

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

June, 1945

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## Focusing the Illustration

THE ability to tell a story is an art. As in every other art, painstaking effort is required before one can become proficient in it. Several things need to be remembered. First, study the story until the climax stands out like a mountain peak in the landscape. Then develop the entire narrative around the climax.

The purpose of an illustration is to show philosophy in action; therefore "significant movement and not static entertainment should mark illustration." Never say, "I should like to illustrate this point by a story I once heard." No! Rather come straight to the point, as Jesus did. He said, "A certain man had two sons." Then with bold strokes He painted the picture, leaving the imagination to supply the details.

That story is as fresh today as it was nineteen centuries ago. Why? Because it throbs with human interest and emotion. No sentence is unnecessary. Every word adds to the scene. It is effective because it is based upon psychological formula. He did not talk about forgiveness and love. He illustrated it. His truths were expounded in living situations. They were not detached from reality. Instead, truth and reality were made to merge into one compelling picture. And "without a parable spake He not unto them."

Dawdling destroys the effect of an illustration. Come quickly to the point, and remember that the artist of the impressionist school does not paint all the trees in the forest or all the feathers on the birds. A few bold strokes with brush or knife enable him to leave a distinct impression, an impression all the more real because much of the detail has been left out. We paint with words, but our pictures should impress. They will, if we allow our hearers to fill in the details.

To impress the thought a short poem may be effective. But it must be short. Often "truth shines brighter clad in verse." Poetry will clarify, epitomize, emphasize, and summarize, while both rhythm and emotion play their part in focusing the mind on the truth we would convey. If the message is summarized in the words of the closing hymn, the fact that the congregation repeats the truth in concert aids greatly in making men remember. They sing the hymn at home, and as they do imagination is stirred and the message is revived.

R. A. A.



GOD has not given His ministers the work of setting the churches right. No sooner is this work done, apparently, than it has to be done over again. Church members that are thus looked after and labored for become religious weaklings. If nine tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made! God has withheld His blessings because His people have not worked in harmony with His directions.—*Testimonies to the Church*, Vol. VII, p. 18.

## "ANSWERS TO OBJECTIONS"

The book *Answers to Objections* is to be revised and enlarged. In your evangelistic or other ministerial work you may have been confronted with some question or objection not already covered in this book, and which you would like to see discussed. Will you not consider this a personal invitation to submit any such questions or objections to the undersigned? Please be as specific as possible in stating the point at issue. Your co-operation is needed in making future editions of this reference work of increasing value to our ministry.

F. D. NICHOL

Review and Herald

Takoma Park, Washington 12, D.C.

☞ WE do not see the truth or the way of duty naturally. But when we know our blindness and put ourselves in God's hands, He will lead us in paths we could not have seen to be fitting.—JOHN HALL.



## Bible Reading With Profit

ONE of the main sources of power in the life of George Müller, of Bristol, England, was his devotion to the Bible. He read it reverently every day and gave the following principles for reading the Bible for personal profit:

*Read regularly.* Read alternately from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off each day. When you have finished each Testament, begin it again.

*Read prayerfully.* Seek carefully the help of the Holy Spirit so that He will enlighten you.

*Read with meditation.* Ponder the truth so that it may be applied to your heart. Better read a little and think much than read much and think little.

*Read with reference to yourself.* Never read only with a view to instructing others. Ask yourself, "How does this affect me, my faith, my life, my service?"

*Read with faith.* Not critically, but to discover the revealed Word of God. Rest upon God's promises, warnings, and commands as of vital importance.

*Read to carry into practice.* Accept God's Word as being the revelation of His will. He expects us to do, as well as to know.

A seventh suggestion might be added: *Read to find Christ* in the whole Word of God—as He is promised, incarnate, atoning for sin, resurrected, ever living, coming again.—*Truth*, quoted in *Watchman-Examiner*.

# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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## Pursuing Our Ideals in Christian Education\*

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

"And they shall be all taught of God." John 6:45.  
"If any of you lack wisdom, let him ask of God."  
James 1:5.

OUR colleges, and in a special sense our Bible and history teachers, are responsible for the training of the future workers for our cause. To a very large extent, therefore, you are putting a mold upon the work of the advent message. This being true, then of all workers this group surely needs to be taught of God. In this darkest hour before the dawn, in this time when the truth of God is to shine forth in all its beauty and glory, we need a double portion of the Holy Spirit. I have no disposition to give instruction this morning, but I do feel a great urge that we draw nigh to God, that we ask Him for wisdom and power to understand and achieve the high ideals of Christian education which He has given us.

God's messenger says: "Higher than the highest human thought can reach is God's ideal for His children," and I believe that higher than we have yet fully sensed is God's ideal for Christian education. Years ago the Lord sent us this message: "Because men could not comprehend the purpose of God in the plans laid before us for the education of workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God."—*Counsels to Teachers*, p. 533. How sad that this should ever have been! Let us pray that it may not be true now.

It has been stated here that had it not been for God's messages through the Spirit of prophecy, Seventh-day Adventists would not have had a system of schools. That is true. From the same source that urged the establishment of schools there have come hundreds of pages of instruction setting forth the ideals, purposes, and methods to be followed, and also warnings and reproofs. I

feel sure we all believe that the success or failure of our schools in doing their appointed work depends on following the blueprint which the Lord has given through the Spirit of prophecy.

Without casting reproach upon any, and with the utmost confidence in the good intentions of all, it seems to me that the time has come for a prayerful and thorough restudy of the blueprint, with less attention to the requirements, or supposed requirements, of accrediting associations. Making all due allowances for instructions in the Spirit of prophecy which may have been of local application, and focusing our eyes upon the over-all picture of the position and work of our schools, shall we not all agree that there are serious discrepancies between the blueprint and the present structure?

### Time to Restudy the Blueprint

Years ago this admonition came to us: "Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."—*Ibid.*, p. 255. We would surely all agree that today we are tied by several threads to the educational policies of the world. However much good there may be in the schools of the world (and there is much good in them), we know that the educational system of the world reflects the ideals, beliefs, and purposes of the world. It is inconceivable that the church, which has altogether different ideals, beliefs, and purposes, should draw closer and closer to the educational system of the world. We have been told that "those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth, until they become educated worldlings."—*Ibid.*, pp. 15, 16. Is not this one of our present dangers?

Prophetically and historically Seventh-day Adventists are nonconformists. Our message is, "Come out of her, My people." Tragedy of denominational schools which have been weakened and have lost their identity by accreditation and conformity

\* Devotional study, Bible and History Teachers' Council, August, 1944, Takoma Park, D.C.

to secular education! There have been those even among the best educators of the world who wonder at our inclination to line up with the educational policies of secular education, knowing that in so doing we forfeit our unique opportunity for giving the very highest type of education.

But however far we may have drifted, we must believe, as the Spirit of prophecy has said, that our schools are "prisoners of hope" (*Testimonies*, Vol. VI, p. 145), that liberation will come, that our schools will stand forth in glorious independence and strength, and will more and more, by the excellency of the work done, call attention to God's last effort to save the lost.

### Need for Biblicentric Education

I am deeply impressed that we have not yet fully succeeded in making all our education Biblicentric. I suppose that this great ideal has been more nearly achieved in the Bible and history departments than in any other. And I believe you teachers here can do much by example and teaching to make the Bible "the basis of all education" in your schools. (*Ibid.*, p. 131.)

The first and most important requisite is that the Bible be incarnate in the heart of the teacher. Then, without any forced or mechanical processes, he will lead his students to the fountain from which he quenches his thirst. Without this prime necessity, all plans for Biblicentric education will fail. There is still vividly in my mind, after nearly a half century, the deep impression made on my heart in the geometry class as our godly teacher discussed the laws of mathematics as the laws of the infinite God. And this will be the experience of students in every class, whether it be mathematics, science, language, history, literature, or Bible, when our teachers really get the idea of making the Bible "the groundwork and subject matter of education."—*Counsels to Teachers*, p. 16.

It ought not to be difficult to make the Bible the basis of all our history teaching. However, to do this we must pursue our independent way, for the blight of the evolution theory has affected history no less than science. Mrs. White wrote: "God's agency in the affairs of men is lost sight of."—*Ibid.*, p. 380. If we look upon history as the unfolding of the great conflict between Christ and Satan, if we believe in the overruling providence of God in the life of mankind, if we believe that prophecy has foretold the outstanding events of this great conflict, and if we believe that the philosophy of history is the problem of sin and its solution, we simply cannot teach history as it is taught by the evolutionist teachers in the schools of the world.

It seems to me that we must be constantly on our guard lest we be subconsciously influenced by worldly-minded teachers, and lest our students absorb the secular philosophy of history from the books that they study. Most of our college history teachers have taken work under instructors who do not recognize God's agency in the affairs of men, and much of the historical literature we read is based on an evolutionary and purely secular philosophy of history. Because of this con-

stant secularizing pull upon us, it is my conviction that, as teachers our advanced study should be largely in the realm of religious history.

And parenthetically let me say that I think it a thousand pities that we do not have an academic world history based on the fundamental conception of the great conflict between sin and righteousness, that would trace the footsteps of God in the affairs of the nations and recognize that He set "the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him." Acts 17:26, 27. Surely we owe it to our youth, who must help us to quickly finish the work, to give them a right start in the study of history.

I had the privilege a few years ago of standing on the mound in old Nineveh where the beginning was made of uncovering the sources of the ancient history of the East. In a recent issue of the *Review and Herald* Elder Spicer called our attention to the fact that Henry Rawlinson chiseled his name on the Behistun Rock with the date "1844." "Lux Ex Oriente" (Light Out of the Orient) is the motto inscribed on the Haskell Museum at the University of Chicago. How marvelous that contemporaneous with the advent message God should cause to be unearthed the history that parallels Bible history! Not only has the archaeologist brought to light confirmation of Old Testament history, but we have today the divine and human history, side by side. And that helps us to find the key to the interpretation of all history.

It surely was an unfortunate hour when the history of the Near East largely lost its place in our colleges. But how fortunate and providential that it is coming back. A graduate of one of our schools got hold of a history book which gave considerable Bible connection, and he expressed to me his resentment that such connection had not been given in his history work in our own denominational college. No wonder that Bible connection has sometimes been lacking, when one of our college presidents can say, "What would a school inspector think if he came into a history class and found the teacher discussing the seventh of Daniel?"

Dear fellow teachers, God has given us a marvelous view of His plans and purposes through the ages. With the Conflict of the Ages series of books in our hands, there is spread out before us God's eternal purposes, and we are able to understand His dealings with men and nations in this world. His providential workings during the reign of sin are set forth in this classic paragraph in the book *Education*:

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the Word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."—Page 173.

—Please turn to page 46

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# THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

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## Evolution, Creation, and Science\*

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

IT is possible that a condensed summary of important points bearing on the question of evolution versus creationism as presented in the 1945 Ministerial Reading Course book *Evolution, Creation, and Science* will be helpful to our gospel workers. A discussion of the technical subject of evolution is hardly the task for a novice in the field of biological science. The preacher who intends to make a public discussion of evolution must lay a broad foundation for such a presentation by a great deal of careful reading in the right places. It is entirely possible that a public discussion of evolution should be tactfully and studiously avoided in most cases. This is the situation because of the high degree of specialized training which is necessary in our day in order to discuss evolution in a profitable manner.

The greatest damage that has been done in the matter of acceptance or rejection of the theory of special creation has resulted from the statements of well-meaning but ill-informed creationists. Indeed, it has come to be the sincere opinion of evolutionists, as illustrated by a recent letter from Dr. Dobzhansky, professor of zoology, Columbia University, that "antievolutionists are usually either ignorants or else more or less amiable and well-intentioned bigots." Largely because of the unscientific, though ardent, public expressions of antievolutionist theologians, the theory of special creation has come to be considered by scientists as completely ridiculous and without support in fact. It is now with very great difficulty that a creationist scientist can gain the ear of evolutionists, because he is considered not even to qualify as the bearer of the minority report concerning scientific theories of origins.

What can be done to remedy this disgraceful disrepute into which the theory of special creation has fallen? Our ministers can be of definite help here by using great caution with regard to any and all oral or written statements concerning evolution which they make publicly.

It is possible that the subject of organic evolution should be studiously avoided except in such statements as would be necessary to direct public

attention to suitable books on the subject prepared by specialists who are thoroughly trained in historical biology. Sincerity, interest, and well-intentioned enthusiasm can never serve as substitutes for actual information in this field. We live in an age in which even the average audience is surprisingly well informed in science. It is an age of specialists, an age in which specialized training is necessary if one is to discuss helpfully any technical subject.

If, under present circumstances, a public discussion of evolution should largely be avoided by our ministry, why then should ministers take the time and pains to become generally informed in that subject? Ministers should delve into this subject, first, in order to erase any question which they may have that the earth might have come into being through evolution instead of special creation. A recent letter from an Adventist worker raises the question, "Have you ever had any misgivings in your mind as to the validity of the theory of a literal creation?" This worker had some very real doubts. Such doubts weaken the efficiency of a worker in God's cause. I believe a careful study of *Evolution, Creation, and Science* will assist greatly in the eradication of such doubts.

Ministers should familiarize themselves with the question of evolution versus special creation, in order to be intelligent on the subject when brought face to face with it by the questions of interested individuals. The theory of evolution permeates almost all fields of knowledge; thus an understanding of it becomes vitally important to the up-to-the-minute preacher who must bear the responsibility of giving the trumpet a certain sound in so many different fields. If the worker will thoroughly digest such books as *Evolution, Creation, and Science* he will not only be able to retain the respect of those scientifically trained and informed in the matter of origins but will also be qualified to intelligently direct these persons to some profitable reading in the field which they may have missed. Already one of the most active and well-known students of evolution today has stated with regard to *Evolution, Creation, and Science*, "I have read the book with much interest and, I can assure you, profit to myself." This man, a professor of zoology in one of the largest universities of the land, testifies to the scientific accuracy of the facts recorded in this book.

The book *Evolution, Creation, and Science* will be heavy, though possibly interesting, reading for

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\* In order to enable our ministers and other evangelistic workers to get the most out of this new reading course book by Dr. Marsh, we have asked the author to give us a constructive analysis and outline of the volume from the viewpoint of helping the laymen in science to grasp its great essentials.—EDITOR.

most of our workers. Those who have not had the equivalent of a college course in general biology may find it rather difficult in some chapters. But those who can read this book understandingly are qualified to discuss evolution. If all the chapters cannot be read understandingly, the chances are very good that the reader should studiously avoid any public discussion of evolution. A book on evolution versus creationism which could be comprehended by everybody could not be of much real value to those who can use such material to the greatest profit. For that reason rather technical matter has been included in some chapters in order to make the volume of the most practical value to specially qualified workers and to interested persons. A volume on "Creationism for John Doe" has not yet been written. It would be of little or no value to our workers who must meet the questions of specialists in this field.

I WILL now list the chapters of *Evolution, Creation, and Science* in serial order and include those points which I believe are of greatest importance and will be the most helpful to those who are reading this book in the Ministerial Reading Course.

Chapter 1. "UNJUSTIFIED AUTHORITY." Those who do not accept the theory of evolution today are sincerely considered by the great majority of scientists to be ignorant, dogmatic, and/or prejudiced. In view of the fact that evolution cannot be demonstrated in the laboratory, this attitude on the part of evolutionists is as unjustified as was the similar, now widely decried, attitude assumed by the schoolmen of the Dark Ages against scientists who chose to differ with them. Until creationism or evolution can be disproved in the laboratory, a spirit of tolerance should characterize the opinions of scientists with regard to those who may disagree with them in the matter of origins.

Chapter 2. "EVOLUTION AND SPECIAL CREATION DEFINED." There are only two theories of origins—evolution and special creation. The definitions of these theories should be studied carefully. It is important to notice that evolution assumes the appearance of *new kinds* from *other kinds* by natural processes. Special creation states that no new kinds can arise in nature. The latter theory recognizes considerable change within the kinds since creation, but it states that all the natural processes of change can do no more than produce variation *within the created kinds*. It is of first importance to understand the assertions of both theories, which are included in this chapter.

Chapter 3. "SCHOLASTICISM AND MODERN THEORIES OF ORIGINS." Because the scientists among the medieval schoolmen posed as special creationists, evolutionary scientists of today charge all the schoolmen's impossibly narrow interpretations of biological phenomena to the theory of special creation. The fact that the schoolmen were demonstrated to be wrong in their explanations of natural phenomena is taken today to prove that the theory of special creation is inadequate. The great advance in scientific discovery at the time of the Renaissance was not due to the acceptance

of the theory of evolution nor to the rejection of the theory of special creation, but rather to the fact that man had begun to study natural phenomena in the light of physicochemical laws. The statement of the principles of the theory of special creation is not according to the fantastic explanations of the scholastics, nor according to the explanation of any man, but rather as written in Genesis.

Chapter 4. "THE SCIENTIFIC METHOD." The scientific method consists in the demonstration of natural processes in the laboratory. Only that which can be demonstrated to be true is considered true. Most scientists hold that this finite and limited device is adequate to explain the past, the present, and the future of our natural world. But the creationist scientist believes that the truths of the Bible in conjunction with natural law are necessary in accurately explaining these three periods of time. On this vital point the mechanistic evolutionist and the creationist must ever disagree. In the explanation of present-day biological processes the evolutionist and the creationist both employ the scientific method and explain natural phenomena through the operation of the laws of physics and chemistry. To the creationist the "natural processes" studied in the laboratory are manifestations of God's upholding power. They are called "laws" because of the regular ways God has of carrying on these natural phenomena.

Chapter 5. "THE PHYSICAL BASIS OF LIFE." To all appearances protoplasm dies when the extremely complex organization of its constituent parts is sufficiently disturbed in chemical or physical ways. God is the only Being who can produce the requisite organization among nonliving materials to cause them to become living systems.

Chapter 6. "ARE SCRIPTURAL THEORIES OF LIFE BEGINNINGS OBSOLETE?" Contrary to the opinion of a large percentage of scientists, the Scriptural theory of life beginnings is not obsolete. That it is considered to be obsolete by many is due to one or the other, or both, of two things. Either the Bible record has been inaccurately read, or the phenomena of nature have been incorrectly explained. Accuracy of interpretation will reveal unity of testimony from these two greatest sources of truth.

Chapters 7, 8. "PROCESSES OF VARIATION IN ORGANISMS." Evolutionists assert that new *kinds* of organisms have arisen and are arising by natural processes of change. All these processes of change can be grouped under three heads, namely, recombinations, gene mutations, and chromosomal changes. However, the most careful study of these processes reveals that they accomplish nothing more than *variation within already existing kinds*. These facts show that the assumption of evolutionary change has no support in the natural world. On the other hand, actual limitation of the changes produced by these processes within the boundaries of the kind demonstrates the truth of special creation.

Chapter 9. "HYBRIDIZATION." The crossing of animals and of plants has resulted in the origin of many interesting groups. A scrutiny of all reliable reports of hybridization reveals that crossing is possible only between organisms which are so similar as to be obviously members of the same Genesis kind. No authentic cases exist in which man has crossed with any other animal. Because of the similar morphology of organisms which do or can cross, it seems reasonable to assume that a valid test of membership in the same kind is to be found in the ability of the germ cells of individuals to fuse in fertilization. This furnishes the biologist with a concrete device for discovering the boundaries of the original kind.

Chapter 10. "MODERN SPECIES AND THE GENESIS KIND." The modern "species" is frequently not synonymous with the Genesis "kind." Species names have been assigned to new variants which have been developed in the laboratory. These "species" are not new "kinds" but merely new variations within the original kinds. Because of the application of the species name to these superficial groups, it is now meaningless to use the word unless it is made clear whether it is being employed to indicate an original Genesis kind or some more limited group which is a mere variant of a Genesis kind. Geographical races of original kinds are often given "species" names by some taxonomists.

Chapter 11. "VARIATION SINCE THE NOACHIAN FLOOD." The Genesis record seems to make it clear that *all* land animals were destroyed in the Deluge except those preserved in the ark. Thus the ancestors of our modern land animals all came from the mountains of Ararat. Animals are still migrating over the earth. If there had been no variation since the Deluge, we would find animals having the same identical appearance scattered all around the earth. Actually this is true only in those few cases in which the kinds are great wanderers. In the vast majority of cases the individuals of a kind in one region differ more or less in appearance from individuals of the same kind in some other region. This results in a typical mosaic pattern of distribution of the modern representatives of any single kind. This fact of distribution seems to indicate that within many of the original kinds considerable variation has occurred since the Flood. An illustration of this is furnished by the sixteen "species" and "subspecies" of red foxes found in North America, which are all cross fertile and obviously descendants of a single antediluvian ancestor. Evolutionists have observed this variation *within the kind* and have thought it could accomplish the erection of new kinds if given sufficient time. However, the changes which actually occur are never of the quality or quantity necessary to produce a *new kind*.

Chapters 12, 13. "SIGNIFICANCE OF THE EVIDENCE FROM CLASSIFICATION, MORPHOLOGY, EMBRYOLOGY, AND PHYSIOLOGY." This evidence is admittedly all of an inferential type, and therefore

sued to be bent this way or that, depending upon one's viewpoint. Evolutionists commonly state that the best proof obtainable for their theory is found in these fields. It is indeed an extremely unfortunate thing for their theory that the best proof they can find is of a subjective nature and thus always susceptible to explanation from at least two different points of view.

Chapter 14. "SIGNIFICANCE OF THE EVIDENCE FROM PALEONTOLOGY." The age of rocks is, in the last analysis, always determined by their fossil content. The scientists who have named the rocks and pigeonholed them chronologically have all been evolutionists. They have assumed the truth of evolution and then dated the rocks accordingly. If a rock layer contains simple animals it is said to be very old, while if it contains complex fossils it is considered to be younger. This method of determining the age of rocks in conjunction with the facts that in no one place can many layers be found, and in no single instance can the developmental story of an organism be found in successive layers of fossiliferous rocks, renders proof for evolution from paleontology completely invalid. One can never arrive at correct conclusions by reasoning in circles.

Chapter 15. "SIGNIFICANCE OF THE EVIDENCE FROM GEOGRAPHICAL DISTRIBUTION." This is an amplification of the discussion found in chapter 11.

Chapter 16. "BIOLOGICAL ADAPTATION." According to evolution the suitability of organisms for their present environments has all accrued through natural processes. The creationist assumes two types of adaptation: primary and secondary. The fitness of the fish for a life in water and of the squirrel for a life in trees is primary; that is, these animals were created that way. However, there is a secondary type of adaptation which has come in since the Deluge. This is illustrated by the fact that some crayfish today require brackish water, while others can live only in fresh spring water. These more minor adaptations to peculiar habitats have possibly come as mutational changes. The delicate balance which exists between all the organs of the various systems in the body of a complex animal constitutes a powerful argument in favor of creation. It is highly fantastic to assume that such finely balanced systems could have evolved by natural processes under the guidance of chance.

Chapter 17. "A CREATIONIST'S CREED." The items in this creed may prove helpful in the construction of a scientific philosophy of our modern world of living things.

Chapter 18. "EVOLUTION OR VARIATION WITHIN THE KIND?" This gives a further amplification and a summarization of the points brought out in the preceding chapters.



☪ EACH book that you read plays its part in carving your character. You can live in the company of the great of all time and share their thoughts. —MONROE DEUTSCH.



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## VITAL TESTIMONY COUNSELS

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### Present Important Matters—Minor Matters Will Adjust Themselves

DWELL UPON MAJOR MATTERS.—Dwell upon questions that concern our eternal welfare. Anything that the enemy can devise to divert the mind from God's Word, anything new and strange that he can originate to create a diversity of sentiment, he will introduce as something wonderfully important. . . .

The enemy will strive to cause believers to search out matters of minor importance, and to dwell at length upon these matters in committee meetings and council meetings. But by turning their attention to questions of so little consequence, the brethren hinder the work instead of advancing it.

We are to proclaim the third angel's message to a perishing world, and we are not to permit our minds to become diverted by minutiae that practically amount to nothing. If our brethren would consider the important matters pertaining to eternal life and eternal death, many of the smaller matters that they desire so much to adjust, would adjust themselves.—E. G. WHITE Letter 16, 1903.

DIVERTED FROM COMMISSIONED MESSAGE.—We are not to allow our attention to be diverted from the proclamation of the message given us. For years I have been instructed that we are not to give our attention to nonessential questions. There are questions of the highest importance to be considered.—E. G. WHITE MS. 10, 1905.

PRESENT TRUTH COMPRISES MESSAGES.—The present truth for this time comprises the messages, the third angel's message succeeding the first and second.—E. G. WHITE Letter 121, 1900.

ENEMY PLEASED WHEN MINDS DIVERTED BY MINOR POINTS OF DIFFERENCE.—The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our brethren from the great questions that should be the burden of our message. As this ["the daily"] is not a test question, I entreat of my brethren that they shall not allow the enemy to triumph by having it treated as such.

The work that the Lord has given us at this time is to present to the people the true light in regard to the testing questions of obedience and salvation,—the commandments of God and the testimony of Jesus Christ.—"Preach the Word," *Elmshaven Leaflets*, Vol. II, No. 1, p. 7.

AVOID ALL DIVERTING MINUTIAE.—We are to proclaim the third angel's message to a perishing world, and we are not to permit our minds to become diverted by minutiae that practically amount to nothing. If our brethren would consider the important matters pertaining to eternal

life and eternal death, many of the small matters that they desire so much to adjust, would adjust themselves. The Lord calls upon His ministering servants to proclaim the message of truth, dwelling upon those things that are of great importance.—E. G. WHITE Letter 16, 1903.

There are many themes that might seem of special importance to the minds of one class, that to another class would appear in an altogether different light. Satan will seek to create argument upon different points that might better remain unmentioned. A noble, devoted, spiritual worker will see in the great testing truths that constitute the solemn message to be given to the world, sufficient reason for keeping all minor differences concealed, rather than to bring them forth to become subjects of contention. Let the mind dwell upon the great work of redemption, the soon coming of Christ, and the commandments of God; and it will be found that there is enough food for thought in these subjects to take up the entire attention.—E. G. WHITE in *Review and Herald*, Sept. 11, 1888.

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### The Church of My Dreams

A CHURCH adequate for the task, the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no divisions of culture or class, no frontiers, geographical or social; the church that inquires as well as avers, that looks forward as well as backward; the church of the Master, the church of the people, the high church, the broad church, the low church, high as the ideals of Jesus, broad as the love of God, low as the humblest human, a working church, a worshiping church, a winsome church; a church that interprets the truth in terms of its own times and challenges its times in terms of the truth; that inspires courage for this life and hope for the life to come; a church of all good men, the church of the living God.—*Religious Digest*.

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EDISON found happiness in the chase after new ideas. Burbank found it in the search for new varieties of plants. Paderewski found it in his hours of practice at the piano. John Muir found it by climbing mountains. Goethals found it by digging the Panama Canal. Joseph B. Strauss found it by building the Golden Gate Bridge. Gutzon Borglum found it by carving the faces of four great Americans on Mount Rushmore in the Black Hills. Look for happiness, and it hides its face. Look for opportunities to do good work, lend a helping hand, inspire the discouraged, radiate joy, say a good word, and before you know it happiness will be smiling upon you.—*The Silver Lining*.



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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## Mass Literature Movement Called For

By ROBERT G. STRICKLAND, *Secretary of the Home Missionary Department*

JOHN the revelator speaks of that other angel who is seen lightening the earth with his glory. Seventh-day Adventists have long portrayed the force and might of this messenger, commissioned by Heaven to go forth at a special time of earth's history to do a particular work just before our Lord's return. Surely that other angel is giving the truth with wondrous power in these days; yet much is still to be accomplished. Just how much the literature ministry will mean in the work of this angel we can never learn until the work is finished; but we do know that "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, Vol. VII, p. 140.

A most effective method of evangelism is the systematic use of printed messages of truth. Our books, tracts, and magazines are not bound by the limitations of fleshly representatives, circumscribed by personal peculiarities, nor cumbered with unbecoming mannerisms or gestures. They silently speak a great message.

Such an evangel can enter every section of the homeland, and may also penetrate the remotest regions in faraway countries. These glad tidings may be carried to our large cities and rural communities; to ships at sea and to those marvels of our generation that wing their swift way through open air. Wherever mankind intermingles, there also the printed message of truth may come. By the printing press truth is introduced into libraries and institutions of learning throughout the world. The message is proclaimed from reading racks placed in hotel lobbies, waiting rooms, barber-shops, and similar public places. Wherever people congregate God's last invitation is extended. When our printed matter is allowed to do its work, its possibilities are boundless. Tracts can be tucked into a woman's purse, carried in a man's pocket, enclosed in a letter, packed with goods shipped from one part of the earth to another. There are hardly any limitations to the many ways our soul-saving literature can be employed.

Tracts placed inside crates of eggs or berry boxes, tucked into bundles of clothing or baskets of food, are distributed over a wide area by an almost endless number of people. The mail carrier takes them almost everywhere. They are used in Bible correspondence courses to follow up ser-

mons delivered in churches, halls, or tents. They have a place in the automobiles, buses, and street-cars. Individual workers take them from house to house.

These silent messengers speak positive truth. Our books, periodicals, and tracts may be adapted to meet every circumstance and condition, and to work among all classes. In every social and financial stratum they speak certainly and positively, always telling the same story. Unlike the human messenger, they do not lose their patience with unreasonable people; they never speak in harsh tones; they do not stumble over clumsy gestures; and no matter how often the reader returns, they will tell the same thing.

THESE printed messengers never wax so enthusiastic as to become rude; nor do they break into another's conversation, but wait quietly until counsel is sought. When inquired of, they speak; when ignored, remain silent, awaiting the time when they shall be sought. Many homes and institutions are fast closed against the living preacher, but printed matter may enter. It visits prisons, hotels, and hospitals, and goes to the isolated. It is less expensive to transport books, magazines, and tracts than it is to send the living messenger.

The Christian worker who speaks only one language may secure literature in practically all the tongues that are employed throughout this great land, and thus he may have a representative who will speak to his foreign neighbor, whatever the language may be.

Seventh-day Adventist literature gives to each reader the benefits of the best talent of the denomination. Our most influential leaders, able doctors, finest preachers, world travelers, and men of learning, out of their experience may bring forth a wealth of instruction and counsel, passing this on not merely to the limited few who may come within their personal sphere of influence, but to vast multitudes. By this means even the unlettered man may have a share in soul-saving ministry, for he is able to place in the hands of the scholar, as well as the untutored, a book that is written by one skilled in the subject. Our books contain wisdom for the learned and yet present the truth in such a simple manner that it may be easily understood by the unlearned man.

Truth-filled literature powerfully supplements the personal activities of Christians in their daily living. Many do not understand why Seventh-day

Adventists believe as they do. They will not take the time, or may be unwilling, to get this information from their neighbors personally. Some feel a certain sense of embarrassment in receiving instruction from one not of their own faith. To such persons, this message may be brought through literature.

Printed matter may be so arranged as to have a striking appeal. Clothed in garments of color, it catches the eye and stirs the interest, inducing multitudes to investigate.

Our books and papers never take offense, nor do they become discouraged. They may be thrown down but will never become downcast. Stamped on, kicked around, lied about, insulted—they still speak the truth in all its beauty. The living messenger may sometimes lose his experience, abandon his course of righteousness, and drift into the world; but not so with the printed page. It never becomes a backslider but always tells the same story without change or fluctuation.

There is hardly a time limit to the usefulness of our literature. The life span of men and women who are engaged in God's service is confined to a comparatively few years. We may deliver many sermons today and conduct numerous Bible readings tomorrow, but soon we pass off the scene of action, just as did our godly pioneers. Not so our literature. It may serve the present generation, minister unto a succeeding generation, and bear the tidings of truth to still other generations, always giving the same story.

Our literature will speak to the people when they are in a receptive mood, when, having thrown aside their pressing daily labors, they sit down for mental and physical relaxation. It will speak also when there are no accusing eyes about, no one to scoff or ridicule, no one to make sport or to interfere.

Truth-filled literature should be scattered as freely as the leaves of autumn. As autumn leaves, falling upon sidewalks and shady porches, are brushed aside by the careful housekeeper, and yet constantly replaced by others blown there by passing winds, just so, persistently, consistently, everywhere, our literature must be sent where it is wanted and where it is not wanted, over and over again.

IT would be possible to blanket the whole North American continent with such a deluge of literature as has never been known in our denominational history. It is entirely within the realm of practicability to see that specially prepared literature is sent systematically into every home in this great land of ours. Our literature should constantly be passing through the post offices in cities, towns, and villages. Mail carriers on every route throughout the land might well be bearing regular issues of our denominational truth-filled magazines. It could be done, it *ought* to be done.

Such a program would support in a marvelous way the excellent efforts being expended by our radio evangelists, and would secure for the Voice of Prophecy and other radio speakers thousands of additional hearers. Many people are not listening

to these programs, because they do not know they are on the air. A nation-wide literature campaign that would seek to enter every rural home and go into every place reached through the mail service, would have a double advantage in that it would carry its own message and in addition turn thousands toward our radio programs. By this means also multitudes would begin a systematic, daily study of the Bible and enroll in one of the Bible correspondence courses.

It is time for us to give serious consideration to a mass literature movement. We have been thinking along small lines. This is a day of big things, and we ought to make large plans—plans that will include the local church and community, while at the same time reaching out to territories so vast they embrace our city, our county, our State, and, by united thinking and planning, a whole continent. We are not bounded territorially. The Lord will not come to only one conference or several conferences; He is coming to the whole world.

Is it not time for us to pool our resources, our mental faculties, our spiritual strength, and our finances in a gigantic effort and literally shower our truth-filled literature over the whole continent like the leaves of autumn? It can be done; it *should* be done. It will not be done, however, until all are willing to consider the common objective rather than only that smaller portion over which we may be charged with special responsibility. God help us to scatter pages of literature until every person has received the message of truth in printed form.

## “News X Ray” Preliminary Feature

By F. W. DETAMORE, *Evangelist,*  
*Dallas, Texas*

WE hear the newsboys shout, “EXTRA! EXTRA!” and we pull over to the curb to find out the latest news. Radio's most popular feature is the news. We need to capitalize upon the news in prophetic settings in our evangelistic meetings. In my last effort in Kansas City I tried a little plan that proved very valuable from many angles in an evangelistic campaign. By invitation of THE MINISTRY I here present this plan.

All week I advertised the special Friday night “News X Ray,” which came just before the evangelistic sermon at the hall. This news review was not given over the radio. It was a rapid fifteen-minute news review of the week, in prophetic setting. Friday night is the natural time to have this. Not only is it the week's end, but the national news magazines have just come out.

Another reason for having the News X Ray on Friday evening is that more of our own people attend that night, and they, too, need to be kept aware of the times and alert to the deeper significance of world events. This feature serves to bring out an increasingly large attendance of our own people, as well as those not of our faith.

All through the week I clipped out valuable newspaper items and headlines and sometimes

pictures which could be described from the platform. If you are using this feature, many people will bring you clippings which they have noticed in magazines and papers, as they become interested in your News X Ray. You will, of course, clip out the best from the national weekly magazines or from such sources as *The Watchman* and *Signs of the Times*. By Friday you will have a wealth of interesting material.

Friday afternoon you should sort these, according to content, into several piles, such as (a) The War in Asia; (b) Weapons of Destruction and Ruthless Slaughter; (c) Famines, Pestilences, Earthquakes; (d) Threats to Personal and Religious Liberty in America (in wartime this section must be wisely and carefully handled); (e) Inventions, Increase of Knowledge, Speed, etc.; (f) Lovers of Pleasure More Than Lovers of God; (g) Without Natural Affection, Fierce; (h) The Churches Grasping for State Power or Federation; (i) Human Interest Stories and Special Pictures, from which you can make a heart appeal as a climax to your news review (such as a father carrying his boy down a ladder from a burning building).

Write these, or other suitable headings, on slips of paper and fasten each heading with the related news clippings. Each Friday night you will probably have from five to eight group headings, with perhaps two to ten news items, or headlines, under each heading.

Friday evening at seventy-thirty sharp you go onto the platform with your sheaf of clippings and your Bible. With no preliminaries, begin the rapid news review immediately. News and speed go together. This fifteen-minute period must cover a week of news, so move rapidly! Take section "A" and quickly read the headlines with a few words about each event or article. Quickly turn to, or quote, a passage of Scripture which is appropriate from a prophetic angle or from the viewpoint of admonition. When your fifteen minutes is up, you will wish you could have a half hour, and so should the audience!

As you review the signs of the times in the light of Bible admonition and prophecy, a most solemn spirit will fill the room just before your sermon, which comes after a few minutes of song following the News X Ray. (May I suggest that if you are not holding evangelistic meetings, this feature can be put on before the prayer meeting and will surprisingly increase the attendance.)

Avoid the role of prognosticator or worldly wise commentator. Rather, accept the challenge of your Commander, who knows the news in advance: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace." And while the world capitalizes on the news, our Counselor pleads, "Ye that make mention of the Lord, keep not silence."

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I WILL let no man drag me down so low as to make me hate him. —BOOKER T. WASHINGTON.

## Contacting Your Serviceman

By C. L. WICKWIRE, Pastor,  
New Haven, Connecticut

FOR some time now I have been writing regularly to the servicemen from my church. A few months ago we began writing to all the servicemen whose parents or near relatives are members of our churches. The response has been very encouraging, and I hear from nearly all these boys, even from those who are not members. The young men all seem to greatly appreciate any interest taken in them, and they enjoy receiving the letters. One of them wrote, "Keep those letters coming. We really eat them up."

Since I have been in New Haven I have met a number of Adventist soldiers who are studying here at Yale, and I often inquire of them whether they have heard from their church or pastor, and, with only one exception, none of them reported any contact with their church as a whole or with their pastor. Our colleges keep in touch with many, but some of our boys have never gone to one of our colleges, and their only connection with the denomination is the home church. I firmly believe that a friendly letter now will mean a closer fellowship when the men return home. Many of those to whom I write I have never met, as they were gone before I came here; they respond nevertheless. An excerpt from one of the many good letters I have received might be of interest. A Seabee in Hawaii writes:

"I know the Seventh-day Adventist Church is the right one and the only one, but I'm afraid my character is not strong enough to live up to what they teach. However, my belief in God is strong, and I've seen Him prove Himself to me several times when I've prayed to Him for help. I don't live up to what I believe, but I pray every day, and He has helped me all the way. I hope to receive your letter each month. Thank you again for your thoughtfulness."

This boy is not a member, although his mother is. Before he left he was very reserved and seemed to take little interest in the church. Needless to say, a letter like the one above is a big encouragement to his mother.

The church here has appointed an editor who sees to it that our church newsletter gets out each month; others may be called upon to write the letter, in order to pass around the responsibility to a wider group in the church. We tried to get somebody to write a serviceman each month, but as that didn't work, we decided to make up a two-page letter, which is copied the necessary number of times by some typists in the church. In it we include items about the church people, the social activities, and the news that we have received from the boys themselves, as they like to hear about one another. What is most important, we let them know that we are thinking about them and praying for them.

The men have sent us some excellent Sabbath school reports of churches they have attended in foreign lands, and material suitable for mission readings. We are also sending our denominational books and papers, and the *Link* magazine to any who want them. Every one of our service-

men is remembered by the church on his birthday and at Christmastime.

Every minister has his hands full now, but here is a wonderful opportunity that we should not miss while we are trying to draw people to the kingdom of God. We must help, encourage, and hold on to our own members in the service. And we can use this time of crisis as a means of drawing others in the service closer to God.

## The Choice of Opening Titles

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

THE first lecture of an evangelistic series is the spearhead of the campaign. The title of this opening lecture, carefully and prominently placed in all advertisements, is the tip of the spearhead. For this reason it is difficult to exaggerate the importance of an opening title.

Nothing must blunt this spearhead tip; nothing must weaken it. The preacher's name or picture should not rival it in prominence. Those welcome musical helps—choirs, soloists, and bands—must be kept as subsidiaries, for should they prove to be the main attraction, their absence in subsequent meetings would cause unwelcome decreases in attendance. The chief attraction must invariably be the message of the evangelist.

As Adventists we have a wide range of subjects from which to choose the themes of our lectures. It is of the utmost importance when selecting our opening subject, and indeed when we plan our subjects from first to last, that we have in mind Revelation 14:6-10.

Here we have the essence of our message. It is to warn the world of its approaching end, to tell of the heavenly judgment now in session, to plead with men and women to accept Christ as their Saviour, demonstrating their acceptance by conformity with the commandments of God, the Creator of all mankind. It is our duty to lift up our voices with trumpetlike clearness, courageously declaring to the people, "Behold your God." Isa. 40:9.

Our opening lecture is truly an introduction, a well-reasoned presentation of world conditions in relation to the Creator's supreme plan for the salvation of men.

### Psychology of Opening Titles

Naturally, we should aim at securing the largest crowd possible. We should strive to reach people from every stratum of the population. Jesus commanded His disciples to preach everywhere and to everybody. "Go ye into all the world, and preach the gospel to the whole creation." Mark 16:15, R.V.

I am certain Christ did not have in mind any geographical or ethnical limitations when He phrased that command. It was His purpose to emphasize that the message must be preached far and wide with a universal appeal—to every land, to every race, to rich and poor, bond and free, cultured and uncultured. An opening title, therefore, should be designed with the widest appeal, to reach

all sections of mankind—religious, philosophical, indifferent, political, social.

Evolution is a good subject and, if properly entitled, will draw an intelligent crowd, but a crowd from a limited class of people. The state of the dead, likewise, is a good drawing subject, and should most certainly be included in a first series, but again, it has a limited appeal in spite of the inevitability of death for all mankind. In my opinion all these and other subjects of similarly restricted appeal should not be used for the opening title of a first series. No subject has a more general appeal than a clarion call to consider the alarming state of world conditions in the light of God's infallible Word.

Individually we may have a special interest in one or another phase of our message. We must always remember that our predilections with their strong subjective appeals may have little or no objective appeals. They may be absorbingly fascinating to us, but of little interest to the people we want to reach.

Let us constantly think of the people and choose our subjects accordingly. And in doing so, give due recognition to the varied nature of man's make-up—the factors of cognition, emotion, and volition, or thought, feeling, and the will. Our opening title must be presented in such a way as to stimulate thought, feeling, and the will, to attract, stir, and cause to act.

The wording of an opening title should be short, strong, and stirring, ably supported by one, two, or three subtitles. Questions are very good with some subjects, when these subjects have several sides held by variously thinking people. But questions are poor when an evangelist could be expected to have but one answer. Titles with a positive nature are much better on such subjects.

Learn by the mistakes as well as by the successes of others. Above all, let us learn by our own successes and mistakes. Negative knowledge is as important as positive knowledge.

However well worded the title of an opening lecture may be, its value as a sharp, strong spearhead can be improved or ruined by the layout of the handbill. When making out the copy of our handbill, block it out first of all and examine the body of printing matter. White spaces are important. The announcement on the handbill must be clear, with not one word too many and not one word too few. All units must be correctly balanced, with but one thought dominating. This dominating thought must be the message to be given, the subject to be presented.



I heard of a missionary who went abroad and was so handicapped by red tape and mismanagement that she remarked: "I came over singing 'Standing on the Promises,' and here I am just sitting on the *premises*." Very apt! Too many people and preachers are just sitting on the *premises*! Lord save us!—J. W. RIDOUR in *Pentecostal Herald*.

## Financing an Evangelistic Effort

By ALBERT A. LEISKE, *Evangelist,*  
*Colorado Conference*

AN aggressive evangelistic program does not necessarily mean a great outlay of money or an unnecessary expense. It is not the will of God that an evangelistic company should become so expensive to a conference as to use so much of the means in the Lord's treasury that other men in the field are hindered in their specific work. While it is true that we must take every justifiable means of bringing the truth of God before the people, and we are to employ the various modern inventions to attract and arrest the attention of the people, we should remember that these mechanical inventions will not take the place of the living preacher.

"In this age of extravagance and outward show, when men think it is necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of spending means needlessly for effect."

"When the worker makes his labors so expensive that others are unable to secure from the treasury sufficient means to support them in the field, he is not working in harmony with God's plan."—*Gospel Workers*, pp. 346, 355, 356.

At this time when there is so much attraction in the world to lead men and women away from the gospel, it is necessary to use not only one device in attracting the attention of the people, but every justifiable means. But besides this, we must exercise great faith in God and His leadership. We must organize our work and carry on a systematic program, both in the giving of the gospel and in the raising of necessary funds to support our program. It is necessary, many times, to incur heavy expense to carry on the work of God in a representative way in the cities, but we should not necessarily expect all our means to come from the treasury of the conference. Note this statement from *Testimonies*, Volume VII:

"I am greatly encouraged to believe that many not of our faith will help considerably by their means. The light given me is that in many places, especially in the great cities of America, help will be given by such persons."—Page 40.

In order for an evangelist to learn to carry special responsibilities in the raising of necessary funds to carry on his evangelistic program, the conference president and treasurer should co-operate with him in allowing him to carry an account separate from his personal account with the treasury. The conference president and executive committee must permit an evangelistic company to operate as far as possible as a separate subsidiary or independent department, in order for the evangelist to develop financial leadership. It has been my conviction for some time that we develop weak financiers among our evangelists because too many times the executives of a conference feel that all business arrangements for each worker must come through their department.

Unfortunately, our colleges fail to put proper emphasis on the importance of ministers' under-

standing business management. Theological students are taught how to preach, but they are not taught how to run a successful business for the Lord. I believe every evangelist should be required to take a strong commercial course, and great emphasis should be placed upon methods of financing and managing a campaign. The evangelist should learn how to make a financial investment that will bring proper returns during his campaign. I am not talking about investing in stocks or bonds; I refer to booking such programs as will bring liberal financial returns. This denomination could have far more workers in the field if this were done. We are far from being overstocked with workers, according to Luke 10:2.

In order for an evangelist to carry the financial end of a campaign, he must become convinced that finance is a part of the gospel that he is commanded to preach by the Lord Jesus Christ. Surely the passage, "Be . . . not slothful in business," refers to the evangelist as well as to the treasurer or a lay businessman.

In my own experience in financing an evangelistic campaign I have made it a point to study every phase of the campaign—the subject arrangement, the spiritual appeal, the guest speakers, the music features, the moving pictures, etc.—in the light of financial gain or loss to our evangelistic services. Our budget for the entire campaign is prepared before we start. We count the cost of each department of our evangelistic organization, and each leader assumes full responsibility for operating within his allowed budget. It is just as easy for the company to learn to save \$5 as it is for each to raise \$5.

### Methods of Raising Financial Quota

I believe it is necessary to educate your audience on the importance of a balanced budget, as a definite church responsibility. It does not take long for an intelligent audience to decide that you are running your program and your campaign on a business basis. Organization has a great deal to do with the impression you leave upon the minds of your listeners.

In my efforts, we try to let the audience know that we are not after their money; nevertheless, while we are giving the message, we expect the bills of the revival campaign to be paid as well as, if not better than, the bills of the amusement places. It is well, as far as consistent, to let the audience know the actual cost of the effort as soon as possible, and the amount of money you expect to raise during the time of the series of meetings. In that way they become as anxious as you to bring in the necessary funds.

In the raising of means in connection with our campaign, we set aside two special nights each month, during which time special emphasis is placed on finances. We carry on a regular educational program to prepare the people for this extra offering. The second Sunday night in the month is designated as dollar night, and the last Sunday of the month as the night for balancing the budget. During the last week of the month we use cartoons to illustrate our financial appeal, and our music department has prepared a song which the

people sing every night during the week to give special emphasis to the privilege of giving Christ and the Bible to the world. Envelopes are passed out at the close of each service during the last week of the month. We find that the people respond readily to such an educational program on finances.

Our subject arrangement is planned in such a way as to help us in our finances. We spread the lectures on "The Sabbath," "The Change of the Sabbath," and "The Mark of the Beast," and other heavy subjects over a period of fourteen to sixteen weeks, and thereby hold our audience over a longer time, and receive larger offerings. Through observation I have discovered many times that our evangelists place all these Sabbath lectures together, within a short period of time. And by the time they are through with these lectures, they have lost their audience, their finances, and their converts, and it becomes necessary to close their campaign in disappointment. Considerable study should be given to this phase of our work.

### Guest Speakers for a Campaign

I wish our evangelists could be educated to the value of good guest speakers. Such a speaker can be not only a real spiritual help but also a financial gain to a campaign. There was a time when I felt that the evangelist should be the only speaker throughout the campaign, but through experience and observation I have come to the conclusion that this is incorrect. The evangelist should, of course, prepare the entire subject arrangement for the series, and then be able to give enough leadership to bring the campaign to a successful conclusion regardless of how many guest speakers are brought in through the lecture series.

An evangelist could learn an object lesson from a contractor. In construction work the contractor does not have to do all the work in order to produce good results. He is in control of the blueprint and directs not only one workman but many on the same job. A guest speaker should never be brought in for a Sunday night meeting, but rather during the week, for under ordinary circumstances, the evangelist will always have an attendance on Sunday nights. It is during the week that he needs special help, and if he can draw an extra audience during the week, it will mean some extra financial help as well as increased attendance.

The evangelist should be prepared to pay the expense of the guest speaker, and there will be no objection on the part of the conference administration so long as he is able to balance the budget, and come out on the right side of the ledger. But he should have enough judgment not to bring on a speaker, at large cost, who is not able to hold an audience. The right guest speaker is usually a good financial investment. When an evangelist calls another speaker, he must take into consideration the value of free publicity, and the speaker's ability to hold an audience.

The same thing holds true in a moving picture, a music festival, or any spiritual entertainment that can be booked during a series of lectures. The evangelist should ascertain the power

of a picture, or the drawing appeal of a musical group, as well as their cost to him and the amount of money they are capable of raising. He, as well as the conference president or treasurer, must have an eye for business.

The evangelist who wishes to operate within his own budget must keep strict account of all his expenditures and income. He should have a bookkeeping system and record file of all his campaigns, and should submit a monthly report to the conference treasurer, which shows his income and his outgo of money. By his records he will soon be able to know just what kind of financial budget to arrange according to the size of a city.

The conference executive committee's financial responsibilities do not cease after each worker has been assigned his field. Even though all the workers have been very careful about the needless expenditure of funds, it occasionally becomes necessary for the conference to assume further financial responsibility by definitely helping in certain places or cities. This is sometimes more important than showing a large surplus in the treasury at the end of the year. I read in *Gospel Workers*:

"In some conferences it has been considered commendable to save up means, and to show a large surplus in the treasury. But in this God has not been honored. It would have been better if the money thus laid by had been wisely expended in supporting diligent, efficient laborers in needy fields."—Pages 456, 457.

We can see that in order for a conference to carry on a rounded financial and spiritual program in the field, the church of God, the conference officials, the evangelists, and the pastors must work in harmonious action in the finishing of the work of God in this generation.



"MENTAL RECEPTIVITY."—The closed mind is usually characterized by stupidity and self-satisfaction—ignorance and conceit are disinclined to learn.

Do not reject the new idea that comes knocking at your brain just because it is unfamiliar. Listen to its message; judge of its value; if it seems worth having, give it house room—at any rate until you can form a considered opinion of its merits.

The man who rarely welcomes a new visitor is known to be mean and suspicious. So is the man who never opens his mind. He deliberately narrows his own scope. He deliberately cuts himself off from contact with the outside world. Both are more sly than wise, more suspicious than candid, more stingy than hospitable.

Great men in all fields of human endeavor have been known for their mental receptivity. General as well as special knowledge is essential to creative achievement.

The open mind, free from prejudice and self-centeredness, is the well-informed mind because it is ready to view a subject from every angle and to accept demonstrable truth from any source.—GRENVILLE KLEISER in *Watchman-Examiner*.



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# THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

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¶ Concluding article in the series on revised *Daniel and the Revelation*

## Uriah Smith and the Charge of Plagiarism

By MERWIN R. THURBER, *Secretary of the "D. and R." Revision Committee*

PLAGIARISM is a queer crime, easily charged to anyone we wish to discredit, but difficult of exact definition. The charge of plagiarism is usually intended to impugn someone's honesty. The dictionary defines plagiarism as the act of stealing, or purloining, and passing off as one's own the ideas, words, or writings of another. But that definition is subject to various interpretations. Modern psychologists assure us that the mind, subconsciously at least, remembers everything it has ever seen or heard or felt—even those things which have not reached the consciousness. The mind often wanders into byways of thought which we fondly imagine are original with us, but which are merely the memories of things we have acquired through the sense channels.

Original thoughts are few and far between. Just one original thought is sufficient to set a man apart from his fellows. Most of us, most of the time, are bound to repeat that which we have acquired from others. Someone has facetiously remarked that copying from one man is plagiarism, but copying from three men is research.

*Daniel and the Revelation*, by Uriah Smith, because of the very nature of its composition, has been as much subject to the charge of plagiarism as any book published by the denomination. The motives behind the charge have been various and need not be discussed here, but the impression is conveyed that the author was dishonest, reprehensible, and unworthy of the confidence of his brethren.

When this valuable book was being revised recently, the whole subject of plagiarism was investigated thoroughly by the committee appointed to undertake the work of revision. Since I was secretary of the committee and was asked to do the research on this subject, perhaps I may be permitted to stand in defense of a stalwart pioneer of the movement. In this case a defense needs simply a recounting of the facts, with perhaps a reminder that conditions in the literary world were different one hundred years ago from what they are today.

The book *Daniel and the Revelation* has an interesting history. "Thoughts on Revelation" first appeared in the *Review and Herald* as editorials from June 3, 1862, to February 3, 1863. James White was editor of the paper. According to a

note in the issue of June 3, Uriah Smith was teaching a Sabbath school class in the Battle Creek church. The class had chosen to study the book of Revelation and had just completed the book. They had found the study so spiritually uplifting that a decision was reached to restudy the book. James White proposed to follow the class study in his editorials under the title "Thoughts on Revelation." The class agreed to study something else if he found it necessary to be away on any Sabbath.

By the time the class had finished Revelation 9, Elder White found that his busy program would not allow him to finish his self-appointed task, and he asked Uriah Smith to finish the series on Revelation. His editorials had brought him up to the beginning of the seven trumpets, but he did not attempt an exposition of this line of prophecy. He merely recommended the reader to the booklet on the subject, already published by the *Review and Herald*. We mention this here because it has a bearing on what happened later, and is very closely connected with the charge of plagiarism.

THE book *Thoughts on Daniel* was first written as a series of editorials in the *Review*, with several interruptions, from January 6, 1869, to May 16, 1871. During the time of the writing Uriah Smith was editor. As far as we know, there seems to have been no connection with a Sabbath school class.

In 1865 the *Review and Herald* published Uriah Smith's editorials on Revelation in book form. Those on Daniel were published in 1873. It was an established practice in those days to reprint in book form the more substantial doctrinal material which had first appeared in the paper. Naturally, Elder Smith worked over his old articles, improving them where he saw fit. He must have rewritten entirely the first nine chapters on Revelation, for while he follows the line of thought in Elder White's editorials, the wording is substantially different. He could have quite consistently used the material verbatim if he had wished, for he had been teacher of the class, and the convictions expressed by Elder White were equally his.

When we reach the exposition on the seven trumpets, we come to a different problem. The paper had published a series, "The Sounding of the Seven Trumpets," July 8-29, 1858, without giving anyone as the author. It was not an edi-



torial, but the material is not difficult to trace. It is taken practically word for word from Josiah Litch's two-volume *Prophetic Exposition*, published in 1842. However, Litch's interpretations were not original. He had copied the key to the interpretation, the joining of the two periods of the fifth and sixth trumpets, from William Miller. Practically all the rest of it was taken from older interpreters, Bishop Newton, for instance. He also quoted at length from Keith, a contemporary English writer.

This exposition of the seven trumpets was incorporated practically verbatim into Uriah Smith's *Thoughts on Revelation*. The question naturally arises, Whose property was it? The correct answer may go a long way to an understanding of the serious charge laid at the door of Elder Smith.

The genesis of our publishing work sheds light on the problem. In inaugurating the *Advent Review* James White proposed to review the positions of the advent movement. Many articles of pre-1844 Adventists were republished and discussed, some of them more than once. Crosier's article on the sanctuary appeared several times, until something better could be obtained. Litch's exposition of the seven trumpets appeared in the *Review* and in two editions of a tract before it found its way into *Thoughts on Revelation*.

Most of the leading writers in the 1844 movement did not follow on into the third angel's message but repudiated their former positions. Josiah Litch is an outstanding example of this. He even published a book of repudiation. If the men who had contributed truth to the body of belief gave it up, surely it belonged to the people who still held fast their confidence. Small wonder, then, that Adventists felt free to publish Litch's exposition of the trumpets without giving him credit as author. It was their belief, not his.

The same thing could be said for other expositions which Smith followed in writing his book. Truth knows no owners; discoverers of prophetic application hold no copyright. It should be said in Smith's favor that he often acknowledged his debt to others. In his exposition of Revelation 11 he followed George Storrs and gave him credit, though he did not use quotation marks for the part he took verbatim. (*Review and Herald*, Oct. 31, 1854, p. 93.) In a large section of Daniel 11, Smith followed Litch quite closely, though he so changed the wording that very little could have been enclosed in quotation marks. Since Litch himself was following Bishop Newton and others, it would hardly have been fair to give him credit.

Thus far we have been dealing largely with the story of the writing of the book *Daniel and the Revelation*. The real facts in that story do not depict the author as other than a sincere contender for truth. An understanding of the literary atmosphere of his times will place him in even better light.

Should we not adopt the principle that we may not judge men of another generation by the standards of our own? Uriah Smith lived in a different world from that in which we live today. Literary standards and practices were not the same as they are now. Men everywhere appropriated

the literary efforts of others. Even our beloved Mrs. White was unjustly criticized in regard to this very thing as the standards of the world about her changed in the dawning of a new literary day. She revised the form of her statements to meet the new standards.

Mrs. White stated freely that she used material from other writers without enclosing it in quotation marks. Many of the well-known Bible commentators have done the same thing. For instance, John Wesley, in the preface to his *Explanatory Notes Upon the New Testament*, remarks regarding the material he had taken from other writers:

"It was a doubt with me for some time whether I should not sub-join to every note I received from them [other writers] the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the words of the author. But upon further consideration, I resolved to name none, that nothing might divert the mind of the reader from keeping close to the point in view, and receiving what was spoken only according to its own intrinsic value."—Pages iv, v.

IN the light of these considerations we believe, therefore, that we are on safe ground in denying that Uriah Smith may justly be charged with plagiarism in the modern meaning of the term. We believe he did nothing reprehensible. He was in line with the customs of his time and did only what his contemporaries thought it entirely proper to do. In his defense it should be said that he gave frequent recognition to other authors for thoughts copied.

It cannot and must not be denied that he copied from other men's works, but that is something entirely different from calling him a plagiarist in our modern language, with all its implications of dishonesty. Uriah Smith was a man of God, and deserves all the honors heaped upon our pioneers. Nevertheless, in order to remove the stigma cast upon this practice by many in our modern world, the revision committee felt that every effort should be made to raise the book above reproach in this matter.

Accordingly, every place in *Daniel and the Revelation* in which it was discovered that Uriah Smith had used the words of others, quotation marks were inserted and credit was given the original author. If it is discovered later that instances of such copying were overlooked, the same procedure can be followed in future editions. Surely if Elder Smith, a sincere and conscientious writer, were alive today, he would do as much in order to meet the literary standards of a new age.



### Truth Never Dies

TRUTH never dies. The ages come and go.  
The mountains wear away; the stars retire.  
Destruction lays earth's mighty cities low,  
And empires, states, and dynasties expire;  
But caught and handed onward by the wise,  
Truth never dies.

—Author Unknown.

## Arranging and Placing Flowers

By LOUIS A. HANSEN, *Secretary,*  
*General Conference Purchasing Department*

"That God who has . . . given us the brilliant and beautiful shades of the flowers, and whose lovely handiwork we see in all the realm of nature, does not design to make us unhappy; He does not design that we shall have no taste, and take no pleasure in these things. It is His design that we shall enjoy them, and be happy in the charms of nature, which are of His own creating."  
—*Testimonies*, Vol. II, p. 588.

WE were considering in our last article certain values of colors in flowers. As already stated, in arranging flowers we do not have to mix colors as in painting, but we use colors as we find them, in all their hues, shades, and tints. Just as the artist who uses color pigments has in mind what his finished work is to be, so in arranging flowers one should be conscious of what the combination of colors will produce. It need not be that the full flower picture be in mind before beginning, for details may have to be filled in according to the material on hand and the way it works into the complete arrangement.

It is true that a riot of color in the garden makes appeal, regardless of color combinations. It is also true that nature grows pretty flowers in all sorts of mixtures. But nature also provides brilliant sunlight and a background of shrubs, bushes, and trees in their varied tones of green—all of which is quite different from bringing a few flowers into a room, with very different light and background.

For the hall or church auditorium we must take into account such indoor factors as size of room, lighting, location, background, surroundings, containers, and the suitable flower material available. A mass of goldenrod looks attractive enough outdoors, but it would not do to bring it into a room where there might be people who are subject to hay fever or asthma.

We have spoken of red as an advancing color. It is so striking that because of its overbalancing intensity it is the most difficult color to handle. At the same time it is a popular color and is used in almost every national flag. It is easy to bunch all the red flowers together and let it go at that. But red is such a strong color that if used in large amounts it gives eye fatigue. It should rather be used for its accent value. One basket of red flowers in a group would be enough, yet it would probably be the one that would catch the eye the most. In an arrangement in which red flowers are used in part, they should be near the center, rather than at the outer edges, where they would draw the eye away from the center. They should not be so close together in the center that they will give the appearance of a blotch of red.

Orange goes well with the deep reds, and light pinkish purple with brick red. Scarlet carnations, orange calendulas, purple asters, light-yellow pompon chrysanthemums or large bronze "mums," red, yellow, pink, and lavender gladiolus, golden jonquils, pink dahlias, Oriental iris, and red-and-white peonies rate high in their color values.

Besides harmony of color, we should consider harmony of form and proportion. In form we take into consideration the shape of the arrangement as a whole, as well as the form of the flowers. A globular bouquet will look best with round flowers, as roses, peonies, asters, and dahlias, in a circular-shaped basket. A tall, slender basket would be more suitable for spiky flowers, such as the gladiolus, snapdragon, liatris, delphinium, and larkspur.

Proportion takes into account the color, size, and shape of the container, the color and the size of the flowers, and the type of flower used. The effect of weight should naturally be at the base. Heavier green foliage, dark colors, and the larger and fully opened flowers should be used here. Lighter-colored and smaller flowers, partly opened flowers and buds, are to be used in varying degrees farther up and out. The darker-colored flowers should have the shorter stems, to give weight effect to the arrangement. Grasses lend height, grace, and lightness.

Green may be a predominating color, as it is in nature. This effect we get with our foliage, which should be mostly at the lower part of the arrangement. Oak leaves, especially those of the pin oak, fern fronds, privet, and boxwood offer good material that does not wilt too easily. Privet hedge trimmings offer good basket material, both for color and for use as a filler; it is quite an essential item for holding flowers in place.

The matter of proportion concerns also the height of the flowers in comparison with the height of the container. In general the flowers should be one and a half times higher than the container. A low bowl may have a spreading arrangement of flowers, regardless of height proportion. Even vines may be used effectively. Long-stemmed flowers should be used with discretion to avoid top-heaviness.

Balance is a point of value, though a flower scheme does not have to be symmetrical in shape or color placement in order to be attractive. An upper one-sidedness can be balanced by an opposite lower one-sidedness. With regard to coloring, darker or heavier flowers can be used on the lower side, with lighter ones at the upper opposite side. Being too methodical in the placement of similarly colored or shaped flowers is not desirable. Flowers do not naturally grow that way. Avoid stiffness.

If two arrangements are used, say one at either side of the rostrum, it is well to have them similar as to containers and form. They may also be paired by a "right and left" arrangement, that is, the order of placing the flowers may be reversed, so as to have opposites.

Containers should not be so elaborate or fancy that they overshadow the flowers. Simplicity is best. If a valuable vase is to be used, it should be for flowers of high decorative value. Do not bring a beautiful vase to church just to show it off. The container should be in harmony with the flowers, but subordinate to them.

Flowers should not be crowded into a vase so tightly that air is shut off from the water. Bunching flowers together in a shapeless mass does not really offer much decoration. A well-meaning

child, or older person for that matter, may bring a bouquet of flowers crowded into a pint jar, and proudly set them on the organ or pulpit. The thought is better than the effect. Where flowers are used fairly frequently it is well to provide suitable containers, vases, or baskets. However, various types of bottles, jars, or cans may be used. They should, however, be painted or covered with colored crepe paper. If any sort of household utensil is used, such as a pail, crock, jar, or kettle, be sure to cover with paper to hide its identity, and thus avoid diversion of attention from flowers to container.

Flowers should be taken from the garden early in the morning, before the heat of the sun has affected them. Cut them with long stems, retaining some of their own foliage. Select blooms in varying stages of development—fully open, half open, and in bud. Use a sharp knife and cut on a slant. Clipping with ordinary scissors crushes or compresses the cut ends, thereby hindering the free absorption of water. If cut straight across, the stems will rest flat, and thus shut off the water supply. The longer the slant, the more stem surface will be open for absorbing water.

After cutting, plunge the flowers into deep vessels of cold water and set them away in a cool, dark place. It is preferable to cut the flowers the evening before they are to be used and allow them

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## RADIO EVANGELISM IN ACTION

### Plans, Methods, and Objectives

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### Dictaphone As a Unique Aid

By JOHN HEGEMAN, *Radio Evangelist, Oklahoma Conference*

OF late I have been using the dictaphone for the first draft of my radio script, and then I type the corrected copy on paper as I take it off the dictaphone transcriber. This helps in two ways—in making final corrections on the script before giving it to the typist, and in hearing the audible English as it will sound on the air. Since the dictaphone records serve a dual purpose, they can hardly be regarded as expensive, for they can be shaved and used over and over again.

There is a marked variation between correct inflection, proper expression pause, and the pitch of the voice. All this can be improved by corrective expression marks, and the like, as the material is typed from the dictaphone transcriber. I was pleased to discover this unique aid, for it eliminates making extra records for the correction of speech. It also speeds up the preparation of the script.

After a while a speaker comes to know just how many dictaphone records are needed for his script, and therefore this becomes an automatic help. It has proved of great benefit to me, and I am confident it will help others who have access to a dictaphone.

## Spiritualizing the Broadcast

By W. PAUL BRADLEY, *Secretary of the North American Radio Commission*

THE radio message can be spiritual. A heavy responsibility rests upon each broadcaster to make it so. Public interest, the importance of the times, and the urgency of our message require the radio program to be spiritual. Several years ago I cut from a daily newspaper one of the pertinent sayings of the late humorist-philosopher Will Rogers:

"This is Monday and I have been sitting here [Beverly Hills] reading sermons delivered yesterday. On Sundays politics is transferred from the platform to the rostrum. It's awful hard for a sinner in search of spiritual advice to drop into a church and receive any of it."—*New York Times*, Oct. 16, 1934.

It may be that his was a lone voice crying in the wilderness, but I hardly believe that to be so. There are many who, like him, are sincerely and earnestly seeking for spiritual advice and are perplexed because they are not finding it in the churches. They come hoping for bread, and they receive a stone. They are fed on the dry chaff of the preacher's political or social theories, and this does not satisfy.

Today the world is filled with theory. The Seventh-day Adventist preacher can hardly hope to make a name for himself among the multitudes of theorists and prophets that clamor to be heard. Nor should he try to do so. His message is a peculiar one, but it is a truly hopeful one; it is dynamic and vital. It is truth; and truth does not need the aid of theory to be effective. Christ taught truth, and the people instinctively recognized it as such and received it gladly.

Radio has special temptations, in that it provides a means for one to build up a reputation for intellectuality and cleverness. The microphone tempts the speaker to "analyze," to "interpret," to scintillate mentally before his public, to hold audiences in spellbound streams of inspired rhetoric, lest the listener turn the dial and seek a more thrilling voice.

Of course we all need to guard against being insipid and colorless in the radio presentation. The message should be surcharged with vitality and earnestness. It should avoid monotony, for monotony on the radio is deadly. It should come from a mind teeming with interesting ideas, but also from a heart filled with the love of the Saviour of mankind.

We have all heard spiritual messages over the radio. It has been fully demonstrated that the radio talk can be spiritual. The minister of the gospel is a specialist in spiritual matters. Seventh-day Adventist ministers have a spiritual message with a unique appeal. Every radio message we give should make its appeal to the heart. It should build faith, increase courage, convey truth, and impel to active obedience.

Let us make every radio broadcast a spiritual message.

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# BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

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## The Congregational Church \*

By HELEN LANHAM, *Bible Instructor, Orlando, Florida*

THE Congregational Church first came into existence around 1581. At that time in England there were three important religious groups resulting from the Reformation movement: the Puritans, the Anglicans, and the Separatists. The Anglicans were merely the old English Church, minus the Papacy. The Puritan group were willing to remain a part of this church, but advocated extensive reform within the church. They felt that they could effect this reform by remaining in the church. The Separatists, however, were of a different mind; they felt that the whole establishment was an "anti-Christian imitation" of the true church, that it could not be reformed, and that all they could do as true Christians was to withdraw from it.

Persecution was severe. Following the Act of Uniformity in 1559, a year after Queen Elizabeth ascended to the throne, many churches were broken up. In 1581 Robert Browne emigrated to Holland, taking his congregation with him, and from there issued pamphlets which bitterly attacked the ecclesiastical government. The two men who distributed these pamphlets were hanged, the books were burned, and later, in 1593, three others—Barrowe, Greenwood, and Penry—also paid with their lives.

"The movement, however, could not be suppressed, and in 1604 (the first year in the reign of James I) the man to whose influence is chiefly due the development of Separatism into Congregationalism came to a little congregation already organized at Scrooby. John Robinson was ordained in the Church of England, but he became acquainted with Browne's writings and accepted their principles without their virulence. For him, too, exile became inevitable, and, together with a number of friends and followers, he went first to Amsterdam and then to Leyden. Here they met with a friendly reception, but, after a few years, decided to remove to America, where they could practice their religion unmolested and at the same time live and rear their children as Englishmen.

After many delays and discouragements, the first band of Pilgrim Separatists, one hundred and two persons, under the leadership of Brewster, Bradford, and Winslow, landed at Plymouth, Massachusetts, in 1620, and founded there the first Congregational Church upon American soil, Robinson remaining in Leyden. They were followed after a few years by the Puritans of Massachusetts Bay. So long as they were in England the differences between the two bodies were accentuated, but after their arrival in America, the many points on which they agreed became more apparent, and the essential elements of both Separatism and Puritanism were combined in Congregationalism."—U.S. Department of Commerce, Bureau of the Census, *Religious Bodies: 1936*, Vol. II, pp. 519, 520.

\* A continuation of accounts of the belief and work of other denominations.

The union of the two groups was not accomplished at once. There was friction among those who wished to use the prayer book and those who did not. Some of their members were termed non-conformists and sent back to England. "Little by little, however, the two united, and it is significant that the strongest influence for such union appears to have been that of two laymen, Governor Endicott, of Salem, and Dr. Fuller, of Plymouth."—*Ibid.*, p. 520.

During the next ten years there was a rapid increase in immigration of Puritans, and new churches were formed. Oftentimes they brought their own ministers to America, and in two cases a full church organization.

"By 1640 there were thirty-three churches in New England, all but two being of pronounced Congregational type. These two at first preferred the Presbyterian system but did not retain it long. A notable result was that Congregationalism soon became practically a state religion, and church influence was everywhere supreme, although it did not find expression in ecclesiastical courts. . . .

### The Great Awakening

"The Congregationalists took the initiative in the remarkable revival known as *The Great Awakening*, which was started in 1734 by the preaching of Jonathan Edwards and was developed under the eloquence of *Whitefield*. . . .

### Movements of Congregational Church

"The history of Congregationalism during the century succeeding the Revolutionary War centers about certain movements: [1] A plan of union with the Presbyterians, [2] the rise of missionary enterprise, [3] the unitarian separation, and [4] what may be termed the development of denominational consciousness, manifesting itself in the extension of Congregational churches toward the West, [5] the organization of a National Council, and [6] efforts to secure some harmonious, if not uniform, statement of Congregational belief."—*Ibid.*

The Congregationalists gradually extended westward, and there came into intimate relations with the Presbyterians of the Middle States. There were not great points of doctrinal differences, and the result was a union of the two churches. The intermingling of the two denominations resulted in confusion, and in some cases friction, especially in newer communities where churches were being formed. In 1801 a "plan of union" was adopted in an endeavor to "promote mutual forbearance." The plan was fair in the beginning but resulted in practically eliminating the Presbyterians from New England and the Congregationalists from the Middle West, except, of course, as various Congregational settlements were established in the West. Congregationalists withdrew in 1852.

From the beginning, missionary work for the Indians was emphasized. John Eliot, the Mayhews, the younger Edwards, and David Brainerd succeeded in doing a great deal, but there was no general missionary movement among the churches:

In 1774 the General Association of Connecticut voted to send missionaries to the West and North, namely, New York and Vermont. After the Revolution, this same group organized "to Christianize the heathen in North America." Similar organizations followed in other New England States, and in 1809 the Connecticut and Massachusetts Bible Societies were formed.

The missionary movement, however, with which Congregationalism is first identified, "culminated in the organization of the American Board of Commissioners for Foreign Missions in 1810. The Presbyterians and other bodies at first joined the Congregationalists in this movement, and for many years carried on their entire foreign missionary work through that board."—*Ibid.*, p. 521. Later, as denominational consciousness developed, they "withdrew one by one to form their own organizations, leaving the older society entirely in the hands of the Congregationalists."—*Ibid.*

"In 1826 the American Home Missionary Society was formed." Shortly after 1861, however, the society changed its name to the Congregational Home Missionary Society. "The American Missionary Association was organized in 1846, and . . . in 1853 . . . there was formed the American Congregational Union, subsequently known as the Congregational Church Building Society. Even earlier than any of these was the American Education Society, organized in 1815 to assist in the preparation of students for the ministry."—*Ibid.*, pp. 521, 522.

**IMPORTANT COUNCILS.**—In 1852 a council, or convention, was called—this being the first gathering representative of American Congregationalism since the Cambridge Synod of 1648. This council was so advantageous that a sentiment arose in favor of a regular system of councils, and the next one was called at Oberlin, Ohio, in 1871. These councils are now biennial and have done much to consolidate denominational life.

"Of these councils the one held at Kansas City, Missouri, in 1913, was particularly important as marking the definite recognition of the Congregational Churches as an organized religious body. . . . The purposes were set forth in what has been known as a Congregational platform, including a preamble and statements of faith, polity, and wider fellowship."

**CHURCH UNION.**—Congregationalists have been prominent in the organization and development of the Federal Council of the Churches of Christ in America; have co-operated most cordially and effectively in the preparations for a World Conference on Faith and Order, and have entered most heartily into the various movements for interdenominational co-operation. . . .

"During the year of 1924 the Evangelical Protestant Church of North America, a body of independent and congregationally administered churches, voted to become Congregational, and in 1925 this body was received into the National Council of Congregational Churches as the Evangelical Protestant Conference of Congregational Churches."—*Ibid.*, pp. 522, 523.

"In 1931 the National Council of the Congregational Churches of the United States and the General Convention of the Christian Church (headquarters, Dayton, Ohio) united to form the General Council of the Congregational and Christian Churches."—*Ibid.*, p. 519.

**DOCTRINE.**—"The principle of autonomy in the Congregational churches involves the right of each church to frame its own statement of doctrinal belief; the principle of fellowship of the churches assumes that a gen-

eral consensus of such beliefs is both possible and essential to mutual co-operation in such work as may belong to the churches as a body. . . .

**"Faith.**—We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, His Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God, as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

**"Polity.**—We believe in the freedom and responsibility of the individual soul and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. . . .

**"The Wider Fellowship.**—While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation."—*Ibid.*, p. 523.

**MEMBERSHIP.**—Approximately one million in 1936. This figure includes children. Very strong in New England States; numbers growing smaller toward west and south.

## The Disciples of Christ

By LENNA McCARTY, Bible Instructor,  
Victoria, British Columbia, Canada

**NAME.**—Originally the "Disciples," or "Christian Church," was merely a society, and did not intend to become a church. The members called their society The Christian Association of Washington. When they virtually became a church they called themselves the Christian Church, because they believed that the children of God should be known "simply as Christians." (Acts 11:26; 1 Peter 4:16; 1 Cor. 1:12, 13.)

Luther said, "Do not call yourselves Lutherans, but Christians." Wesley said, "We desire to be called simply Christians; not the *only* Christians, but Christians *only*. This is the only name all believers can accept, and it is Scriptural."—*Facts Covering the New Testament Church*, pp. 8, 9.

**FOUNDING.**—The Christian Church was founded in America in pioneer days and followed the pioneer movement across the continent.

It was a merging of two similar religious movements. The main one began in western Pennsylvania under the leadership of Thomas Campbell, who had been a minister in the Antiburgher division of the Secession branch of the Presbyterian Church in Ireland. Because he in his ministry in America administered communion to those not of his particular branch of the church, he was censured, and withdrew his ministerial connec-

tions with the church. He held meetings pleading for Christian liberty and union. Thus the Christian Association of Washington was formed in 1809. Their headquarters, a log building three miles from Mount Pleasant, Pennsylvania, on the road leading to Washington, Pennsylvania, was the cradle of the movement.

**PURPOSE.**—Its purpose was to get members of the regular churches to join the association, to promote a spirit of unity—a unity which could be restored only by abandoning creeds and confessions of faith and returning to the New Testament.

Since many of their members had no other church connection, they applied to the Synod of Pittsburgh for membership. Denied, they organized themselves into an independent church known as the Brush Run Church, 1811.

**EARLY PROGRESS.**—Because of a decision by these followers of Campbell that they ought to be baptized by immersion, there grew up a unity between them and the Baptists. The Brush Run Church affiliated with the Baptist Church with certain reservations. However, the fundamental differences between the two churches gradually became more pronounced, so that there was a separation. Alexander Campbell published in the *Christian Baptist* a series of thirty-two articles discussing things in the church that should be discarded and changes that should be made if the church of the New Testament was to be taken as the standard. Whole churches accepted the reformation advocated, and the churches were divided.

Meanwhile a group under Barton W. Stone launched an independent movement in 1804, with much the same spirit as the movement led by Campbell. When the Christians (Stone's movement) and the Disciples (Campbell's movement) came in close contact, they realized that they had a common purpose and were moving in a common direction, and the congregations united under the name Disciples of Christ. While the Disciples had no written creed, they agreed on what was fundamental, and were united in that which they opposed.

**CONTRIBUTION.**—Their main contribution seems to have been the move to restore the simplicity and purity of the early church, and to strip away the false system that had crept into the church in the centuries after Christ.

**SIZE.**—Today this people, known simply as Christians in the U.S.A. and as the Church of Christ or Disciples in some other countries, number more than 1,760,000, having nearly 9,000 churches. The two leading publishing houses are the Christian Board of Publication in St. Louis and the Christian Standard in Cincinnati.

The Disciples of Christ rank sixth in size among the religious bodies of America. In Christian endeavor societies they rank third.

**ACTIVITIES.**—They have a Home Missionary Society working in thirty-seven States, and their Foreign Missionary Society sustains 466 workers, 40 colleges and schools, and 18 hospitals in twelve

different foreign lands. Their Christian Women's Board of Missionaries does a large work in both home and foreign fields. They have both a National Education Society and a National Benevolent Association. They publish fifty-five journals and support thirty-four colleges and seminaries of high grade, among which are Bethany College and Hiram College.

**PRESENT DOCTRINES.**—Their doctrines today are very similar to the doctrines held at their beginning. Substantially they agree with all evangelical Christians. Distinctive doctrines:

1. Restoration of apostolic church, not reform.
2. Rejection of human creeds.
3. Emphasis on divine sonship of Jesus.
4. Evaluation of the Bible:
  - a. All inspired.
  - b. New Testament stressed.
5. Do not deny that others are Christians.
6. Work of Holy Spirit in conversion.
7. Christian baptism. (Immersion.) (Seek divine assurance of forgiveness through obedience.)
8. Lord's supper celebrated every Lord's day (Sunday).
9. Lord's day celebrated because of supposed apostles' example.
10. The church a divine institution.

**CHURCH FEDERATION.**—They still insist that union can come only through a return to the simplicity of the New Testament, and gladly co-operate with the Federal Council of the Churches of Christ in America, the World Council of Churches, and other interdenominational movements. Several Disciples are leaders in interdenominational enterprises.



## The Judgment Hour Has Come

By ROBERT E. HARE

God's final message hastes today,  
Afar o'er land and sea;  
It bears a promise from the King  
That sets the captive free.  
Ages have come and passed away  
Since mercy spoke to man,  
But now earth's closing days must hear  
Again God's wondrous plan.

Sin, with its darkness and its blight,  
Has hid the light of God,  
And man has wandered, wandered far,  
In error on the sod.  
But grace is calling, calling now—  
"Why will ye longer roam?  
Rest for each burdened heart is found  
Within our Father's home."

Too long the deadly rage of sin  
Has bound the human soul;  
The law of Heaven is trampled down  
Beneath its dark control.  
But God is calling, calling now,  
With love's anointed voice,  
Bidding the sons of earth to make  
Their great and final choice.

The Majesty of heaven has stooped  
To speak in tones of power,  
Telling to men who walk below,  
"This is My judgment hour."

*New South Wales, Australia.*



## Outlines for Bible Studies

### Unclean Meats Prohibited Today \*

- I. A CLEAN DIETARY TAUGHT IN NEW TESTAMENT:
1. God's instruction: "Touch not the unclean thing." 2 Cor. 6:16-18.
  2. Separation from unclean practices a New Testament doctrine. 2 Cor. 6:17.
  3. Holiness includes cleansing from *all* filthiness. 2 Cor. 7:1.
  4. Flesh cleansed as well as spirit. 2 Cor. 7:1.
- II. UNCLEAN MEATS OF OLD TESTAMENT STILL UNCLEAN.
1. All God's prohibitions based on reason. Rom. 12:1-3; Isa. 1:18, 19.
  2. Eating affects thinking and actions. Prov. 23:6-8.
  3. God's people in every age to be a holy people. Lev. 11:43-47; Rev. 22:11.
  4. Disregard of "unclean" brings general carelessness. Eze. 22:26. (Observe that Sabbathbreaking is here mentioned.)
  5. Swine's flesh still unclean when Jesus comes. Isa. 66:15-18.
  6. Last generation marked by unclean thoughts and deeds. Verse 18.
  7. Some in last days who claim holiness eat swine's flesh. Isa. 65:1-5.
  8. Heaven has a record of these unclean practices. Verse 6.
  9. What God calls "unclean" man cannot now make clean. Job 14:4.
- III. A HOLY PEOPLE ENTER A HOLY CITY.
1. The "abomination" and "curse" cannot enter the city. Rev. 21:27; 22:3.
  2. Unclean not found on the way of holiness. Isa. 58:8.
  3. Swine's flesh remains an "abomination." Lev. 11:43, 46, 47.
  4. Overcoming on all points necessary. Rev. 21:7, 8; 14:1-5.
  5. True church must restore a clean dietary. Matt. 28:20.
- IV. ANSWERS TO DIFFICULT TEXTS.
1. *Acts 10:9-16*.—Peter's vision had a deeper significance than the eating of food. Peter, a Jew, regarded all Gentiles as "unclean." It required a special command from God for Peter to enter the home of Cornelius, a Gentile. But Peter's vision clearly revealed to him God's plan to save even the Gentiles. "God hath showed me that I should not call any *man* [not "any ani-

\* It is difficult for some of our readers to give up the eating of unclean meats. They seek excuses to justify their course, claiming that this is not a New Testament prohibition. Again, some argue that the proper care of these animals eliminates their uncleanness. This study presupposes that previous instruction on the subject has been given.

- mal*"] common or unclean." Acts 10:28. (See also verses 34, 35.) Issue involved was salvation of a Gentile, and not eating of unclean animals. Every conscientious Jew was careful of his dietary.
2. *Col. 2:14-17*.—These texts refer to the ceremonial "meat" offerings mentioned in Leviticus 23:37, 38. The cross brought no change to meats God had stated were unclean. Christ's blood was shed for sinners, not for animals that never sinned. 1 John 1:9.
  3. *1 Tim. 4:1-5*.—"Meat" here means food generally. God expected man to refuse unclean animals for food. "Meats" to be "received with thanksgiving" are those which God provided for man's diet. (Gen. 1:29; 2:16; 3:18.) Flesh foods of any kind were only a temporary provision after the Flood. At that time Noah's family already knew which animals were clean or unclean. (Gen. 7:2.) Some who now argue the text's true meaning might be brought into a real predicament should they not "refuse" *any* "creature" as food. This is evident from the scriptures that list "abominable" creatures, including rodents and vultures. (Leviticus 11, Deuteronomy 14; Isa. 66:17.) The setting of 1 Timothy 4:1-5 proves that there is here no allusion to Seventh-day Adventist dietary practices. L. C. K.



### So Long as Life Is Given

By ARTHUR W. SPALDING

So long as life is given, 'twere disgrace  
Not to give life again. The wilding flower  
Uplifts its beauteous face and pours its scent  
Upon the world, unheeding that the day  
May close its fragile beauty with its life;  
And he who passes gains a whiff of heaven,  
Because it gives and asks not for reward.

Deep in the veins of earth the cooling stream,  
Hidden from knowledge, runs its patient path,  
Nor checks, though unavailing seems its gift  
Till in the thirsty noon some fainting soul  
Draws from its depths the animating draft  
And springs to action o'er its unconscious course.

So rules the law of life: that he who lives  
Shall of his life unstinted give forth life,  
That from the Fountainhead of energy,  
Unclogged, the current shall complete its round:  
Heaven to earth, and earth to earth, till last  
To heaven again returns the peaceful tide.

So long as life is given, I will give,  
Nor ask if what I give shall be a seed  
Or passing perfume wafted into space;  
For He who makes my being shall decide  
What, and what worth, the service that He asks.  
Content am I if, living my brief hour,  
I shall have urged the great Designer's plan  
One measure toward completion, and given to men  
A moment or an age of heaven's joy,  
So I be dutiful, and God glorified.





## Are Souls Subservient to Goals?

WE need to contemplate afresh the worth of the human soul, the infinite price paid for its redemption, and the limitless love of God that reaches out after the lost and erring. We need to pray for that deep, yearning, abiding love that will know no rest till the lost are found. Wanderers need to be reclaimed, lambs brought into the fold, and the sick, helpless, aged sheep nurtured, comforted, and cherished till the journey's end. Such is the basic responsibility of ministry in the remnant church of God.

The one all-comprehensive purpose of the church is to seek, to save, and to hold that which was lost—lost in sin, lost from God and righteousness. It is to guide men, women, and children clear through to the kingdom of God. It is to love, lead, protect, and preserve the souls of men. Is it therefore too much to say that there is more joy in heaven over one sinner that repenteth, and is brought into the genuine fellowship of the church, than over ninety-nine saints who, in striving to achieve some earth-made goal, seem more concerned over quotas and achievements than over the souls of men? Is there not more interest in the hearts of the angels over one child led to God and into the loving care of His church than over all the per capita records of earth—if those records and computations become so paramount that souls are jeopardized in their attainment? Is there not more concern in the bosom of Christ over keeping the aged and helpless in the fellowship and tender care of their church than in all the frenzied attempts to surpass previous records, sometimes by actually stripping the church of its noncontributing members?

The church was instituted to save men, not to disconnect and disfellowship them. It is charged with retrieving and reclaiming wanderers. Flagrant sin and apostasy must be dealt with, but never should a name be removed without repeated visitation, entreaty, and opportunity to return to fellowship. The removal of a name should be the last step in a series of fruitless endeavors. If unavoidable, it should bring a heart sorrow to the church.

To cite a flagrant case, removing from membership an elderly couple, in whose hearts burns the hallowed fire of the advent hope, but who live with, and are wholly dependent upon, unbelieving children who will not allow them one cent for gifts to their church, is a travesty on the gospel, a perversion of ministerial prerogatives, and actual mal-

feasance in spiritual office. There is no "retired" column in heaven's church record book. Let us beware of injecting in our church books an extra column which is out of harmony with heaven. Either a person is a church member or he is not. If he is a member, he is entitled to a rightful place on the church record book, without reservation or censure, and without being made to feel ill at ease and unwanted. Such trifling with souls cannot be condemned too strongly.

Again, to retard the baptism of children who have sincerely given their hearts to God in their early teens, but who cannot provide their quotas, and thus for a time may be a financial liability upon the congregation, is a flouting of the great commission that constitutes the divine character of the church, and the justification for its very existence. To designedly hold the "little ones" back for a later baptism—until after the total membership list for the new year is made up (or held down)—is a violation of the whole plan and purpose of the church and its membership.

Once more, to urge with unseemly haste the transfer of membership to another church for those who have moved elsewhere, confessedly to clear the record because of the financial involvements, is to turn the church into a heartless financial clearinghouse, stained with sordid implications. And finally, to drop a lad in the overseas service of his country from the church membership books "for the duration," or to place his name on an "inactive" page because he cannot give his offerings, pay his tithes, and raise his quota for the Ingathering is utterably reprehensible. Such instances are relatively rare, but they are not unknown. Even one solitary case would be too many.

Such contingencies did not obtain in the apostolic church, but in all too many instances today, the gifts of the Spirit have been superseded by the "giving ability" a pastor can sustain in his church. There has developed among us a system of measurements and standards whereby the success of a minister is often rated by his ability to put his church or district over a financial and achievement goal.

Brethren in the ministry of the church, we need to study anew the place and purpose of the church, the purpose and relationship of membership therein, and the evaluation that God puts upon the individual soul. We need to study afresh our ecclesiastical system, and see whether distortions and abuse have crept in—and if so, correct them. God cannot truly bless plans for the support of

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## Organize for Effective Evangelism

By EVERETT E. DUNCAN  
*Evangelist, Tacoma, Washington*

THE old adage "Well begun is half done" is doubly true in evangelism. I was able to locate in the city of Tacoma several months before our effort began, and thus had ample time to work out plans and details in a systematic way.

Spiritual preparation is foremost in importance. This should include not only the evangelist and his staff but the church members as well. The four Sabbaths preceding our opening night I used progressive sermons to build up the consecration and spirituality of the members toward assisting us in various ways in the meetings. At the close of each sermon a call for consecration and dedication was made. The first one was for the officers only, the second for parents, the third for the young people, and the last for those who wished to come to the front for prayer in behalf of loved ones or members of the church who had backslidden. By the time of the opening service, the church was ready, almost one hundred per cent, to assist us.

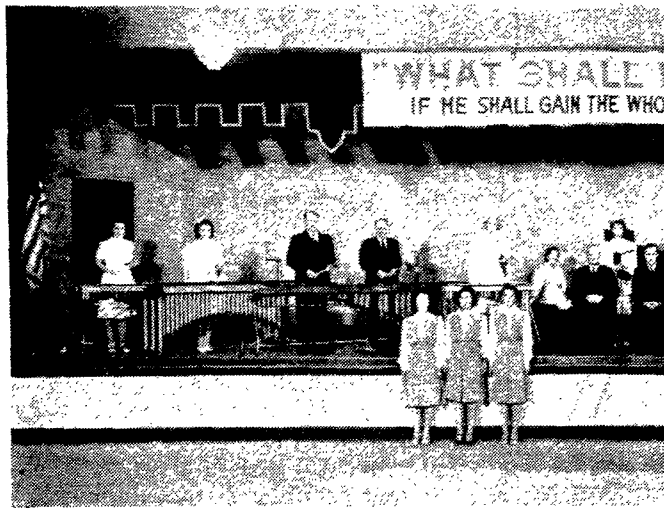
We were very fortunate in securing the modern, much-patronized Fellowship Hall in the Masonic Temple, which is ideally situated and attracts a cultured and educated class of people. A week before the opening I called a rehearsal of the entire staff and musicians to outline the program and to have a picture taken. We used this picture in both of the local papers in our opening advertisement, and this ad went a long way toward bringing out a full auditorium of interested people. The music and the chorus choir were one of the effective and outstanding features of our campaign, that made for a very successful appeal to the public.

We also secured permission to hang a large sign 6 by 40 feet across the street directly in front of the hall, with appropriate wording and a large arrow on either side pointing directly to the entrance of the building. The sign was plainly visible for several blocks each way.

In coming to this pastorate I have continued the radio program carried on by the former pastor. This has also been a great aid in announcing the meetings.

After the opening week end I experimented a little with the advertising by depending almost entirely upon the newspapers. People are extremely busy especially in these shipyard cities, but they usually take time to read the papers, if they read anything. I have used just enough simplified handbills for the members to pass out to immediate friends or neighbors, and so to inform those attending the meetings of coming subjects. This has been a saving on expenses, and our attendance has been very good throughout the series.

I am a firm believer in the quotation from *Gospel Workers*, page 355, which states: "By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the Word of God."



Platform Arrangement and Chorus Choir of the

I like to work toward variety in the presentation of subjects, to encourage the audience to attend regularly over an extended period of time. I vary the program with charts, symbols, cutouts, maps, or slides, according to which method best clarifies the particular subject. I use few slides, as I prefer the eye-to-eye contact; however, on subjects such as spiritism and astronomy I always use slides. Of course, there are subjects which are most effectively presented without any visible aid other than forceful, dynamic preaching, controlled by the blessings of the Holy Spirit and the prayers of God's people.

As the Spirit of prophecy and the Bible indicate, a great awakening in evangelism is just before us. Those of us who are younger evangelists need prayerfully and painstakingly to study successful new methods to fuse with the older trustworthy methods, so that in the time of service just before us we may be able to fulfill Paul's statement, "Finish the work and cut it short in righteousness."

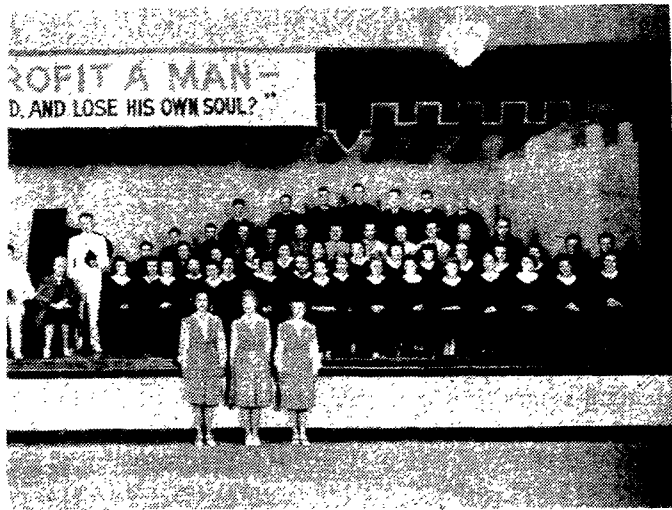
## Fivefold Aim in the Music

By GEORGE CASEBEER, JR., *Singing Evangelist, Tacoma, Washington*

THAT our evangelistic music might be in keeping with the standard of our message, we have, by the choice of songs and hymns and their rendition, endeavored to please God and draw men to Him. We read in *Patriarchs and Prophets*:

"Music forms a part of God's worship in the courts above, and we should endeavor in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs."—Page 594.

Thirty minutes before the sermon the instrumental group—composed of two marimbas, two vibraharpes, a violin, and two pianos—begins the musical program by playing three or four hymns. As the instrumental group plays its last selection, the robed choir takes its place, and the song serv-



in-Casebeer Evangelistic Company, Tacoma, Wash.

## Success in Church Publicity

By J. R. FERREN, Secretary, General Conference Bureau of Publicity

IT is always heartening to learn of pastors who are closely co-operating with their church press secretaries in preparing material for the newspapers.

A letter has just come from a recently appointed press secretary in a large Seventh-day Adventist church on the Pacific Coast. She sends fifteen clippings from two daily papers, the majority of which are either announcements or reports of local church services. They are all good, and give evidence that a new day for church publicity has dawned in that city.

This secretary has made it a point to get acquainted with city editors, church editors, and club editors. She knows now exactly how to route her various types of items. She has arranged for regular advertisements to appear among the other classified notices on the church pages each week. She has provided large printed copies of a church announcement card, and placed them on the bulletin boards in every USO, Hospitality House, Army and Navy hospital, Army and Navy headquarters, Blue Jacket Haven, in the Elks Dormitory, and other places where servicemen stay or visit. This gives the place and time of meetings, with the pastor's name and phone number.

The enthusiasm and effort this press secretary is putting into her church publicity endeavor is yielding excellent results. But this story is inspired by a paragraph in her letter revealing that one big contributing factor in her success is the loyal co-operation given by the church pastor. She says, "I phone the minister on Tuesday morning, and get a selection from the sermon he will preach, write it up, and send it in Wednesday morning. I write it regularly and send it early, so the editor knows he can depend on me." No one can better appreciate than those who gather news and have deadlines to meet, what this kind of co-operation on the part of the pastor means.

I know how busy this pastor is, and am sure it may be a sacrifice at times to stop and give the necessary advance information. Naturally, he must plan ahead to be able to do so. But, with the vision of the vast newspaper audience to whom some seeds of truth can be given, he outlines his next sermon and gives items regarding announcements and coming church events. Thus it is possible to get the copy into proper shape and to the editor on time. Then the printing facilities carry this church information through without a cent of expense, and deliver it to the paper's many thousands of subscribers. In the city referred to, the leading paper publishing these items has a daily circulation of more than 131,000 copies.

A good church publicity secretary, well assisted by the pastor and by heads of departments, becomes a great asset to the church organization. We are in touch with many of them and have much satisfaction in noting their success, and their personal growth and development in experience. A word to the press secretary when he is

ice opens with the theme, "Redeemed! how I love to proclaim it!" The congregation joins in as the chorus is repeated.

Enthusiasm is added to the congregational singing by the instrumental group accompanying. This is part of God's plan: "Let the singing be accompanied with musical instruments skillfully handled. We are not to oppose the use of instruments of music in our work."—*Gospel Workers*, p. 357.

We plan a special number from the choir each evening, using songs that are familiar favorites. Many of the selections are found in the new *Gospel Melodies*. Variety is added to the song service by having instrumental numbers and vocal solos and trios. The choir and band and smaller groups from Auburn Academy have been used on several occasions. Also the local church school has been called upon for participation in the song service.

Choir rehearsals are held following the close of the sermon. Songs are practiced in advance for three meetings. Thus if some miss a practice, they can still be prepared to sing. One contributing factor to the faithfulness of our choir, which averages about thirty members, is the prompt dismissal of the rehearsals. Even if there is time for only a ten-minute practice, we dismiss the choir at nine-thirty. Many are hard-working people, and we realize they sacrifice to come out each evening.

We have been privileged in having excellent talent from our boys in uniform from near-by Fort Lewis. Young men from all parts of the United States and Hawaii have helped in the choir and with special music. We have appreciated their help as they have joined us for a few weeks before being sent on in the service of the nation.

Five aims which we strive to meet in our musical program are: (1) Be familiar with God's standard, and aim to meet this standard. (2) Let each individual sense the importance of his part in the effort of winning souls. (3) Guard the choice of songs and special numbers to be used. (4) Have regular and timed rehearsals. (5) Above all, pray much for God's blessing.

in need of encouragement or a creative idea may mean the difference between success and failure. The pastor's active and sympathetic assistance means everything.

In other church departments the form of procedure is well established by the several leaders. Interest is frequently stimulated by group activities. The one handling publicity, however, may be working quite alone and is largely dependent for success on his own vision, initiative, and creative ability. His inspiration comes from the conviction that the multitudes outside the church circle should have opportunity to know more about Seventh-day Adventists and what they are doing. A constant quest for news, careful preparation of copy, and frequent calls on editors are the necessary means for getting informational material into the newspapers to enlarge people's understanding of our church and impress them favorably. This all calls for enthusiasm, tact, patience, and hours of endeavor.

With this in mind we are always encouraged when faithful press secretaries reveal in their letters that they are enjoying the hearty co-operation of pastors, elders, and church associates. It indicates a rising tide of news consciousness, leadership, and teamwork, and gives hope for the building of a denominational press work that will become a mighty factor in advancing the cause of truth.

## Holding Our New Converts

By G. F. EICHMAN, *President of the Colorado Conference*

THE first requirement for a minister who wishes to hold new converts in the faith is to get himself right with God. (*Testimonies*, Vol. IV, p. 396.) Christ came to this world to teach men how to live a life of self-denial and self-sacrifice; by His life He gave the correct example for a gospel minister to follow. He labored constantly for one object—the salvation of men. (*Ibid.*, Vol. II, pp. 439, 440.)

Men called to the work of the gospel ministry should feel a burden for souls. Submerging their own interest, they should heed the exhortation concerning properly feeding the flock, found in 1 Peter 5:2-4. Yet, in spite of this strong admonition, the Spirit of prophecy maintains that ministers "accept their wages with scarcely a thought as to whether they have done most to serve themselves or the cause; whether they have given their time and talents entirely to the work of God, or whether they have only spoken in the desk, and devoted the balance of their time to their own interests, inclination, or pleasure."—*Ibid.*, Vol. IV, p. 373.

Mere preaching from the pulpit is insufficient. New converts need to be educated like pupils in school, for many theories and ideas must be unlearned and new ones substituted. People become bewildered and perplexed as they see they have had erroneous ideas concerning Bible subjects. To keep another day of rest besides the

one they are used to, and to change the grease in their frying pans, constitute jolts more drastic than they may otherwise receive in a lifetime. Some new converts are greatly distressed and need the tenderest guidance and the most sympathetic help.

Another duty of a minister is to keep the church free from disgrace caused by the evil actions of some of its members. God's ministers should not condone sin. Iniquity cannot be passed over lightly. Actions of unconverted church members create a big stumbling block to new converts. Mrs. E. G. White points out that all Israel suffered a fearful calamity because Eli was remiss in dealing with the wickedness of his own sons. Wrongs that dishonor the cause of truth must be removed.

When the minister is right with God and the church is free from disgraceful conduct, the minister's duty toward new converts becomes much easier to perform.

One of the things a new convert must be taught is to watch lest he fall back into the sinful paths he has recently forsaken. He must be taught to watch so that he does not become discouraged and disheartened by ridicule, which is bound to come from past friends and associates and frequently from closest relatives. If he wishes to keep out of worldly entanglements, wrongdoing, and superstition, he must watch. At Miletus, Paul called the elders of the church together and warned them of what they would meet. Acts 20:28-31:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears."

By watching, new converts will grow out of spiritual babyhood into strong manhood and womanhood in Jesus Christ; they will learn how to overcome temptations and eliminate their own imperfections of character.

Above all else, the minister must teach new converts to pray. At first such prayers may be very halting, but power will grow with practice. Mrs. White admonishes that "before leaving the house for labor, all the family should be called together" for prayer. Where the father is absent, the mother should substitute and plead earnestly that God will keep them during the day. (*Testimonies*, Vol. I, p. 397.) It is the minister's duty to see that family altars are established in the homes of new converts, so that in the morning their first thoughts may be of God. Worldly labor and self-interest should be secondary. By humble, sincere prayer, and the reading of God's Word the new convert will have his convictions reinforced daily.

"Prayer is the opening of the heart to God as to a friend." Through prayer the new believer

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

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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.

## The Scope of Health Education

By M. WINIFRED MCCORMACK, R.N., *Associate Secretary, General Conference Medical Department*

**D**URING the year which has just passed, the centennial anniversary of the founding of our denomination was celebrated. A peculiar and priceless gift to the newly founded church came during its early days in the form of instruction as to the manner of living which would bring the greatest amount of energy to carry on life's work and lessen sickness and suffering. The principles which were to guide the church in a program of preventing and treating sickness were to be taught also to the world.

In looking back through the years of health education, both within the church and in the world in general, we observe marked changes and developments in the scope of the work. These changes have come about as the needs of the people have changed. Scientific discoveries, in the field of medicine and in other branches of science, have given new tools with which to carry on the work of health education. Changes in the social, economic, and political field have necessitated a shifting of emphasis. Increased facilities of travel have brought new problems.

A century ago sanitation as we know it today did not exist. Facilities for personal cleanliness such as may be found in every modern home had not come into existence. Methods of laundering clothing were laborious and inadequate; consequently, frequent changing of wearing apparel was not practiced. Poorly heated houses necessitated the wearing of heavy clothing which could not be readily cleaned. Coiffures of the time were elaborate. Regular shampooing of the hair was not considered necessary or even desirable. All these factors contributed to uncleanness and the spread of disease.

Community sanitation presented an equally unhealthful situation. The relationship between methods of sewage disposal and typhoid was not understood. Frequently streams from which drinking water was taken were also used as the means of carrying away refuse. Legislation covering such matters as garbage disposal, water and food inspection, and care of refuse did not exist. Sanitary conditions, particularly in urban areas, were generally deplorable. It was quite natural, therefore, that the early efforts in health education

should largely revolve around the need for establishing sanitary methods.

Through education the advantages of personal hygiene have been generally accepted and incorporated into the daily living of a large percentage of our population. As the relationship between disease and hygiene became known, the public expected and readily accepted legislation designed to control means of spreading disease. A trip to a country where such an educational program does not exist, and where sanitary measures are not enforced by law, would readily convince an observer of the great progress made within the United States in the field of sanitation.

**T**HE second field of endeavor lay in the area of communicable disease prevention. Through the work of Pasteur, Jenner, Koch, Trudeau, and other early scientists, methods of immunization and control were perfected. It became the work of the health educator to acquaint the individual with the necessity of availing himself and his family of the protection which the medical profession was able to give. Thus was added communicable-disease control to the task of improving sanitary facilities.

A look at the records of this and other countries will prove beyond a doubt that health education pays. The infant death rate, which is considered the most sensitive index of the health status of a people, has sharply declined. For the United States as a whole, a decrease of over 35 per cent during the past forty years is observed. Maternal death rates have similarly declined. The incidence of such diseases as diphtheria, typhoid, and smallpox has greatly decreased. A hundred years ago the exceptional individual was the one who had *not* had smallpox; today smallpox occurs very infrequently. A report of the United States Public Health Service, under date of December, 1943, shows that the incidence of smallpox in States carrying on a good program of public health is as low as .8 cases per 100,000 population.

Life expectancy has increased from 40 years to 62. More people are reaching the age of maturity, which partially accounts for the greater incidence of diseases of middle and later life, such as cancer and heart disease.

Dr. Haven Emerson, an outstanding authority

on public health, noted that today 50 per cent of deaths occur among people under 60 years of age; whereas, approximately 100 years ago 50 per cent of deaths occurred in the group under five years of age.

If doubt still exists as to the effectiveness of health teaching as a means of reducing the incidence of sickness and death, a statistical comparison between areas where a program of public-health education is followed and areas where little or no work of this nature is carried on, will reveal many interesting facts. Within our own United States we find that smallpox is 16 times greater in States where vaccination is not required of children before entering school, as compared to States in which vaccination is a prerequisite to school attendance. Infant death rates by States also vary according to quality and quantity of public-health activity, from 29 deaths per 1,000 live births, to 98 deaths per 1,000 live births.

It has been estimated that in the United States the expenditure in maintaining an adequate health program should be at least two dollars a person. In China, on the other hand, only eight cents a person a year is spent for this purpose. The death rates of China are approximately three times those of the United States. The infant mortality rate of China (157 deaths per 1,000 live births) compares most unfavorably with the United States' rate of 39.9.

Conditions similar to those of China are found in some of the South American countries. The infant death rate ranges from 95.6 per 1,000 in Uruguay to 267 in Bolivia, and the tuberculosis death rate, from 46.6 in Colombia to 276 in Chile. The tuberculosis death rate for the United States is 40.

**W**HAT is the next big challenge to the health educator? For those laboring where sanitation and communicable-disease control is well established, the next step is teaching that health means more than a temporary postponement of death. Decrease in gross mortality rates will not be spectacular in the years to come. But health means fullness of living, and in this respect progress can be great. Health means mental and emotional, as well as physical, well-being. Health in its fullest degree comes only when a well-balanced diet is provided. From a study of the physical examinations of military men it has been shown that only one person in ten is adequately nourished. To show the importance of congenial and satisfying living and working conditions, to teach the requisites of good nutrition, to point the way to mental health—these are the next steps to be taken.

The health educator who can approach these problems from a religious point of view has the only effective solution to offer. As man came from the hand of the Creator, the diet which would best nourish him was outlined. Through the Spirit of prophecy further instruction has also been given on this point. Nearly half of all hospital beds in the United States are occupied by nervous and mental patients. This condition can be changed only when the causes are removed.

Living in crowded areas, intemperance in matters of eating and working and recreation, lack of faith in God—these are the evils which need to be corrected. However carefully and scientifically the approach may be made, if the religious factor is disregarded, the problem can only be partially solved.

For many, whose field of labor lies in foreign areas today, the outstanding health problems will be those which were most acute in our national and individual plan fifty or a hundred years ago—sanitation and communicable-disease control.

Truly it is a privilege to bring relief from physical suffering to one's fellow men; to bring to them knowledge which will prevent suffering is an even greater privilege. This opportunity is not to be confined to a few, but rather it is God's purpose that every member of the church should assume the responsibility of first becoming familiar with the principles affecting the functioning of the human body, and health preservation, incorporating these principles into his daily life and then teaching these simple lessons to others. These opportunities open the door, and point the way to a better life here and eternal life to come.

## Eye Clinic, Tabriz, Persia

**D**URING the time we were engaged in general medical and surgical practice in Persia, from the year 1925 till 1934, when we returned to our homeland, it was abundantly demonstrated that one of the greatest needs of the Persian people was the services of trained eye doctors. During that last furlough it was our primary aim to secure this training, and before returning we obtained a special qualification for this work. Since our return to Persia the plans conceived at that time have brought forth much fruit.

When we bade farewell to our division brethren, they gave us their blessing—but nothing else—on our new project of opening a clinic exclusively for the treatment of diseases of the eye; they had no funds whatever for any such new work in our Persian mission. However, the world is full of money if one knows where to look for it. The clinic was opened and has never lacked funds from that day to this. On the contrary, it has amassed a sum for future expansion which exceeds our fondest dreams, and we hope to invest in better equipment and other conveniences as soon as the trade routes are open once more.

The Lord always makes provision in advance for His work and His servants; so when our Tabriz mission compound was vacated by its former occupant, we decided to move into Tabriz, where we had spent the first three years of service in Persia and had at that time acquired the Turki tongue spoken in north Persia and also a government permit to practice medicine there. The city is large, with a wide district of small towns and villages on all sides. It is also on the borders of the Caucasus and Turkey, and is the nearest



center for Kurdistan, so that its bazaars are crowded with a motley throng clad in multicolored costumes and speaking tongues as diverse as those recounted in the book of Acts on the day of Pentecost.

We arrived in this city in the spring of 1939 and were comfortably settled before the war began. This was fortunate, since movements of Europeans after that date were viewed with suspicion, especially in north Persia; and here we have remained in spite of the alarms and rumors of war raging not far from our borders. In 1942 it seemed that all Europeans would be leaving this district; but as we believed the invader would be turned back, we remained at work, and our faith has been justified, for now there is no more talk of evacuation, and our work during this very period prospered more than at any other time. There are two reasons for this prosperity: First, other oculists have retired from this district, leaving the entire field almost wholly to our clinic; and second, the country people have never had so much money in their pockets as during the past year and have never spent it so freely as they do now.

This part of the world might be called an oculist's paradise, so widespread are diseases of the eye. It is computed that about eighty-five per cent of the village people are infected with trachoma during their lives, and our outpatient work is largely occupied with the treatment of this malady and its complications. Painstaking care is rewarded with good results, and we have the satisfaction of knowing that we have saved many hundreds of boys and girls from blindness in afterlife by our timely intervention. The complications require surgical attention, and we perform hundreds of operations to correct the deformities of eyelids and eyelashes which cause lifelong disability, pain, and blindness in adults. These patients are most grateful for relief after years of constant suffering.

A large number of elderly people develop cataract, and of this class we have a constant stream of patients passing through our hands. The operation for cataract is not lightly undertaken, even in the West; and in the East, where one rarely encounters a clean eye, the risks are still greater. In view of this we are very happy that the results of cataract operations in our clinic are over ninety per cent successful. We have two rooms for these patients, with comfortable beds, and we have facilities for sterilizing all that is needed for operations. The clinic also has a darkroom and all the facilities for examination of the eyes and ordering of spectacles, with constant electric light, which are not frequently found in this part of the world.

Some of the cases we see would move the hardest heart to pity. Recently a man with cataracts in both eyes came walking from a town almost a hundred miles away, led by his young son, as he himself was quite blind. Unfortunately we had no room just then, but promised him the first chance of a place. However, he walked all the way home and returned after three weeks, as he

was too poor to live in the city for that length of time. Happily, we were able to remove both cataracts at the same time, and he went on his way rejoicing.

Another man borrowed a donkey and brought his two children, a young boy and a girl, one hundred and forty miles, from a village near the Russian border, for operations on their eyes. They both had congenital cataracts which we were able to cure.

Unfortunately, many persons, especially those with glaucoma, reach us too late for any effective treatment, but even these persons appreciate the advice that we give, and know that in our clinic they will be told the real truth, and that neither their time nor their money will be wasted on quackery or ineffective treatment. Small children only a few months old are often brought with one eye or both eyes entirely ruined by some infection occurring at birth or during the course of diseases like smallpox, and these are our most pathetic cases, for it is humanly impossible to help them. We should like to see a blind school opened for such cases, if properly qualified persons could be found to give their lives for a truly Christian service.

Our local evangelist attends the clinic each morning, sits in the waiting room, and talks to all and sundry, giving out tracts and Bible portions, explaining Bible pictures, and answering questions to the best of his ability.

My wife and I never regret having come here. We enjoy our work and are glad to do it. We wish we could do more, for there is too much for two pairs of hands. If other helpers were forthcoming there is enough work in this district to keep a special eye hospital full all the time.—H. E. HARGREAVES, M.D., *Australasian Record*, Nov. 6, 1944.

## Rest and Exercise (Health Talk)\*

By HELEN ISAACS and GENEVIEVE DONAKER,  
*Takoma Hospital and Sanitarium, Tennessee*

### I. AIMS.

1. To help to establish an attitude of respect for the body.
2. To suggest definite ways of providing adequate rest and exercise.

### II. REST.

1. The Great Physician's prescription for rest. Matt. II:28-30; *Counsels on Health*, p. 370.
2. Those who are engaged largely in mental labor, whether in study or preaching, need rest and change. *Counsels on Health*, p. 563.
3. Rest essential for health.
4. Strength and efficiency obtained through proper rest.

\* Twenty-minute health talk prepared by two senior student nurses in the class, Nursing and Health Service in the Family, at Takoma Hospital, Greeneville, Tennessee.



5. God does not want individuals to become so exhausted that they have no enthusiasm in their work or zest for life.
6. Periods of rest necessary. Entire freedom from taxing labor.
7. Stomach needs periods of rest.
  - a. Time needed to gather up its exhausted energies for another period of work.
  - b. Results of insufficient rest for stomach.
    - (1) Physical and mental efficiency lessened when stomach is overloaded.
    - (2) Digestive system cannot do its most effective work. Digestive organs weakened.
    - (3) Sensitive skin conditions.
8. Deficiency of rest and sleep tends to cause:
  - a. Changes in temperament.
  - b. Loss of appetite.
  - c. Loss of weight.
  - d. Easy fatigue.
  - e. Mental dullness.
9. Helpful hints in obtaining proper sleep.
  - a. Proper ventilation.
  - b. Order and neatness.
  - c. Regular time for retiring.
  - d. Regular eating habits.
  - e. Outdoor exercise and work in fresh air.
  - f. Daily bath. Avoid extremes in temperature of bath water, if bath is taken before retiring.
  - g. Regular bathroom habits.
  - h. Proper type of bed and bedding.
  - i. Freedom from excitement and emotional strain.
  - j. Prayer and Bible study before retiring.

### III. EXERCISE.

"Another precious blessing is proper exercise. There are many indolent, inactive ones who are disinclined to physical labor or exercise because it wearies them. What if it does weary them? The reason why they become weary is that they do not strengthen their muscles by exercise, therefore they feel the least exertion. . . . For those who can walk, walking is preferable to riding. The muscles and veins are enabled better to perform their work. There will be increased vitality, which is so necessary to health. The lungs will have needful action; for it is impossible to go out in the bracing air of a winter's morning without inflating the lungs."—*Counsels on Health*, p. 52.

1. Good types of exercise.
  - a. Walking, of all types, is the best remedy, improving the circulation of the blood.
  - b. Gardening.
  - c. Housework.
  - d. Swimming and boating.
  - e. Horseback riding.
2. Benefits of physical exercise.
  - a. Aids work of digestion and tends to give digestive organs a healthy tone.
  - b. Aids in regaining health.
  - c. Improves circulation and action of heart.
  - d. Gives skin a healthy glow.
  - e. Increases vitality.
  - f. Takes one's mind off oneself.
3. Lack of proper physical exercise.
  - a. Loss of muscular tone and strength.

- b. Sluggishness of bowels and muscles.
- c. Decreases mental alertness.
- d. Bloom of health fades.
- e. Lessens vitality to endure cold.
- f. Unbalanced circulation of blood.
- g. Lowers resistance to disease.

IV. SUMMARY. Both rest and exercise are essential to health. Each must be taken in moderation. God knew that man would need rest; therefore He gave him the Sabbath. He knew that the body organs would need rest. Therefore, He created man in such a way that each organ will receive rest if we obey the laws of nature. God also provided exercise for man. His first home was a beautiful garden, which he was to keep. Today we need exercise to keep ourselves fit physically and mentally. Shall we not heed God's laws of nature and live long and well?

REFERENCES.—White, Ellen G., *Counsels on Health; Ministry of Healing*.

## Soundness in Soul and Body

By H. S. PRENIER, *Chaplain,*  
*Florida Sanitarium, Orlando, Florida*

HERE might well be a busy man's Bible wish: "I wish you good health. I hope you make plenty of money, and I trust you'll get to heaven." But 3 John 2 does not read that way. It really says, "May your health measure up to your soul's prosperity." Folks back there were long on religion but, because of water scarcity, were short on hygiene. It could read, "Measure your hygiene by the yardstick of your Christian experience."

Were John alive today to see modern, sanitary, civilized ways, he could say it in reverse: "Measure your spirituality by the yardstick of your hygienic privileges." For today *bathrooms* have crowded out prayer rooms, and the beaten path from the dinette to the garage has done away with the old-time "amen corner." Modern education, hygiene, and hospitalization have displaced a sound soul, a healthy conscience, and religion, but cleanliness is never a good substitute for godliness.

The two earliest sciences, hygiene and religion, were God-joined in the beginning, and traveled hand in hand from Eden. They bear a family likeness, for religion mothered hygiene originally. Even the ancient scientific name, "soteriology," labels them both. The definition of the one describes the other. Hygiene is the science and art, the theory and practice, of the preservation, salvation, and promotion of human health and life. Both follow the first law of all animate nature, which is desire for life and freedom from pain. It is the primal instinct, innate and inherent in man; in short, it is self-preservation.

In earliest ages the medicine man and the tribal priest were one person. Among the twelve Israelitish clans, medical doctors and ministering Le-

rites were linked in one profession. They were recognized public health officers and observed the people medically as well as ceremonially. They practiced quarantine, and thus protected the camp from contagion and infection. At Sinai people were commanded to wash their clothes, prepare their tents, and bathe before the coming of the Lord on the mountaintop. That was a mass movement of more than a million who fostered true religion and hygiene.

Washings back there were of double value—hygienic and religious. Many believe that their camp sanitation, religious health practices, and diet played a large part in preserving the integrity of the Jewish race to this day.

As late as New Testament times we note that the Lord Jesus, Preacher and Healer, sent His clinic subjects to local priests for the medical proof of His cures. We cannot go wrong if we believe in that closely knit combination today, for we see united in His own person hygiene and true religion. Christ Jesus, who Himself came to a fallen, diseased, afflicted lazar house of a world, stressed these two mightiest factors for human welfare.

Hygiene and religion are united in these last days in a modern scientific movement that belts the globe. Seventh-day Adventists, under God, conduct a chain of hospitals and sanitariums around the world. Hygiene and religion are fused for the good of many peoples, languages, and tribes everywhere. These institutions and clinics are generously equipped and better prepared than ever to minister to the fortunate and enlightened of civilization, and to serve the lowliest peoples of the most darkened minds.

Each missionary doctor and nurse becomes a living example of the evangelistic-health movement of which he or she is a part. Men and women go to the most forbidding places of earth, where they ring out cheerfully the glad tidings of soul and health reform to all mankind. Peoples in far-flung and strange countries are assured that a whole gospel, the threefold message, stresses the twin sciences of hygiene and religion that have traveled down through the ages, past the patriarchs, past Jesus and the early church, to our day.

Do you recall the Levitical story of the live bird that was dipped in the blood, as were also the cedar and hyssop and wool? Lastly the man was sprinkled seven times and pronounced clean. Note in all this the religious promise of a hygienic world-to-come through blood washing. Not merely was man to be clean by the blood of Christ, but the running streams and the bird that flew into the air and sprinkled the atmosphere with minute globules of crimson blood, signified that in the day of Christ's kingdom the birds would all be perfect and the air would be cleansed.

The extremes of vegetation marked by the Lebanon cedar and the insignificant hyssop, and all the plants and trees between, were to be cleansed. All worthy animal kind, symbolized by the wool, were to be washed and sanctified by Christ's blood. The tie that bound hygiene and religion through the ages, through Jesus Christ, will have done its final perfect work in a world made over new. True faith in our Lord's blood will make possible a hygienic world—perfection free from all disease microorganisms—in the glorious earth made new. What a happy day that will be!

## Medical Missionary Work in Latin America

By ORLEY FORD, *Director of the Costa Rica Mission, Inter-America*

**D**URING many years of foreign service in Latin America we have proved to our own satisfaction the value of a medical missionary approach as a vital and essential part of successful mission work. To a great extent our work in both South America and Central America has been among the Indians or other underprivileged classes, where Catholicism, fanaticism, and ignorance reigned supreme. There the Bible is almost unknown, and the best requisite to acceptance in religious work is a shaved crown and the wearing of the *sotano*, or priestly robe.

Protestant missionaries are branded as heretics, and all are warned to beware of all contacts with them. Capable workers of other churches have spent years of sincere effort without winning a single convert. We, however, have the gospel of health and a knowledge of the principles of healthful living as an integral part of this great third angel's message, and with that our message provides a well-balanced solution to all man's needs everywhere, under all circumstances. The

medical work is truly the right arm of the message, and is the best and often the only entering wedge. It gives us a way to show our love for suffering humanity by relieving distress. A knowledge of health principles also tends to preserve the health of our workers, and enables them to accomplish more in missionary lines. It must, however, be more than mere theory; it must be practiced in the personal life, as well as taught in public.

Our original medical training was more limited than we would have desired had we realized its importance. But by diligent study and God's blessing we were able to meet the opening opportunities which finally led to my appointment as the government health officer for that section of Ecuador in which we conducted our mission clinic for the Indians around Lake Colta.

While at the White Memorial Hospital in medical training before going out, we had supposed that in the mission field we would have opportunity for only a few simple treatments and some first-aid work. However, we had been at the Pomata Mission of Lake Titicaca only a few months when I was called to care for the son of an Indian chief

who was about to die of gangrene of the leg. I realized amputation was the only possible way to save his life. I had little knowledge of the correct surgical procedure and no surgical tools; yet I did my best with improvised tools, and the Lord did the rest. With a butcher knife, a carpenter's saw, and no anesthetic, I took off his leg, and he was soon well. With the same tools I made a temporary wooden leg which served him until Dr. P. T. Magan sent him a special leg, which he is still using. The operation saved a life, won the heart of a family who had been enemies of the mission, and gave us contact with hundreds of this tribe who had been uninterested or antagonistic before.

SEVERAL years later, in Ecuador, where we were pioneering the work among the Indians, months went by before a favorable contact was made. It seemed that enemies would succeed in driving us from the field or taking our lives unless the Lord intervened. This time an accident which occurred to an Indian woman at a near-by bullfight gave us the opportunity to win their confidence. This woman had been gored in the face by a wild bull. The bony eye socket was torn away and her eye left hanging. She had been trampled and left unconscious, with no one even to give first aid. She was still alive the next morning when I was called.

I saw at once that medical skill was useless. But believing that this might be our extremity and God's opportunity, I had public prayer with the woman's many friends, who were present, and did what I could by cleansing and sewing up the wound. The Lord added His blessing and she was soon well. Even the sight in the injured eye was restored.

We knew it was a miracle, but the people gave us the praise and began bringing their sick to us. For ten years our little clinic was visited by twenty to fifty patients a day. Even the government extended their favor and backing by appointing me the official medical officer for that section. All kinds of sickness—fevers, dysentery, wounds, infections, intestinal parasites, and aching teeth—kept us busy from daylight to dark. Sometimes as many as one hundred and fifty teeth were extracted in a single day. My wife cared for all difficult obstetrical cases. For a time we were the only workers in the republic and could not go far away; yet they came to us several days' journey. In this way our ability to reach the people was multiplied many times. Friendships were made with those in high places, who later came to our rescue when we were threatened by deportation by enemies. Thus the entering wedge of medical work not only opened but sustained the work.

In Central America today, where our work is now firmly established, I find my visits more appreciated by both church members and the general public when I can visit their sick, give public and private counsel on health, and extract teeth. So many live great distances from available doctors and dentists. While conducting a recent seven-week evangelistic effort we extracted nearly two

thousand teeth, and that possibly accounted for the fact that we had to hold two services each evening to accommodate the attendance.

Only when our medical work and health message are used can our missionary work be fully effective in bringing relief from suffering, promoting general health, and pointing the way to the full life in Christ. Health knowledge is invaluable also for the missionary's personal welfare and that of his family, as he is often laboring in an unhealthful climate, amid insanitary surroundings, with medical help unobtainable. We are told in Hosea 4:6, "My people are destroyed for lack of knowledge." Many capable and consecrated workers have had to return to the homeland, broken in health, with their ability lost to the cause, principally because of a lack of health knowledge and failure to practice true health reform. Our maintenance of good health, making possible our long stay in foreign fields, has been due, under God's blessing, to a knowledge and practice of simple health principles adapted to our field of labor. This great message is practical and complete, and should sanctify body, soul, and spirit. Our failure in healthful living makes our message appear incomplete or faulty.

The promise of Exodus 15:26 is, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

I wish to emphasize the truth of this promise by my personal testimony: During twenty-seven years my wife and I have traveled and lived in every type of unhealthful climate and unhygienic surroundings; yet He has not failed us. Our recent medical checkup shows that He has kept us through it all.

Sometimes we think of healthful living as consisting of the use of specially prepared foods in tins and cartons. I remember a very sincere and efficient worker who came to our field. He began to send back to the States for special foods, paying exorbitant prices to import them. Soon he was urging the native believers to order cornflakes, protose, Crisco, etc., from the States, while all around was an abundance of natural foods, native to the country, of good quality, and reasonable in price. Needless to say, he soon returned home, broken in health, a martyr to the mission field, financially impoverished, and his faith in our health message badly shaken. Had his knowledge of health principles been equal to his zeal, he would no doubt still be giving efficient service in our field.

Specially prepared foods are not to be depreciated, but in mission fields they are often unobtainable and at best very expensive. However, proper health habits, sanitation, and hydrotherapy are always in order in every place. Natural foods are generally as plentiful in foreign fields as at home. A little perseverance will teach us to really

enjoy natural foods, as indicated in the original and most perfect health-food diet of Genesis 1:29. If we do the best we can under all circumstances, letting 1 Corinthians 10:31 guide us instead of our appetite, we have the right beginning. Then the study of Bible health principles, the Spirit of prophecy, and modern medical findings will enlarge our vision. If we carry out these principles we may expect buoyant health and be able to bring a message of health and hope to our converts.

Our health work proves the practicability of his great message, which is going to all the world and preparing a people to meet Jesus. Just as true education has as its objective the restoration of the image of God in the soul, so also should it include renewal of health, to enable us better to meet life's battles. It should at least lessen our need to resort to drugs, surgery, tins, and cartons.

We have truly found medical missionary work to be the entering wedge in foreign mission work. It builds up and protects our personal health, and gives evidence to the world that we bear the credentials of Him who went about all Galilee, preaching and healing all manner of sickness among the people. Let us hearken diligently, and as workers for Him study to show ourselves approved unto God in this phase of truth as in all others, so that those about us may see our good works and glorify our Father which is in heaven. Then our labor will be more effective and the third angel's message better received by those who have no knowledge of this great soul- and body-saving message. Thus will we hasten His return and the end of sickness, sin, and death.

#### CURRENT SCIENTIFIC COMMENT

**SOYBEAN PROTEIN.**—It is cheering to note that in spite of strict rationing of some of the common protein foods an ample supply of excellent protein is available to one and all, as

indicated in the following excerpts from the *Journal of the American Medical Association*: "The possibility, emphasized by the war, that the large quantities of soybeans raised in the United States might provide human food which could be substituted for more expensive or less readily available nutrients ordinarily consumed, has received attention in the present national emergency.

"Of particular interest in this connection is the suitability of the protein of soybeans for human consumption. The dry seeds contain about thirty-four per cent of protein; as some 216,000,000 bushels were produced in 1944, this legume represents a tremendous reserve of food protein, provided it is physiologically available in the body. . . . In a recent experimental study comparison of the net retention of nitrogen by adult human subjects when soybeans provided the protein with the same values when whole egg was the main protein of the experimental diet was measured. . . .

"Soybean protein in three forms was studied: as

whole cooked, field-grown beans, as commercial low-fat soy flour, and as a prepared soybean milk. The true digestibility of the protein in the three products was 90.5, 94.0, and 98.6 per cent respectively when compared to whole-egg protein. These values are . . . superior to those usually observed with other legume protein. With respect to the biologic value of soybean protein, the values were 94.5, 91.7, and 95.3 per cent respectively, indicating that, tested under the conditions cited, soybeans in the forms employed can be considered an excellent source of protein in adult human nutrition.

In view of the current enormous production of soybeans, our national nutrition, as far as protein is concerned, is amply safeguarded against an extensive emergency."—February 3, 1945, p. 279.

**FOOD YEAST.**—An organization, Colonial Food Yeast, Ltd., has been formed to grow food yeast on a commercial scale in Jamaica, in order to provide a cheap source of protein and vitamins for the native populations in the colonies, to find new use for sugar and molasses, and to help the sugar industry in Jamaica. Food yeast is preferred to ordinary brewers' yeast, owing to the ease of manufacture and its superior flavor and palatability; 100 gm. provides 43 gm. protein, 2 mg. vitamin B<sub>1</sub>, 5 mg. riboflavin, and 40 to 45 mg. nicotinic acid. Since it is much cheaper than animal protein it offers an excellent means of improving the dietary of populations existing on an impoverished diet. It can be introduced into bread and would afford a better and cheaper method of fortifying white bread than the addition of synthetic vitamins.—*Journal of the American Dietetic Association*, March, 1945, p. 176.

**PRENATAL DIET.**—Maternal nutritional deficiency is directly related to certain anatomical abnormalities of the offspring. The specific deficiencies which produced anatomical abnormalities of the offspring were riboflavin and vitamin D. Lack of riboflavin in the maternal diet produced a proportion of offspring with abnormalities such as syndactylism, brachydactylism, and cleft palate. Vitamin D deficiency was found to manifest itself in the fetus in a different way from the infantile rat; it produced a peculiar abnormality of the ribs in which the osteoid was missing or not abundant. The science of nutrition not only should be concerned with the maintenance of the human machine but should also pay attention to its sound construction.—*Ibid.*, p. 178.

**VITAMIN FACTORIES IN OUR BODIES.**—New standards for the amounts of vitamins required in the daily diet and for the amounts of foods needed to supply them may come from discoveries that vitamin factories exist in the body, it appears from the report of Professor C. A. Elvehjem. These internal vitamin factories are operated by bacteria inhabiting the intestinal tract. Vitamin synthesis by intestinal bacteria apparently varies in different species of animals and according to the type of diet, exclusive of its vitamin content.—*Ibid.*, p. 180.

**SMALL ORANGES.**—Small oranges are a better buy, both in price and quality, than large oranges. Over a three-year period oranges taken from packing houses just before shipment, and therefore representative of oranges actually going to market, have been tested. Tests showed that the juice from the small oranges generally was higher in nutritive quality than that from medium-sized fruit, and still higher than that of the large fruit.—*Ibid.*, p. 188.

**HONEY IN TREATMENT OF ULCERS AND WOUNDS.**—Yang says that in the dermatologic clinic of the National Medical College at Shanghai, cod-liver-oil ointment has been used in the treatment of chronic leg ulcers and small wounds, and has been found to be very effective. This success is attributed to its rich vitamin A content, which has the property of stimulating epithelization and granulation tissue formation. After the medical college was moved to Kunming in 1939 the difficulty in obtaining cod-liver oil prohibited its further use. It occurred to the author that honey might be employed as a substitute, the rationale of such treatment being that, owing to its high sugar content it is bacteriostatic, while, owing to its yellow pigment, it might be rich in vitamin A. A honey ointment was made by the addition of twenty per cent of petrolatum. The ointment was first used with encouraging results in leg ulcer. Later when the medical college was moved from Kunming to Chungking, it was decided to resume the honey treatment, but, since petrolatum was not obtainable, lard was used instead. The ointment, composed of eighty per cent honey and twenty per cent lard, was used in fifty cases of chilblain, chilblain ulcers, ordinary ulcers, and small wounds. Its success in hastening the subsidence of passive hyperemia and edematous swelling, and in stimulating epithelization and granulation tissue formation was great. Its application is simple and convenient, and its sources of supply are plentiful, thus being especially useful under present wartime conditions.—*Journal of the American Medical Association*, March 17, 1945, p. 680.

**DISEASE RESISTANCE AND DIET.**—Studies by Mills and Cottingham show that when mice, rats, and guinea pigs were starved of vitamins to a point where they failed to grow properly, the activity of their phagocyte cells was reduced. These cells fight off infection by disposing of disease germs. Reduction in phagocytic activity was found in animals deficient in thiamine, riboflavin, pyridoxine, pantothenic acid, choline, and vitamin C or a combination of vitamins A and D. Vitamin deficiency does not affect antibodies directly. Discovery of reduced phagocytic activity in vitamin deficiency may give a valuable means for detecting subclinical vitamin deficiencies.—*Journal of the American Dietetic Association*, March, 1944, p. 178.



☛ "THE hand of God is on the lever of circumstances."

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## MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

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### Music and Worship

By JOHN G. MITCHELL, *Evangelist,*  
*Williamsport, Pennsylvania*

MUSIC is the language of the soul. Music that is pleasing to God the Father, and to His Son, Jesus Christ, is the kind of music we *ought* to use both in evangelism and in our churches. God has only one standard. He does not give us one standard for our evangelistic efforts and another standard for the church service. One service is just as sacred as the other.

While our evangelistic approach may differ somewhat from the preaching in our Sabbath services, yet the objectives are the same. We would not think of having one standard for preaching in our evangelistic efforts and another standard for preaching in our churches. God demands the best preaching and the best music in both places. The difference in approach should not be an occasion for letting down the standard. Both services are God's, and in both services men and women are assembled to worship God. Everything we do and say must be done with this in mind. Concerning the schools of the prophets, we are told:

"The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song . . . ; but sacred, solemn psalms of praise to the Creator, exalting His name and recounting His wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God."—*Fundamentals of Christian Education*, pp. 97, 98. (See also *Patriarchs and Prophets*, p. 594; *Education*, p. 168.)

Good music appeals to all classes of people. Every Seventh-day Adventist minister ought to understand the elements of music, and be able to appreciate the various kinds of music, so that he can intelligently lead his congregation—whether it be an evangelistic audience or a church group. His work is to lead that congregation intelligently to the throne of God, and ask God to accept their praise and worship in song. The messenger of God tells us:

"The work in a large center of population is greater than one man can successfully handle. God has different ways of working, and He has different workmen to whom He entrusts varied gifts. One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the Word of God with clearness. And each gift is to become a power for God, because He works with the laborer."—*Testimonies*, Vol. IX, p. 144.

The statement from *Fundamentals of Christian Education* already referred to declares that music "was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and

ratitude to God." Now, if music has this high and lofty place in this movement, we ought to employ it more efficiently and effectively. Music can create an atmosphere in which the minister and the congregation truly worship. God grant that the music we use will create the right kind of atmosphere, thus permitting the Holy Spirit to water successfully the seeds of truth sown.

Now let us ask ourselves this question: Can a waltz rhythm" lead into the atmosphere of worship? Not that there is anything wrong with rhythm. Perhaps of all the branches of music, the study of rhythm is the most neglected, and its possibilities least understood. We learn as a matter of course the tune, the time, and perhaps the expression of a piece, but rhythm often escapes us. Rhythm is the life-giving principle in music. Rhythm vitalizes the entire sound mass. Without rhythm music would be like the bronze statue of some celebrity. With rhythm the array of tones is electrified, and the movement becomes arresting as well as vital and significant.

**MUSIC** is like a moving picture, one in which successive impressions are conveyed to the mind through the ear. It is impossible to hear a complete piece of music all at once. In this respect music is unlike the arts of architecture and painting, in which you see all at a glance, as it were. Music more closely resembles poetry and literature, whose impressions are likewise presented in progressive succession. If music does not move, it is dead, dead as the bronze statue. Rhythm is the life which we must put into musical notes to make them live. In fact, the kind of music you sing is dependent upon the kind of rhythm you put into music.

From the dawn of creation it has been God's intent and purpose to have His creatures sing. And singing is as much an act of worship as are prayer and praise to God. Job tells us that the morning stars sang together and shouted for joy at the creation of this world. God inspired Miriam to lead the women of Israel in song, a song of triumph, as Israel stepped out of the Red Sea. God directed that Israel sing as they journeyed from the wilderness to Canaan. Singing occupied a very important place in the dedication service of Solomon's beautiful temple for the worship of Jehovah. The choir that day consisted of three thousand Levites, led by a trained song leader. And that great company sang as one man.

The brightest day since creation was the day Jesus was born. And that day was ushered in with singing by the angelic choir. And even in the shadow of the cross the Saviour sang. After He had finished the supper in the upper room, He led the disciples in singing a hymn before they left for the Garden of Gethsemane. Paul and Silas, jailed for preaching, sang in the jail at midnight, and their singing helped to convert the jailer and his family. This is the kind of singing that we need in our churches and our efforts today.

The pope, back in the sixteenth century, feared

Luther's hymnology as much as his preaching, if not more. "The whole people is singing itself into the Lutheran doctrine," he said. Luther gave his people the Bible and the hymnbook. The preaching of the Wesleys was made more effective, much more effective, by their singing. Yes, singing has always been a vital part of worship and evangelism.

**I**N the experience of the soul there are at least five definite paths of worship, and singing enters into every one of them—that is, if it is the right kind of singing. Remember, waltz rhythm has no place in any of these five paths. Let us notice them.

1. In true worship we address the Infinite with a vision of His power and love.
2. In worship we humble ourselves in confession. We acknowledge our unworthiness and our need.
3. In worship we are vitalized by the Holy Spirit. We are exalted with praise and thanksgiving to God for His mercies, and for Christ Jesus our Lord.
4. In worship we seek instruction and the illumination of the Spirit.
5. In worship we dedicate ourselves to the will of God. This last step ought always to be the definite step which every minister should ask his congregation to take, at the close of his message. Surely, as we study these five steps in the worship of God, we are forced to the conclusion that any music which is at variance with these steps is entirely out of place and should have no part in our services, whether they be evangelistic or otherwise.

In the song service the music chosen ought to create an atmosphere that breathes the awful grandeur that fills all heaven. Music of that character will lift the audience into the very presence of God, and will prepare them to listen with eagerness to the majesty of the law of God or to the judgment or to the joy of the soon coming of our Lord and Saviour. Music will create a proper appreciation of the eternal verities which we, as ministers of God, are handling. Then how careful we should be to choose music which will create the right impression. If we sing waltz-rhythm music are we not calling forth the spirit that fills the dance hall? The feet will unconsciously keep time with the rhythm, and the mind will wander to the swing of the body. Is this in keeping with the majesty and the grandeur of the God we seek to worship?

It is true that song leaders and pianists and other musicians can, and do, do violence to music which is written for a different tempo. This is why we need a musically educated ministry, a ministry which will not allow this to be done. Sometimes in evangelistic meetings we have heard the most sacred hymns being "ragged," as we call it. This is a shame and a disgrace to the God we profess to love and serve. We cannot conceive of the angels at the time of creation or at the birth of Christ singing waltz-rhythm music. Nor can we envision the redeemed on the sea of glass singing in dance rhythm the song of Moses or the song of the Lamb.

Angels from heaven are waiting to join us as we sing. Surely they are forced to turn their backs rather than to join in the kind of music we sometimes hear. If the evangelist would sit down with



his workers and go over his message as he desires to present it to his audience, then his singer could choose music that would prepare the hearts of the auditors to receive the solemn truths so soon to be delivered to them.

If the Holy Spirit is to melt the hearts of the listeners, then we ought to sing hymns that are breathed by the Spirit of God. The messenger of God tells us that in the schools of the prophets the students learned the right kind of music—not waltz rhythms, but the psalms of prayer and praise.

The song, "Oh, Softly the Spirit Is Whispering to Me," cannot begin to prepare the hearts for the reception of the Spirit as can the stately old hymn, "Holy Spirit, Light Divine." When we sing "I've Wandered Far Away From God," every one of us feels a longing for the Holy Spirit to take complete control. Does not that song do a better work than "Christ Is Knocking at My Sad Heart"? The words of both songs are good, but the types of rhythm of the two songs create two different impressions—opposite in feeling and in the decision of the heart.

We have the greatest, the most solemn message to take to this world. We are living in the most serious hour this world has ever known. The inhabitants of the earth are facing eternity, and we have the truths that will mean eternal life for them. Ours is a grave responsibility, and the music of this message, the music which we as ministers use, ought to be in keeping with the message we bear.

We need to be Spirit-filled men and women, and if we are, we shall sing songs and hymns that are inspired by the Spirit of God and not the spirit from beneath. Ditties like "Brighten the Corner" have no all-important message for the soul. They are inspiring, but how? On the other hand, when we sing "Before Jehovah's Awful Throne," there come into the heart an awe and a reverence that make the soul sense it is in the presence of God. When we sing "Pass Me Not, O Gentle Saviour," we are voicing a prayer to God, and the song leader can do much to make or break the impression of such a song. Hymns picked out by the minister himself may ruin the spirit of the service for the very message he plans to bring.

Let us diligently study the place of music in the finishing of the work of God. Let us choose music that will win souls to the Lord Jesus Christ. Let this question be our guide, What kind of music would Jesus use if He were to lead the singing in our efforts or in our churches?



OUR ministers are not to spend time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields.—*Testimonies*, Vol. VII, pp. 19, 20.

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## THE BOOK SHELF

### Books, Reviews, and Discussions

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**But Christ Did Rise,\* Muhlenberg Press, Philadelphia, 1944, 199 pages, \$2.**

A collection of eighteen Lutheran sermons for the pre-Lenten and Lenten season dealing with Christ's passion. They are soundly evangelical and give a triumphant note about the great theme of our Lord's resurrection.

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

**Christianity in Peril, Andrew R. Osborn, Oxford University Press, New York, 1942, 188 pages, \$2.**

The author sets forth in this little volume some of the perils which are threatening the church of the future. In his preface to the book we quote one statement which will give us a fair idea of his concern:

"All know that the influence of the church on community life is less than it was, but there is a tendency to cherish the comforting belief that this is but a passing phase and that one day religion will come into its own again. The fact is that religion in general and the Christian churches in particular are in dire peril. The ten archbishops and bishops on the administrative board of the National Catholic Welfare Conference spoke no more than sober truth when at the end of November, 1941, they affirmed that the crisis in Christianity is the most serious since the church came out of the catacombs."

In Chapter I, "Outmoded Churches," the writer points out the apostasy of the church. He opens the chapter with this paragraph: "Those who have lost their way and are in distress do wisely to consider honestly how this has come to pass. The churches have lost their way, and they are in dire spiritual distress. The vital question is: Why? With this is joined a second and equally vital question: What is the road to recovery?"

The second chapter is entitled "From Revivals to Total Doubt." In this chapter the writer points out the great revivals that have meant the great awakening in centuries past and have kept the Christian church alive, but ends with the sad comment that the church has well-nigh lost its vision as a result of worldliness and doubt.

Chapter III, on "The Hope of Recovery Through Church Union," is especially interesting. The writer here follows the usual belief of today that the church as a united organization should enter more freely into the affairs of the state. He urges the importance that Christendom, and particularly Protestants, be united so that they may make use of their united strength in the dictating of the coming peace at the end of the present war.

In Chapter IV the author points out the failures of the Protestant churches. The chapter is entitled "The Sickness of Protestantism."

\* Elective, 1945 Ministerial Reading Course.



In Chapter V the author deals with the new idea of God. He calls this chapter "The Christian Idea of God." He points out that there is a great lack in the church today of a definite understanding of God and His power. Some of his suggestions are right in harmony with what we believe must take place today. Other suggestions that are made we believe are more or less mere theories, and some, of course, we could not expect to work in our churches at all. The third part of the book is on "The Coming Reformation."

We, of course, know that in any book of this nature there will be some views to which we cannot subscribe, but it gives us a better understanding of what men are thinking and planning for through the church at the end of the present war. I believe that if this book is read carefully it will help us to see the need of a true revival in our own churches, and also to notice the dangers of church and state union, upon which many of the reformers of the day are depending.

J. J. REISWIG. [President, Montana Conference.]

**Changing Emphases in American Preaching,\*** Ernest Thompson, Westminster Press, Philadelphia, 1943, 243 pages, \$2.

This is an analysis of the life and labors, and particularly the theological or ecclesiastical significance, of five men who, to an unusual degree reflect, or have helped to determine, important trends in the pulpit and religious history of America. The preachers chosen for this purpose are Horace Bushnell, Henry Ward Beecher, Dwight L. Moody, Washington Gladden, and Walter Rauschenbusch.

It is a human story the author has told—the personal experience back of the gospel. In Bushnell he sees the beginning of American Liberalism; in Beecher the popular revolt against Calvinism; in Moody the high tide of revivalism; in Gladden the development of the "New Theology"; and in Rauschenbusch the challenge of the social gospel.

The lives and work of these men, followed closely, are disclosed as reflecting their respective ages; their preaching, as stemming from their own experience of felt need, the emphasis shifting from Bible-centered teaching to that which is man-centered. The author has for nineteen years occupied the chair of ecclesiastical history and church polity at Union Theological Seminary in Richmond, Virginia. Since 1936 he has been editor of *The Presbyterian of the South*.

CARLYLE B. HAYNES.

**A Preface to Bible Study,\*** Alan Richardson, Westminster Press, Philadelphia, 1944, 128 pages, \$1.

Having in mind Luther's warning, so much more applicable now, "the Bible is now buried under so many commentaries that the text is nothing regarded," Canon Richardson, of Durham, essays to point his readers to "the text of the Bible, not to try to produce the kind of popular digest which

\* Elective, 1945 Ministerial Reading Course.

will summarize this or that aspect of Biblical teaching and thus save people the trouble of reading the Bible for themselves."

While the book, in one of its chapters, is faulty in attributing a mythical nature to some of the early Bible records, it nevertheless contains much of real value. The Bible is approached not as a problem of literature or history but as a channel of God's communication to men. It recognizes that God's revelation to the world was disclosed through a divine Person, "but the Book is the only source of firsthand witness concerning the Person through whom God revealed the saving knowledge of Himself to the world, and it is in the pages of the Book that our encounter with the Person of Christ takes place. This fact gives to the Bible its unique position in the religious literature of the world, and makes it the means through which God speaks to us personally His word, by which we are called and gathered into the fellowship of the truth, and by which the problem of our existence is finally and decisively answered." CARLYLE B. HAYNES.

**The Conscientious Objector and the Law,\*** Julien Cornell, John Day Co., New York, 1943, 158 pages, \$1.75.

This is a "must" book for all who would have accurate and detailed information of the laws, regulations, procedures, and concessions relating to conscientious objectors by the courts, by the Selective Service System, by the Army, and in Civilian Public Service camps. The author is a member of the New York Bar, counsel to the National Committee on Conscientious Objectors of the American Civil Liberties Union, and has served as attorney in many cases having to do with objectors. He has had a unique opportunity to observe and report the operation of the Selective Training and Service Act in matters of conscience, and in this book has done an exceptionally fine piece of work of reporting.

CARLYLE B. HAYNES.



THE INSPIRED WORD.—Those who would deny inspiration to the Bible are under the necessity of explaining difficult literary phenomena. How could Moses give laws which are still formative and normative? How could the prophets tell of nations not yet existent and of kings yet unborn? How could a Book of such fine artistry come from such an inartistic people? Whence the training and skill of untraveled fishermen and taxgatherer, enabling them to write the Gospels and Epistles? The Romans are famous for law, and yet the Bible gives us the foundation principles on which statutes are formulated. The Greeks are noted for art, and yet the poetry and symmetry of the Jewish Bible have never been excelled by Greeks or any other people. One peculiarity of the Bible is its claim to come from God. "God spake," says one Bible writer. "All Scripture is God-breathed," said another. "I have given unto them the words which Thou gavest Me," said Jesus in talking to God, His Father.—WILL H. HOUGHTON in *Watchman-Examiner*.

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† Practical pointers for preachers

## III. Keeping the Evangelistic Concept

By DWIGHT ARTHUR DELAFIELD, *Publicity Director, Voice of Prophecy, California*

RECENTLY I visited the First Baptist Church in our city. The pastor enlarged upon Jesus' invitation recorded in Matthew 11: 28-30. His sermon was evangelistic through and through. At the close he made a quiet but positive appeal for surrender to Christ as a personal Saviour from sin. Then an invitation followed, directed to those in the congregation desiring to unite with the church by profession of faith or baptism. Climaxing the service with touching solemnity came an impressive baptism. This preacher has added seven hundred people to his church in a seven-year pastorate. And no wonder. He has developed the evangelistic bias.

One need not be a born evangelist to possess this essential to success in soul-winning experience. One need only be converted and called of God. These are the two prerequisites. An explanation of evangelistic bias is simple. It is the heaven-born bent to be constantly on the alert to save men for God. Though laymen as well as preachers may possess it, the minister of God pre-eminently manifests the disposition to win souls.

There is grave danger that we shall forget this. Some preachers show a reluctance to make calls at the close of their sermons. Whether the appeal is in the form of an altar call, an invitation to come forward and shake the evangelist's hand, or simply to stand to one's feet or raise the hand, a particular appeal should and must be made. It is unsafe to do otherwise. A soul might be lost.

One night after an evangelistic meeting, a good woman shook my hand at the door as she was leaving. There was a disappointed look on her face as she said to me, "If you had only made a call tonight, I was prepared to come forward and give my heart to God." I said to myself, "I will never preach a sermon again without making a call for men and women to surrender to God."

"Our greatest need is faith in God." We have too little faith. We have all heard the argument, "Suppose no one comes forward when I make a call?" or "What would people think of me?" My experience has been that if we make the call, God will take care of the people. If we do the inviting, the people will do the coming.

Perhaps the experience of the man who attended an Adventist preacher's meetings but was forced to go to the Salvation Army services to give his heart to God, because the Adventist never made calls, is trite, but it still illustrates the danger.

Fortunately, this convert returned to the hall where our brother was lecturing on the prophecies, and requested church membership. There are many like him who are questioning, "What must I do to get into this church? I believe they are teaching the truth." We need to make more calls. Our success as soul winners would increase if we brought the evangelistic viewpoint more frequently into our work.

For pastors, the plan followed by many at present has been to convert Sabbath morning preaching services into evangelistic meetings. For three months we have tried this with remarkable results. From twenty-five to seventy-five non-Adventists have been in regular attendance. A large sign on the church advertises the prophetic lectures; newspaper advertisements and small cards of invitation help to bring the people out. In addition to the Sunday night meeting the Wednesday night service is also made evangelistic, at which time a lecture is presented, illustrated with colored pictures. Attendance at this meeting has quadrupled.

### Varied Advantages of Church Campaigns

The advantages in this program are many. Our own people are reindoctrinated and at the same time are filled with the urge to win souls. Most of the regular attendants will be brought by our members. Accessions to the church are made with scarcely any expense involved, and at a time when it is difficult to get large crowds out to our evangelistic meetings. Church campaigns are not endangered if handled carefully, and the elements of testimony and praise are not overlooked in the Wednesday night services but are made a contributing factor to the success of the midweek meeting. I mention this plan because the spirit of evangelism is too often missing from the regular services of the church, and scores of our visiting friends would become converts to our truth if we would only plan it so.

Catching the spirit of alertness to win men to God is one of our most dire and pressing needs. A fellow preacher has developed the evangelistic burden to the place where a woe from God is upon him if he does not inquire of all whom he meets as to their experience in Christ. "Are you a Christian?" is his pressing inquiry of men. Oh, how

much we need this spirit throughout the rank and file of our ministry!

"This world is a sinking vessel," Moody once said in a sermon on the second advent, "and God has given me a lifeboat, saying, 'Moody, save all you can.'" That is the spirit of the advent preacher—saving all he can.



### Blunt Advice to Preachers

MAKE no apologies. If you have the Lord's message, declare it; if not, hold your peace.

Have short prefaces and introductions. Say your best things first and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup.

Leave yourself out of the pulpit and take Jesus in. Defend the gospel and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your remarks. Engine-driven wheels whirl fast on an icy track, but when loaded go slower.

It takes a cold hammer to bend a hot iron. Heat up the people but keep the hammer wet and cool.

Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense.

Empty vessels ring the loudest. Powder is not shot. Thunder is harmless; lightning kills. If you have lightning you can afford to thunder.

Do not scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend.

Preach the best to the smallest assemblies; Jesus preached to one woman at the well, and she got all Samaria out to hear Him the next time.—*Moody Monthly*.



### Ups and Downs of Preaching

THE boundless enthusiasm of Whitefield changed the moral complexion of colonial America. Wherever there were people, there Whitefield preached. His average was ten sermons a week for thirty-four years! This preacher's enthusiasm caused him to close his eyes to obstacles. He even took an offering for his orphanage in Georgia at the close of a preaching service in a London jail!

The pitch of Whitefield's enthusiasm is not the portion of most ministers. More have perhaps shared the experience of the great Spurgeon, who at times was so subdued by the "crab tree cudgel" of "Giant Despair" that he said in one of his sermons, "In this world, is it not a weary business to be a minister of Christ today? If I might have my choice, I would sooner follow any avocation, so far as the comfort of it is concerned, than this ministering to the sons of men, for we beat the air. This deaf generation will not hear us. What is this perverse generation the better for years of preaching? . . . The world is not worth preaching to."—*Watchman-Examiner*.

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### Snares and Surrender

(Sermon Outline)

By GLENN A. COON, *Evangelist,*  
*New York Conference*

DEFINITION OF SNARE: "A noose. . . Anything by which one is involved in difficulties, held fast, or impeded in one's progress; often, a lure, an attractive deception."—WEBSTER.

- I. TRAPS WHICH CATCH ONE SUDDENLY.  
Eccl. 9:12.  
1. Learn how to keep away from them.  
Prov. 13:14.

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2. God will deliver, if we accept His truth. Ps. 91:3, 4.

## II. APPETITE SOMETIMES A SNARE.

1. Very thing which should be for welfare becomes snare. Ps. 69:22.
2. Not a sin to eat. Gen. 1:29.
3. A snare when placed before obedience. Matt. 6:25, 31, 33.
4. First recorded sin was on point of eating. Gen. 2:17; 3.
5. It brought death. Rom. 6:23.
6. First recorded victory of Christ on point of appetite. Matt. 4:3, 4.
7. Avoid snare by eating to glorify God. I Cor. 10:31; Eccl. 10:17.

## III. THE SNARE OF MONEY.

1. The desire to get more. I Tim. 6:9.
2. Love of money root of all evil. I Tim. 6:10.
3. Love of money for the things it will purchase. Matt. 6:24, 31-34. Automobile (chariot). Isa. 2:7. House. Ps. 127:1. Dress. Matt. 6:25.
4. Riches are very uncertain. I Tim. 6:17. Inflation: In Germany in 1923 a meal for two cost as much as 400 quintillion marks, and the tip ran over four hundred million marks.
5. Set affections on things of lasting value. Col. 3:2; Mark 8:36, 37; Matt. 6:19-21. 6:19-21.

## IV. THE SNARE OF FEAR.

1. Fear of man. Prov. 29:25.
2. Fear of coming trouble. Luke 21:25, 26.
3. Avoid by living a life of faith. Hab. 2:4; Heb. 11:1-6; Rev. 14:12.

## V. SNARE OF EVIL ASSOCIATES.

1. Make no friendships with. Prov. 22:24, 25.
2. Do not walk with. Amos 3:3.
3. Avoid. Prov. 4:14, 15, 25, 27.

## VI. ANY IDOL (or Unsurrendered Thing) Is A SNARE. Ps. 106:36.

1. Three classes (lust of flesh, lust of eyes, pride of life). I John 2:15, 16.
2. How to avoid snares. Mark 9:47.

## VII. CHRIST WILLING TO GIVE UP ALL FOR US.

1. Rich and became poor. 2 Cor. 8:9.
2. He even fasted to overcome appetite. Matt. 4:2.
3. He left heaven itself and died for us. Phil. 2:5-8.
4. He overcame. Matt. 4:1-11; I Cor. 15:57.



**DYNAMICS VS. MECHANICS.**—The one and only dynamic which can bring genuine revival has seemed gradually to drain away as the machinery for adding members to our churches has increased. This trend is toward the sin of exalting mechanics above the indispensable dynamics of the Holy Spirit's power.

We need a return to our first love infinitely more than we need programs for adding members to our churches. What we lack right now, as we lack nothing else, is not organizational programs but spiritual power.—J. E. CONANT in *Watchman-Examiner*, January 11.

## EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

**TEST FOR GOOD CONSCIENCE.**—Little Johnnie was standing at the gate and longing to go in to see the show. He was noticed by a kind gentleman who offered, "If you would like to go in, I will pay for you." But Johnnie replied that father had told him that he must not go. The man then told Johnnie that he could go in with him, and father would not know anything about it. But Johnnie's conscience would not let him, and in a simple, childlike way he said, "If I go in, I shall not be able to look my father in the face tonight." The test of a good conscience is this: Are we able to look God and man in the face, or have we tried to say good-by to our conscience so that we might go our own way?

"Good by,' I said to my Conscience,  
'Good-by for aye and aye,'  
And I pushed her hands off harshly  
And I turned my face away;  
And Conscience, smitten sorely,  
Returned not from that day.  
"But the time came when my spirit  
Grew weary of its pace,  
And I said, 'Come back, to me, Conscience,  
For I long to see thy face.'  
But Conscience cried, 'I cannot;  
Remorse sits in my place.'"

—L. MURDOCH, *Ashwood, England.*

**SINGING FROM THE HEART.**—In an old French church in Bern a great choir under the direction of a famous conductor was rehearsing for the production of Handel's *The Messiah*. After the triumphant notes of the chorus ended, the soloist took up the refrain, "I know that my Redeemer liveth."

She was a beautiful young woman with a well-trained voice, and she sang with perfect technique. As the notes came high and clear the listeners were filled with wonder at her perfect rendering of those magnificent words.

After the last note they waited to hear what the old conductor might say in praise, and to their surprise he said, "My daughter, you do not know that your Redeemer liveth."

With flushed face she replied, "Why, yes, I think I do."

"Then," said he, "sing it from your heart and tell it to me so that I and all who hear may know that you know the joy and power of it."

This time, she sang with no thought of self, but as one who had experienced it in her very heart. When she had ended, the old conductor exclaimed, "You do know, for you have told me!"—*The Secret Place.*

**CORRECT ANSWER.**—Dr. John Tallmadge Bergen calls our attention to a most impressive incident. On a radio program called Quiz-Kids the leader suddenly broke away from the contest ques-

tions and asked: "Of all the events of the world's history, which in your opinion is the most important?" Several answers were given, such as the invention of the wheel, the Renaissance, etc. Then one of the boys with an earnest voice and manner said, "I think the most important event in the world's history was redemption." And, Dr. Bergen says, the boy emphasized the noble word. There followed a dead silence as if indeed the Spirit of God had spoken, and then the leader said; "That was a fine thought, my boy," or words to that effect. We should like to know more about this incident, for it seems to us like a most significant event. How often the Christian believer could bring the nonsense and the part sense of the daily run of life's engulfing superficialities to a stand by such a ringing statement of final truth, which is always impressive, because it is the word of God and forever fixed. Men cannot help being impressed. The more marked its simplicity, the more telling its power.—*The Presbyterian*.

#### CONTACTS AROUND THE WORLD.—


Two amateur radio operators, one in Juneau, Alaska, and the other seven thousand miles away in New Zealand, were sending messages back and forth. Suddenly the sharp dots and dashes faltered, and the lad in Juneau signed off with the message, "I feel ill." The New Zealander twisted his dials feverishly, but nothing further was heard from his distant friend. Obviously, something serious had happened.

In desperation the New Zealander flashed out a general emergency call for Alaska. His message was picked up by an amateur in California, who, after the situation had been explained, beamed all his power on Alaska. Fortunately, contact was made with another amateur in Juneau who picked up the story and advised the Californian to stand by. Fifteen minutes later the Juneau station came on the air again and explained that the first lad had been overcome by carbon monoxide gas from a stove but had been able to tap the words, "I feel ill." The neighbor boy had arrived just in time to drag him into the cold air outside and save his life. Thus from halfway around the world one lad was able to save another.

Christian people, through missionary stations, provide help for people in faraway lands, which often spells the difference between life and death.—*The Secret Place*.



INSTEAD of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to these laborers: "Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life. We will work for souls that are about us, and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields."—*Testimonies*, Vol. VII, pp. 18, 19.



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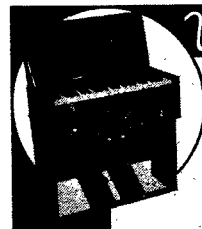
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## THE QUERY CORNER

Bible Questions and Worker Problems

### Best Edition of Gibbon's *Rome*

*Which is the best edition of Gibbon's "History of the Decline and Fall of the Roman Empire," and why?*

THERE are really only two good editions in English of Gibbon's masterpiece to choose from. The English scholar, H. H. Milman, noted for his *History of Latin Christianity* and *History of the Jews*, at great labor prepared a very useful and workable edition of the *Decline and Fall*. He completed his work in the year 1845, and it has proved very acceptable.

However, there are certain factors about the Milman edition which mar it somewhat. It is well known that Gibbon wrote his work to prove that Christianity was to blame for the collapse of the Roman Empire and culture in the West. Since Milman was a churchman, he resented this attitude

of Gibbon, and more than once quarreled with him in his footnotes. Granted that Mr. Gibbon needed to be quarreled with because of his position, at the same time Milman lost something of fine historical balance in doing so. Again, Gibbon considered the whole remarkable range of history centering in Constantinople from the sixth century on, as of very little value, and handled it in summary fashion. Milman's notes do not help us very much in this respect, because much of the Byzantine situation had not yet been opened up in Milman's day.

The other edition of Gibbon, and undoubtedly the best, is that of John B. Bury. Dr. Bury, an Irish scholar, was, until his death in 1927, probably the most outstanding classical historian of the British Isles. He prepared an edition of Gibbon in which the student benefits by the editor's enormous knowledge of history. It was Bury's scholarly grasp of details which enabled him to check Gibbon on a number of inaccuracies which Milman missed. He had at hand new materials as well as fresh points of view and historical interpretations, not available to Gibbon, nor indeed to Milman. Excellent critical texts were at Bury's hand, which neither Gibbon nor Milman had.

In more than one place Bury has the courage to correct the Gibbon text, where early clerical or typographical slips are evidently to blame. His footnotes are brief and to the point, erudite, with clear and useful references. Bury does not agree with Gibbon's thesis that Christianity corrupted Rome, but in his footnotes bearing upon Gibbon's criticisms of the church, we recognize that we do not find here the heat of controversy as in the case of Milman, but the light of historical fact.

It is not uncommon today to find scholars restricting the use of Gibbon to the Bury edition.

FRANK H. YOST. [Professor of  
Church History, Theological Seminary.]



### On Getting Old

"A LITTLE more tired  
At the close of day,  
A little less anxious  
To have our way.  
A little less care  
For earthly gold,  
A little more zest  
In the days of old.  
A broader view,  
A more tolerant mind;  
A little more love  
For all mankind.  
A little more love  
For friends of youth,  
A little more zeal  
For established truth.  
And so we are nearing  
The journey's end,  
Where time and eternity  
Meet and blend."

## THE RELIGIOUS PRESS

### Valuable Current Excerpts

**SABBATH OBSERVANCE.**—We [*The Converted Catholic Magazine*] have received criticism from some because of the statement of historical fact on page 260 of our December issue that "the observance of the Sabbath, or seventh day of the week, as commanded by the fourth commandment of God, was changed by the Church of Rome to Sunday, the first day of the week."

Most of our readers know the arguments pro and con in this controversial question. But no amount of argument can change the *historical fact* that the Council of Laodicea in 343, under the Emperor Constantine's dictate, decreed as follows: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as Christians, shall, if possible, do no work on that day." The following should be noted:

1. The Sabbath itself has never been changed. Even the Roman church ritual still calls Saturday *Dies Sabbati*.

2. The "observance" of Sunday, the first day of the week, was customary among the early Christians, as may be seen from Acts 20:7.

3. The decree making this observance of Sunday was commanded by the Council of Laodicea, and Roman Catholics to this day are bound under pain of eternal damnation to "keep Sunday holy" by going to mass.

4. Opposition to Judaism was the chief reason for the change.

5. Jesus Christ did not change any of the Ten Commandments of God. The only justification of the change decreed by the Council of Laodicea was the custom or tradition of Christians previous to that time.

6. Salvation under the New Testament dispensation is by faith in Christ's all-sufficient work of redemption, not by observance of days, forms, and ceremonies.

7. Our aim is to present facts of objective truth, and to leave it to each one to act on them according to his conscience under the guidance of the Holy Spirit.—*Converted Catholic Magazine*, March.

**NUMBER OF MINISTERS.**—According to census figures reported by the information service of the Federal Council of Churches, the number of clergymen in the United States declined from an all-time high of 148,848 in 1930 to 140,077 in 1940. Although the number in 1910 was only 117,333, the report points out, the proportion of clergymen to the total population was considerably higher that year than in 1940. The number of women serving as pastors rose from 1,787 in 1920 to 3,308 in 1940.—*Christian Century*, April 4.

**ARCHBISHOP SPELLMAN'S DENUNCIATION.**—Archbishop Francis J. Spellman told 4,000 Boy Scouts at solemn vespers yesterday in St. Patrick's Cathedral that the 1,600 Protestant clergymen who took a stand against any religious sect taking a part in world politics had done a "disservice to their country," and he urged the boys to "respect others and never lower themselves to attack the beliefs of others."

The archbishop referred to a message addressed to President Roosevelt, Prime Minister Churchill, and Premier Stalin, and signed by 1,600 religious leaders. The statement, which was published Saturday, declared the Vatican and any Protestant or Jewish religious establishment should "have no place at the council tables of state."

Declaring that the signers of the statement "violated the golden rule," the archbishop said:

"It is difficult to believe that there are '1,600 ordained ministers and religious leaders' in our country who would put their names to a document offering insult to 25,000,000 fellow Americans who are at least doing their share to win the war and serve their country and whose religion teaches them to love their neighbor."



"It is impossible for us to believe that 1,600 Americans 'manifesting their allegiance to the spirit of the Nazarene' should act in contradiction to His teachings unless there had been imposition on their good faith."  
—*The Protestant*, March.

**COMMERCIALIZED SPIRITUALISM.**—According to the last prewar figures, compiled by the Spiritualists themselves in one of their leading periodicals, *The Psychic Observer*, there were 1,112,250 Spiritualist churches with some three and a half million believers and followers in this country. To this conservative figure, we might add another conservative one of at least 500,000 new "victims" recruited from the families of our servicemen. If we figure on the low average of twenty dollars spent annually by each of these four million people on spiritualistic séances, books, magazines, and paraphernalia of the like (basing this estimate on a \$2 "donation" for each séance meeting), we see where at least eighty million dollars of our nation's income is spent.—*Prophecy Monthly*, April.

**CATHOLIC CITIES.**—Contrary to the opinion of many, New York City is not overwhelmingly Catholic. Only 22 per cent of its seven million population is Roman Catholic. Boston has the largest percentage of Roman Catholics of any large American city, 74.3 per cent of its 770,816 population, according to *The Pilot*, official Catholic newspaper of the archdiocese of Boston. . . . Other cities with a larger percentage of Roman Catholics than New York are as follows: New Orleans, 66 per cent; Providence, 56.7 per cent; Syracuse, New York, 52.5 per cent; Jersey City, 52.2 per cent; Buffalo, 52 per cent; Worcester, Massachusetts, 49 per cent; Chicago, 40.8 per cent; and Philadelphia, 29 per cent.—*Converted Catholic Magazine*, March.

**AUTHORIZED PROTESTANT BIBLE.**—The Bible in the first authorized Protestant revision since 1881 has been sent to the publisher. It was undertaken several years ago by the International Council of Religious Education that appointed leading scholars of forty-four Protestant denominations for the task. It will use modern English, in contrast to the American version of 1901, which was the same as the 1881 British version. The present translation was first projected in 1929.—*Converted Catholic Magazine*, April.

**INCREASE OF CRIME.**—In an arresting report, Methodist layman, Dr. W. T. Clemens, head of the New York Council of Churches, has revealed that at the present time in our nation there are three times as many criminals as college students, and more barmaids than college girls. "Seven out of eight children quit church and Sunday school before they are fifteen years of age. There are sixty suicides every day, a murder every forty minutes, and a major crime every twenty-two seconds," said Dr. Clemens.—*Zions Herald*, February 14.

**FLYING PARSONS.**—Aviation is changing the whole perspective of missionary activities in isolated territories. The airplane will be an important factor in the postwar spread of Christianity. Prior to the war certain missions employed the airplane, among them that of the Christian and Missionary Alliance in the Netherland Indies. Now a school to train missionaries, ministers, and other religious workers to pilot airplanes has been opened near Winona Lake, Indiana, by Rev. Paul C. Hartford, formerly of Pontiac, Michigan, and known as The Flying Parson. The new organization will be known as Victory Sky Pilots, Inc. . . . Not every missionary will want to be an aviator or even to travel by air. Nevertheless, some missionaries will desire to employ the airplane in their work. To the degree that this is done and properly, there will be great speed in reaching isolated areas of the world with the gospel of Christ.—*Watchman-Examiner*, February 8.

**CATHOLIC CENSORSHIP.**—Bishop John F. Noll, chairman of the Catholic bishops' committee of N.O.D.L. (National Organization for Decent Literature), reported at its annual meeting in Washington last November 24, that "all but 71 of 300 editors have brought their magazines into conformity with the N.O.D.L. code."



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## The Ministry

This Catholic censorship organization brings pressure to bear on publishers to submit their material for review before publication. . . . Confidence was expressed that the remaining 71 out of the 300 editors would also soon be brought into line.

We are not forgetful that there is good reason for the cleansing of many of the magazines that appear on the newsstands. But what everyone should object to is the forced yielding of editors to sole censorship of the Roman Catholic Church working in accord with the post office authorities. It will not be long until not only so-called "indecent" magazines are called to task but religious and other magazines and periodicals containing anything critical of the Roman Catholic Church.—*Converted Catholic Magazine*, February.

**JEWISH POPULATION.**—In the six years ending June 30, 1943, the Jewish population of the United States rose to 5,199,000, representing an increase of 428,344, the 46th volume of the American Jewish Yearbook, just issued, discloses. The ratio of the Jewish population in 1943 is estimated at 3.7 per cent. . . . The breakdown of the rise in Jewish population from 1937 to 1943 shows an estimated natural increase of 279,000 and a net increase from immigration to this country of 149,344.—*Prophecy Monthly*, March.

## Holding Our New Converts

(Continued from page 26)

will obtain evidence of God's love and care for him. He will feel that God is his friend. He will also learn that if he regards iniquity in his heart God will not hear him; but if he seeks God with his whole heart, earnestly, fervently, agonizingly, God will hear him. By praying to God daily, the new convert will gain a more intimate knowledge of His will. It is the minister's duty to teach all new professors of the faith to commune with God. But watching and praying is not enough for the Christian. New converts must also be put to work. On this subject the messenger of the Lord says:

"Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."—*Ibid.*, Vol. VII, p. 20.

The minister should help all church members to see that they are under obligation to work for God. And especially should new believers be educated to become laborers together with God. Ministers need to use wisdom, caution, and love, as they teach their members to work for the salvation of neighbors and friends. New converts must also be taught that self-sacrifice must be practiced every day. Mrs. White emphasizes that many things which have been cherished must be yielded; and that many duties, disagreeable though they may seem to be, must be performed. Business and social interest, leisure, honor, reputation—all must be held in subjection to Christ's superior and ever-paramount claims.

All these teachings which continue after baptism must, of course, have been begun before baptism. Before the candidate is received into church fellowship the minister has a duty to perform: he should hold special meetings with all who contemplate taking such a step, and show plainly the claims of the Lord upon them. But the law of God is not all that should be set before the new convert. The need for healthful living likewise should be stressed. A well-balanced Christian life requires physical as well as mental care. On this subject Mrs. White wrote:

"There are more souls lost from poor cooking than you have any idea of. It produces sickness, disease, and bad tempers; the system becomes deranged, and heavenly things cannot be discerned."—*Ibid.*, Vol. II, p. 373. (See also Vol. IX, p. 160.)

And in regard to dress her instructions are, "All should be taught to be neat, clean, and orderly in their dress. . . . When a church has been raised up and left uninstructed on these points, the minister has neglected his duty."—*Ibid.*, Vol. V, pp. 499, 500. At another place Mrs. White mentioned that "unbelievers look upon Sabbathkeepers as degraded, and when persons are neglectful of their dress, and coarse and rough in their manners, their influence strengthens unbelievers in this conclusion."—*Ibid.*, Vol. I, p. 276. God's messengers should say to the people, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

All believers, ministers and laymen alike, in these last days must work more diligently. All must consecrate themselves fully, to put aside all sin, if they wish to find entrance into the earth made new. (See *ibid.*, pp. 260, 261.)



## Arranging and Placing Flowers

(Continued from page 18)

to stand in water overnight. Some flowers, large chrysanthemums, for example, require all night or longer for sufficient hardening. Most flowers need some time for hardening before using, if they are to hold up properly. Dahlias will keep two or three days longer if the stems are plunged in boiling water to the depth of two to four inches for about a minute, then at once into deep cold water. Or the ends may be charred over a flame and then put into water.

Gladiolus are better cut when the second bud begins to open. Cut above the fourth leaf from the bottom and on a steep slant. The four remaining leaves are for the development of the bulb; they are really the "factory" for making the bulb. The lower flower of the "glad," as we now speak of the gladiolus, is pulled off as it withers, the buds opening from day to day clear to the tip. (By the way, glad' i o' lus is the accepted pronunciation, as adopted by the Gladiolus Society, and *gladiolus* is the spelling for both singular and plural.)

Tulips should be wrapped in bunches in news-



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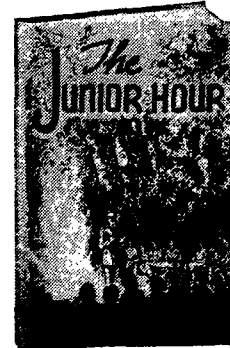
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paper to keep the stems straight, and should be kept in water at least overnight. Iris should be taken when they first open; old blooms will not keep. Cut dahlias fully open, except for partly opened flowers, which are to be used as such. They rarely open after cutting. Cut roses when buds begin to show color. Leave a leaf bud or two for new stems to grow.

Cutting the stem ends each day will prolong the life of flowers. If this is done with the stem under water to prevent the entrance of air, their existence will be prolonged still further. Aspirin is not an aid in keeping flowers fresh, but florists now sell an inexpensive preparation that really helps.

In my own work I feel that I am using God-given material for a godly ministry, and that my work should be done as conscientiously as any other part of His ministry. It is my sincere hope that the suggestions offered will prove helpful and will stimulate others to further study in an effort to make the use of flowers in church and in general really worth while.



## Are Souls Subservient to Goals?

(Continued from page 23)

foreign missions that pervert the very giving of the gospel at home. He cannot smile upon a distorted program for service and sacrifice that compromises the basic principle of soulsaving and

soul conservation. He may bless in spite of, but not because of, such perversions. The infinite love and sacrifice of all heaven would be poured out for the winning and holding of a single soul. Let us keep the individual soul in that place of paramount worth with which God has invested it.

L. E. F.



## Ideals in Christian Education

(Continued from page 4)

Happy is the teacher who can impart this great conception of God in history to his students! You will agree with me that to read and appreciate this wonderful statement is one thing; but to see the hand of God in history and to cause our students to see it, is another. This will require a type of teaching different from that which some of us have had in the past.

Surely the devout student of history has the privilege, as it were, of sitting in the audience chamber of the Most High and hearing the voice of God as He peruses the records of the past. And in a time like this, how wonderful to know that "above all the distractions of earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."—*Ministry of Healing*, p. 417. Let it be our earnest prayer that we may day by day find and follow God's way in education.

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## ***We've No One to Blame But Ourselves***

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# **THE MIDNIGHT CRY**

By F. D. NICHOL

---

When the *Reader's Digest*, two or three years ago, published an article ridiculing the Advent Movement of the 1840's as a wildly hysterical affair, a large number of our people, preachers, and laymen, wrote in to the Review and Herald office concerning the matter. They were indignant. They wanted something done about it. Some of them even enclosed copies of letters they had written to the *Digest*.

The *Reader's Digest* editors, when interviewed personally, expressed surprise that there was another side to the story and that the charges of fanaticism might be unfounded. They have a large staff of persons who spend their time in libraries checking up on the accuracy of statements in articles. But the libraries contain only one side of this story—the false side.

And so we have no one to blame but ourselves that the public thinks Adventists sprang from a religious bedlam of housetop-sitting, ascension-robed crackpots of a hundred years ago. We have never placed in the libraries of the land, or in the hands of editors or other molders of public opinion, any book that gives the true story of the background and beginnings of the advent movement in America. Even more singular, we have not even had such a book to circulate in this way.

But that book has finally been written, and it is entitled *The Midnight Cry*. It is carefully documented and the evidence it presents in behalf of the advent movement is unanswerable.

Clarence S. Brigham, Director of the American Antiquarian Society, known to all historians and students of research in early American history, declares: "I have only words of the highest praise for this volume [*The Midnight Cry*]. . . . At last a work has been produced which gives a true and serious portrayal of the Millerite movement."

The *Christian Century*, leading interdenominational weekly in America, says that this book "will receive a sympathetic welcome" from those "who have an interest in historical accuracy." "The author argues convincingly from the evidence that common charges—for example, that the movement was fanatical and led to insanity, suicides, and murders—have been greatly exaggerated."

The volume has been greatly enriched by the introduction of an extensive bibliography which provides the student with a guide to the literature and the details of disputed questions, thereby supplying him with chapter and verse for the statements made.

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**RECTITUDE!**—Ours is not only a high profession but a holy calling. It is based upon character, truth, holiness, probity, rectitude. We are to lead by example as verily as by precept. We are not simply official representatives of the church that has the truth; we are to be the living embodiment of that truth. We are not merely guideposts pointing the way to the kingdom; we are to be unsullied guides, leading men and women to God and to righteousness. We are to be examples to the flock and shepherds of the flock. The sheep and lambs have been placed in our care. Woe to the shepherd who injures one of these by word or act or influence. We are to teach men and women to live unspotted in a world of corruption.

**DOUBT!**—God will not hold him guiltless who contributes to the spiritual confusion and fall of another by planting in his mind the seeds of doubt concerning the Spirit of prophecy. These seeds, hidden for a time in the soil of the mind, may begin to germinate and spring up in a time of depression or trial, and later blossom forth ultimately to bear their malign fruit of criticism, repudiation, and opposition. To change the figure of speech, it is a fearful thing for a human mind to become confused by doubt and alienation, and to lose its bearings, to become suspicious of pilot, chart, and compass, to advance to the point of casting them overboard, and then to drift, unguided and pilotless, driven by the capricious winds of prejudice, ignorance, and blind antipathy—on toward the hidden rocks and shoals, to join the wrecks that lie scattered across the years. Better for a man not to have lived than to have contributed materially to the spiritual ruin of another.

**COMMERCIALISM!**—The sales profit from evangelistic songbooks sold during a public evangelistic effort, the receipts from book and periodical sales during these campaigns, as well as the net profits from health food sales fostered during the effort, belong not to the evangelist or song leader personally but to the effort. Together with the offerings, they should help to offset the total cost. Therefore, capitalizing upon the opportunity afforded by such religious services to line the pocket of the evangelist—whether it be at the bookstand or through direct sales by ushers in the aisles—is to prostitute the whole provision of such distribution. And to take advantage of the interest in healthful living to develop a lucrative health food profit on the side not only is questionable commercialism but violates an established denominational principle. To exploit a religious service by giving a group canvass often cheapens the minister and his message in the eyes

of the public. There are wholesome ways of creating an interest in foods and literature that will not cause offense or misunderstanding. We must not prostitute our public efforts. If we commercialize the gospel, the woes pronounced by Christ upon the Pharisees may descend upon us.

**BETTER!**—Some seem reluctant to give up the use of certain faulty quotations, arguments, or interpretations that have been clearly shown to be untrustworthy, unsound, or contrary to the express declarations of the Spirit of prophecy. Here is good news for such: Every unworthy citation or argument can be replaced with numerous strong, sound, and true statements or arguments. The trouble is that some confine their presentations to little catch phrases, petty arguments, and constricted positions. Their presentations run in narrow circles, pet phrases, and circumscribed concepts. With such the greater, broader, more majestic, and winsome approaches that appeal to the trained mind are untouched and unthought of. Let us get away from the shallows and the narrows, the sunken rocks and hidden reefs. Let us launch out into the spacious deeps of God's great ocean of truth. Thus we can sail on with confidence to the port of soundness, safety, and highest satisfaction.

**PRIMARIES!**—There are certain centralities—fundamental pillars of the faith, or whatever one may wish to call them—that constitute the essence of Adventism, and apart from which there is no Adventism. These basic truths, constituting the heart of Adventism, have been clearly listed and defined. Holding them, one is a Seventh-day Adventist; rejecting them, he is not. There may be variable opinions concerning certain secondaries on the periphery—details of prophetic interpretation, upon which there is latitude of view. And these are likewise easily differentiated. Irrespective of such, one who holds to the centralities is a fundamentally sound and loyal Adventist, as these secondaries are not tests of fellowship, according to the express statement of the Spirit of prophecy. Upon the centralities, unity and adherence must be maintained, or we shall disintegrate as a movement. These standards and requirements are not ours, but God's. Woe to him who attempts to inject these secondaries, or incidentals, into this inner circle and to make them tests of fellowship. He is violating a basic principle of differentiation, forcing variance and division upon the church, and violating the express counsels of the Spirit of prophecy. Let there be latitude without ostracism upon nonessentials. L. E. F.