producing human beings throughout long periods of world history by the biological processes of secondary creation, if these successive generations consist of mixed populations of good and evil, and if the Creator is to have a consistent plan of rewards and punishments and is to treat all alike."

Of the eighteen books that Professor Price has written in a lifetime full of teaching and scientific research, this is one of his most outstanding. It is primarily the philosophy of religion. While the opening chapter may be a bit technical, after the reader has carefully studied the first thirty-five pages, he is ready to build into his religious thinking a new conception of God as the all-wise and loving Creator.

The author's rich background of literary knowledge is shown in this book. Many quotations, especially of great religious poetry, have

been woven in to express the thought as only great poets can. Professor Price has set an example which might well be followed by more of our ministers, for as a group we miss many opportunities to use great religious literature in our writing and speaking. "If You Were the Creator" is a vital contribution to our denominational literature and will be considered as such by our Bible students.

M. L. NEFF. [Book Editor,  
Pacific Press Publishing Assn.]

**Fifty-three Sunday Talks to Children,\*** Joseph A. Schofield, Jr., Wilde Company, Boston, 1942, 203 pages, \$1.50.

A book designed especially to help the minister provide a corner for the children in every sermon. The scriptures selected and the outlines provided are well chosen and will be the means of simplifying greatly the minister's efforts to save the boys and girls of his church. A well-prepared volume.

C. LESTER BOND. [Associate  
Secretary, M. V. Department.]

**On the Trail of the Seventy, Wesley Amundsen, Review and Herald, Takoma Park, 1942, 126 pages, 85 cents.**

The author writes from a wide background of study and observation. Beginning with the appointment of the seventy lay evangelists by Christ, he shows that a mighty revival resulted at that time through lay evangelistic forces co-operating with the twelve apostles, and that these seventy evangelists, and doubtless many others with them, had a most active part in helping to bring about this great revival and advance in apostolic times.

The author shows that all through the Christian Era, laymen have had a prominent part in evangelistic work; that this was true among the dwellers in the Piedmont Mountains, in Wycliffe's day, and in the Reformation. Coming down to our modern times, he points out that laymen everywhere—all over North America, in South America, Inter-America, Europe, Africa, and the eastern lands, in far-off Australia and the islands of the sea—are now answering the urgent call of the Spirit to engage in evangelistic work while supporting themselves and their families. This mighty lay evangelistic movement coming into being all around the world field is in full co-operation with the program of the church in each place.

All workers and laymen who read this book will be inspired to see what God has done and is doing. Church officers will be greatly encouraged and enlightened by the wide range of experiences set forth. "On the Trail of the Seventy" is a book that will be especially helpful to anyone who leads out in the development of lay evangelism.

W. A. BUTLER. [Associate Secretary of  
the Home Missionary Department.]

\* Elective, 1943 Ministerial Reading Course.

Unfamiliar Stories of Familiar Hymns,\* William J. Hart, W. A. Wilde Company, Boston, 1940, 218 pages, \$1.50.

This book lives up to its title, with the result that its stories are full of interest and charm. The classification and grouping of the songs are effectively handled under headings such as: "The Wondrous Cross," "Singing in the Home," "Hymns of Youth," "Songs of Manhood," "Soul Tonic in Sacred Song," "Music and Memory," and many others as pertinent and suggestive.

A particular feature of merit is the inclusion of apt quotations on music or poems at the beginning of each chapter. These set the mood for the stories which follow. The unusual variety of the stories and their freshness make the book an excellent one for the use of a Missionary Volunteer leader, for example, who wishes to present a program of music occasionally.

The stories are sufficiently varied in nature so that they will appeal to all types of readers, and the general style of the narrative is challenging. One experience which will particularly interest young people is that of a young woman in Philadelphia who had memorized the words and tune of the hymn, "Living for Jesus," which is much beloved by our Juniors. On her return from a vacation spent in Cuba, she was a passenger on the ill-fated "Morro Castle." When the ship was struck by sudden disaster, she donned her life belt and, with others, was ordered to leap into the sea. While floating about, isolated from her fellow passengers, she thought of this hymn and began to sing all its stanzas. It was only through hearing this song that her rescuers were able to find her and save her when she was adrift on the broad Atlantic with no help in sight.

The entire volume is a treasure house of anecdotes—touching, challenging, inspiring—which will be of great value to the Christian worker.

THELMA M. WELLMAN.

Our Youth,\* George Sanford Foster, Revell, New York City, 1941, 125 pages, \$1.25.

A timely book for youth workers who wish to help youth answer their questions and solve their problems of today. Doctor Foster was formerly a Y. M. C. A. physical director and is now a prominent surgeon of Manchester, New York, and a member of the staff of the Lucy Hastings Hospital in that city. The author is a man of long experience in working successfully for youth. He says: "Faith in youth will win in the great majority of instances. If youth are given a chance to develop confidence in others, and also self-reliance, they will come through with flying colors." Every worker will profit by a careful reading of this volume.

C. LESTER BOND. [Associate Secretary,  
Missionary Volunteer Department.]

\* Elective, 1943 Ministerial Reading Course.

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## THE PULPIT AND THE STUDY

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Biblical Exposition and Homiletic Helps

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### Why a Zionist Movement Must Fail—No. 2 (Sermon Outline)

By CHRISTIAN EDWARDSON, Minister,  
Hutchinson, Minnesota

#### III. ISRAEL GATHERED TO THEIR LAND.

1. God promised Abraham that *he* should inherit the land, and yet he never received a foot of it. Gen. 13:14, 15; Acts 7:5. (If all the Jews in the world moved to Palestine, they would not fulfill God's promise, for *Abraham himself* must inherit it with them.)
2. God promised Abraham that he should be "heir of the *world*," not of Palestine only. Rom. 4:13. (Thus, the people in America are in the land promised to Abraham, as much as are those living in Palestine.)
3. While the patriarchs lived in Palestine, they confessed they were pilgrims seeking a better country. Heb. 11:13-16. (Therefore Palestine could not be the Land of Promise.)
4. Abraham looked for a city with "foundations." Heb. 11:10; Rev. 21:14.
5. This city God has "prepared." Heb. 11:16; Rev. 21:2.
6. All must enter this city as "Israelites" (overcomers). Rev. 21:7, 12. No gate is marked "Gentile Christians." Compare Eph. 2:11, 12.
7. Ezekiel was pointed forward to the resurrection as the time when "the *whole house of Israel*" shall be gathered to their land. Eze. 37:1-14. (See Illustration III, in January MINISTRY, p. 37.)
8. Israel shall be gathered when the great trumpet is blown. Isa. 27:12, 13; 1 Thess. 4:16; Matt. 24:31.
9. Then "Israel shall be saved in the Lord with an everlasting salvation." Isa. 45:17, 18; Rom. 11:26.
10. Then Abraham, and all his seed, will inherit the land forever. Acts 7:5; Gal. 3:16, 29; Eze. 37:11, 12.
11. Then God's original plan will be carried out. Deut. 32:8.

#### IV. "ISRAEL," THE LIGHT OF THE WORLD.

(Prophecies concerning the Jewish nation, given on condition.)

1. God's plan at the exodus:
  - a. God placed Israel in Palestine (on the highway of traffic) to be a light to

all nations. Deut. 28:9, 10; 4:6; Matt. 5:14.

- b. As Israel failed to reach God's ideal, His purpose could not be carried out. Heb. 4:8, margin.
2. God's plan at the return from Babylonian captivity:
  - a. God proposed His cherished plan through Ezekiel. Eze. 40 to 48.
    - (1) God proposed to build them a city. Eze. 40:2.
    - (2) There would be a glorious temple. Eze. 41:1.
    - (3) He would place His throne there. Eze. 43:7.
    - (4) A river of life would flow out of the sanctuary. Eze. 47:1-9.
    - (5) Trees would bear fruit monthly; their leaves would be for medicine. Eze. 47:12.
    - (6) Christ would dwell among them forever. Eze. 43:7; Isa. 51:3. (A miniature Eden on earth.)
  - b. These promises were on condition of wholehearted repentance and co-operation with God's plan. Eze. 44:6; 43:9-11. (Notice the *if*. If they would not repent, details of God's plan not needed. V. 11.)
  - c. Plan required Levitical priesthood and sacrificial system; therefore it cannot be carried out after Christ's death. Eze. 43:18-25; Heb. 7:11-18.
  - d. These promises cannot refer to the New Earth state. Eze. 47:10, 11.
  - e. Later Zechariah proposed God's plan to Israel. Zech. 14:8-11.
  - f. This offer cannot refer to the new earth. Zech. 14:1-3, 12-19.
  - g. Given on *condition*. Zech. 6:15. (Notice *if* again.)
3. Christ's last offer to Israel.
  - a. Foretold by Jeremiah. Jer. 31:31-40.
  - b. Last of seventy weeks devoted to saving the Jews. Dan. 9:24-27.
  - c. Jews spurned last opportunity as a nation. Luke 19:41-44.
  - d. Christ mourns over the Jews' final refusal. Isa. 49:4, 5.
  - e. With the "remnant" "preserved of [ancient] Israel," Christ is to unite the saved from the "Gentiles." Isa. 49:6; Rom. 9:27; Acts 13:46, 47.  
—*To be concluded in March*



☞ **PREACH** publicly and from house to house. A sympathetic, house-going preacher makes a church-going people. The early church progressed mainly by personal evangelism.—*Christian Digest*.

*The Ministry, February, 1943*

## Words of Appreciation

**INDISPENSABLE MESSAGE.**—"The message **THE MINISTRY** bears to me each month is a very helpful one. It brings inspiration, exegesis, and other help that a worker for God cannot afford to be without. We would not be without its message."—*George C. Sterling, Christchurch, New Zealand.*

**AWAITED WITH EXPECTANCY.**—"I look forward with great expectancy to each copy of **THE MINISTRY**, and do so appreciate 'our corner.'"—*Marjorie Miller, Bible instructor, Chowchilla, California.*

**MORE THAN PLEASED.**—"We are very glad indeed to renew our entire list, for we are more than pleased with the excellent material which is to be found in every issue of **THE MINISTRY**. I believe that our workers are greatly strengthened by having this periodical come to them regularly."—*R. S. Blackburn, secretary-treasurer, Carolina Conference.*

**DEVOURS EACH ISSUE.**—"As a theological student I find **THE MINISTRY** very helpful. I 'devour' each month's issue and find that I am encouraged to keep pushing toward my goal of being an active worker for God in the near future."—*Ernest N. Wendth, theological student, Atlantic Union College.*

**EVANGELISTIC AID.**—"The **MINISTRY** has been very helpful to me in my Bible and evangelistic work, and I look forward to its interesting and valuable material every month."—*Frank M. Slade, evangelist, Hamilton, Victoria, Australia.*

**DEPARTMENT APPRECIATED.**—"I have received so much inspiration and help from *our* department in **THE MINISTRY** that I felt constrained to write and try to express my appreciation. It is something like having a Bible instructors' council meeting where we get together and discuss plans and methods of work. Being rather new in the Bible work, I greatly appreciate the reports of older workers, and the accounts of successful methods they have used."—*Lucille Whisnant, Bible instructor, Little Rock, Arkansas.*

**HELPFUL AND INSPIRING.**—"I do enjoy the many helpful and inspiring articles in **THE MINISTRY**."—*A. J. Wearner, Bible teacher, St. Helena Sanitarium.*

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**IMPETUS GIVEN.**—"I am so glad that an impetus is being given to the Bible work through

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"THERE ARE SERMONS IN STORIES," by William L. Stidger (\$2), contains excellent illustrative material. Also "Evangelism in the Home Church," by Andrew W. Blackwood (\$1), on an effective evangelistic program. Abingdon-Cokesbury Press, 810 Broadway, Nashville, Tenn.

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HIGH STANDARD.—"Without exception each MINISTRY contains valuable information for use in my ministerial and evangelistic work. I eagerly await each copy and thank you and your staff for the high standard and excellent material of THE MINISTRY."—S. A. Bartlett, junior evangelist, New Zealand.

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COMPLETE FILES DESIRED.—"We greatly enjoy THE MINISTRY and look forward to its monthly visits. Fortunately, our American papers continue to come through very promptly, and very seldom is one missing from our files."—E. J. Johanson, president, South New Zealand Conference.

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FREE DISCUSSION PAPER.—"THE MINISTRY is my special paper. I generally read it from cover to cover. I regard it as our free discussion paper. We need more free expression of Christian opinion."—Charles Manoram, minister, British Guiana Conference.



### A Worker's Prayer

O HOLY Spirit of God—Come into my heart and fill me:

I open the windows of my soul to let Thee in.  
I surrender my whole life to Thee.  
Come and possess me, fill me with light and truth.  
I offer to Thee the one thing I really possess,  
My capacity for being filled by Thee.  
Of myself I am an empty vessel.  
Fill me so that I may live the life of the Spirit,  
The life of truth and goodness,  
The life of wisdom and strength.  
And guide me today in all things:  
Guide me to the people I should meet or help,  
To the circumstances in which I can best serve Thee,  
Whether by my actions or my sufferings;  
But, above all, make Christ to be formed in me  
That I may dethrone self in my heart  
And make Him King;  
So that He is in me, and I in Him  
Today and forever—Amen.

—Bishop of Bloemfontein, South Africa.

**THE RELIGIOUS PRESS**  
Valuable Current Excerpts

**U. S. CHURCH MEMBERSHIP.**—According to Information Service, the official weekly publication of the Federal Council of Churches, the total membership in the churches of the United States is 64,156,895. Of these church members, 52,379,597 are more than 13 years old. The total number of churches in this country is 248,410. There are 200 religious bodies. However, 97.3 per cent of church members are identified with the 50 largest bodies, all with membership of 50,000 or more. The 150 smaller bodies include only 2.7 per cent of the total membership. In 1937 church membership increased twice as fast as the population.—*The Converted Catholic, December, 1942.*

**ALARMING FACTS.**—We are told that there are 10,000 villages in America without a church, and 30,000 villages without a resident pastor. The city problem in our land should cause us concern. Los Angeles has 1,000,000 people untouched by any sort of religious influence. New York has 4,000,000 people who are unchurched; Pittsburgh, 250,000; Cleveland, 400,000; St. Louis, 300,000; Minneapolis, 300,000; Seattle, 250,000; San Francisco, 425,000. In San Francisco only 5 per cent belong to Protestant churches. Only 8 per cent of the people of our nation attend services on Sunday morning, and 2 per cent Sunday evenings. About 40 per cent of the American people are on church registers, but only 29 per cent ever attend church at all. If our Lord shall tarry, may it not be that the day will come when from China, Africa, and elsewhere, missionaries will be coming to pagan America, calling us to return to God?—*P. U. Road in Christian Action. (Reprinted in the Gospel Minister, Dec. 3, 1942.)*

**LIVING LANGUAGE.**—The prophecy of Zephaniah 3:3 indicates that re-gathered Israel will revive the pure Biblical language, Hebrew. The following item by Eddis Rippper in a Jewish paper becomes interesting:

"Jews of many nationalities, cultures, and languages have been fleeing to Palestine. Because of their variety of speech, they have caused quite a problem to arise. The answer to this problem is Hebrew. It has accomplished and still is accomplishing miracles in transforming a veritable Tower of Babel into a united country. The Hebrew now being taught and spoken in Palestine and America is modern and up to date. It is not a dead language, and it is an ideal medium of expression for all people because it is so simply and fundamentally constructed. Yet, for all its simplicity, it is not a dull language. Indeed, it has a mysticism and charm scarcely equaled by any other tongue."—*Prophecy Monthly, September, 1942.*


**HATED HOPE.**—The London magazine *Dawn* quotes the *Free Presbyterian Magazine* (January, 1942): "This popular present-day dispensational false doctrine, relative to the supposed pre-millennarian second advent of Christ, is but a sidetrack cast up by the devil. Indeed it has so permeated the evangelical section of the church that it gains more interest among them than the gospel of the grace of God. It is a crudely carnal, Christ-dishonoring, unscriptural theory of the second coming of Christ which cannot be too frequently exposed or too severely condemned."

Such expressions are frequent in American denominational papers and some pulpits. The prophecy of 2 Peter 3:3-5 describes the latter-day scoffers who cannot tolerate the teachings of the visible return of the Lord.—*Prophecy Monthly, September, 1942.*

**DOCTRINE DISREGARDED.**—The first editions of the *Discipline* of the Methodist Church in the

*The Ministry, February, 1943*

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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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United States contained "A Plain Account of Christian Perfection," by John Wesley. The fact that the small book upon the subject of Christian perfection was published in its entirety in early editions of the Methodist *Discipline*, indicated the emphasis which the early Methodists gave to teaching and preaching upon this subject. The subject which was made a spiritual *major* by the early Methodists has not even been made a *minor* by a multitude of modern Methodists.—*Gospel Minister*, Sept. 17, 1942.

**MOSLEMS IN EUROPE.**—Apart from the presence of nearly nine million Moslems within Europe, beyond its borders Islam forms a great semi-circle, extending from the Urals to the Strait of Gibraltar, cutting off Europe on the landward side from the rest of the world. This has had far-reaching results on European Christianity. It is unquestionable that its proximity to Europe greatly affected its relations with non-Christian peoples, and delayed the inauguration of the world mission of the Christian church by creating a hostile attitude to the outside world.

Between Islam and Christianity there has been recently no great movement of population, and the extensive efforts of the Russian Orthodox Church to reach the Tartars, which was often difficult to distinguish from a policy of Russification, has made no great progress. Moslems in European Russia, who in 1897 numbered 3,500,000 would appear to have increased to 4,500,000 in 1938. This may, however, be largely due to better enumeration and to the high birth rate.—*Alexander McLeish in World Dominion*, September-October, 1942.

**CATHOLIC GROWTH.**—The weapon of population is no substitute for the "sword of the Spirit," which is the word of God, but it is a weapon Roman Catholics use and exult in. The *Catholic World* describes how Catholic immigration and the Catholic birth rate are gradually swamping the New Englanders, "possessing the land formerly occupied by dying stocks." The same process is taking place in English and Scottish cities. "The newcomers are crowding out the natives, and possessing the land. Thus the Irish are making a peaceful conquest of their old conquerors. . . . What the world needs more than ever at this moment is to be filled with Catholics. . . . It is a consummation worthy of the greatest effort from the hierarchy down to the humblest layman."—*Sunday School Times*, July 11, 1942.

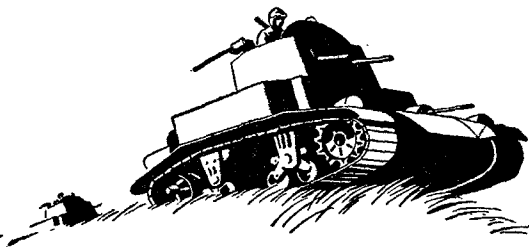
**BIBLE IN HIGH SCHOOLS.**—The study of the Bible has been made compulsory in all Protestant high schools in the province of Quebec. Explaining the addition to the course, W. P. Percival, director of Protestant education in this province, pointed out that "though for many years past the reading of selections from the Bible has been part of the assigned curriculum for elementary grades in Protestant schools, no such work has been prescribed for high school grades. The decision to make Bible study compulsory is in keeping with the thought of many people that a study of the Scriptures is fundamental in the life of man."—*Christian Century*, Oct. 7, 1942.

**LATIN AMERICA.**—We believe that Rome is determined to exile non-Catholic workers from Latin America. Nor will there be a dearth of so-called Protestants who will perfidiously support the Roman church despite the ignorance, superstition, and poverty in South America for which this group is directly responsible. We must be prepared not only to maintain our mission work in Latin America, but to increase our missionary forces. First of all, large numbers of Latin-American citizens are not Catholic. . . .

In the second place millions of spiritually indifferent Latin Americans need the gospel. They are through with the Roman Catholic Church because they have seen the results of its work. Unless real Christianity is brought to them, they may be won, particularly in the postwar period, for radical movements. . . .

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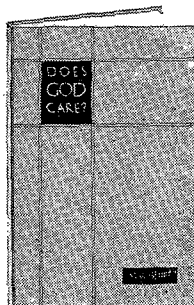


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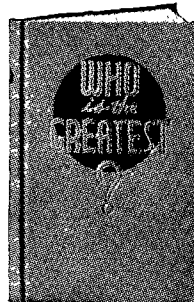


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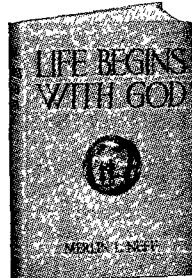
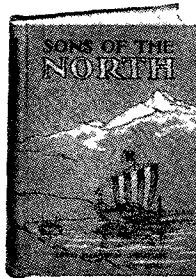
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In the third place, masses of nominal adherents to the Roman Catholic Church do not know the full, free, and final promises of the true Christian faith. They are led to believe that they must earn their own way to heaven. They are taught to look at Christ as a severe taskmaster whose favor must be earned. They are directed away from Jesus to saints, as the invitation upon the door of a cathedral in Peru shows when it states, "Come unto Mary, all ye that labor and are heavy laden." They are worshipping in a venerated sort of paganism. . . . A recent study has demonstrated that while in North America, where Protestantism has been permitted to exert its influence, the figure for illiteracy is 6 per cent and for illegitimacy 2.4 per cent, the countries of Latin America today show an illiteracy of from 60 to 80 per cent and illegitimacy from 25 to 50 per cent.—*Walther League Messenger, October, 1942.*

**PROGRESS IN BRAZIL.**—The Presbyterian Church in Brazil is one of the strongest and most indigenous of the Christian groups. In general, the Presbyterian Church is now abreast of the Roman Catholic Church in native leaders and ministers. Progressiveness and versatility are to be found in the evangelical churches and rarely in the Roman Catholic Churches. Brazil offers a great opportunity today.—*World Dominion, September-October, 1942.*

**CONTINENTAL EUROPE'S RELIGION.**—For nine hundred years the church in Europe has been

a divided church. In 1054 the Orthodox, or Eastern Church, separated from the Western or Roman Catholic Church, and Europe settled down under these two great confessions. At that time, the latter covered four fifths of Europe, and, for the succeeding five hundred years, continued to hold sway over Central and Western Europe, with the exception of such islands of resistance as were formed by the Waldenses, Albigenses, and the Hussite Brethren. Following the rise, however, of the Lutheran and Reformed Churches after 1517, the European church situation became steadily more complicated, and the present character and strength of the various sections can only approximately be indicated here.

Roman Catholic	162,262,245	36.0 %
Orthodox	88,322,345	19.6 %
Uniat	6,450,467	1.4 %
Lutheran	57,035,216	12.7 %
Reformed	13,170,287	3.0 %
Baptist	658,342	.15 %
Methodist	118,794	.03 %
Other Protestants	4,745,908	1.0 %
Jews	9,415,346	2.1 %
Moslems	8,867,229	2.0 %
No profession	99,065,833	22.0 %

TOTAL POPULATION . . . . . 450,114,712  
—*Alexander McLeish*  
*in World Dominion, September-October, 1942.*

**PLAGIARISM'S LESSONS.**—Literary theft moves on a little higher plane than ordinary stealing, but it is thievery just the same. Young preachers need to be warned against taking the short cut to success by "lifting" sermons preached by outstanding pulpit leaders. . . .

It is one thing to study a great pulpit discourse and to gain suggestions from it for the preparation of a sermon that becomes, after study and meditation, in both language and content one's own, and quite another thing to steal the work of someone else. There can be no objection to quoting, provided credit is given for borrowing; though a sermon made up of monotonous quotations, no matter how excellent they may be, gives the impression of weakness on the part of the "me too" preacher. . . .

The first lesson to be learned in a study of plagiarism in the church field is that it is a crime—pure thievery. . . . The second lesson is emphasized in one little word, "dig." Let ministers study; let them "toil terribly" on their sermons. . . .

Study, prayer, meditation, careful preparation, and originality are the prerequisites of good preaching. Short cuts, whether of hasty preparation, dependence on the inspiration of the occasion, or plagiarism, are deadly in their consequences.—*Zions Herald, Oct. 14, 1942.*

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☪ WHILE some of us are talking and fiddling, or perchance sitting at ease, a ceaseless stream of lost souls is pouring over the brink of life into the yawning abyss of Christless death.

## Christian Science and Evolution

(Continued from page 7)

tions why these men, and others, have spoken so plainly. First, they may not be informed with regard to what we teach. Second, they may know more about us than we think, and have advisedly branded us as ignorant and uninformed.

Fellow scientists, I believe such statements as these should be a challenge to us. Let us use care that we do not deserve such harsh words. Let us waste no time in seeing to it that we are informed in our respective fields. Let us keep

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the slate clean of all ridiculous theories. Let us not concern ourselves too much in an endeavor to keep up with the latest views of the evolutionists—they change overnight—but let us rather concentrate our energies in the demonstration of the positive side of our position. The scientific facts discovered by evolutionists will help us here. Would we not do well to unify our front more completely and organize our activities so that the scientific principles of the Scriptures may become the head and not the tail in the field of natural science? When this condition prevails, the scientists of our denomination will become of the greatest service to the world in the proclamation of truth.

I would suggest that you read a few paragraphs from "Testimonies," Volume VIII, pages 324, 325, which portray a personal qualification of the scientist that will enable him to develop a really *Christian* science in contrast with evolution. That qualification is "a knowledge of God and His word."

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## South India's "Shock Troops"

(Continued from page 4)

tinue to preach various points of Bible truth. When they have reached their limitations, they report to the mission superintendent or to the nearest mission worker, and from that juncture

the regular mission program commences to function in co-operation with the lay preachers.

Realizing the inestimable value these unpaid workers may be to the cause, we have worked to bring about a close co-operation between them and the mission. We have sought to encourage their endeavors by undertaking to care for the traveling expenses of the more productive ones, and we have found this to be money well spent.

We have also considered it helpful to invite these untrained workers to institutes and workers' meetings at every opportunity, to develop their efficiency. At these meetings we have taken special pains to teach them more of the truth and to help them in methods of presenting it to others publicly. We have also carefully supervised their work and helped them plan just what subjects should be presented and in what order. This has been time especially well spent, and in a field like South India where we are woefully short of men and means to answer the many calls that are constantly coming to us, it greatly augments our working staff at a very low cost.

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**LESSONS!**—Certain lessons of the war in the world about us should not be lost upon us as a church. That the advantage is always with those who are on the aggressive, and can take the offensive, is too tragically patent to need comment. We, too, have spent too much time and effort in defensive warfare, and the results show it. Governmental employment of new tactics and daring plans, determination to weed out ultraconservatism, and to put vigorous, clear-visioned leaders to the forefront, is likewise worth noting. What may pass in peacetime will never do in war. Hesitancy, lack of training, inadequate experience, and lack of initiative cannot be tolerated—except at peril of disaster. Physical vigor, and superior fighting, training, and leading ability have demanded changes that have been unhesitatingly made. Earthly governments have adjusted their personnel so as to bring those best fitted for particular posts to key positions—irrespective of what adjustments are necessary, and what personal feelings or preferences may be involved. Some are fitted into a more suitable post; others are retired. Many in the prime of vigor are advanced to crucial responsibilities—and the results justify the changes. The good of the service and the winning of the war are the supreme criteria. We of the church need seriously to ponder these principles.

**EGOTISM!**—Discount heavily the worker who claims or intimates that the denomination as a whole, or its leading ministry, has slipped up on some point, such as its stand upon divorce, and that he alone maintains the true position. Such a contention is usually the extreme position of an egotist. It may properly be remembered in this connection that such persons hold their credentials from the self-same organization that they criticize, and have no moral or ethical right to assume a “holier-than-thou” attitude toward the organization whose papers they bear and whose public representatives they are. They are to voice the positions of the movement and to reflect its attitude, not their own.

**DISCUSSION!**—Do we weaken confidence in our work in our institutions through candid discussion of weaknesses that need study and adjustment? Nay, rather, we strengthen the foundations of the cause we love by fostering study of situations that have developed, or attitudes or practices that have established themselves, but which have not

been thought through to sound conclusions. Fear of, or attempted repression of, legitimate discussion is a sign of weakness, not an evidence of strength. The time was, in the rugged days of the upbuilding of this cause, when forthright discussion characterized our periodicals. Now that we have established ourselves and our policies, the tendency is to restrict all examination of the *status quo*. That is not a healthy attitude. Weaknesses thus become fixed, and indispensable progress is retarded. Right and truth have nothing to fear, but unwholesome restraint may lead to eruption. Dispassionate discussion is a wholesome safety valve. Let openness of mind and candor of study prevail. Then are we safe.

**POLITICS!**—Adventist preachers who become political agitators have surely lost their bearings. They have veered from the clearly marked highway of ministerial endeavor onto a bypath fraught with subtle danger. We are not called, ordained, or sustained to be political preachers or agitators. When once a man is diverted onto such a tangent, he usually adopts the methods and the expedients of the politician. He resorts to lobbying and agitation, and usually has recourse to the tricks of the political orator, with humor, flattery, sarcasm, ridicule, and invective as means to achieve his end. Such strange-fire methods are foreign to true ministry for God. They are injurious to the cause we serve, and jeopardize a man's usefulness as a minister of the gospel. His vision of values, objectives, and methods becomes warped. Let us resolutely keep to our God-given task—the preaching of the Word of life and truth, and the winning of souls for God and His message.

**COMPROMISE!**—Is it not a bit singular that other religious groups, rather than Adventists, have suffered persecution at the hands of intolerant nations, both in Europe and in the Orient, and that such groups have been objects of mob action? In times of pressure, persecution is the inevitable accompaniment of loyalty to unpopular principle and fidelity to conscientious conviction. Can it be that we have toned down our positions and compromised our principles? We must not lower our colors. We must not forbear to give the unpopular call to come out of the apostasies of Babylon. We must teach and exemplify submission to suffering, rather than compromise principle. As never before we must watch our steps. L. E. F.