

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

June, 1947

Vol. 20, No. 6

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## Notes and Notices

### *Information and Sundry Items*

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¶ THE maintenance of confidence in the direct leading of God through the minds of godly brethren, as concerns our calls, transfers, appointments, and elections, is fundamental to the welfare of our cause. Furthermore, it is imperative for

#### **PRESERVING CONFIDENCE IN DIVINE LEADERSHIP**

the well-being of our own souls, and to assure the full support of our people. The conviction that God is at the controls is essential if we ourselves are to hold intact our confidence in the divine leadership and activities of this movement, and the conviction that we are individually where God wants us to be. If workers come to feel that they must pull the wires of influence, or work on friends, to get or to hold some desired post or opportunity; if they feel themselves to be the victims of shrewd administrative trading; if they come to think that calls and changes of field come primarily through friendships, prejudices, or human manipulations; if they come to feel that men can obtain office through political campaigning or mutual promises of support, then confidence that the divine hand of God is leading in the affairs of the church will crumble. The church will then become to us a very human instead of a gloriously divine institution, with no assurance of the direct control of God in our individual affairs, and its benign glory will have departed. That must not be! We have an individual responsibility to help preserve the spiritual integrity of the church, its offices, and work. We should never be party to any earthly maneuvering for our own advancement or maintenance of position. Our confidence in the leading of God in our own lives breaks down when we begin to manage our own affairs. Our self-respect goes, and our respect for others wanes. We should never make compacts for mutual benefit, or give or extract promises from others for support. All high-minded men despise office seeking. Our delegates should be free to vote their convictions and to follow the manifest guidance of God, not previous commitments. Compacts of mutual support are a direct denial and a flagrant contravention of the basic principle of divine guidance. God will lead if we only let Him. He will bring His will to pass if we do not inject our own will and seek to manage our own or others' affairs. Let us stand out of the way. We must keep the channel clear between our souls and God. We must be able to call our souls our own and to look every man in the eye. We must maintain our freedom to think, speak, and

act as God gives us conviction. A clear conscience is a supreme necessity. We should vote honestly, frankly, and without regard to its effect on our own future or fortunes. Then, and only then, can God guide to the full, and confidence in His leadership be maintained. Any and all tactics savoring of politics are alien to the genius and the right functioning of the church of God.

¶ THE Southern Asia Division committee has just appointed A. E. Rawson as secretary of the Ministerial Association of that division, we have been informed by A. L. Ham the president, who will also serve as chairman of the Division Advisory Council. Pastor Rawson will divide time with the radio work of the division, which makes a happy combination. Thus nearly every division of the world field now has an Association secretary giving full or part time. This augurs well for the future increase in evangelistic efficiency. For this we are happy.

¶ A FORWARD step has just been taken by the Philippine Union in appointing Pastor E. M. Adams as Ministerial Association secretary for that union. He will devote all his time exclusively to fostering a greater evangelism and a more effective ministerial training in that field of great opportunity and responsiveness. That field has been hard hit by the war and the occupation, but vigorous plans are being laid for real advances by the president, M. E. Loewen.

¶ GEORGE D. KING, Ministerial Association secretary for the British Union, sends this interesting item of information that should prove suggestive for other divisions: "You will be interested to know that all the lay preachers in the union who have been voted credentials by the local conferences are now on our MINISTRY subscription list. This means that every man in the field who is doing effective preaching work has the benefit and blessing of this technical paper for the ministry."

¶ M. K. ECKENROTH has already moved to headquarters, and has actively begun his desk work. George E. Vandeman will join us about June 1.

¶ IN THIS issue of THE MINISTRY we begin publication of a large group of papers (or oral presentations later reduced to writing) gleaned from the ten North American union ministerial institutes held this past winter. These should be a boon to all as the helpful contributions of strong local workers throughout North America are thus shared with the worker group of the world field. General observations will be made by R. A. Anderson and J. L. Shuler for the ministerial phases, and by Louise C. Kleuser and Mary E. Walsh for the Bible instructor aspect. A feast of good things is thus in store for months to come.



# The Ministry



FOR GREATER POWER  AND MORE EFFICIENCY

Official Organ of the Ministerial Association of  
Seventh-day Adventists

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¶ Around the circle of  
North American Ministerial Institutes

## Forward Strides in Evangelism

By R. ALLAN ANDERSON, *Associate  
Secretary of the Ministerial Association*

THE ministerial institutes held in connection with the recent union conference sessions throughout the North American Division have been wonderfully blessed of God. Rarely have we witnessed such definite searching of heart and surrender of soul on the part of our workers. I attended six of these institutes. It was interesting to note that, although the general pattern was the same, yet each gathering was marked by its own unique features. These meetings were held in church buildings—three in our own churches and three in the churches of other denominations. Naturally the meetings differed in location, leadership, and the number of workers in attendance.

**NORTH PACIFIC UNION.**—Up in the North Pacific Union the Voice of Prophecy group were in attendance, and these brethren rendered excellent service. During the evenings in Portland we traced the stately footsteps of Christ and His church through the centuries, and our workers there came under a deep conviction that the God of the ages is moving forward into the last great conflict, and as leaders in the church we must seek a special preparation to be ready for the challenge of this hour. As in all the other institutes, much time was spent studying the techniques of evangelism, pastoral work, and spiritual promotion. Such topics as preparation of the field, preparation of the church, building the evangelistic team, the place of music in evangelism, establishing evangelistic results, etc., became animated by whole-some discussion.

**PACIFIC UNION.**—The San Francisco meeting in California was the largest of them all, and yet it proved to be an occasion of particular spiritual blessing. The beautiful and commodious building of the First Congregational Church in the downtown section provided wonderful opportunities for councils and commit-

tees. The minister of this church also joined in our consecration services. Each day saw the workers moving forward in a deep spiritual experience. Never shall we forget the sight when, with scarcely more than a hint, more than five hundred ministers moved forward as one man, and on their knees sealed the covenant with God to be more faithful shepherds of the flock. This came about in response to an appeal to lessen our tragic losses by apostasy. It is heartening to discover that our workers everywhere are reaching out for an experience with God, and pleading with Him for the outpouring of His Spirit.

What happened in this city of the West was repeated in a number of other places. We feel we have reached that time when the church is making ready for the final battle with the forces of sin. We know that when such consecration is experienced on the part of the leaders, something is going to happen for the advancement of God's cause.

**SOUTHWESTERN UNION.**—Then we think of the Southwestern Union. What a wonderful spirit of fellowship we experienced there! The meeting convened in our own church in Oklahoma City, and we thus had opportunity to gather around the Lord's table at the Lord's supper. That afternoon was an unforgettable occasion. When a group of workers, often widely separated from one another, sometimes in isolation, yet all the while bearing heavy burdens, can gather together and as members of the family of God cement their brotherhood around the emblems of the great sacrifice—that is something that has to be experienced to be understood. Scores of ministers expressed their regrets that such occasions seem to come so seldom.

**SOUTHERN UNION.**—The Asheville meeting in North Carolina was another special occasion

that seemed charged with the mighty power of the Spirit of God. We met in the First Methodist Church, a building raised up under the labors of Methodist pioneers more than a century ago in that part of the country, and the friendliness and wholehearted fellowship on the part of the pastor of the church provided a setting for the outpouring of the Spirit of God. Even our forthright discussions on the details of technique of church administration seemed to find a ready response in his heart, and at the conclusion of one of these discussions, when the brethren were presenting him with a gift book, with unusual courtesy and grace he remarked, "You sound more like Methodists today, and I feel very much at home. I note that our problems are also your problems."

Like the Congregational minister in San Francisco, this Methodist minister in Asheville extended an invitation to us to come back to his church again at some future time. The workers of the Asheville meeting left with the consciousness that they had met with God. We know that we can look forward to larger things, for such an experience on the part of the workers is always a prelude to larger service for God in the field.

ATLANTIC UNION.—The New York meeting was held in our own church in Brooklyn. Like the others, it too was an intensive program, but the workers stayed by, determined to get all they could of inspiration and instruction. The field of visual evangelism was surveyed with particular interest in New York, and we were happy to have Richard Harris, of Washington Missionary College, and Arne Peterson, of New York State, in attendance. They rendered valuable help, and as the whole silk screen process was illustrated by stereopticon, it made our workers acquainted with the techniques by which poster advertising and the manufacture of visual aids are being accomplished.

CANADIAN UNION.—Because of its geographical location, the Canadian field has been somewhat isolated, but we noticed an eagerness on the part of the workers there to get all the help possible. We met in Toronto, and this meeting was a rich spiritual experience. The weather was certainly far from inviting, but the Canadians seemed used to snow; in fact, some had been bound under more than twenty feet of snow for many weeks at a time.

As we left the land of the North, and our workers began their long journeys homeward, it was with a deepening sense of the tremendous task and the mighty provisions of grace that are at the disposal of consecrated workers. It was a rich experience, and the expression of one of the field leaders concerning that work is but the echo of hundreds of others: "It was an outstanding meeting, and the blessing of the Lord was much in evidence. . . . Every worker present would testify to that."

As we opened up the technical fields of successful evangelism, there was an earnestness on the part of all to become more efficient in their service. It is heartening to note that where conditions have not permitted large city evangelism, the workers have nevertheless developed into strong personal soul winners. Miss Kleuser rendered valuable service to our Bible instructors and ministers' wives, leading out in their discussions twice daily. M. K. Eckenroth and G. E. Vandeman, who have recently joined the Association staff, gave much appreciated help in the institutes they attended. Some excellent presentations were made by our workers at the various meetings, and these will appear in this and succeeding issues of *THE MINISTRY*.

Yes, these meetings are in the past, but the influence of fellowship, inspiration, and consecration will be seen in the future. Everywhere God's workers are coming into line, manifest-

—Please turn to page 20



Workers in Attendance at Southern Union Ministerial Institute, Asheville, N.C., February, 1947

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# UNION EVANGELISTIC INSTITUTES

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*In Connection With Recent Union Conference Sessions*

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## Loyalty to God and the Brethren\*

By JOHN L. McCONAUGHEY, *President  
of the Oklahoma Conference*

ONE of the younger ministers in our conference unwittingly supplied me with my text. He had been made a member of the conference executive committee by the constituency at the last conference session. He had attended his first round of committee meetings during the closing days and immediately after the camp meeting. He called at my office some time later and expressed a word of appreciation for the privilege of serving as a member of the executive committee, mentioned what an education he was finding it to be to sit among the counselors, and told me what a different conception he had received of the work of a committee that grappled with administrative problems and laid plans for the advancement of the work.

He was rather enthusiastic about it, and ventured a confession that he had often wondered what conference committees did and why they did some things and did not do others. He admitted he had at times been inclined to be a bit critical. He told what an eye-opener it had been to sit with the committee and watch the workings of the conference program as it was set in motion by the actions of that committee. He said he never again would be inclined to question the work or the sincerity or methods of our leaders. As he came into my office one day he exclaimed, "Brother McConaughey, I have a new text for a sermon. I received my inspiration while I was being initiated as a member of the conference committee." Then he quoted Ezekiel 3:15, "*I sat where they sat, and remained there astonished among them seven days.*"

So I really should apologize to Brother O'Brien for stealing his text. Some view-points and observations of young ministers are very helpful to us administrators.

I was just out of my teens when I joined the ranks of conference workers. I have had a wonderful time! It has been thirty-six years of continuous enjoyment. I have never once during all these years been pessimistic about the outcome of this message. I have become a confirmed optimist, for over and over again I have seen the seemingly impossible accomplished in this work.

Starting out as a colporteur, then as a tent-master and singing evangelist, I have been permitted to serve in various capacities. "I sat where they sat" in almost every department and type of institution we operate—as a stenographer, bookkeeper, treasurer, minister, departmental secretary; as a member of publishing house, sanitarium, and college boards. For years I have served on local and union conference committees, and at times on invitation, have been an observer in General Conference Committee sessions. Through these years there has grown up and matured in my heart and soul an unshakable confidence in this message and the organization that makes it function, also a keen appreciation of the burdens that are continuously being carried by the leaders of this people. Through it all there has developed within me a deep loyalty to this movement, its leaders, and its people.

I believe it was Will Rogers who said, "I never met a man I didn't like." That has just about been my experience with my fellow workers, with a possible single exception—and that man never knew that I doubted his integrity. I value more than I could ever express the personal help and inspiration that has come to me from my immediate superiors, who have directed my work, and who have been my counselors and friends through the years. One of the first resolutions I made when I united with this organization as a worker, and joined with fellow associates to serve for our common objective, was that I would be loyal to this message, to the organization of which I became a part, and to those comprising its leadership.

### Of Primary Importance in Business Firms

A few days ago a businessman who for a number of years was connected with a large Eastern corporation was visiting with me in my office. The subject of loyalty somehow came into our conversation, and he told me of the first interview he had with the president of a business concern at the time he was accepting a responsible position with that firm. The president told him that loyalty was considered the primary qualification needed by those joining the staff of employees in that firm. If this is true in the business world, how much more it should be true in the life of a minister or Christian worker.

\* Address at Southwestern Union session, Oklahoma City, February 9.

### Three Important Phases of Loyalty

I believe that three major loyalties should possess the ministers and workers connected with this movement.

*First, Loyalty to the message itself!* From the very beginning this message of ours has not been a popular one. The devil has influenced men to attack it from the inside and from the outside. And at times (entirely too often) members of the very elect have been deceived. Men have stepped off the safe and sure foundation stones that were so carefully and prayerfully and unitedly laid in those formative years following the great disappointment. Some of the best of our preachers and theologians have lost their way by spending too much time and thought on speculations and questionings. Loyalty to this message leaves no room for compromise with any firmly established doctrine of the church or with the teachings of the church in regard to Christian living. A spirit of compromise, a careless or independent attitude, causes great damage to the cause of God and is most unfortunate, for such tendencies in the lives of ministers undermines the faith of the believers.

It is a tragedy for ministers and leaders to raise the question of loyalty to the message they espouse and proclaim. We establish and manifest our loyalty to the truths of this message by believing what we say, by practicing what we preach! Preachers, we need to re-examine our attitudes from time to time. We need to consult the compass frequently to see that we are not drifting with the tide of carelessness, that we are not streamlining our message, endeavoring to modernize it, and thus popularize it, in order to draw the crowds.

Loyalty to the message does not mean that men need take extreme and fanatical positions. Fanaticism leads to apostasy. We do not need to resort to it in order to preach this message and lead men to God. When tempted to doubt or question, or if you become confused, sit down where the founders of this message sat, with an open Bible and an open mind and a prayer in your heart, and you, too, will become established in the truth.

I am deeply concerned that we understand our responsibilities as *full-time* workers in this message. Most of us are employed to give our *entire* time to the work in which we are engaged, and our income is provided accordingly. The worker who is loyally contributing his service to this cause has very little, if any time, for other interests.

If we cannot live within our income because of unusual conditions in our home or family that bring embarrassment to ourselves and the cause, then we should seek other fields of employment. I am deeply concerned over some reports that keep coming to me from time to time. I fear there are too many ministers in

this cause who are too much interested in making money.

I could cite one specific instance after another by way of example, but perhaps that would not be wise. Regrettably enough, however, one unsavory story after another keeps coming to my attention how some have made considerable money on the side in real estate or automobile sales or in some other way have augmented their legitimate salary. We need not point out that much of these ministers' time and energy were devoted to their "extracurricular" activities, and that in some cases, although being paid by the tithe, the primary interest, the work of God, took a secondary place.

I desire to impress you with the fact that the temptation to earn something on the side, if yielded to, too frequently leads men to neglect their calling and often entices them completely out of the Lord's service—and sometimes even out of the message. I do not mention these instances that have come to my personal attention in a critical way, but it is hard for me to understand how a minister can be loyal to the message and to the organization he serves, which remunerates him for his *entire* time, and at the same moment carry on side interests. I am glad, however, that this is the exception and not the rule. Most of our workers do not have the time, much less the inclination, to engage in side lines.

Recently one of the Sabbath school lessons called our attention to the devotion and the example of our Lord in His ministry for fallen men. He commented on the fact that the "foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." When He initiated His disciples into their soul-winning work He sent them out without script, wholly dependent upon God for their sustenance. It was almost in poverty that the pioneers of the third angel's message laid the foundations of this great cause, literally dependent, over and over again, upon the answer to their prayers of faith—and what devotion and faith it was! I would not have us believe that God expects us to so live and carry on our work today. In these latter days, when this last message must be speeded and hastened to the ends of the earth, God has liberally provided a thousand ways, and the means by which this may be accomplished. Heaven-born plans of finance and support have been timed for such days as these in which we live and labor, so that the last warning message might not be delayed even a day or an hour for men to seek sustenance for themselves. He does not expect his ambassadors to pause along the way, spending precious time, thought, and energy increasing their personal and material holdings in this life.

I believe it is perfectly proper for a man to own his home, and it surely is an appropriate thing for a man to save some of his income and

put it away for future needs. But I doubt whether we have any right as full-time employed ministers of the gospel to engage in any business enterprise or side line that divides our interest between the things of God and mammon. Over and over again the messenger of the Lord has counseled us regarding this matter. In volume 7 of the *Testimonies* I read: "Special instruction has been given me in regard to our ministers. It is not God's will that they should seek to be rich. They should not engage in worldly enterprises; for this disqualifies them for giving their best powers to spiritual things."—Page 250. Again, in *Gospel Workers* I read:

"The energies of the minister are all needed for his high calling. His best powers belong to God. He should not engage in speculation, or in any other business that would turn him aside from his great work. 'No man that warreth,' Paul declared, 'entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier.'"

"The minister who is wholly consecrated to God refuses to engage in business that would hinder him from giving himself fully to his calling. . . . Ministers cannot carry the burden of the work while at the same time they are carrying the burden of farms or other business enterprises, having their hearts on their earthly treasure. . . . The want of a full consecration to the work on the part of the minister is soon felt all through the field where he labors. If his own standard is low, he will not bring others to accept a higher one. . . . The Lord cannot glorify His name through ministers who attempt to serve God and mammon."—Pages 339-341.

Loyalty to this message requires a full-time worker to devote his entire energies and interests to preaching the Word. It is disloyalty to accept full pay for any service less than this.

(To be concluded in July)

## God's Plan for Evangelism

By W. P. LOCKWOOD, *Pastor-Evangelist,*  
*Charlotte, North Carolina*

THE success of any evangelistic meeting is in direct proportion to the consecration of the evangelist, his company, and church members. Many human methods to increase attendance and bring results have been devised and used to good result, but these too are subject to the power of the Holy Spirit. We are all looking forward to the time when thousands will be converted in a day, and this experience will come to all who will pay the price. What is the price?

"To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word. . . .

"The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the

earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

"So it may be now. Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come."—*Testimonies*, vol. 8, pp. 20, 21.

The same power that impelled the people to leave the cities to go and hear John the Baptist out in the country, day after day, is ours to claim today. That same power that caused the people to stay with Christ for three days without anything to eat (Mark 8), the same power that caused Christ to speak as never man spake, will be ours as soon as we are weighted with the burden of souls as the early apostles were. Yes, God will come upon us in mighty power when we are mighty men of God. We pray, but we have not equaled the prayers of the holy men of old, else our fruit would equal theirs. The greatest need of the church today is for spirit-filled ministers and laymen. I read in *Spurgeon's Lectures to His Students*:

"There is a distinct connection between importunate agonizing and true success, even as between the travail and the birth, the sowing in tears and the reaping in joy. 'How is it that your seed comes up so soon?' said one gardener to another. 'Because I steep it,' was the reply. We must steep all our teachings in tears, when none but God is nigh, and the growth will surprise and delight us.

"Could any one wonder at Brainerd's success, when his diary contains such notes as this: Lord's day, April 25th—This morning spent about two hours in sacred duties, and was enabled more than ordinarily, to agonize for immortal souls; though it was early in the morning, and the sun scarcely shone at all, yet my body was quite wet with sweat. The secret of Luther's power lay in the same direction. Theodorus said of him: I overheard him in prayer, but, good God, with what life and spirit did he pray! It was with so much confidence as if he were speaking to his friend."—Page 43.

Spurgeon's power was in the prayer meeting composed of one hundred of his members, together with his own power in prayer. A praying church is a growing church. (Acts 2:46, 47.) Maximum success in our nightly meetings will be realized only when we follow God's plan, which is the basis of all Christian effort.

"Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love.

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for church-members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike



forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labor in Christ-like love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' Matt. 18:19.—*Testimonies*, vol. 7, pp. 21, 22.

When the evangelist and the church carry on this program there will be a good attendance each night; and souls will be saved. When our members carry such a burden for souls, they will attend every meeting and they will see to it that those for whom they are working will be there. This method is sure to secure permanent results, because, when the evangelist and his company leave, these souls will be cared for by the members who prayed for them and brought them nightly to the meetings. The enemy of souls knows that this is the most successful method, and so he does all in his power to keep it from being followed. Let us break from our lethargy and go forth working the plan that God has given His church as the basis of Christian effort. Then the church will arise and shine. If we follow God's plan He makes Himself responsible for our success; then we cannot fail.

## Pastor as Leader in Community

By HERBERT R. THURBER, *District Leader, Carolina Conference*

"Fame is what you have taken,  
Character is what you give;  
When to this truth you awaken,  
Then you begin to live."  
—BAYARD TAYLOR.

LIVING to give is the success secret of the influential pastor. If left to him for measurement, the influence a minister has in his community might be either minimized or exaggerated. From the records of heaven or the estimates of his fellow men, he may never in this life have revealed to him the full fruits of his leadership. Yet, if alert, what he observes round about him is often a mirror wherein he can look at himself. The following story illustrates what I mean:

A minister was asked to preach at a chapel six miles from his home. He took his wife with him. He went in by the vestry door, but she entered by the main door. A deacon found a seat for her and brought her a hymnbook. After the service he again went to her in a friendly manner and said, "I hope we shall have the pleasure of seeing you here again;" and then added in an undertone, "We have some very

nice services here. It isn't very often we get such a poor speaker in the pulpit as the one we've had tonight."

Perhaps we can learn in some such way where we can improve. And improve we must to ever be better representatives of God's last message to this crumbling world.

A pastor's stay in a community is usually comparatively short. In many cities and towns where we have churches there is no resident Seventh-day Adventist minister. The minister's contacts in these places are often short and infrequent. Yet he should ever remember that what is most effectual in molding and shaping a given community are the people and materials that are found there. This gives reason enough why every contact the minister makes should be effective for good.

There are numerous ways in which our lives influence others. No doubt we can add to these and learn to use in a better way the opportunities at our door. While we do this we should keep in mind that many of the opportunities for leadership in the community cannot be forecast; therefore, we should seek for continual advancement in Christian leadership.

The way I act in crucial or unexpected moments is not answered by the question, How can I find more ways to be an influence for Christ? But rather by, How can I make that moment valuable for Christ? Here is an experience to the point. In co-operation with the Protestant ministerial association of a certain city, one of our workers accepted appointments for chapel services in two city-administrated homes. When he was transferred to another place, I became his successor and accepted his appointments. I was told to see Mr. ———.

I made the contact, and introduced myself with, "Good morning Mr. ———. I am Mr. Thurber, pastor of the Seventh-day Adventist church. I understand you are the chairman of the committee appointed to assign the service hour visits to the city homes. I have come to ———."

"Pardon me," he said, "what church did you say?"

"The Seventh-day Adventist church," I repeated.

"I remember," he continued to interrupt pointedly, "reading a report the other day that General MacArthur attempted to unite the efforts of the Christian churches of Japan, and the only ones objecting were the Seventh-day Adventists and the Church of England. It seems to me we should co-operate with such a plan and fall into line; don't you think so?"

Whether his statement was true or false was not paramount. What was important was the spirit of my answer, which would influence him for good or bad. The results were to be determined not so much by what I would say as by me. As a suggestion for the right kind of character to be manifested at a time such as this,

\* Additional papers from the union ministerial institutes appear in other departments in this issue. See *Music of the Message*, page 11; *Bible Instructor Council*, page 15; and *Health Evangelism*, page 27.



these words of Edwin Markham are impressive:

"He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But Love and I had the wit to win;  
We drew a circle that took him in!"

Wrong or ineffective influences can do no good, no matter what the quantity. The quality of the contact determines the major influence. A large number of surface or negative contacts can never be as powerful for good as one, good, well-focused impression. These well-defined impressions are stamped on others by a positive Christian personality. Influence for good or bad is primarily determined not by a suit but by the man in the suit, not by the words so much as by the man who speaks them. When good influence is part of the man—is indeed the man—it is in constant readiness for use.

It follows, then, that if our relationships with others degenerate into listless indifference or futile argument, the *quality* of the influence is not good. The worth of the pastor's leadership in the community is known better in his relationships with others than in the activities in his study. To properly evaluate influence, look beyond the individual man, his actions or interests, and view him in combination with his fellows.

Without minimizing the value of direct, personal contacts, the minister is also known through the members of the church he leads. This means that his duty to the community is fulfilled through the avenue of the church.

When we keep close to God, are natural and unaffected, with no carnal obstructions to block the path, God will present opportunities for community leadership into life everlasting.

## Publicity in an Effort

By THOMAS A. MCCOY, *Pastor-  
Evangelist, Akron, Ohio*

HOW can the public know about our work unless someone tells them? We may have something ever so valuable, but unless people hear about it, it will do them no good.

"The character and importance of our work are judged by the efforts made to bring it before the public. When these efforts are so limited, the impression is given that the message we present is not worthy of notice."—*Historical Sketches*, p. 200.

In the commercial world one manufacturer's product may be just as good as another's, but the one most often spoken of, or most widely advertised, delivers the goods.

In introducing an evangelistic program in a city, I use a trade name such as Prophecy Speaks and feature this name throughout the campaign. Where possible, I prefer to start with a good radio program about six weeks before the effort opens. This gathers a large lis-

tening audience and builds good will. Two weeks later the program is advertised by newspapers, phone calls, and announcement cards. Along with the radio program a Bible correspondence course is launched. This is advertised on the radio, in the newspaper, and by covering the city with handbills.

Of first importance in publicizing an evangelistic effort is the location of the meeting place. The best location in the city is the most outstanding publicity an evangelist can get. Next in importance, in my opinion, is newspaper display advertising and free or paid write-ups. The Spirit of prophecy has this to say:

"The truth presented by the living preacher should be published in as compact a form as possible, and circulated widely. As far as practicable, let the important discourses given at our camp-meetings be published in the newspapers. Thus the truth which was placed before a limited number may find access to many minds. And where the truth has been misrepresented, the people will have an opportunity of knowing just what the minister said."—*Testimonies*, vol. 6, p. 37.

The Bible tells us in Habakkuk 2:2: "Write the vision, and make it plain upon tables, that he may run that readeth it." People are running to and fro these days; therefore, our advertising should be plain, brief, and catchy, so the public can read it while on the move.

A variety of publicity features is necessary that the public might see the invitation many times and in several different places. For example, a man may be a radio listener and enroll in the Bible course; then he sees the place of meeting in the newspaper, and notes that it is the most popular auditorium in the city. The subject title is timely and interests him. Then he picks up an announcement at the door of his home. The next day he hears a spot announcement on the radio. On his way to work he sees window cards in the stores about town. As he drives along behind the streetcar or bus he sees a poster there. Going past the auditorium, he sees a large, attractive sign. Then in the evening when he returns home and looks at his mail he finds a card inviting him to the meeting, for he is a Bible course enrollee. If this man lived on a rural route he would get an invitation by mail, even though he is not enrolled in the Bible course. On Sunday morning he may answer his telephone to hear someone give him a courteous invitation to attend the meeting. Again, he may hear some organ music on his street, and on looking out he sees a sound car go by, with a bumper-to-bumper sign on it.

By repetition our advertising thus becomes persistent. All these publicity features work separately or together. A man may see all or a few of them; we hope he will at least see one of them. The more often he and others see or hear the invitation, the more likely we are to have a good audience on the opening night.

The whole program, as well as the sermon on the opening night, should live up to and ex-

ceed the advertising. All should click together in order and on time from beginning to end. A late start, lengthy preliminaries, a poor musical selection, a sermon that is too long, or some other bungling feature cheapens and tends to annul much of the publicity that has preceded the meeting. Let us not build up for a letdown, but rather exceed the build-up. What happens on the opening night ought to be the best of publicity.

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## **The Association Forum**

*Discussions on Methods and Problems*

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### **Join Local Ministerial Association**

EDITOR, *THE MINISTRY*:

From time to time I have read with profit the experience of some of our ministers who have endeavored to co-operate and work with ministerial associations and other local church groups. Perhaps my own experience will be of interest to others.

For the past ten years I have been a member of ministerial associations, and have found it pays in many ways. In one community I served first as secretary of the association and later as chairman. In that district I was invited by the Methodist minister to speak in his church three times in his absence, and twice by the Presbyterian minister.

In a recent issue of *THE MINISTRY* one writer deplored the fact that in his travels across the United States he did not find a single instance where a Seventh-day Adventist church was listed with other churches on a highway church bulletin board. I am sorry our brother did not come to Bellflower, California, a suburb of Los Angeles, for there he would have found the Seventh-day Adventist church listed on the highway bulletin board along with other churches who are members of the ministerial association.

Early in 1946 plans were laid by the churches belonging to this association to take a religious census by making a house-to-house survey of every home in the city. Each church was assigned a definite territory. Each day during the survey the pastors and lay workers met together for prayer, study, and instruction for an hour or so.

When the survey was completed, the cards were given out to pastors according to church preference. We received the cards that stated preference for the Seventh-day Adventist Church. Besides the names of our own members, we were thus put in touch with two backsliders whom we had never met, as well as two new families who stated their preference for Seventh-day Adventism. These were all

visited, and arrangements were soon made to begin cottage meetings in one home.

We are still holding Bible studies each week, with two families in attendance. One couple attended all the studies except one, and have now arranged with their employers for Sabbaths free. We hope to have the privilege of baptizing them in the near future. We have baptized three members of the other family—the father, mother, and their seventeen-year-old son.

When we had our study on plain dress and the wearing of jewelry, we noticed that this lady wore not only the wedding ring but also the engagement ring. She said, "Well, I do not go in for jewelry, nor do I wear the ring as jewelry, but it means just as much to me as my marriage certificate does." In reply to this statement, her son, who had taken a definite interest in the studies, asked his mother, "Well, Mother, where do you keep your marriage certificate?"

She answered, "In the trunk." The boy then suggested that she might keep the rings with the marriage certificate.

We left the matter for her to pray about. I told her I could not tell her what she should do, but I knew that the Holy Spirit could and would, and urged her to pray about it. When she presented herself for baptism the next Sabbath, praise God, both rings were gone. In our family worship we had prayed very definitely for her for several days. Even our daughter of twelve joined in our daily prayer to help this sister to decide right. I have called at the home at least twice since she was baptized, when she was not expecting me, but have never seen a ring on her finger. Her son also took his ring off.

The mother of the woman who was baptized, who lives with her daughter, has attended most of the studies, and has shown a very definite interest. Although she says she is a confirmed Baptist, she admitted that she had learned more about the Bible than she had ever learned from her previous study of it. We are still hopeful that she may accept the Sabbath truth, for she has accepted almost every other truth presented.

We believe it pays to co-operate and work with other church groups as far as possible. For the past two years we have endeavored to work with other church groups in carrying out the international and interdenominational program for the Annual Prayer Day, which is sponsored largely by the women of the different churches. This year we were asked to select from among our members a woman who would serve as general chairman for the day. We have complied with this request. Certainly there are many things for which we can unitedly pray with other church groups.

C. C. MORLAN. [Pastor,  
Bellflower, California.]

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# MUSIC OF THE MESSAGE

*A Discussion of Ideals, Objectives, and Techniques*

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## The Evangelistic Ministry of Music\*

By CHARLES KEYMER, *Central Union  
Conference Singing Evangelist*

SACRED music rightly rendered is one of the most powerful agencies in the saving of souls. It is to be regretted that so many do not realize the power of music in their religious service. The procedure has often been to cut the music short so that there might be more time in which to hear the preacher. Perhaps this feeling on the part of some has come about because too often the musical portion of the services has been carelessly presented. At times the song leader has dashed to a meeting, opened the songbook, and announced the first song that met his eye as the opening hymn. Many song services have merely acted as time fillers until a crowd gathered. Some of our ministers have been disheartened with such music presentations, and therefore have minimized or eliminated the musical ministry in their service. As a result, music ministry, one of God's greatest agencies in the saving of souls, has been sadly neglected. Music was born in the heart of God.

"The melody of praise is the atmosphere of heaven and when heaven comes in touch with earth, there is music and song."—*Education*, p. 161. "The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls."—*Testimonies*, vol. 5, p. 493. "Let all take time to cultivate the voice so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offends the ear. The ability to sing is the gift of God—let it be used to His glory."—*Testimonies*, vol. 9, p. 144. (And I would like to add, *Let us neglect it no longer.*)

"As a part of religious service, singing is as much an act of worship as is prayer."—*Education*, p. 168. Music makes people kinder, gentler, and more reasonable. It subdues rude and uncultivated natures and promotes harmony, peace, and joy. Singing banishes gloom and lifts burdens. How often the heart melts under the softening influence of a beautiful sacred song. Eternity alone will reveal the number of souls who have come to the cross because the Spirit of God spoke to them through a song.

MINISTERS OF MUSIC.—The gospel singer has an important mission as does the preacher. He preaches a sermon musically. He must pray and commune with God as much as the preacher. He must be sincere and consecrated.

\* Presentation at Central Union Ministerial Institute.

The musical portion of the service in which he leads out should be planned and presented with as much prayer and care as the preacher plans and prepares his sermons. Therefore I suggest he should not be called a song leader, but a minister of music.

Some young men who show musical talent are often asked in their early ministry to assist in evangelistic meetings as a song leader. Too often these song leaders think they are marking time until they get a chance to preach. Thus the level of the song leader has been lowered to a beginning preacher. I believe it is time that the song leader's level was lifted to that of a minister of music. More men who have a burden for souls and who are musically inclined should prepare themselves for service in the field of music ministry. Such a recommendation was made by the General Conference in session in 1941, and it ought to be re-emphasized:

"That we encourage our young men who possess musical talent to give prayerful consideration to God's call to give their lives to singing evangelism by preparing themselves for effective congregational song leadership, and by training themselves to interpret the gospel in solo singing, emphasizing in their vocal work the touching of hearts through the tender influence of simple effective songs."

The minister of music is an assistant to the evangelist in more ways than one. He must do more than lead the singing, sing special songs, and conduct the choir. He must carry the burden of soul winning as much as the evangelist. He should watch for souls while the evangelist is making an appeal. He may quietly leave the platform and go to those who are in the valley of decision. He can encourage them to give their hearts to the Lord, and even go with them to the altar. He must meet the people at the services and in the homes, presenting the truth to them in all its beauty. He should be a Bible student, able to present the fundamentals of the message.

The minister of music should be able to handle the advertising of the meetings. He should start a file of advertising samples which will give him ideas on how to lay out a handbill or newspaper ads. Other responsibilities may be placed upon him in relation to the business part of the evangelistic meetings.

### Pointers in Song Leading

In evangelistic meetings the minister of music is the first to meet the people. The impression that he makes on the people in what he says, the way he sings and directs, is very important. Therefore it is an excellent idea to have his part of the service well planned, not only selecting the songs he is going to sing, but also knowing what he is going to say. His friendly personality and kind, dignified, relaxed manner will make all feel welcome. A minister of music should know the fundamentals of beating time and the correct position of the arms, allowing his personality to guide in the leading.

The minister of music should cultivate ease of bearing and naturalness in directing. The audience does not need stick waving in order to sing. The baton brings in stiffness. In directing, the hands can be used to best advantage in getting the desired response. The people quickly understand when the leader wants them to sing loudly or softly, faster or slower—just by the expression of his hands. A strong vocal lead and simple, definite guidance in expression, keeping the arm movements high, being definite in beginnings, holds, and cut-offs, will make a good song director. In order not to wear out the voice in the song service, the leader may prefer using a microphone. In a large auditorium this is especially advantageous, and saves straining the voice, leaving it in better condition to sing solos. A good book to read on this subject is *Song Leadership*, by Rodeheaver and Ford, published by the Rodeheaver Hall-Mack Company, of Winona Lake, Indiana. [See page 41.]

### Conducting the Song Service

It is wise to begin the song service with an attack method rather than slowly working into a beginning. We like to start the song service with the choir singing our theme song as the curtain rises, and before the curtain rises we have a word of prayer. The best opening theme song we have found is "Sing Along Life's Pathway with Jesus." After a word of welcome, everyone is invited to join in singing the theme song. Then follows the singing of joyful gospel songs and choruses, gradually coming to songs of a more serious nature. The second theme song is a prayer song, such as "Turn Your Eyes Upon Jesus." It is sung as the ministers enter, just before the opening prayer. The prayer theme song generally needs no directing.

If the audience does not sing, it may be for any one or more of several reasons: (1) The song may be unfamiliar. (2) The tempo may be too fast or too slow. (3) The audience may not be able to hear the song leader. (4) The song leader may be stiff or overbearing in his words or actions. (5) The auditorium may be uncomfortable because of bad ventilation or because the temperature is too high or too low. (6) The auditorium may be poorly lighted.

Encourage all to sing. In order to do this you

might say: "If you think you can't sing, try it; you may surprise yourself and your neighbor. Soon the people next to you will also start singing." Encourage the singing of altos and tenors, because usually there are few of them. Commend your audience on their singing. Seek to draw them into a spirit of joy, and keep them happy, not with levity and banter, but by your general attitude.

A variety in the song service will break the monotony and add interest. Four or five songs are enough for the usual song service, interspersed with special numbers by the choir, quartet, or soloist. Don't have your audience sing every song the same way. For a variety, try these suggestions—

1. Repeat the chorus.
2. Have the choir sing a stanza alone.
3. Song leader sings stanza while audience hums.
4. Song leader reads a stanza or two, emphasizing message of song, while piano or organ fills background.
5. Sing a song or chorus without any accompaniment ("Sweet By and By," "My Jesus, I Love Thee").
6. Sing chorus much more softly (try this on "Leaning on the Everlasting Arms").
7. Sing a familiar group of songs without using books.

Most Christians are inclined to look with disfavor upon new songs. Some say, "Sing the old hymns; they are the best." But some new songs or choruses are as effective as the old ones. In many evangelistic meetings the new songs have become the favorites. Some of these are: "Christ For Me," "A New Day Dawning," "Some Golden Daybreak," "Why Do I Sing About Jesus?" "Some Happy Morning," "Sing Along Life's Pathway With Jesus," "I See Jesus," "It Is Morning in My Heart," "Open Bible and Read It," etc.

The leader's selection of songs is as important as the minister's selection of his texts. The type of service conducted determines the type of songs to be sung. There is a time to sing worshipful, majestic hymns, and a time to sing evangelistic gospel songs. A hymn is a prayer or praise song addressed to Deity. Examples are "Nearer, My God, to Thee" and "Come Thou, Almighty King." The hymn should be sung with the same reverence, solemnity, and humility with which a prayer is offered. The gospel song is more of a testimony or exhortation, such as "Since Jesus Came Into My Heart" and "He Lives."

The gospel song should be sung with the same enthusiasm and earnestness as a testimony is given. Thus one could see that we could not sing "Since Jesus Came Into My Heart" in a slow tempo for a worshipful song service, and we could not sing "Nearer, My God, to Thee" in a fast tempo for the begin-

ning of an evangelistic song service. For these reasons the songs should be well chosen. Their selection is very important. Do not use every new chorus that comes along. Make a selection of the best choruses. Many of the choruses are not worth using, but the better ones will be the songs the audience loves most to sing.

The best way to teach your audience a new song is to sing a few standard favorites before introducing the new song. Then the song leader should sing it first as a solo. Next have the choir sing it. Third, have the audience hum the melody while the choir and song leader sing the words. Fourth, have all sing together.

Illustrations or comments in a song service are in order, but one need not preach a sermon. It would be wise for the minister of music to start a notebook containing favorite poems, apt stories, and illustrations which he could use in song service. Stories about gospel songs are always interesting. These should be included in the collection.

Film songs are excellent to use in adding variety to the program. People enjoy singing a song from the screen with pictures. Another feature is having a chalk artist draw a picture while a song is sung.

One night a week can be devoted to home talent. Those who can sing or play an instrument are invited to perform on this program. Arranging for them to rehearse their numbers for you privately before public rendition is always advantageous. It may save some embarrassment.

The accompanist greatly affects your song service. A poor accompanist can hamper the directing of songs and can ruin the best sung solo. A good accompanist never goes ahead of the director, but always follows. The accompanist who is sympathetic with the program, and whose heart is in the presentation of the songs, can add much feeling and beauty to the playing. The playing of evangelical songs can be enriched and beautified by the accompanist without syncopation or jazzing. The song leader should supply the accompanist with an outline of the song service and the songs to be sung so that she will know what is coming.

#### What the Song Service Does

1. The song service provides a medium of congregational testimony. A singing Christian has joy in serving Christ.

2. It lifts the burdens and cares of life. Usually people who come to meetings are worried, perplexed, and troubled over the problems and cares of the day. These burdens and cares can be lifted by singing.

3. It attracts people to Christ. Hundreds of people have been drawn to evangelistic meetings because of the inspiring singing.

4. It centers the attention of all on spiritual things. It softens hearts and prepares the way for the sermon.

*The Ministry, June, 1947*

For these reasons the ministry of song should be as wholeheartedly presented as is the sermon. Let's not have song leaders who dash to the auditorium and sing the first song that meets the eye upon opening the book. Spiritual results cannot be expected from such a song service. Let us plan our song services with prayer, and know what we are going to do.

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## The Book Shelf

*Books, Reviews, and Discussions*

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**How to Live in the Country Without Farming,\***  
Milton Wood, Doubleday, Doran, Garden City,  
New York, 1945, 316 pages, \$2.50.

"To give up city life and move to the country is a perfectly attainable dream," asserts the author of *How to Live in the Country*. This book is written to aid those whose purpose is not to make money by large-scale farming but to establish homes in the country on small tracts of land. How to buy country property, what to avoid, what is desirable, and what is essential are all pointed out. Practical suggestions are offered as to how a country home may be made comfortable and convenient at a reasonable cost.

The part of the title "Without Farming" may be misleading. The author includes gardens, orchards, chickens, and cows as an essential part of a country home, and gives instruction as to their care. Lists of cash-earning occupations are given which are suitable for part-time or seasonable money earning.

The appended bibliography will be appreciated by those who are planning to leave the cities to establish homes in the country for their families, and who desire to become well informed before making the move.

E. A. SOUTHERLAND, M.D. [Secretary,  
Commission on Rural Living.]

**Doctors, Drugs, and Steel,\*** Edward Podolsky, M.D.,  
Bernard Askerman, Inc., New York, 1946, 384  
pages, \$3.75.

When you are preparing a talk on "knowledge shall be increased," don't forget to include some items of medical interest. The rapid strides in medical science are almost unbelievable. The drama behind the discoveries of some of our most important life-saving measures are stories of men and women who by patient toil, heartaches, and perseverance, conquered disease and death. This story is found in *Doctors, Drugs, and Steel*.

"Doctor Nature," the section dealing with water, sun, heat, and air, will make fine source

\* Elective 1947 Ministerial Reading Course.

material for health talks. The chapters "The Miracle of Blood," "Detecting Brain Disease by Electricity," "New Skin for Old Wounds," "Photographing the Inside of the Stomach," "The Radio Waves of the Human Body," "Atomic Power and Medicine," will be found exceptionally interesting and valuable. "Methods Against Madness" and "Epilepsy" are not strictly orthodox, but they do give a description of the thoughts of ancient and modern medicine on these diseases.

This book gives an excellent survey of the great scientific discoveries in the field of medicine. It is written in nontechnical language and should prove a real help in keeping us abreast of things medical.

J. WAYNE McFARLAND, M.D. [Assistant Secretary, Medical Department.]

**Author of Liberty,\*** Carl McIntire, Christian Beacon Press, Collingswood, New Jersey, 1946, 231 pages, \$2.25.

God is the source of human liberty, and therefore of all the freedoms America has known. That is the thesis of this sturdy book. The relation between Christianity and freedom is inseparable. America and human freedom is in danger, because this country is being led to embrace ideas which will inevitably destroy freedom, and plant our feet on the road to totalitarianism.

In the light and truth of the Scriptures the atomic bomb, the tyranny of Russia, the error of the closed shop, the sin of exploitation, the crushing rise of bureaucracy, and the menace of the left-wing elements in the United States are all thoroughly and vigorously discussed by this author. Christian civilization versus paganism is the issue. He blasts the "four freedoms" as being only 50 per cent American. The other half is totalitarian: "Freedoms of" speech and religion, yes; "freedoms from" fear and want, no. It is "intolerable for the state to assume responsibility for the individual—his care, his material and economic welfare." "The so-called four freedoms have done almost infinite harm to the cause of freedom."

The chapters number twelve. Anyone who has read the two preceding books of Mr. McIntire—*Twentieth Century Reformation* and *The Rise of the Tyrant* (in which the near-communism of the Federal Council of Churches is exposed)—will not want to miss this book. It is good to have someone say the things these books say. They have needed saying.

Mr. McIntire is pastor of the Bible Presbyterian Church in Collingswood, New Jersey, also president of the Board of Directors of Faith Theological Seminary, Wilmington, Delaware. He was the first president of the American Council of Christian Churches, the fundamentalist opposite of the modernistic Federal

Council. He knows how to use words so that they mean something. And their meaning is not likely to be misunderstood.

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

#### **Status of Volume II of *Prophetic Faith***

¶ No little concern and some irritation has been expressed over tardiness in the appearance of Volume II of *The Prophetic Faith of Our Fathers*—the final volume in the 1947 Ministerial Reading Course. We all deeply regret the delay, but here are the simple facts: For months a corps of four research workers in the book editing department of the Review and Herald Publishing Association has been checking all direct and indirect quotations, context, allusions, names, dates, and facts for the protection of the reader, publisher, author, and denomination alike. In a work of this character, importance, and size, with thousands of footnote references, this task is a tremendous one. A large proportion of the original documents cited in Volume II are in the mediaeval Latin, old German and French, and some in unvowelled Hebrew—a great percentage of which are without any standard published English translation. Experts in these languages have been secured to check and perfect the translations. This is now well along. The work of pictorial illustration is also well under way. Two original paintings have been made specifically for this book by artist Harry Anderson, one an impressive frontispiece. Because of the exacting and scholarly nature of the field covered, and the critical scrutiny it is bound to have from outside our ranks, no less effort than that put forth could be justified. So, be patient, fellow workers. It is well on its way through the publishing process—and is worth waiting for. You, of course, wish to have no less than the best. Anything worthwhile takes time.

#### **Seventh-day Adventist Yearbook for 1947**

¶ To keep abreast of official data of the Seventh-day Adventist denomination, all the workers and institutions, you will need a copy of the 1947 *Yearbook* which is just coming off the press. The new edition has been held open for two months to include the changes made at the quadrennial sessions of the union conferences in North America.

Many countries have been able to report this year that have been cut off for the past several years, and many new missionaries have re-entered the fields. A new feature which has been added is a complete list of all the countries, islands, and island groups in which Seventh-day Adventists are working.

The 1947 *Yearbook* contains 480 pages filled with the most current information available. The price is \$1.50 for the paper cover, and \$2 in the cloth binding. Order from your book and Bible house.

\* Elective 1947 Ministerial Reading Course.

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# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

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## Bible Instructor Group Meetings

SIX of the ministerial institutes held in connection with the ten union conference sessions in North America are now past. We shall report on these, leaving the last four of the series for a later issue of *THE MINISTRY*. These institutes were seasons of great spiritual refreshing and proved to be most helpful days of instruction for ministers, evangelists, Bible instructors—in fact, for all the workers in attendance. Together we arrived at a realization of our supreme task—evangelism! With all the business in hand—and surely the duties of the church as an organization are growing with our developing work—one sensed clear vision and deep consecration to meet the needs of this challenging hour. In these institutes many Bible instructors expressed their soul yearnings for a new measure of heavenly power and a strengthening of methods and skills for the Bible work.

### I. Northern Union Institute

The Northern Union ministerial institute was first in the series, and began during the first days of January. A wholesome spirit prevailed. M. K. Eckenroth's evangelistic meeting in Minneapolis became the ideal setting for a practical demonstration of large city evangelism, with many a progressive method having been successfully tested. It was inspiring to see this experienced evangelist in action. Our workers appreciated getting a close-up view of soul winning on a large scale.

Although the Northern Union does not have a large group of Bible instructors, it does have an efficient force. Our Bible instructor meetings were intensely inspirational because of the very practical nature of the problems discussed. The minister's wives joined us, and took these meetings very seriously. Their part in the discussions were appreciated. Younger workers learned much from the more experienced.

Many practical suggestions were freely given in the setting of sweet fellowship. Problems of woman's leadership in the churches and many home and family problems affecting younger workers were wisely and inspiringly discussed. An array of baby buggies in the back of the room assured us that young mothers were determined to get all they could out of these group meetings. We must pay tribute to these noble young ministers' wives who are standing loy-

ally by their husbands in the work, and must often fill the place of the conference Bible instructor. Many of them revealed the thorough training our colleges are endeavoring to supply. Not only the minister but also his wife and family must today be considered in our preparation of church leaders.

### II. Central Union Conference

The spirit of this institute was most cheering. Here, too, our ministers' wives shared in the interest of the Bible instructor meetings. We entered into some of the details of Bible instructor techniques, considered common problems, and mutually shared our best experiences.

These group gatherings were held in a most attractive room in the Jefferson Hotel in St. Louis. Here we had a perfect setting for our "round table," for we were actually seated around a huge mahogany table of that shape. This comfortable yet businesslike privacy for our Bible instructor meetings added to the interest of all our discussions and bound our hearts together into common fellowship. Problems were here seen eye to eye, and a larger vision for Bible work surely must result. Other general discussions pertaining to ministerial and evangelistic work also lifted the eyes of the Bible instructors to larger possibilities in soul winning:

### III. North Pacific Union

My journey into the Northwest was introduced with a marvelous glimpse of the Canadian Rockies, snowbound at the time. These lofty peaks presaged high ideals for our ministerial institute to be held in Portland, Oregon. Here the Lord blessed us with many excellent discussions by the entire group of evangelistic and pastoral workers. Larger quarters had to be suggested for our Bible instructor group meetings. The gallery of the Sunnyside church provided a lofty setting for the study of our Bible instructor problems. Many ministers' wives also attended these meetings and made excellent contributions. We must also mention the valuable help provided by some of our sisters who are in responsible positions at the Portland Sanitarium. Happy and blessed were we to have those retired from active Bible work to remind us of the former days. The spirit of their deep consecration must not be lost to the work. It was a good gathering, and



our contacts made many helpful, new friendships. We rejoiced to see the conferences of this union opening the way for younger workers, and they too were highly appreciative of the meetings. Let us faithfully stand by these future burdenbearers.

#### IV. Pacific Union Institute

Balmy weather and clear blue skies in San Francisco, the place of our next institute, promised us another spiritual feast. And we were not disappointed. This gathering will linger in our minds as we repeat reminiscently, "The Lord hath done great things for us!" The brethren ably and quickly handled their conference business, clearing the way for a spiritual institute. Our blessings were often recalled in praise and song while our ministerial, evangelistic, and Bible instructors' problems were squarely met in the light of divine instruction.

Our Bible instructor gatherings were unusually helpful. The fine force of competent women in the profession renewed our courage for the work at hand. Here we sensed wide horizons and exploits for God. There were outstandingly helpful discussions on teaching classes in both public and home evangelism. Dr. Vollmer and his trained dietetics instructors showed us how to combine health instruction with Bible work. The California sunshine warmed and cheered our hearts as we contemplated the future of the Bible work.

#### V. Southwestern Union Institute

Traveling by train as it skirted the Mexican border, we proceeded eastward. As we passed through desert country with mountain ranges as a background, the needs of the people in these isolated areas gave us keen interest in the meetings which were soon to follow. On arriving in Oklahoma City, we were soon in the hands of a group of hospitable and aggressive Bible instructors. Whether in group meetings or wherever we chanced to be, we lived constantly in the atmosphere of Bible work.

Here we found a group of Bible instructors, small in number, who enthusiastically talked the joys and possibilities of Bible work. We believe that the great expanses of the Southwest will continue to provide an ever-increasing army of happy and efficient Bible instructors. It was a wholesome, good fellowship, and we grew in their midst as we together considered current problems.

#### VI. Southern Union Conference

The hospitality of Asheville, North Carolina, is not dampened by a bit of fog which occasionally hangs around the mountains. It always disperses with the bright sun beaming on this fine section of the Southland.

The spirit of this conference was contagious. What a marching to Zion and keeping

step while marching, we here observed! We found good friends with whom we had worked in northern climes. This interesting Advent Movement! Comfortably housed in a fine Methodist church right near our hotels with excellent cafeteria accommodations to demonstrate the unique hospitality of the South, we found those busy, busy days to be a treat. They provided a mutual contact with workers sharing like responsibilities in God's cause. The spirit of the institute was wholehearted and earnest. Each worker seemed to be present to get all he could of spiritual help and of better methods. This institute will be remembered by the deep consecration which must ever precede a more glorious day of soul winning.

What inspiring Bible instructor group meetings! Here again our ministers' wives joined freely in the problems related to the Bible work. As at other institutes, we were happy to find in attendance a representative number of ministerial students from our colleges—Southern Missionary and Oakwood.

We rejoice in the earnest group of Bible instructors in this large union field, and are happy because here is true vision and a desire to develop a constantly stronger worker group for the future. The South is a field of evangelistic possibilities, and our Bible instructors stand ready to do their share in the appointed task.

(Other union conference sessions will be reported later.) L. C. K.

### Dealing With Bible Skeptics \*

By KATHLEEN BROWNELL, *Bible Instructor, Richmond, Virginia*

THERE are two main classes of skeptics. First, there are those who have no desire to consider evidence in favor of the Bible, who wish only to cast contempt upon it and to quibble and argue regarding it. This class can rarely be helped to any great extent, because they do not wish to be helped. They must be dealt with kindly but firmly. They must not be permitted to take up a large part of the Bible-study hour in presenting their doubts and in holding the Bible up to ridicule. One method I have found rather effective is to inquire quietly whether they have ever read the Bible through. Usually, they will answer No. I then ask whether they consider it fair and consistent to criticize a book they have never read. They will usually see the point.

The other class of skeptics are those who, though honest and sincere in their skepticism, are yet willing to give a fair consideration to evidence in favor of the Bible. In dealing with this class we need to try to understand the un-

\*From the Columbia Union ministerial institute.

derlying causes of their skepticism. A little time spent in becoming acquainted with them in order to find out something of their personal background is time well spent. Often we will find that some of the factors which have contributed to their skepticism are the following:

1. Having been reared in a non-Christian home or even in a godless one. This one fact should make us sympathetic toward them, for we can realize what a powerful influence the atmosphere of their home has been away from God and the Bible.

2. The teachings of advanced education. Evolution and its so-called "evidences" against the Bible have led many to become skeptical regarding Bible truth.

3. The confusion of teachings in the popular churches of today.

4. The inconsistencies in the lives of professed Christians.

When we understand all these contributing causes to the skeptic's attitude, we shall feel pity for him and realize his great need of help. This will lead us to manifest great kindness and patience in dealing with him. Usually we shall find that skepticism is particularly applied to certain rather definite fundamental points, some of which are doubts concerning the authenticity of the manuscripts and translations of the Bible, doubts regarding the inspiration of the Bible writers, belief in the existence of contradictions in the Bible, and unwillingness to subscribe to the requirements of the Bible.

In meeting these definite objections, we must produce all the evidence and proof we can possibly give to counteract their doubts. We must, for instance, give information regarding the manuscripts and translations, producing dates, facts, etc., which will often show that the skeptic has been misinformed regarding this important phase. Clearing up this misapprehension will go a long way toward establishing faith in the genuineness of the Bible.

In meeting doubts regarding the inspiration of Bible writers, I have found that the prophecies are one of our strongest proofs of Bible inspiration. This would include many of the prophecies relating to nations, and their fulfillment, prophecies regarding Christ and His work, and their fulfillment, and of course the important symbolic prophecies. Along with the prophecies it will often be necessary to produce both historical facts and evidence from archaeology. Of course we do not have to go deeply into history or archaeology, but we shall have to give enough from these sources to show the Bible prophecies and record to be correct. We may even have to bring in enough of astronomy to establish the chronology of the Bible. It is especially necessary to settle the date on which a prophecy was given in order to prove that the prophecy was given many years *before* its fulfillment, and thus show the inspiration of the Bible.

It is desirable to explain thoroughly the fundamental plan of Bible study which we follow. Letting one text explain another and getting complete information on a subject by gathering the Bible texts together is a plan very familiar to us but usually very difficult for the skeptic to understand. But if he can be led to accept this plan of Bible study, you will have gone a long way toward helping him learn the truth. This will enable you to show him the wonderful harmony of Bible teaching through the whole Book and on any one subject. It will also enable you to teach from the positive instead of the negative side of the question. (This is very essential, for most of the skeptic's information has been of the negative type.)

Establishing the Bible-study plan will give you the advantage of putting the whole discussion on the basis of what the Bible says, and off the basis of personal opinion. In fact, the whole aim of presenting all the evidence should be to use it as the authority. This is, of course, the only correct foundation, but with a skeptic it may take some time to establish this fact. Therefore, do not be discouraged if it seems to be slow work, and do not expect to accomplish too much at one time. Perhaps all you can do is to start a train of thought along right lines in the skeptic's mind during the first study or two. Accept that much cheerfully, and continue working. It may take time and work to lay a foundation upon which you can later build, but it will be well worth the effort if it results in a soul saved from skepticism and long-established doubts.

It is important to adopt a calm, courteous, helpful attitude and to maintain it steadfastly. If we can once convince the skeptic that we are his friend, and that we are sincere in our desire to help him, we have laid another sure foundation in our work of turning him to the truth. If, later, you can lead him to read certain selected texts from the Bible for himself; and most of all, if you can lead him to the Lord Jesus Christ and show him something of God's love for him, you have reached the fulfillment of a carefully and prayerfully planned program of winning another soul, and this soul, it seems to me, will be one over whom the angels of heaven will especially rejoice. For is not this indeed "a brand plucked out of the fire"?

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¶ C. A. REEVES, pastor-evangelist in Boston, sends MINISTRY subscriptions for two of his elders, and says: "I have been talking with my local church elders recently about some of the good things which appear in THE MINISTRY. Two of them are eager to share the feast, so I am sending in their subscriptions." This is an example worthy of emulation by other pastors.

## Family Altar for New Believers \*

By MARGARET COSBY, Bible  
Instructor, Paterson, New Jersey

SPECIAL joy thrills each Bible instructor's heart whenever she has helped a family to accept the truth. Another Christian home has become "an object-lesson, illustrating the excellence of the true principles of life," "to give to the world in their home life, in their customs and practises and order, an evidence of what the gospel can do for those who obey it."—*Ministry of Healing*, pp. 352, 196.

How can the Bible instructor impress this great responsibility upon parents who accept the high standards of gospel truth? How can she help them, and also fathers or mothers so new in the faith, to mold their homes after the divine pattern? By helping these parents to build and maintain the family altar, a vitalizing, stabilizing influence will be provided that will establish that home in present truth and make it a staunch witness in the community.

Too many of the homes we visit today are prayerless homes. Many times the parents themselves must be taught to pray before they can teach their children. The prayers of the worker in the home serve as object lessons in this respect. Studies on prayer and Christian home life lay the foundation on which the family altar will be built. As the regular Bible studies progress, parents and children should be encouraged to pray audibly. Any problems relative to the devotional program of the home is made the subject of earnest prayer and study.

Personal guidance is invaluable in establishing correct habits of family worship. The worker may at first meet with the family for Sabbath worship, perhaps leading out a few times. It helps these new Christians for the Bible instructor to suggest the procedure of worship, encouraging the younger members of the family to pray too. The father should be encouraged to exercise his office as priest of the home, leading his family in their daily seasons of worship.

This can be done, even though the mother has not been baptized. And the mother who is alone in the truth cannot afford to lose this opportunity of teaching her children to love God's Word and faithfully obey it. Prayerful planning will bring tact and wisdom to know how to make the family altar a sanctifying influence upon every person in the home, even before the family is united in the faith.

Each family is to be encouraged to plan its own program of worship. We are blessed with a wealth of suitable material. We have not only our standard helps in the Morning Watch and Sabbath school lessons, but brief devotional articles in our many periodicals, and rich treas-

ures in our denominational books. Let the purpose of the family altar govern every plan and let the basic principles of worship be carefully studied and followed. These following principles are clearly set forth by God's messenger.

1. A fixed, brief, but unhurried time for morning and evening worship.

2. "Let it be understood that into these hours no troubled, unkind thoughts are to intrude." Rather, they are to be "the sweetest and most helpful of the day," "the most pleasant and enjoyable," "intensely interesting."—*Education*, p. 186; *Testimonies*, vol. 7, p. 43.

3. The program is to be varied and appropriate for everyone, especially the younger children.

4. There must be careful preparation and planning. "To make such a service what it should be, thought should be given to preparation. . . . It will require effort and planning."—*Education*, p. 186.

The purpose of family worship is as definitely stated.

1. "To meet with Jesus, and to invite into the home the presence of holy angels."—*Ibid.*, p. 186.

2. To seek pardon for sins committed, to present thanks and praise, and requests for needed blessings. (*Patriarchs and Prophets*, p. 364; *Testimonies*, vol. 7, p. 42.)

3. Consecration of parents and children to God for the day. (*Testimonies*, vol. 7, p. 44.)

4. To "make a hedge about their children . . . that holy angels will guard them." (*Ibid.*, p. 43.)

5. To instruct the children how to become followers of the Lamb, to teach respect, reverence for God and divine things, discipline, thoughtfulness. (*Ibid.*, vol. 5, pp. 423, 424.)

The home in which the family altar is established upon these sacred principles, will be a truly Christian home, exerting an influence "far more powerful than any sermon . . . upon human hearts and lives."—*Ministry of Healing*, p. 352. Parents so instructed and established will "work for their households, until with joy they can come to God saying, 'Behold I and the children whom the Lord hath given me.'"—*Christ's Object Lessons*, p. 197.

## Buchmanism (Oxford Group Movement)

By MRS. V. RUTH TINKLER, Bible  
Instructor, British Columbia, Canada

FOUNDING: Founded in 1921 by Frank Buchman, a former Lutheran minister of Philadelphia. Later Buchman was engaged in Y.M.C.A. work, and became an itinerant evangelist, working in America, England, China, and Japan, particularly among college students.

\* From the Columbia Union ministerial institute.

While visiting at Cambridge University in 1921, he discovered his power as a "life changer." Some Cambridge students whose lives he had changed went with him to Oxford University, where he told of the lives he had changed from "selfishness and lust to purity and service." House parties began to be held about this time, and the movement grew rapidly, especially among college students.

**NAME:** The misleading title "Oxford Group Movement," which was adopted and much preferred to the name "Buchmanites," brought vigorous protests from officials and friends of Oxford University, and the Buchmanites were legally denied the right to use the Oxford Group title. University authorities in both England and America condemned the movement.

**BELIEFS:** The Buchmanites make much of "sharing." In a riotous atmosphere of house parties, public confessions of gross and lesser sins are made to the group of ladies and gentlemen elegantly dressed in gorgeous gowns, tuxedos, and costly jewelry.

Another belief, as stated by Dr. Shoemaker, is: "I believe enormously in the possibility of a guided life, influenced and led at every step by the Holy Ghost." The followers are taught that they should begin every morning by waiting upon God with paper and pencil in hand, making the mind a blank, and writing down whatever guidance they get. Guidance is claimed in trivial decisions such as expenditure on postage. In house parties guidance is asked as to the amount they should tip the hotel help.

Samuel Shoemaker, rector of the Calvary Episcopal Church of New York, and Buchman's leading disciples in America, writing in *The Christian Century*, lauds a number of house parties held by the group in Canada and the United States. He claims that wherever these house parties occurred, spiritual history was made. He quotes a Canadian official who welcomed the group as saying, "As Wesley saved England from revolution, so the forces which you so powerfully represent are the only ones which can save civilization today."

In ignoring the poor and seeking to commend the gospel to the rich and fashionable, large expenditures are involved. It has been estimated that the campaign in Canada and the United States in a year cost more than \$150,000. The movement includes "Anglican bishops, American millionaires, Scandinavian magnates, colonial dignitaries, sports' celebrities, elderly hostesses, movie stars, Christians, Jews, and Mohammedans."

There were at least thirty full-time workers associated with Dr. Buchman, supported by contributions. Ministers who have become Buchmanites engage in public confessions about former hollowness, hypocrisy, and lack of spirituality, asserting that Buchmanism pro-

vides the only road to truth, happiness, and the Christian life.

As set forth in the movement's handbook, *Soul Surgery*, the key words of the cult were "Woo, Win, Warn"; and as elaborated in the same document they are "Confidence, Confession, Conviction, Conversion, Conservation."

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#### EDITOR, THE MINISTRY:

I notice that you are to have an article in *THE MINISTRY* on "Buchmanism, or the Oxford Group Movement." As a former member of this group, may I say that the Oxford Group is no longer in existence. It was formerly made up of people who were active members of their own particular denomination. It was not organized to take the place of the church.

The meetings I attended were more like the old class meetings that Sister White has written about.

The Oxford Group Movement has merged into the movement called "Moral Rearmament," a morale builder, a world-betterment movement, whose chief interest is to help capital and labor solve their problems, and to improve national relationships.

MRS. HARVEY ANDERSON.  
[Erie, Pennsylvania.]

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## Religious World Trends

*Import of Leading Press Declarations*

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### "Backfiring" to Save the Issue

By W. H. HACKETT,\* *Associate Religious Liberty Secretary, Columbia Union*

ANYONE who has had any experience with brush fires or grass fires knows the advantage of the practice of backfiring as a means of combating the flames. A few men can be as effective in fighting a major brush fire by using the backfiring method as a small army of men can be in concentrating all their efforts in fighting the principal blaze itself. They do this by going ahead in the path of the blaze and intentionally starting a fire and directing its spread back toward the main blaze. Thus when the two flames meet, all the fuel in the path of the fire will have been consumed. In this manner backfiring has often saved lives and property.

The lesson in backfiring may appropriately be applied in combating a legislative conflagra-

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\* Brother Hackett is secretary to Congressman Crawford of Michigan.—EDITOR.

tion threatening to consume the rights of freedom of religious worship. To an Adventist whose daily lot is to work in the legislative field, it is utterly amazing to see the number of workers who are indifferent to the present flames in the form of bold threats to religious liberty and freedom for religious workers. They can see no farther than Sunday legislation. But it is not necessary to stay awake at night to visualize the difficulty the average Seventh-day Adventist minister would have with the problems of his flock should a calendar-reform bill be passed.

Three or four men in the Religious Liberty Department cannot be everywhere fighting all these flames which are now menacing us. The time has arrived to do some backfiring.

The sooner our ministers and workers realize that national legislation is largely influenced at the grass roots—meaning the people back in the Congressional districts—the sooner the work of the Religious Liberty Department will be more effective, yes, many times more effective, in the halls of Congress. There is entirely too much of an attitude portrayed by the old phrase “Let George do it,” meaning let Elders Votaw, Longacre, and Yost fight our religious liberty battles.

Fortunately some of our laymen have caught the vision of the importance of backfiring. Two communications have just come into my possession which so realistically portray backfiring and its effects that they are here submitted as effective illustrations. A layman in a certain State recently became impressed with the threat contained in pending calendar reform legislation, and wrote the man in Congress representing his district as follows:

“DEAR CONGRESSMAN:

“The House Committee on Foreign Affairs will have before it for consideration in a few days two bills, H.R. 1242 and H.R. 1345, both having to do with the proposed change in the calendar.

“I, with thousands of others, have written to Chairman Eaton registering my opposition to such a change, and asking that the bill be defeated in the committee.

“The purpose of this letter to you is to ask that you keep an eye on the developments and should the bill be reported out of the committee and brought to the floor for discussion and vote, that you register in my behalf a very decided opposition to the measure. I am sure that I need not call to your attention the disadvantages to which the thousands of Seventh-day Adventists in your district would be put with such a change as proposed. Fancy a people with a roving Sabbath all through the years. Only once in seven years would we be able to keep Sabbath in harmony with the calendar.

“I am sure I can count on you to convey our wishes to the House of Representatives if it becomes necessary.”

This layman did an effective job of backfiring. How? Because he was not willing to take chances on the bill being killed in committee. He informed his own Congressman of the danger in advance. Many times bills are reported out of committee on one day, and presented to

Congress for passage in the next few days. No time then for the Religious Liberty Department to relay word to the preachers. No time then for the preachers to write letters or circulate petitions. Let us not forget that Congress is now—in this session—functioning under a re-organization law, the purpose of which is to streamline its activities. Let the member of Congress who answered this layman tell you how it is done. In his reply to the layman he said:

“Sometimes these bills go through simply because there is little activity on the part of the people. If the person introducing the bill is aggressive, and little opposition develops, there is always a chance that legislation will go through which, if the people understood, would not be permitted to become law.”

It is time to build a fire for backfiring purposes! Here is a most interesting addition to this factual account. I was curious about the extent of the “opposition” referred to by this member of Congress, and wanted to learn more about it. First I ascertained that there is an academy with a sizable staff of teachers, capable of writing letters, located in this particular Congressman’s district. There is still another S.D.A. institution in the district. Also there are numerous churches and Sabbathkeeping companies in the district. So I asked, “How many letters of opposition have you had on calendar legislation, Mr. Congressman? His answer? He said this was the *first and only* letter from his district protesting against a change in the calendar. But, he added, he is regularly bombarded with literature from the calendar reform association, favoring calendar change.

Your answer? It’s up to you. You can make that “opposition” referred to by the Congressman really effective if you, and you, and you, ministers and elders, will write your own members of Congress *now*—not after the bill has been reported out.

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## Forward Strides in Evangelism

(Continued from page 4)

ing an eagerness to measure up to His standards in both life and service. Truly a new day has dawned, a day of challenge, but also a day of glorious opportunity, and the workers of the North American Division are moving forward under God for the climaxing last movements which will bring the consummation of the hopes of all the ages. It is our privilege “to follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain.” Hosea 6:3.

What we are seeing is the beginning of the latter rain. God has set His hand to finish His work. May the Lord keep us in an attitude of heart and mind where He can continually lead us into greater experiences under the guidance of His Spirit.



## A More Excellent Way (1 Cor. 12:31)\*

THERE is an intriguing expression employed in the New Testament, especially by Paul the apostle, that is deep with meaning. It comprises just the two words *more excellent*. It is thrice used in Hebrews. In chapter 1, verse 4, it is applied to a "more excellent name"; in chapter 8, verse 6, to a "more excellent ministry"; and in chapter 11, verse 4 to a "more excellent sacrifice." In Romans 2:18 Paul admonishes us to prove the things that are "more excellent." And here in 1 Corinthians 12:31, the great apostle stresses the superiority of the "more excellent way." It is this "more excellent way," as pertains to capitalizing the full force and appeal of the application and exposition of prophecy, to which attention is here directed.

Reverent research has brought into our possession archaeological facts and evidences to sustain the verities of the Christian faith that were unknown to our forefathers. With these in our possession the very stones cry out in testimony to the foundational truths of Scripture. In a similar way reverent historical research, covering the writings of the godliest and most learned expositors of past centuries, discloses a whole new world of historical evidence in support of the basic historical principles and positions on the interpretation of Bible prophecy which we as Seventh-day Adventists hold and present to the world today.

Instead of having to defend unpopular and heretofore unknown positions, unshared and unsupported by past Christian scholarship, we are now able to reverse our approach, and to stand as the present-day champions of positions once almost universally believed and held by the founding fathers of the Protestant Reformation in all lands, but which are now virtually abandoned and forgotten under the impact, first of the clever and effective Counter Reformation interpretations projected by the Roman Church, back at the close of the sixteenth century; and second, through the departures from the foundational platform of the Protestant faith by the Protestant church leadership of modern times.

These are the lost prophetic writings that have now been found again. These are the abandoned prophetic positions that we have

simply reinstated. Ours is primarily a work of *restoring* the lost prophetic truths of the true church of the past, and of carrying them on to their inevitable consummation today. Ours is essentially the task of recovering these abandoned and repudiated positions, and putting them back into their fundamental place, just as with the Sabbath. Ours is basically a mission of *rebuilding* the dismantled foundations of many generations, then crowning and completing the structure with the special prophetic truths now due, but which were not perceived or applicable to past generations. All this was predicted in the peerless pages of prophecy. We find it in Isaiah 58:8-14.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. . . . Then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually. . . . And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

We are here described by inspiration as "repairers" of the walls of truth that have been broken down—not original builders of what had never been before. We are called the raisers-up of the foundations, not of one, but of many generations—generations that go back to the very beginning of the Christian Era. We are not, therefore, inventors, originators, or creators of something that is new, strange, and peculiar. Our expositions appear new to others, only because they have been abandoned, forgotten, and forsaken by the popular religionists about us today.

We are described as rebuilders of old waste places, long unused and cluttered with rubble, despised and forsaken by the majority. We are not, therefore, interpretative heretics, but the perpetuators of the most orthodox Protestant positions of all past time. It is not we, but modern Protestantism that has departed "from the faith," as predicted in 1 Timothy 4:1. Those departures we repudiate and disown, and now seek to counteract. And the positions they have left we have simply revived and reinstated in their rightful place. It is they who have turned

\* Extract from presentation at several union conference ministerial institutes.

their ears away from the prophetic truths held by their spiritual forefathers. This, too, was all foretold:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things." 2 Tim. 4:3-5.

Nevertheless, the "foundation of God standeth sure," is the strong assurance of the apostle. (2 Tim. 2:19.) The departers from the faith have the form of godliness without the power, ever learning and never able. (2 Tim. 3:5-7.) Whatever other departures from the Christian fundamentals are implied, departure from the established Protestant Reformation positions on prophecy is assuredly included. Protestantism once universally held what we now hold on the basic outlines of Daniel 2 and 7, the Little Horn as the Papacy, and the 1260 year-days as the time of its spiritual dominance—as well as scores of other prophetic fundamentals in Daniel and in the Revelation, such as chapters 12, 13, and 17. These are now our cherished heritage. But these are simply the glorious neglected foundations we are commissioned to restore, rebuild, and complete. That is our divine mandate. That is the prophetic picture of our great task.

Because of recovering the lost prophetic witness of the centuries, we can now cite as our own the once-held expositions of prophecy taught by Luther, Osiander, and Melancthon in Germany; by Zwingli and Bullinger in Switzerland; by Tyndale, Ridley, and Latimer in England; by Knox and Napier in Scotland; by John Cotton, Roger Williams, and Increase Mather in colonial New England, and literally hundreds of other lights that flamed forth both in the Old World and in the New. They developed the positions we hold. And they constitute an exceptionally good and creditable company with which to fellowship.

But more than that, this very fact of the common belief of the former spiritual leadership of the Protestant church now begins to stand out in disquieting contrast to the undeniably fundamental change in position taken by their present-day spiritual successors. Something has happened to the prophetic teachings of the popular Christian church. They are now the very antithesis of what they used to be. This undeniable fact we can point out in no uncertain tones to our definite advantage.

It then becomes the difficult and embarrassing task of modern religious leaders to explain and to justify why they no longer hold with their forefathers these clear universal positions of the Protestant Reformation. Thus they are thrust into the unenviable position of defenders of fundamental departures, while we take the aggressive and advantageous position of affirming the soundness and verity of those old established positions which they have repudiated.

We have therefore become the champions, the restorers, and the continuators of those now abandoned truths. So our position is happily changed over from the negative to the positive, from the defensive to the offensive, and from being the introducers of modern interpretative "heresy" to comprising the constituted champions of historical "orthodoxy" in prophetic exposition. The full force of this advantage should not be lost upon us. We should capitalize on it to the full. We should step resolutely into this happier role of championship of acknowledged and established historical interpretation of prophecy.

L. E. F.



## On Mountain Top

By HELEN M. WESTON

UP there upon the mountaintop,  
Where air is pure and vision clear,  
I often stand and look about  
And feel His presence near,  
And there I gain new strength!  
Then in the valley, streams of love  
Can flow more freely through my soul  
Because I've tasted springs above!



## Wholesome Humor

☞ "A MAN who watches the clock generally remains one of the hands."

☞ "THERE may be splinters in the ladder of success, but you feel them only when you are sliding down."

☞ "MINDS are like parachutes—they only function when open."

☞ A SERMON needs an outline just as a man needs a skeleton. . . . Sometimes sermons are made without a skeleton. . . . A minister who had preached one of these sermons said to his elder, after the close of the service: "Do you know I did not know what I was to preach about when I went into the pulpit this morning?"

The elder was honest, and replied, "Do you know that no one knew what you had preached about when you had finished?"—WILLIAM EVANS, *How to Prepare Sermons*.

☞ MANY a preacher knows well what it is to have a sermon pass over him, but not go through him.—WILLIAM EVANS.

☞ I PERCEIVE that this learned gentleman is intoxicated with the exuberance of his own verbosity.—DISRAELI.

☞ "A MAN wrapped up in himself makes a very small package."



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# A MORE EFFECTUAL MINISTRY

*Efficient Evangelistic Methods and Pastoral Technique*

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## Junior Camp Meeting (Vacation School)

By RODNEY E. FINNEY, JR., *President,*  
*British Columbia Conference, Canada*

**J**UNIOR CAMP MEETING is the name I gave to an adaptation of the vacation Bible school idea as applied to our denominational needs. Every wide-awake pastor realizes that he can do nothing more important in his church than to capture the interest and loyalty of his junior boys and girls. Furthermore, he also realizes that one of the problems that confront every true pastor of the flock is the conservation of our youth.

Because of a recognition of these considerations I have sought every feasible means of cultivating the interest of this important group. Efforts have included service in Junior camps (very valuable to the pastor), the Junior sermon, and last the Junior camp meeting.

I began preparation for this endeavor by visiting various vacation Bible schools in the city of Spokane, where I was pastor at the time. These visits revealed considerable to me in the matter of methods and materials as well as schedules. However, none of them were accomplishing what I wanted to accomplish, for I felt that our school should be integrated with already existing Junior Missionary Volunteer plans. Because of this I decided to build the school around Junior Progressive Class work.

Securing help was my first step. I was fortunate in already having A. R. Holt, singing evangelist, with me, and I knew I could count on him for dependable assistance. I was also fortunate in securing the assistance of Elmer Rasmussen, who was to be our Junior academy principal for the forthcoming school year. I succeeded in persuading him that this would be a good chance to get acquainted with a part of his student body before school started. We agreed that the Junior academy itself would be an ideal place to conduct the school, as it had plenty of classrooms and ample playground.

Next I presented the plan to the church board. They immediately and unanimously agreed that it was good. They also voted an appropriation of \$25 toward the expense of the school, and permission to use the school building.

Our daily program was organized as follows: We came to order at nine-thirty for worship, which consisted of lively choruses, a ten-minute talk by one of the faculty or an invited guest, and prayer-band-group seasons. The worship

period lasted thirty minutes, as we thought this was one of the most important features of the day's work.

After worship the forty-one Juniors were divided into three divisions. Candidates for the Companion rating went in to one group, and candidates for the Friend class were divided into two groups. No group was too large to be easily handled. Each group under the direction of its instructor busied itself with some concrete preparation for Progressive Class attainment. Since the classes were meeting on week days, we were not circumscribed in our activities, and could take up any line we felt to be useful. Included were star study, first aid, knot tying, memory verse work, and drill in explanation of certain scriptures. Discipline in the period was held at a minimum for efficiency, for we wanted the Juniors to feel that they were having fun while they learned.

After the first class period we had a twenty-minute recess,—and this again contributed to the idea that this was not just another form of school. Directed, supervised play occupied this period. After recess another class period ensued, again occupied by Progressive Class study, and then came the high point of the day—a vocational work period.

Juniors love to make things that work, and we found that this feature of the school was the most popular of all. We had selected as a uniform project the making of electric maps of Palestine. This was one of the ideas I had gleaned from my visits to the vacation Bible schools of the city. These maps were made so that when the Junior had memorized the location of the principal points in the gospel story, he could point them out with the end of a fine copper wire, and if he had rightly located the spot on the map, a flashlight bulb would light up. The maps were not hard to make, they really worked, and the Juniors loved them. During this work period they were again divided into three groups, so that we could give as much individual aid as possible. Since we had admitted ages eight to fifteen, some of them needed considerable help. As the more advanced Juniors finished their maps, we put them to work helping others, or let them make plaster of Paris wall plaques. This work period and school for the day dismissed at twelve-thirty.

The school continued for two weeks. Each Friday at twelve we laid aside our work for a short period of educational moving pictures, after which we presented an ice cream cone to each Junior. Needless to say, this left a pleasant impression in their minds, and there was no question about their being back for Monday's session.

During the school we promised the Juniors that all those who came every day without fail could go on an all-day hike on the Sunday following the close of the school. This worked well in keeping our attendance regular, and we ended with almost 100 per cent enrollment. At the noon hour of the day of the hike the school again treated the Juniors, this time with watermelon and lemonade.

One very vital part in the success of the school was a carefully planned publicity program preceding its opening. Anything that is worth doing is worth advertising, and will seldom succeed without it.

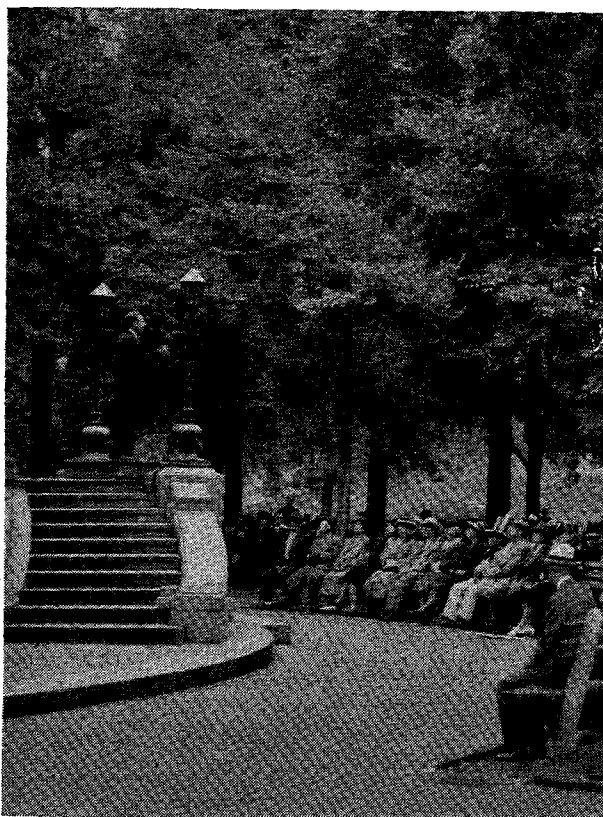
The Juniors were each charged a fifty-cent enrollment fee, which helped defray the expense of the school. They were more than willing to pay this much, and would have paid more if it had been asked. Our budget worked out very close to the estimate, and when our final bill was presented to the church board, the members said they felt that they had never received more for their money.

We who served on the faculty felt that results were good. We invested sixteen of the forty-one Juniors in attendance immediately after the vacation school. Practically all the rest were invested before the close of the school year. During the previous two years not one Junior had been invested in any Progressive Class. The parents were most appreciative of our efforts and "wished it could have continued longer," as did many of the Juniors. As a pastor I felt that it let me get a little closer to my Juniors. In a large church it is easy to neglect them. It was a real reward to me to have the Juniors wait at the church door at the close of the service to shake my hand and say, "Hi, Elder Finney."

I believe that the vacation school idea opens an avenue of real service to our youth. We spend too much time talking about our youth problems and too little time doing something about them. Coming near the close of the summer's vacation, in the doldrums of the vacation period, it may be a real lifesaver to the Juniors.

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❏ EVERY Sabbath-keeper should study and practice the instruction contained in our health periodicals and our health books. And they should do more than this: they should make earnest efforts to circulate these publications among their neighbors.—MRS. E. G. WHITE, *Review and Herald*, June 23, 1903.



C. A. Reeves Conducting Open Air

## Out With the

By CLIFFORD A. J.  
Union Conference

**D**WIGHT L. MOODY was once asked what he considered to be the best method of reaching the multitudes outside the churches. His reply was, "Go to them."

It is an undeniable fact that, for a number of reasons, there are thousands of people who will not attend a church service or an evangelistic meeting held indoors. But many of these will stop and listen to a message given in the open air.

The outdoor meeting is one of the most Scriptural and most effective methods of reaching crowds of people who normally would not be reached by indoor preaching. This type of evangelism is at the very root of all Christian enterprise, for Jesus proclaimed the message of salvation wherever the crowds gathered. His ministry was largely devoted to open-air preaching. We too must go where the people are. We



Open-Air Meeting in Boston Commons

## The Message!

REEVES, *Atlantic*  
Open-Air Evangelist

must go into the street to reach the man in the street.

If we are to bring the Advent message in a strong way to the attention of the masses, if we are to force them to think of its challenge, to examine its claims, and to see it as a living force, we must follow in the steps of all the great reformers of the past, and go *outside* with an earnest, passionate proclamation of the truths of the everlasting gospel. It is a well-recognized fact that nearly every great reform movement and revival of religion in the past has been accompanied by, if not caused by, a vast amount of preaching in out-of-door places where crowds resort. In a previous plea for open-air work I have shown how the Reformation and the Wesleyan movements were built up in this manner. (See *MINISTRY*, May, 1939, "Open-Air Evangelism.")

*The Ministry*, June, 1947

World-involving upheavals and the swift evolution of events today herald some fast-approaching further climax in human affairs. How vital, therefore, that we heed afresh the age-enduring commission of the soon-coming King: "Preach the gospel to every creature." Bearing that urgent mandate in mind, and the fact that great masses of the people will not come to us, we must go to them.

The present call is for a going out to the people. John Wesley says pointedly that he came to hold it as a settled opinion that those outside the church will not come inside until those who are inside take the message outside. Wesley's opinion in this is as sound as in most other matters. This conviction is true to the apostolic spirit, for the early church was all the while *going out*—going out with the message. It did not spend itself trying to get people inside buildings. We never hear of such a thing in connection with it. The Christianity of those first days was evangelistic and missionary. It gloried in going out to the people. It loved the open air. Its defense was attack. Need we wonder at its achievements?

And it is of the greatest significance and importance to us to remember that the messenger of the Lord, under His leading, placed the seal of approval on this method of labor. Mrs. White was often found preaching in open-air meetings, not only in this country, but also in Britain and Australia. She has this to say of outdoor evangelism:

"In the Lord's great temple, the open air—the heavens our dome, and the earth our floor—we can obtain hearers who otherwise would not hear." "There is no other way to reach these people but by holding open-air meetings. . . . Unless we make decided efforts to go outside our own immediate circle to meet the people where they are, we shall miss the saving of many souls."—*Evangelism*, pp. 427, 426.

"There are places where the people can best be reached by open-air meetings. There are many who can do this line of work, but they must be clad with the whole armor of righteousness. . . .

"These [open-air meetings] may be held at times, and on special occasions will be the best means of reaching the people."—*Ibid.*, p. 586.

"We were confident that open-air meetings would be the means of reaching some who would not attend a service held in a church. And thus they have proved. . . . We expect to continue these open-air meetings. I believe that by them much good will be accomplished. . . . We desire to do all we can to warn those around us of the soon coming of the Saviour."—*Ibid.*, p. 405.

We have been guilty of grave neglect in overlooking this effective means of spreading the message. Some of us are so entangled with indoor organizations that we are crippled by a network of activities which cater only to those who are already inside the church. There are so many movements *inside* that we have no eye for the vast challenge *outside*. Many of our indoor activities are unquestionably essential, but we must somehow break free from the superfluous for the sake of the bigger issue beyond our doors.

We must abandon the conception which thinks of the church as a store with nicely dressed windows, and the shopkeeper inside, waiting for folks to come in and buy. There has been so little business done in some of the "stores" that the shopkeeper inside is in danger of going soundly to sleep.

Many a church is more like a hospital for spiritual incurables than a barracks where soldiers are trained to go out and wage holy warfare against the devil. The early church was like a go-ahead firm of distributors with an army of enthusiastic travelers determined to capture the markets for their commodities. We must recapture their initiative. We must attack. There is a striking sentence which comes at the end of Lloyd George's *War Memoirs*: "You cannot fight a winning battle with a retreating mind." Let us be finished with retreatism and defeatism, and be up and out with the message.

And we do not need to fear that our dignity will suffer in taking the message outside. If religious dignity keeps us indoors, it is a false dignity. There is no true dignity sacrificed in consecrated evangelistic aggressiveness. Some preachers are spending the heat of their hidden fires on a mere handful of listeners scattered through the pews of a deserted sanctuary when they might have the exhilaration of proclaiming the glad tidings in ringing tones to hundreds out of doors, and be helping to fill up their empty pews at the same time.

The reflex action on all who take part in outdoor evangelism is enormous. Many of our members and workers sometimes feel that in church they are dealing with people already overfamiliar with everything, and it is hard to feel a freshness of approach. But one gets this "lift" in the open air. The urge of evangelism arises spontaneously in the speaker. The choir and other singers feel also that they are singing their gospel songs as a message of good news, and they lose their routine attitude in the sense of freshness and reality.

Last summer in Boston Commons, in the heart of the city, it was my privilege to lead a band of young ministers and lay members in an open-air endeavor, and we had the thrill of preaching the Advent message to thousands. Hundreds of names of interested listeners have been received, and many valuable contacts have been made. The open-air forum is the finest possible training ground for preparing our young men to preach. If they can grip and interest an audience in an outdoor meeting, where listeners can easily walk away, they will have little difficulty in preaching acceptably indoors.

That the enemy of souls is awake to the enormous advantages of reaching the crowds in the out-of-doors is evident by the use made of parks and open spaces in large cities every summer by certain religious organizations. The Church of Rome, with all her dignity of worship, is turning more and more to this form of activity,

as indicated by the following paragraph appearing in the *Review and Herald* of August 29, 1946:

"A series of 'street preaching missions,' located on street corners, residential lawns, and parish yards, has been launched with the aid of priests from seven Roman Catholic parishes in St. Louis. Object of the missions is to acquaint nonmembers with the teachings of the Catholic Church. The open-air religious forums make use of movable pulpits, loud-speakers, and portable lighting equipment, according to the Rev. Philip J. LeFevre, C.M., professor of philosophy at St. Louis Preparatory Seminary, in charge of the forums. The missions are conducted along catechism lines, with persons in the audience submitting questions and the 'missionaries' supplying the answers."—Page 2.

That outdoor evangelism is hard and exacting work no one will deny, but the main thing is that it is essential, if we are to reach "every creature." Are we not as much in earnest as the Socialists or Communists? Would Christ go into the open air? Would He seek to reach the multitudes in the crowded resorts of our cities? Yes, He would, and He expects us to do it, for we are in His stead.

Every available method and means must now be used to carry the truth speedily to the people. In addition to evangelism in public halls or theaters, radio evangelism, and colporteur evangelism, let us have a noble army of godly men in whom consecration and culture are happily wedded, who boldly and dauntlessly will stand forth among the people in public places. Let voices ring high over all the land, proclaiming the judgment hour to Christless multitudes. Thus shall we fulfill our Lord's command, "Go out quickly into the streets and lanes of the city, and . . . into the highways and hedges, and compel them to come in." Thus shall we get the message OUT and get the harvest IN.



**SOCIAL SECURITY COVERAGE.**—A bill, H. R. 1992, to give employees of religious, charitable scientific and other non-profit institutions the benefits of coverage under the social security act, the federal unemployment tax act, and the federal insurance contributions act, has been introduced in Congress by Rep. Herman P. Eberharter (D.-Pa.).

The measure was referred to the House Ways and Means Committee.—*Religious Digest*, April.

**PAROCHIAL EDUCATION SUPPORT.**—All of us, Roman Catholic, Protestant, and Jew, enjoy freedom in this land. It should not be jeopardized by the demand for public support. There is no state church here. The people who love the church support it. There is a public school here, and the public supports it. That is as it should be. Let parochial education find support among those who want it. Let it contribute the character it professes to produce. In other lands the desire for power and property has made the church one of the greatest land-holders of the nation, and well-nigh dominant politically. We do not want religious division here. We want neither clericalism nor anti-clericalism. We want Americans who believe in democracy, respect each other, and maintain our liberties. This attempt to win public support for parochial education is ill-conceived, will divide us, and must be defeated.—*The Churchman*, March 1.

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Combating Emotional Illness

By CHARLES T. BATTEN, M.D., *Instructor,  
Department of Nervous Diseases, C.M.E.*

IN THESE days of increasing pressure and uncertainty from without and insecurity from within, the days when Satan goes about with more and more force, seeking whom he may devour, it is not surprising to find an increasing incidence of nervous breakdowns.

There are all degrees of nervous and mental illness from the mild emotional states to insanity itself. Many of these mild emotional illnesses come to the physician or psychiatrist and are only seen by a minister casually when visiting his flock or when he is called in by an afflicted person or his family. The symptoms complained of are nervousness, jittery feelings, headaches, difficulty in concentration, lack of initiative, bodily pains, and insomnia. Such individuals are often anxious, depressed, and discouraged. They are usually working, but not very efficiently.

Many of these people are greatly benefited by talking with a minister and by engaging in prayer. This is a great and important work. One needs patience in dealing with such problem cases, because they often waver and need support for some time before they can stand on their own feet, as it were, and carry along without help. We are admonished to help one another to bear the burdens and to lift up each other's hands during trials. Surely these folk need this help from their brethren.

There are usually many problems confronting them, concerning financial, family, or spiritual matters, which are the basis for their symptoms, and the confidence placed in the minister relative to their worries is to be highly respected. Of course what is confided in the minister or doctor must never be revealed to his friends or to anyone else, unless the permission of the afflicted one is first secured.

There are those who have symptoms as the result of feelings of guilt over wrongdoing, and these are greatly benefited by a talking with their minister and by prayer. But there are also those who have guilty feelings over what they think are gross wrongs, and which are associated with depressed feelings and a desire to end their life. This is a serious mental disorder, and may even be made worse when the minister prays with them or reads the Bible to them. This reaction occurs, not because the Bible condemns those who have sinned, but be-

cause these depressed people cannot grasp the forgiving nature of God. They feel that they are sinners, that nothing can be done for them, that they have committed the worst sins and are not worthy to associate with others. They continually depreciate themselves. They should be treated as mentally ill individuals and referred to a psychiatrist. They have so separated themselves from God during this illness that any attempt to pray only seems mockery, and they feel that God has forsaken them.

Electric shock treatment, which I believe was discovered by man because God directed the way, has done a wonderful work in breaking up this vicious depressive mental condition, and the patient can grow spiritually as the result of having suffered as he did. When he improves he is able once more to feel God's closeness, to pray, and to be lifted up by spiritual thoughts and meditation. Extreme care is needed in carefully nursing such a person back to health, as he is full of insecurity. Those who seem to be bound by the evil one, or who have a bad spirit, or are possessed by the devil are benefited so that they can again praise God for His goodness to them. These individuals need very large doses of understanding and kindness when returning to their family and friends, and while in this unstable transitory condition they very much need the support of their minister.

There are others who are depressed, have lost confidence in themselves, have many bodily complaints, have great difficulty in sleeping, have loss of appetite, and who gradually lose weight. They are unable to read much, and so are robbed of blessings obtained from reading the Bible and spiritual books. All these symptoms make them believe that they are losing their mind—and then what will become of their family? They do not respond well to ordinary ways of approach from the spiritual point of view. They become extremely dependent and vacillating, and do not seem to know their own mind—The minister may think that they are backsliding, that the devil has them in his power, and become impatient at their apparent lack of interest in religious matters or in their desire to help themselves.

These individuals are ill. They need psychiatric care and the aid and understanding of a Christian minister. Their treatment may last many weeks or months. Throughout the treatment there may be cognizance that spiritual principles have been violated, but nevertheless a realization that God is merciful and will forgive them. The aim of treatment is to assist

them to become stable individuals whose minds are turned away from themselves. Interest in and service for others, which is a fundamental spiritual law, brings greater satisfaction and growth. But all these methods must be used and advised as opportunity reveals itself.

In our daily living with ourselves, with the brethren, and those not in the church, we greatly need the fruits of the Spirit to face difficult situations and problems that beset all of us. If we have periods of anxiety, and we all do, daily living with God supports us and brings us through victoriously, for we have learned to depend upon Him for security. When daily contact with God through prayer is neglected as we face life situations, anxiety will more than likely develop, and we shall find ourselves unable to make His promises a part of us. Sometimes we are not able to rise above them, and our anxieties grow. For the time being there seems to be a barrier to religious activity and growth, and a falling away from former religious interests.

The great need for those unfortunates who develop emotional and mental disease is a knowledge that somebody cares for them, that they are wanted in this world, and that they have a place to fill. Ministers and church members have a very important responsibility toward such people, and great care should be taken in nurturing them in the Lord.

## Maintaining the Balanced Diet

By MARIAN L. SPRAGUE, M.D.,  
Worcester, Massachusetts

**M**OST of us who live in the United States are fortunate in being able to partake of three meals every day. Many of us believe, in all sincerity, that we are balancing our meals properly and are providing for adequate nourishment. But even three large meals a day are not necessarily an assurance that one is obtaining all the requirements that a balanced diet includes. Nearly all of us can afford to provide the right kinds of foods for our tables, even if something else must be taken out of the budget. We must remember, though, that just the mere spending of money for food is not a safeguard against malnutrition. We must also remember that no amount of vitamin pills and tonics of any kind will take the place of a proper diet.

What is included in a balanced diet? There are a few necessary building blocks in our diet. But even before considering these, we should speak of energy, which we all need in order to carry on our work. Energy is the capacity for performing work. As we do not expect an engine to run without fuel, so we do not look for our bodies and our minds to operate efficiently without fuel. Some people need more fuel than others because they expend more energy. A

farmer needs a far larger quantity of fuel at each meal than a man who sits at a desk all day.

Food is the fuel which provides the heat we need, in the form of calories. In the average diet we do not have to worry too much about calories if we understand the purposes of the different kinds of foods and exercise care in their choice and preparation. (*Practical Nutrition*, p. 3. New York: E. R. Squibb and Sons.)

What are the different kinds of foods we should know about? All of us have heard of them. They are the three building blocks which are essential in our diet; namely, *Carbohydrates*, *Proteins*, and *Fats*. Other necessities are the minerals and vitamins of which we hear almost too much.

CARBOHYDRATES and fats are the chief energy producers in the average diet, although the proteins also supply energy. Of the constituents of the ordinary mixed food of man, the carbohydrates are usually the most abundant and economical sources of energy. They are also considered to be the first of the three great groups of organic foodstuffs to be formed by synthesis from simple inorganic substances in plants. (HENRY C. SHERMAN, *Chemistry of Food and Nutrition*, New York: Macmillan Company. p. 10.) Carbohydrates are supplied mainly in sugar, flour, bread, cereal, and potatoes. A diet composed too largely of refined carbohydrates may supply the energy required to keep one active, but it may not provide for continued health and well-being. (*Practical Nutrition*, p. 4.)

FATS are almost as widely distributed in nature as the carbohydrates, and constitute a much more concentrated form of fuel to supply energy in nutrition. One ounce of fat yields more than twice as many calories as one ounce of protein or carbohydrate. A diet with too much fat is likely to be rather unappetizing.

PROTEINS are the principal nitrogenous constituents of all plant and animal tissues. They are essential constituents of the cells, the muscles, and the glandular tissues of the body. They are needed for upkeep and replacement of muscle and other tissues. There are serious consequences when a person receives inadequate protein intake as a result of dietary deficiency or some disease. In many illnesses high protein diets with other constituents are used as the main type of treatment, particularly in cases where the liver is involved.

We can divide proteins into three classes: (1) complete, (2) partially incomplete, (3) incomplete. Complete proteins maintain life and provide for normal growth of the young when used as the sole protein food. Partially incomplete proteins maintain life but do not support normal growth. Incomplete proteins are not capable either of maintaining life or of supporting growth when fed as the only protein.

It is interesting to know that complete proteins may behave as partially incomplete when fed in reduced proportion. In practice we find that we generally receive adequate protein intake because our common protein foods all contain mixtures of proteins, so that even if only a single article of food were consumed, the diet would still furnish more than one protein at a time, particularly in the case of the soybean. Proteins supplement each other in nutrition, and thus it is that vegetarian diets can be very satisfactory if properly balanced and taken in proper amounts.

Minerals and vitamins are needed in building a balanced diet. The body rarely lacks any minerals other than calcium and iron, except for iodine, of which small amounts are essential. Enough phosphorus and other minerals are usually supplied in even a very poor diet. Iodine can be supplied by using iodized salt. Milk, cheese, and vegetable greens supply calcium. Vegetable greens, brown sugar, and unrefined molasses supply iron.

Everyone is vitamin conscious today, and can say their vitamin ABC's from A to K, with a few skips. Remember that a balanced diet should contain sufficient vitamins. We must also remember that it is not so often a single vitamin deficiency as a multiple vitamin deficiency. Of course we know that deficiencies lead to ineffectiveness and ill-health.

I am not going to list the foods in which our vitamins can be found. Any good book on nutrition will supply this information. It is interesting to note in connection with vitamin C that the lowly potato contains weight for weight one fourth as much vitamin C as oranges and grapefruit, and one half as much as tomatoes. (*Hygeia*, March, 1946, p. 198.)

In planning our diet we find it necessary to eat the following foods in some form every day:

**MILK:** 2 or more glasses daily for adults; 3 to 4 daily for children (to drink and combine with other foods).

**VEGETABLES:** 2 or more servings daily besides potato; 1 raw; green and yellow often (these supplying vitamin A).

**FRUITS:** 2 or more servings daily; 1 large glass of citrus juice as orange or grapefruit, or 1 large glass of tomato juice daily.

**EGGS:** 3 to 5 a week.

**CHEESE, LEGUMES:** 1 or more servings daily.

**CEREAL OR BREAD** (most of it whole grain).

**BUTTER:** 2 or more tablespoons daily.

Other foods may be added as desired, in moderation.

As for proteins, we all know about meat and fish, but what shall we use in a meatless diet, which is not so rare as it used to be? The following foods contain between 20 and 25 per cent protein per 100 grams: dried kidney beans, green Lima beans, cashew nuts, cheese, lentils, dry, whole, or skim milk, peanuts, dry peas, dry soybeans. The following contain from 10 to 15

per cent protein: wheat, rye, macaroni, oatmeal, corn, eggs.

I would advise anyone who is interested in knowing more about planning diets in the average home, as well as knowing more about the general preparation of foods so as to obtain the most from them in the form of minerals and vitamins, to obtain the following pamphlets and booklets:

*Planning Diets*, Bureau of Home Economics, U.S. Department of Agriculture, Washington, D.C. (Free.)

*Foods and Nutrition*. (A.R.C. 725) American Red Cross, Washington, D.C., or local Red Cross Chapter (25 c.)

*Practical Nutrition*. E. R. Squibb & Sons, Fifth Avenue, New York City.

I have not attempted to give much more than a skeleton outline of the essentials of a balanced diet. As individuals, whether minister, teacher, Bible instructor, nurse, or doctor, we should study more thoroughly into the subject. *Counsels on Diet and Foods* should be read and studied. On page 91 of this book we find this safe and sane counsel:

"Because it is wrong to eat merely to gratify perverted taste, it does not follow that we should be indifferent in regard to our food. It is a matter of the highest importance. No one should adopt an impoverished diet. Many are debilitated from disease, and need nourishing, well-cooked food. Health reformers, above all others, should be careful to avoid extremes. The body must have sufficient nourishment. The God who gives His beloved sleep has furnished them also suitable food to sustain the physical system in a healthy condition."

And in summing up the whole question of diet, I will quote from the same book, page 81:

"In order to know what are the best foods, we must study God's original plan for man's diet. . . . Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. . . . The Lord intends to bring His people back to live upon simple fruits, vegetables, and grains."

## A Health Program in Evangelism

By MARY BIERLY, Bible Instructor,  
Martinsburg, West Virginia

THE evangelistic effort provides an opportunity to teach correct habits of living, that if passed by will amount to an irretrievable loss, not of funds alone, but of souls for the kingdom of God. Let us notice a few statements from the Spirit of prophecy relative to combining the health message with our public meetings.

"The gospel and the medical missionary work are to advance together. The gospel is to be bound up with the principles of true health reform."—*Testimonies*, vol. 6, p. 379.

"There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. . . . The subject of temperance, in all its bear-



ings, has an important place in the work of salvation."—*Testimonies*, vol. 9, p. 112.

What better time could we select to teach health principles to "prospective" church members than the time when their hearts are aflame with the "new-found truths" of the Bible?

Since there are so many people suffering from the ravages of disease at the present time, this phase of the message will appeal to many in our audiences who otherwise would attend the meetings but rarely, if at all. So we can readily see that a good health program carried on according to the counsel and guidance of God will help build the regular attendance at our meetings, will lay a sturdy foundation for the acceptance of other testing truths, and will contribute much toward making stanch Seventh-day Adventists who will be able to resist the attacks of the enemy and will remain steadfast to the *whole* message of God. We read in volume 3 of the *Testimonies*, "The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan."—Pages 491, 492.

With this point established, let us now consider several questions as to how to combine our health program successfully with our evangelistic work. 1. When should such instruction be given, and how much time allotted? 2. What subjects should be studied? 3. What equipment is needed? 4. How should a health class be advertised? 5. What "helps" should be given the people to take home?

**1. TIME AND LENGTH.**—The time and length of our health class or lecture will vary according to the capabilities of the one who is to present the instruction. If the evangelistic company can obtain the assistance of a local church member who has had medical training and who also has public-speaking ability, or if the Bible instructor will thoroughly acquaint herself with subjects that are not beyond a layman in the medical field, then one evening each week can be profitably given to the subject of health. However, if neither of these is the case, then a brief talk of fifteen minutes by one of the evangelistic group several nights a week, with occasionally a longer period of time for a practical demonstration, would be a good plan. If possible it is well to relieve the evangelist of this responsibility, as his duties are already numerous.

**2. SUBJECT TO STUDY.**—The subjects to be considered at these meetings should be those that concern the general public. It would be well to start with the anatomy of the body. The number of people who know nothing of the organs of the body and their functioning processes is indeed surprising.

This study could be followed with one on the sixteen chemical elements and the need of the various parts of the body for each.

Next we might profitably discuss nature's remedies—sunshine, fresh air, water, rest, and proper food, taking each in order.

After the food question there are unlimited subjects that can be presented—"A Balanced Diet," "The Value of Whole-Grain Foods in Our Diet," "The Body's Need of Protein," "Where Shall We Get Our Protein?" "Acid and Alkaline Foods," "Preparing Foods Healthfully," as well as "Liquor" and "Tobacco."

No series of health messages should close without giving the people a practical demonstration of simple water treatments, including fomentations, foot baths, heating compresses, etc. The list of subjects can be drawn out for an extended period, and if a doctor or a nurse is available to give the instruction, many different groups of people can be reached as the medical lecturer presents information on such subjects as "Heart Trouble," "Diabetes," "High blood Pressure," "Cancer," "Rheumatic Fever," "Arthritis." Since these maladies are so numerous, many who are ailing would be induced to attend.

**3. EQUIPMENT NEEDED.**—The equipment to carry on this phase of the work can be built up gradually, so no one should feel that he must wait until he has all the material on hand before beginning. Helpful items would include charts showing the organs of the body, charts of fruits and vegetables with their analysis, and those picturing grains and dairy products. These charts can be secured free from food companies, life insurance companies, and other firms.\*

A blackboard is always useful, and stereopticon pictures also find their place. Some filmstrips can be obtained without cost from certain companies. Eight new filmstrips which present a general summary of our health message are now available from the Mayse Studios. If a cooking school is to be conducted, which is of course a most important part of these classes, then cooking utensils, a stove or hot plate, also a table, and dishes will be needed.

The necessary items for the giving of fomentations would include four woolen cloths approximately 18" x 24", a hot plate, two washcloths, a bucket, a foot tub, a basin for cold water or ice, a cot, a blanket, a pillow, three sheets, and six turkish towels.

**4. METHODS OF ADVERTISING.**—Different methods of advertising can be employed. The newspaper ad would be foremost; then the oral announcement from the rostrum each night. Another good plan is to have blotters made, with the ad on the reverse side, to pass out to the people on Sunday nights and to distribute freely in bus stations and places of business.

**5. HEALTH HINTS, RECIPES, AND OTHER HELPS.**—It is well to give health students some

\* For list, see January, 1946, *MINISTRY*, p. 36.

"helps" to take home. If possible, mimeograph your material and duplicate some for each night. Use notebook paper so the sheets can be preserved. If you conduct cooking classes, mimeographed recipes will be helpful in getting the people to start cooking healthfully. A set of health lessons will soon be available to use in these classes. [Write Medical Department, General Conference.]

In two recent series of meetings conducted by Harold E. Metcalf and his group, the following plan was carried out very successfully. One night a week was designated as health night. The subject was advertised in the newspapers and from the desk from night to night. The first part of the evening (or about thirty minutes) was used in the giving of the health talk by Mrs. Metcalf, a nurse, and then a cooking class or some practical demonstration was given by the Bible instructor.

These meetings proved interesting and helpful, and regardless of the weather, members from three churches within a radius of ten miles, together with our new believers, gathered for the instruction.

After the health talk was given, the meeting was thrown open for questions on the subject presented, and when all questions were answered the audience was invited into another room, which turned out to be the "kitchen." As each person entered the door, a slip of paper containing a number, was handed him. From these numbers one or two were to be selected to receive the prepared dish or dishes of the evening.

Upon entering the room, one observed three tables with attractive covers. One contained health and cookbooks for sale and some free literature. On the second, health foods were displayed which were sold at the close of the demonstration. The third table set in the center at the front was in readiness for the cooking demonstration. As far as possible all ingredients for the recipe of the evening were prepared beforehand.

A few remarks were then made about the dish that was to be prepared, and quotations were read from prominent doctors and from the Spirit of prophecy at the appropriate time, showing the importance of healthful cooking and dealing with the dish that was to be demonstrated. This was an excellent opportunity to mention the nonuse of pepper, vinegar, aged cheese, coffee, tea, etc. The mimeographed recipes and health hints were then distributed, and the demonstration followed. (When a stove was not available, the recipe chosen was one that could be prepared during the class and given to a member to take home and bake or cook.) Numbers were then selected, and the dish was given to a different person each night. This procedure eliminated the sampling of food between meals. Near the close of the series of meetings a health supper was prepared by the

local church members, and the entire audience was invited to partake. The health class requires some extra work and planning, but it pays large dividends in souls for the kingdom of God, and should be a part of every series of evangelistic meetings.

## "Let This Mind . . ." (Concluded)

By WILLIAM F. NORWOOD, PH.D., *Dean,  
C.M.E., Los Angeles, California*

THE predicament of modern man, which thinking people everywhere lament but seem impotent to remedy in any very effective manner, is often charged to the prevailing intolerance of men and nations. In passing it should be pointed out that intolerance is not a disease but a symptom of a malignant spiritual malady. Jesus' freedom from it is a most refreshing evidence of His nobility and perfection. "Let this mind be in you, which was also in Christ Jesus."

The Palestine of Jesus' day was a seething caldron of conflicting ideologies. Not only were lines of conflict between Judaism and Hellenism tightly drawn, but the struggle for pre-eminence among the Jewish sects was intense and destructive of spiritual progress. Tolerance, the common denominator of human relationships, had little part in the religious life of the nation. It was for Jesus, who poured out His life in unselfish service to any and all who needed His attention, to demonstrate to the world the true meaning of tolerance.

Intolerance usually shows its ugly face when selfish ambitions are at stake. When Jesus' disciples fell to arguing over which of them was to be greatest, He placed in their midst a child and declared, "He that is least among you all, the same shall be great." Their personal pride and their intolerance one for another was thus rebuked. John immediately thought of their collective pride. Said he, "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us." Too few Christians incorporate the truth of Jesus' reply in their code of ethics: "And Jesus said unto him, Forbid him not: for he that is not against us is for us." (Luke 9:48-50.)

There remained yet a clarification of the place of tolerance in the conduct of Christ's followers when face to face with intolerance and opposition. Luke records the answer in the same chapter. The time was not long after the previous incident. Jesus' small caravan turned southward toward Jerusalem. It was necessary to pass through the borders of Samaria. Jews and Samaritans were arrogantly intolerant of each other. Messengers of the party went ahead to a village to arrange for the conveniences ordinarily sought by travelers. Because Jesus and His disciples were going to Jerusalem, the merchants and innkeepers of the village refused to

do business. Imagine religious intolerance sufficiently strong to modify their business policy. The disciples responded on the same level. Suggested James and John: "Wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?"

Jesus' reply was a sharp rebuke: "Ye know not what manner of spirit ye are of." After the rebuke, came a further clarification of His ministry: "For the Son of man is not come to destroy men's lives, but to save them." (Luke 9: 51-56.)

Your lives must be built on the same foundation. Intolerance on any plane—professional, social, or religious—is wholly incompatible with the ministry of healing.

Most vicious of all manifestations of intolerance is that which masquerades under the cloak of religion. Indeed, it is not often a masquerade at all but a paradoxical pattern of conduct resulting from chronic and inveterate hypocrisy. The most infamous example in all the annals of intolerance is that of the Pharisees at the time of Christ. In their efforts to preserve a lofty and living religion against the encroachments of foreign cultures and faiths, they became the self-appointed defenders of the faith. Exercising a dogged antipathy to all things Gentile, and maintaining a well-nigh blind devotion to the law and the traditions of the fathers, it was not difficult for the Pharisees to convince themselves that they were the sole exegetes of God's self-revelation. Spiritually blinded by their own self-righteousness, they did not recognize the Messiah when He came.

It is a significant part of the paradox that the Pharisees actually were foremost in preserving the noble ideals and moral precepts of the Judaism in which Jesus was trained. These exalted concepts were incorporated in His teachings. Yet the fact remains that it was the Pharisees, more than any other group, who crucified Jesus. His final reaction to His persecutors is the classic utterance in all the chronicles of tolerance: "Father, forgive them; for they know not what they do." Luke 23:34.

They are shallow concepts of tolerance that provide points of departure from the pathway of Christian ethics. Too often tolerance is thought of as synonymous with broad-mindedness. Broadmindedness really means tolerance of liberal views. The man who finds his greatest joy in vocalizing his liberalism is usually known for his own undisciplined regimen. There is such a thing as being so broad-minded that there remains no depth of spirit or force of character. I submit to you that the genuinely mature Christian is the man who is rigid with himself and tolerant of all others. If that be true, no greater depth of spirit was ever displayed than that manifest by Jesus.

"Let this mind be in you, which was also in Christ Jesus."

In the face of intolerance Jesus maintained

throughout His ministry a serenity of purpose and peace of mind that denotes nothing less than a oneness with the Divine. When facing physical destruction His reaction was the same. "Peace be still," He said, and the storm subsided. Witnesses marveled at His power.

In our age of fierce turmoil and harrowing doubts the greatest need of men is not so much physical protection as it is the inner calm of soul which fortifies one to face the unpredictable future. (See Joshua Loth Leibman, *Peace of Mind*. New York: Simon and Schuster, 1946.) This very security of soul was promised His followers by Jesus: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

This promise of our Lord is basic in the treating of human ills, whether they be physical, mental, or spiritual. No two people are entirely identical in temperament and reaction; yet all human beings—with the possible exception of morons and idiots—experience fear and worry.

Obviously I am not referring principally to a certain kind of physical fear which one experiences in face of real danger and to which nature promptly responds with an extra flow of adrenalin, quickly mobilizing physical and mental energy to combat the menace. Even under these circumstances nature's strongest ally is the peace of God in the heart. Ask the scores of men who previously sat where you are sitting and then went forth to posts of great danger during the recent war.

Paul Geren, in the book *Burma Diary*, recalls how when ministering to the victims of warfare he found himself saying to them, "God keep you." He explained:

"What I mean by this is that God will keep us from ultimate evil. That ultimate evil is not death. If I were hit by a bomb or a shell, I as I died and they who love me must not think of it as God's failure to keep me. To be kept by God means to be in His love whether living or dying, being hit or escaping. . . . The ultimate evil would be the absence of love. A life outside it would be more evil than a death in it. While we may not be delivered from evils, if God keeps us we shall be delivered from evil."—Pages 30, 31. (New York and London: Harpers, c 1943.)

A recent number of *The Saturday Evening Post*, (July 13, 1946), expanding on the military possibilities of atomic power, entitled an article "Your Flesh Should Creep." So what! Perhaps it does. Nevertheless, fear must not become a motivating factor in your spiritual, professional, or intellectual life. Alchemists of old spent their lives trying to transmute baser metals into gold and silver. They failed. It is equally difficult to convert fears into creative forces for the adornment of our lives and the fulfillment of our tasks. While whole nations tremble with apprehension and alarm, and fear is pandemic, you should cultivate inward peace.

As students you need it desperately. For Christian physicians it is an utter necessity.

People who think for themselves do so at some risk to their peace of mind. Rather I should say there is a stagnation of mind sometimes confused with calmness of soul. It is assumed that men and women who have successfully completed two or three years of medicine have ceased to do their thinking in logic-tight compartments. As you eagerly contemplate the vast stretches of knowledge now available to human exploration, it becomes increasingly important that you commune often with God and yourself. I warn you against the pitfalls of agnosticism and unbelief. More hazardous are the snares of spiritual lethargy.

"Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress."—*Education*, p. 18.

In the vigorous pursuit of this objective you will be brought to the frontiers of human knowledge beyond which lie the unexplored realms of God's universe. An air corps pilot, familiar with the vast expanse of the stratosphere, and feeling a nearness to God and His universe while streaking through the cloudless blue, once wrote:

"Up, up the long delirious, burning blue  
I've topped the wind-swept heights with easy grace,  
Where never lark, or even eagle, flew;  
And while with silent, lifting mind I've trod  
The high, untrespassed sanctity of space,  
Put out my hand, and touched the face of God."

—JOHN GILLESPIE MAGEE, JR. in "High Flight."

You, too, can draw nigh to God as you pursue your studies and investigations. Penetrating that which is known, you will enter the vast outer reaches of human experience. Then, as you skirt the periphery of mortal existence, you will in fancy reach out and grasp the hand of God. For you it will be "the peace of God, which passeth all understanding." Phil. 4:7.

"Let this mind be in you, which was also in Christ Jesus."



¶ DR. BOB JONES, the evangelist, says: "Men never commit suicide while their faces are turned toward what to them looks like a happy future. There is no suffering so great but we can bear it if we know that beyond that suffering there is peace, contentment, and happiness. As long as the star of hope shines in the night of our sorrow, we can keep going. But when the star of hope fades in the sky above us, then there is nothing for which to live. All through the Bible, on the canvas of God's revelation, He paints the picture of a happy future for His children."—*The Watchman-Examiner*, October 31.

*The Ministry*, June, 1947

## Our Theological Students

*Current Field Training Notes*

### Union College Student Preachers

By ALONZO J. WEARNER, *Dean,*  
*Department of Religion, Union College*

PRACTICE makes perfect" is, perhaps, more true in the work of preaching the gospel than it is in any other work. First and foremost, the preacher must practice in his daily life that which he proclaims should be the way of life for his auditors. Then, having prepared himself with well-organized material on some appropriate topic, he delivers a message based actually on the entire background of his Christian experience.

It is to be recommended that he who aspires to the public ministry of preaching, take some course in speech each year in college, the final course to be in sermon preparation and delivery. The cause of God requires men who are able speakers, not great preachers so much as fluent expounders of the Word, clear, and forceful. Immediately the problem arises, How can ample provision be made for the practice so essential? Bookish theorizing, ever so much instruction, classroom criticism—each of these has a place. The test, however, is the delivery of the discourse in an actual situation. The increased enrollment in our colleges this year, even with classes divided, tends to make class time all too brief for individual practice. We have been asked to report on what is being done at Union College to meet this situation.

A partial solution has been found in co-operation with our district leader and our local city church pastor and evangelist. Elder Buckwalter teaches the course in field evangelism in the college, at the same time conducting a city effort in a rented hall. His students attend all meetings, usher, and otherwise assist and observe.

Each Thursday evening a student delivers an evangelistic lecture in the course of subjects presented in the College View church. Elder Williamson, pastor of the Lincoln city church and local district leader, has furnished a list of regular appointments in the five churches within a radius of sixty miles of the college. Two enterprising young men are serving a sixth church each week regularly. The churches are, as a rule, visited by two senior ministerial students every other Sabbath. They are, with few exceptions, married men. The two small families go together in a car. At times others join with musical talent to offer. The college pays a nominal mileage for each scheduled trip.

Each small company visits the same church regularly, and in this way become acquainted and better able to minister to actual needs. Pas-

toral problems are brought to the faculty counselors for discussion and possible solution. The sermons are chosen largely from those previously presented and criticized in the classroom.

These are trained men soon to take internships in the conferences. It is well to feel a burden for the work in the field. Responsibility for the many details of this program rests with the student ministerial association officers. These keep in constant touch with the field and with their faculty sponsor. The association itself provides fortnightly seminar meetings, which are well attended, in which regularly scheduled speakers present their best sermons.

We are pleased to find that there is a definite mutual benefit derived, both on the part of the preaching student and on the part of the church members. The student does not have the attitude that he is merely out for the practice; nor do the church members feel that they are merely being practiced upon. The entire program must be kept on a high level of thorough preparation, honest effort, and a sincere desire to minister spiritual food and to develop in a richer, fuller Christian life.

## Inca Union Training School

NEARLY all copies of THE MINISTRY that I have received since 1936 have been bound, and find a useful place in my library. THE MINISTRY has found an important place in our classes on evangelism and pastoral training. In fact, I am encouraging all ministerial students who can read and understand English to spend more time reading this helpful paper.

S. C. PRITCHARD. [Lima, Peru.]



¶ I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.—LINCOLN.



## Not Too Late!

It is too late! Ah, nothing is too late,  
Till the tired heart shall cease to palpitate.  
Cato learned Greek at eighty; Sophocles  
Wrote his grand Oedipus, and Simonides  
Bore off the prize of verse from his compeers,  
When each had numbered more than fourscore years,  
And Theophrastus at fourscore and ten,  
Had begun his "Characters of Men,"  
Chaucer, at Woodstock with the nightingales,  
At sixty wrote the Canterbury Tales,  
Goethe at Weimar, toiling to the last,  
Completed Faust when eighty years were past.

What then? Shall we sit idly down and say  
The night hath come; it is no longer day?

For age is opportunity no less  
Than youth itself, though in another dress.  
And as the evening twilight fades away  
The sky is filled with stars, invisible by day.

—LONGFELLOW.

## Theological Club at S.W.J.C.

By R. H. LIBBY, Head of Theological Department, Southwestern Junior College

THE theological department of Southwestern Junior College is sponsoring an active program of field work this year. Thirty-five students comprise the membership of the theological club. These young men are carrying on a student effort in the Seventh-day Adventist church of Cleburne, Texas. The attendance is good and the interest seems to be holding up well.

The club organized itself into committees in charge of advertising, transportation, music, literature distribution, and business. Two young men were selected by the club to act as speakers, alternating on Sunday nights. The training and experience which this practical work provides is most valuable to all of the participants. Already calls are coming in for other student efforts to be held this coming summer, and we anticipate some definite results in our soul-winning endeavors.

The personal evangelism class is also enjoying some heartening experiences in house-to-house Bible work. Twelve Bible studies and cottage meetings are being held weekly by this student group. Under the direction of the department of theology the studies are prepared and criticized before being given in the homes of the people. Already one person has accepted the message and is asking for baptism, and the positive interest manifest in other studies would indicate that soon other fruits will be harvested in the Master's vineyard. The young people taking part in the giving of these studies state that this type of work is the most thrilling they have ever done, and they regret to see the school year come to a close, requiring some of them to lay down their Bible work and turn over the studies to others. Some of the faculty members assist these young people in their work from house to house.

A strong literature campaign is being carried on by the Missionary Volunteer Society in Itaska, Texas, the plan being to lay the groundwork for a student effort in that community next year.

Major plans are being laid for a full-scale effort next fall in a near-by city, under the direction of the theological department. The theological students will take an active part in house-to-house work and literature distribution. The music department of the college is pledging its loyal support to such an effort, and we believe that the students of Southwestern Junior College graduating from the junior theological course will go from our school with a practical experience behind them which will make their services of greater value to the conferences where they will eventually work for God.

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# CHALLENGE OF A WORLD TASK

*A Survey of Mission Problems, Methods, and Relationships*

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## Work Among Dutch Reformed, South Africa

By J. J. B. COMBRINCK, Associate Director,  
*Voice of Prophecy Bible School, South Africa*

THE South African census of 1936 reveals that 56 per cent of the European population in South Africa speak the Afrikaans language, and 39 per cent speak English. Afrikaans is the sister language of modern Dutch and Flemish, all three of which experienced a remarkable revival during the last quarter of the nineteenth century. The Afrikaans people is a new European nation which has resulted from the early Dutch settlers, the French Huguenots, and German colonists.

The rapid settling in the hinterland of South Africa came as a result of the great trek between the years 1834 and 1837, and afterward through the discovery of diamonds near Kimberley and gold on the Witwatersrand. Being descendants of *Die Gese*, or seabeggars, as the despised Protestants of Holland were called, and the fleeing Huguenots of France, the Afrikaans people are usually staunch Protestants, mostly of the reformed faith according to Calvin. In fact, Calvin is considered a very great man by the Afrikaners. And among the Dutch Reformed people today we find a revival of Calvinism in South Africa in societies like the Calvinistiese Studiekring (Calvinistic Study Circle).

In 1933 the Bible appeared in the Afrikaans language. It was translated by five doctors of divinity, representing the three branches of the Dutch Reformed Church in South Africa. Since then the Afrikaans Bible Concordance has appeared, and at present plans are afoot for an Afrikaans Bible commentary.

The Calvinistic outlook of life has had a deep, abiding affect on this people. In the early days of Protestants the doctrine of predestination became a governing factor with the Calvinists. This is a beautiful doctrine in the light of the cross of Calvary, but the hyper-Calvinistic outlook has given a very unfortunate trend and teaching to this doctrine. We as Seventh-day Adventists need to study and present the doctrine of predestination in the light of the Advent message.

Closely related to predestination is the definitely theocentric view of human salvation as opposed to the homocentric view. On this very point the Dutch Reformed Church opposes Methodism. In other words, the Calvinist

thinks more of what God has done and provided for our salvation, instead of stressing what we must do to be saved. God and His provision is stressed by the Dutch Reformed Church. Because Adventists are not always careful in stating how and why it is that we keep the Sabbath and the commandments of God, Calvinists often charge us with legalism. We ought to present the message as clear as crystal, that we keep the Sabbath and God's law not to be saved but because we are saved.

The Dutch Reformed Church looks upon "Die Drie Formuliere van Enigheid" (The three formulae of Concord—the Netherlands confession of faith, the Heidelberg Catechism, and the doctrines of Dordt), as the great authorities in matters of their faith. These are usually printed and published in the same volume and as part of their hymnbook—*Psalms en Gesange*.

Some years ago there was a controversy in an Afrikaans daily newspaper about Sabbath and Sunday. Some of our men quoted overseas authorities, and the Dutch Reformed ministers presented their usual texts for Sundaykeeping. They wrote: "What have we to do with what those men from overseas think or say? We follow the Bible." And the editor closed the discussion on the subject. This revealed to me how necessary it is that we use and quote local and special authorities of the Dutch Reformed Church. For the assistance of my fellow workers I offer the following translation of quotations from my own collection.

### Authority of the Scriptures

The Dutch Reformed Church people have an implicit faith in the inspiration of the Bible. Hence, it is easily understood why there was such a stir in 1930 with the great heresy trial of Dr. J. Du Plessis, of the Dutch Reformed Seminary at Stellenbosch. But this is another evidence of the inroads of modernism and evolution in the Christian church. Here are two typical quotations of a firm and solid belief in the authority of the Holy Scriptures:

"We believe these Holy Scriptures contain the will of God completely, and that everything that man must believe for salvation is sufficiently taught therein. . . . No writings of man, however holy they

may be regarded, can be placed on the same level with the Holy Scriptures. Neither could tradition be compared with the truth of God—because truth is above everything else—neither the great majority, nor antiquity, nor the example of times or persons or of church councils, ordinances, or decrees, because all men are in themselves liars, and worse than nothing. Hence we reject wholeheartedly everything that does not agree with this infallible rule.”—*Die Nederlandse Geloofsbelijdenis*, artikel VII. (Netherlands Confession of Faith, Article VII.) (Published by S. A. Bybelvereniging, Cape Town, 1937.)

“Calvin realized very clearly that nothing on earth could be placed on the same level with the scriptures, neither the everyday practices of life, nor the history even of the people, however highly it should be honored and respected, nor tradition, neither the nation, nor the country, nor any of the imaginations of the perverted human mind, no, not even the church. To the majesty of the word of God everything else should be subjected and should be proved thereby. . . . Nothing in the world is like the sure word of prophecy, and whosoever puts the church in the place of it, departs from the ways of truth of life.”—F. POTGIETER, quoted by S. DU TOIT, in “*Die Kerkblad*” (The Church Paper), Dec. 17, 1943. (Die Getefoermeerde Kerk van Suid-Afrika, Pretoria, 1943.)

### Respect for Ten Commandments

The Dutch Reformed people have had a wonderful respect for the law of God, and it is real modern heresy when the abolition of the law of God is preached to oppose our Sabbath doctrine. Here follows a typical view of the law of God:

“If any one thing has been lost in the world—yes, or even in the church—it is the conviction of what constitutes sin. If there were ever a time when God’s law should be preached with power by men who have a knowledge of its spiritual depths, men who are filled with the Holy Spirit, that time is now. Such preaching, and such preachers, will certainly not be popular, but woe unto him who seeks for popularity, rather than to know and to do the will of God.”—G. D. DU TOIT, *Heiligmaking* (Sanctification), Cape Town: (S. A. Bybelvereniging, 1935), p. 146.

The Dutch Reformed Church in South Africa emphasizes the binding obligation upon Christians to keep the Ten Commandments. Seventh-day Adventists can fully agree with the following statements:

“The Ten Commandments are a resumé, in a concise form, of the divine requirements that existed since creation. . . . Our Saviour came to this earth not to put the law aside, nor to reject it, but to fulfill. And His explanation about the law makes us more guilty before God, the holy Lawgiver! . . . If God Himself spoke the words of the law, then it behooves us to read them with respect and obedience, and by God’s grace to obey them.”—A. J. VAN WYK, *Uit die Beek* (Out of the Brook), (Cape Town: Die Bybel en Bidvereniging, 1934), pp. 40, 41.

This appraisal appeared in the leading Sunday school magazine:

“The Ten Commandments conform to all the requirements of the domestic, social, political, and economic life. The greatest intellects of the world may try, but will not succeed in adding anything to that law, nor to improve on it. Apart from the thought that they have been divinely inspired, they are a perfect rule for the conduct of man, young, or old, learned or illiterate, in Christian as well as in heathen lands.”—H. J. STANDERS in “*Die Kinder-vriend*” (The Children’s Friend) (Bloemfontein: Die

Sondagskoolkantoor, a Sunday school magazine, 1942), May, 1942.

The true Protestant view of the relationship between the law and the gospel is maintained in these words:

“Although Christ fulfilled for us the obedience and holiness required by the law, yet that has not relieved us from the obedience required of us toward the law.”—A. J. BARGER, *Kort Begrip* (The Epitome of the Heidelberg Catechism) (Pretoria: Ned. Herv. Kerk, 1933), p. 38.

“The conscience must be schooled and governed by a firm hand. That firm hand is the law of God. We cannot decide what is lawful or unlawful, what is virtue or what is sin. This was the great mistake of primeval men when they tried to decide for themselves what was ‘allowed’ and what was not allowed. . . . No, not man, but God, must determine what is good and what is evil. God did this in His law. The law of God, is the will of God.”—*Ibid.*, pp. 7, 8.

“Jesus shows that, although the gospel message is different from the law, and although many are earnestly pressing in to the kingdom of God, it does not mean that the law has been abolished. The moral law—the foundation of righteousness and divine holiness—is of longer duration than the universe. And as an example of the unchangeableness of the moral law, Jesus mentioned the law concerning divorce. Any modification would be in the direction of being of more binding obligation. Matt. 5:12.”—A. J. VAN WYK, *Overdenkingen* (“Meditations”) (Cape Town: Bybel en Bidvereniging, 1924), 1925, p. 69.

The Dutch Reformed Church in South Africa likewise emphasizes the absolute necessity of keeping the whole law.

“Will it be sufficient if we observe the Ten Commandments partially? No, God Himself is perfectly holy. He requires holiness in His creatures. He wants a perfect obedience from man. It is not sufficient to observe some of the commandments and then to disregard others. The Ten Commandments are as so many links in a chain. If you break one link, then the whole chain is broken. If you transgress one of the Ten Commandments, then the whole law is violated.”—PROF. JOHN MURRAY, *Katkisasieboek* (Catechism) (Cape Town: N. G. of H. Kerk, 1933), p. 35.

The inviolability and perpetuity of God’s law is thus described by one of their moderators.

“To add to the commandments of God anything that is an obligation on the conscience and as a real part of worship gives the impression that God was guilty of an omission. This is an insult to His wisdom. To omit something from the law of God is an insult to His authority and goodness. All the commandments of the Lord are reasonable, practicable and beneficent. If we are not blinded and deceived by Satan we would feel urged in our own interests to keep the commandments of God. . . . By keeping the commandments of God we further our own happiness, the interests of others, and the honor of God.”—A. J. VAN WYK, *Uit die Beek*, 1935, bl. 222.

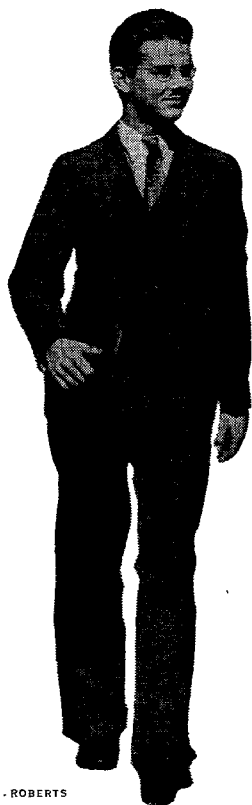
### The Two Laws

Likewise the distinction between the moral and ceremonial laws is recognized and taught.

“Many other laws which the children of Israel received from God, do not concern us anymore, e.g. the laws concerning sacrifices, and feasts in the temple of Jerusalem, but the Ten Commandments which are called the Moral law, remain for ever and were given for all people.”—PROF. JOHN MURRAY, *Katkisasieboek*, p. 5.

“The Lord had given to the Jews, other laws besides the Ten Commandments. e.g. The law of cere-





ROBERTS

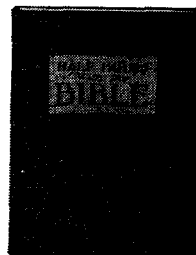
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monies, and the law of civil life. These laws were designed only for the Jews and are abrogated. . . . The Ten Commandments are called the Moral law. Therein man is taught and commanded how his moral life and conversation should be according to God's will. This law can never be abrogated; as long as the world stands, this law will be in force."—Dr. T. HAMERSMA, "*De Katechismus in 52 Predikaties*" (The Catechism in 52 sermons) (Bloemfontein: Calvin Jubileum Boekenfonds, 1919), pp. 329, 330.

(To be concluded in July)

\* Where reference is made to the Sabbath, the Dutch Reformed Church means Sunday, as from the New Testament time. They interpret the commandment as "a seventh day." J.J.B.C.

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## The Larger Outlook

*Principles, Perils, and Developments*

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### The Wedding Service

*Wholesome variations may well mark the introductory part of the marriage service, prior to the wedding vows. The following remarks, used by Dr. Andrew N. Nelson (now president of Philippine Union College) at an impressive and wholesome ceremony at the time of his daughter's marriage, were requested for publication in THE MINISTRY as an example of variation and adaptation to individual circumstances.*

—EDITOR.

FROM the pristine purity of the Garden of Eden, two divine institutions have been passed on to the generations of mankind. One of these is the Sabbath, which comes to us regularly week by week, often introduced by gorgeous sunset colors. The other is the marriage institution, which ushers two young people into the love and blessings of a home and into an eternal companionship.

The Maker of the unnumbered worlds whose glittering suns stud our night-time skies, Himself honored the marriage institution by performing its first service in the bowers of the ancient garden. It is our privilege tonight to follow our Lord's example in uniting these two young people in the sacred bonds of matrimony.

Not only does our kind Creator grace the weddings of His children by His presence, but He also takes a deep interest in all the affairs affecting their welfare. He delights to listen when they call, and to answer their prayers, including those for guidance in the great step of choosing life's companionships.

We witness tonight the culmination of one interesting chapter in the story of God's guidance of Christian youth. He chose a young man whose paths have led him through such distant lands as Palestine, Mesopotamia, Persia, Egypt, and Turkey; He chose a maiden to whom the cities of Tokyo, Shanghai, and Hong Kong in the lands of the Orient are more familiar than the large cities of the Occident. In His strange providence He called them into a lifelong friendship and into the sacred experience of wedlock, which occasion we are celebrating tonight.

God is calling these young people into a life of service here on earth. Ere many days have passed they will be busy preaching the gospel in a near-by State. After this their paths are destined to return to those mission fields whose strange customs and problems and joys have long been familiar to them as they grew up with their parents in distant lands. There they will devote their lives to the proclamation of the love and kindness of the Lord, who means so much to them.

Tonight God and His angelic host are putting the finishing touches on a beautiful home in the heavenly Jerusalem, a home that will be the permanent and eternal possession of this new family. The leadings of the Lord are wondrous indeed, and the rewards of a life of service are great.

God has had a close Associate in His great work of creating and upholding the worlds, and His even greater work of calling out His eternal sons and daughters from a world that has gone astray. This close Associate of God's is the Man Christ Jesus, whom we see gracing the ancient wedding in the Palestinian village of Cana. He is the Saviour of Calvary. He is the living Christ, who delights to dwell in the hearts of those who have chosen to follow. Christ loves His people. He loves His church, and this love is held up to us as a model for the love that should characterize the homes of Christians. He says:

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

"So ought men also to love their wives as their own bodies. He that loveth his wife loveth himself. . . .

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

Into this holy estate of matrimony these two persons come now to be inseparably joined.

And now, Kenneth, before God and in the presence of these witnesses, do you promise to take Dorothy to be your wedded wife, to live together after God's ordinance in the sacred estate of matrimony? Will you love her, comfort her in sickness and in health, in prosperity

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or adversity, and forsaking all others, keep you only unto her so long as you both shall live? Do you so declare?

THE GROOM: I do.

And now, Dorothy, do you promise to take Kenneth to be your wedded husband, to live together after God's ordinance in the sacred estate of matrimony? Will you love, honor, and cherish him, in sickness and in health, in prosperity and adversity, and forsaking all others, keep you only unto him so long as you both shall live? Do you so declare?

THE BRIDE: I do.

Forasmuch as Kenneth Samuel Oster and Dorothy Gertrude Nelson have consented to be joined together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and declared the same by joining hands, I, as a minister of the gospel and by authority of the law of the State of Maryland, do pronounce that they are man and wife. What God hath joined together, let no man put asunder.

ANDREW N. NELSON.

## The Religious Press

Valuable Current Excerpts

TODAY'S TRAGEDY.—The tragedy of modern life is not alone the homeless millions who have to find a new center for their family life once more at the expenditure of tears and toil and sweat. It is not alone the physical illness of millions including children who have never known a decent meal or a friendly family life as a normal experience, and whose undernourished bodies are a prey to many ills constituting a burden almost unbearable. It is more than all a spiritual condition which, even in America, General Smuts has identified as an "emptiness of spirit." Fear of the future affects all nations, rich or poor. Apathy presents unbreached walls of spiritual emptiness too formidable to be readily overcome. Almost worse than apathy and illness, deadly as they are, is confusion. Mankind has no clear purpose, nor any certainty as to how or where it may be found. And so we make little advance amid conflicting winds of thought.—*Zions Herald*, February 26.

S.D.A.'S AND STATE AID.—The quadrennial session of the Southern Union Conference of Seventh-day Adventists [Asheville, N.C.], here was told that although a recent U.S. Supreme Court decision "may legalize the transportation of parochial school children on public conveyances, Adventists will refrain from taking advantage of the privileges offered."

The speaker, Dr. Frank H. Yost, of Washington, D.C., secretary of the International Religious Liberty Association, asserted that the position of the denomination is "that the principle of separation of church and state laid down in the First Amendment of the Constitution is also the principle of the everlasting Gospel enunciated by Jesus Himself when He said, 'render unto Caesar the things that are Caesar's and unto God the things that are God's.'"

Seventh-day Adventists, Dr. Yost said, should not accept government support in any form for their

churches, schools or other institutions.—*The Churchman*, March 15.

**SOCIAL HYPOCRISY.**—A proposal by Assemblyman Grover Broadfoot, in the Wisconsin Legislature, that a slice of State liquor taxes be appropriated for a large-scale program of treating and rehabilitating victims of alcoholism reveals the social folly in our country's liquor set-up. So rapid is the numerical growth of alcoholics in each liquor-dispensing state in the Union that there has arisen a social necessity to care for the helpless victims of the brewing industry. . . . The ruin of men and women, morally and socially, cannot be computed in terms of dollars, but it certainly has its financial effect. In relation to drugs, narcotics, and poisons, the states have restricting protective laws, for the principle of the preservation of human life and health is essential legislation. Why, then, should a traffic such as the brewing industry be allowed to poison millions of citizens, with apparently no restraint, and then pretend it is attempting human welfare by providing rehabilitation for the victims? This is social hypocrisy for which we shall some day have to pay a fearful price.—*Watchman-Examiner*, March 6.

**CATHOLIC ATTENDANCE.**—Many of our readers ask what is the law of the Roman Catholic Church concerning the attendance of Catholics at Protestant services. Here is the official answer as published in the *Catholic Register* of last October 13:

"It is unlawful for the faithful to assist in any active manner, or to take part in the sacred services of non-Catholics. At funerals of non-Catholics, at their marriages, and similar solemnities, provided there is no danger of perversion or scandal, passive or merely material presence on account of a civil office or for the purpose of showing respect to a person may be tolerated for a grave reason, which in doubtful cases must be approved by the Bishop (Canon 1258)."

The teaching of the Church in regard to participation of her members in non-Catholic worship is not dictated by intolerance or bigotry. It flows from the consciousness that the Catholic Church is the true Church and that all others are necessarily false; that the Catholic form of worship is the divinely directed manner of paying public adoration and homage to God and that all other forms of worship are wrong, although they may be dictated by an honest desire to adore God in a manner pleasing to Him.

The Church however, recognizes that charity may sometimes demand that Catholics attend non-Catholic services held for their friends and neighbors. The law provides, therefore, that Catholics may be passive spectators at marriages and funerals, provided there is no danger of scandal and their presence at such functions is not understood as a tacit approval of the non-Catholic form of worship. "Passive" attendance is that in which there is no participation in the prayers, singing, or other forms of religious practice.

A Catholic may not donate money toward the building of a heretical sect, although he may contribute to the purely charitable work of that organization.—W. J. CANAVAN, J.C.D. in *Converted Catholic Magazine*, March.

**MOSLEM RELIGION IN TURKEY.**—The Islamic religion may hereafter be taught in Turkey, provided such instruction is given privately and in the Latin script, under a decision announced in Ankara at an extraordinary secret session of the directorate of the Popular Party. Marking a departure from the official tenets of the Turkish Revolution, which secularized the nation, the decision automatically becomes part of the government program, since the Popular Party runs the country and commands almost nine tenths of the votes in the Grand National Assembly. However, there are indications that efforts will be made for the training of qualified imams

*The Ministry*, June, 1947

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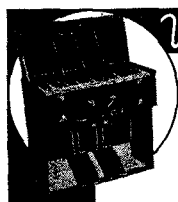
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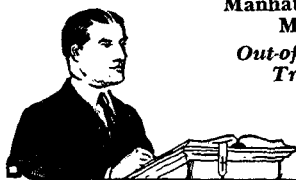
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(moslem religious officials) and that theological schools may be established for this purpose.—*Watchman-Examiner*, March 6.

**STAYING MARRIED.**—The sky-rocketing American divorce rate is rapidly becoming a national scandal and is alarming even the most blasé commentators. We do not solve the problem, however, by shrugging our shoulders and saying, "It was to be expected, following the war, you know." Irreparable damage is being done to the fabric of the nation's family life and tens of thousands of innocent children will help to pay the costs a decade hence.

There is not a major city in all the United States in which there is not at least one court given over exclusively to the task of trying to untangle the affairs of married couples whose marriages have gone on the rocks. . . . But the real solution of the divorce problem must come before the troubled ones get into the courts.

As a contribution to the pre-court adjustment of marital difficulties the Upper Room Radio parish has prepared a series of eight 15-minute programs under the title "So You Want to Stay Married," which will be presented over nearly 300 radio stations during National Family Week which closes on Mother's day. Professionally produced, frankly religious, without sectarian bias or flavor, this program represents one of the most intelligently planned religious broadcasts of the year. To reap the largest possible benefits from them, pastors should co-operate with public announcements, and with programs inside the local church which are dedicated to the same theme.—*Christian Advocate*, April 3.

**SPECTACULAR GRANDEUR.**—Its ritualistic worship may be listed as one of the chief factors that make Roman Catholicism attractive, not only to its devout members, but even to Protestants and more especially to those of no religious affiliation. Witnessed in a great cathedral, Roman Catholic worship appeals as much to the senses as any spectacle on the stage of the Roxy Theater in New York. Hollywood, for instance, could never outdo the spectacle that millions of enthralled Americans saw on the screen when the news reels reproduced the ceremonies in Rome in February, 1946, at which Pope Pius XII created thirty-two new cardinals. Though the total effect of such ritualistic displays is often repulsive to reflective minds, no one can witness them and not be in some way attracted by the seeming union of the human and the divine. What spiritually sensitive souls most condemn has the greatest attraction for the great mass of people who, though without interest in religion as such, are moved by sensuous, spectacular religious displays and mystifying symbolism.—L. H. LEHMANN in *Converted Catholic Magazine*, April.

**MEMORIAL FOREST.**—The proposed planting of a Children's Memorial Forest in the Holy Land as a gift of the Christian children of America in memory of the 1,000,000 Jewish children slain in Europe, has been hailed by Protestant leaders as the fulfillment of a widely expressed wish for some concrete way in which Christians might give expression to their feelings of horror at what happened in Europe. . . . Besides being a particularly fitting memorial to the death of over a million martyred youngsters, the planting of the Children's Memorial Forest will have practical value by helping to provide a home for those children who miraculously survived death in Europe. The planting of trees is an all-important factor in reclaiming the soil of the Holy Land and making it fit for agriculture and building.—*The Churchman*, March 1.

**BIBLE IN 1,080 LANGUAGES.**—Translation of the Gospel St. John into Maguindanao brings to a total of 1,080 the number of languages and dialects into which the Bible, in whole or part, has been translated.



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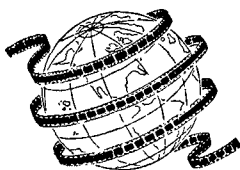
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**CONFUSED CONGREGATIONALIST.**—In his address as Moderator of the General Council of the Congregational Christian Churches, Rev. Ronald Bridges made a statement "Concerning the Catholics" (printed in the September 1946 issue of *Advance*). "It disturbs me," he said, "to see Protestants getting so exercised over the activity of the Catholic church and selling their own churches short with gloomy forecasts and dark forebodings. This new aggressiveness of the Catholic church is not, to my mind, the flush of arrogance, the beginnings of a campaign to take over America. It is a very belated recognition of the fact that the Roman church is sick, desperately sick, in every Catholic country and that only in the United States is there a real chance for healthy growth in the immediate future, only in the United States are there the religious and material resources to keep the Catholic church a going concern in the years ahead. Instead of sending out our Paul Reveres to warn the countryside, it would be more to the point to lend our brethren a hand, and I for one am ready to do it." Retiring Moderator Bridges makes no distinction in his statement between Vatican politics injected into American life (which is the major cause of Protestant alarm) and Roman Catholic religious practices (the right to which Protestants not only respect but insist shall exist).—*The Protestant*, October-November, 1946.

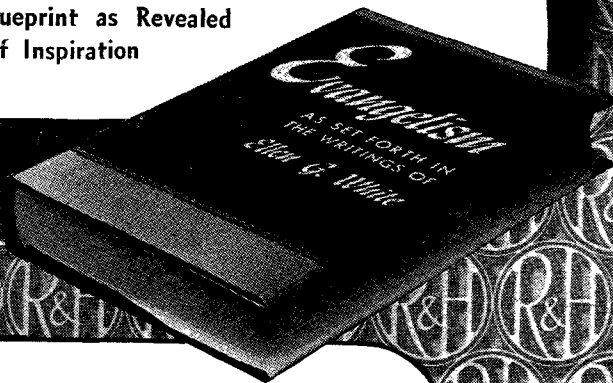
**FASCISM REPEATS.**—As freedom comes increasingly to European nations through international settlements, the grievous tyranny which prevails in Spain reveals itself as an open sore on the human body politic. All that we have fought against in the late tragic war, in which hundreds of thousands of our brave men gave their lives, exists as privileged power in the Iberian Peninsula. A recent announcement reads like the edict which came from the authority of Mussolini and Hitler. Spanish censorship has clamped down on all works listed on the Vatican Index of forbidden books, including many modern classics. Enrique Cardinal Pla y Deniel, of Toledo, primate of Spain, announced in the latest bulletin of his *Archiepiscopal Bulletin* that through his efforts the Spanish "Director General of Propaganda" had warned all publishers and booksellers that all works on the Index were to be considered as automatically banned and that they faced "difficulties" if they handled them. This is the land where Bibles are burned in public places and Protestant literature is banned.—*Watchman-Examiner*, April 3.

**PERSECUTION IN ARGENTINA.**—How shocking it is to discover what is happening in Argentina! Catholic doctrine is taught in the public schools in Argentina because Peron's fascism finds it efficient so to do. In theory, non-Catholics are dismissed from the Catholic classes, but in practice real persecution is meted out to the non-conformists. Worldover Press reports that sometimes this takes the form of name-calling, by both classmates and teachers. The common name given to these children is "Jew," regardless of their religious affiliation. The other forms of persecution are many.

We oppose the church and state combination, not because of any dislike for Catholicism; we would oppose it if the Methodists or any other denomination were to seek domination of a state's affairs. We oppose any church and state combination because whenever such a relationship exists there is discrimination, persecution, and complete violation of all civil liberties.—*Zions Herald*, February 26.

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John Brown, of Haddington, once said to his theological students, "If you're lackin' grace, God will gi'e it to ye; if you're lackin' wisdom, I'll do my best to aid ye; but if ye lack common sense, may the Lord ha' mercy, for neither He nor I can help ye."

True, the sheepishness of the sheep and the unsaintliness of the saints is sufficient at times to drive a shepherd to distraction. But if only we can cultivate a sympathetic spirit, refusing to worry, even daring to see the humor of it all, that will go a long way in helping matters right themselves.

A pastor often sees "life in the raw," but even here there is much to compensate. Had we eyes to see and hearts to appreciate we would realize that the comingling of tragedy and comedy provides the very life situations that make the pastor's work so unique and interesting. Our members are not all, or always, or altogether, angels. Dr. DeBlois once suggested that a pastor may "discover a cloven hoof when he expected to find 'feet shod with the preparation of the gospel of peace.'" But that is not to be wondered at, for did not our Lord find the same?

As ministers we must take our calling seriously, but never let us take ourselves too seriously. We must not be sensitive, for that is evidence that pride lurks somewhere. A self-opinionated, sensitive man can never smile at the insults of lesser folk. If we would show our superiority we must do it by not asserting our superiority. A stern sense of righteousness is essential, but a saving sense of humor will go far to providing an atmosphere for the cultivation of righteousness. Most folks are really fine in spite of their faults. When things go contrary, just smile and give the other fellow the benefit of the doubt.

An aging saint whose ministry has had a molding influence on the lives of hundreds of young men, and who, having almost reached his foreshore years, is still a young people's favorite, was once counseling a group of workers. With forthright candor and a twinkle in his eye he said, "I never have any difficulty

about putting up with other people's eccentricities, because I know that they have to put up with mine." How true! And we all have them.

What an interesting variety of folk there are with whom we have to deal. Some are prime and proper, "cut glass" specimens, eager to perpetuate the qualities of the ancestral tree. Then there is the flagrantly pious who echoes the words of a great prophet of old, "I only am left," (Poor soul! The Lord had to tell him that things were six thousand, nine hundred and ninety-nine times better than he had imagined.) Also there is the gushing optimist who declares the pastor the most wonderful preacher that ever came to town, and in contrast, the dyspeptic pessimist who lives in the past, and forever laments that "things are not what they were"; the Ingathering enthusiast whose one great purpose is to beat Mrs. Smith to the Minute Man goal; the fussing janitor who tries to please everybody and succeeds in pleasing nobody; and those whose ego needs bolstering up every few days; the arrogant usher; the overanxious treasurer; the fastidious, the fanatic, the erratic; the boasters; the slackers, the critics; the heresy hunters; and those who always carry a chip on their shoulder.

A variety indeed! But interesting and lovable folk. Not wicked, but just the ordinary stuff out of which the world and the church are made. It is the pastor's work to help them grow into a divine fellowship, into the likeness of the Lord they seek to serve. A great and thrilling task indeed if we but have the wisdom and the grace to meet each issue manfully. Blessed be the problem if we accept it as an opportunity for the study of psychology and the display of plain common sense.

R. A. A.



☞ QUICKLY EMPTIED.—"The mind is a reservoir which can be emptied in a much shorter time than it is possible to fill it. It fills through an infinity of little tubes, many so small as to act by capillary attraction. But in writing a book, or even an article, it empties as through a twelve-inch pipe. It is to me quite wonderful that most of the sermons one hears are so good as they are, considering the unintermittent stream in which most preachers are compelled to produce them."—*Religious Digest*.