

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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Notes and Notices

Information and Sundry Items

❑ WHAT is your word worth? What does your promise stand for? When you say you will do a thing, can others bank on you? When you fail to put in a promised appearance, do they

HOW DO YOU TREAT YOUR APPOINTMENTS?

say, "Something unavoidable must have arisen, for he would never carelessly break his word"? When you are late to an appointment, do they say, "Something arose over which he had no control. You can always count on him; his promise is as good as a gold bond"? That is a wonderful reputation to have. Yet it is only what a worker in this cause ought to have. Some never keep their word, never appear at an appointment on time, never fulfill a pledge to return a book, to do a promised favor, or pay an obligation when due. Their word is worthless. This is not a light matter. Christian integrity is at stake. The principle of primary honesty is at issue. Ministerial ethics is involved—the question of veracity. Better not to promise than to promise lightly, with no likelihood of fulfillment. It would be far more honorable to say, "I fear I cannot be there. Don't count on me. If I can come, I will; but don't plan on me." Ministers who assume responsibilities and accept appointments—to speak, visit, attend a committee or a board meeting, teach a class, participate in a funeral, officiate at a wedding, or fulfill any other obligation—are solemnly bound for the sake of their profession, if for no higher motive, to keep their appointments. What if someone does phone at the last minute, tell him you will call back. What if someone does buttonhole you, "just for a few minutes." Tell him you have a previous appointment that has priority, and you must honor it. Start early. Better be on hand, waiting a few minutes, than to have others anxiously wondering whether you will come, or whether you have forgotten. You may be the phlegmatic or dilatory type; such things may not perturb you. But most other people, fortunately, are differently constituted, and the golden rule is just as applicable here as in any other sphere. You have no right to create anxiety in the habitually tardy performance of your promises. That is sheer selfishness. It is an imposition on the rights of others. It is stealing their time. You have no right to upset others and to take their time by sauntering tardily into an appointment.

❑ WITH a world economy in jeopardy, and a tremendous responsibility resting upon our workers to conserve our funds against wastefulness, we should all study and apply the prin-

ciples of economy. It would do all our workers good to see and feel the pinch of restriction and shortage in a great land like Britain. Stand with me at the information desk of any important railway station in London, and see the slips for notations and memos provided—strips cut from used correspondence envelopes. See the signs asking each to turn out the lights when not needed. Observe the absence of cloth or even paper napkins in all public eating places, even the best. Note the necessity of bringing your own towels as well as soap (and in some places even sheets) to a hotel. We could well begin to apply a principle of economy that would find wholesome expression in a thousand ways. We would all become "economists," like our spiritual forefathers had to be—and as we shall become again, voluntarily or involuntarily. The enforced reaction against the wastefulness of wartime has set in. We are all custodians of the Lord's money and property. We can extend our resources by a heavy percentage.

❑ WE were shocked, recently, to see on a minister's professional card the words, "Weddings and Funerals a Specialty." This bold bid for business, with its usual slight emoluments, is decidedly off color. It is unethical, undignified, unprofessional. It is alien to the spirit of the ministerial calling. It is mercenary and avaricious, and is simply solicitation. It is like a surgeon putting on his card, "Appendectomies a Specialty." We cannot believe that such effrontery should appear in the ranks of Seventh-day Adventist ministers. We should not accept fees for funerals. We should never profit by anyone's hour of sorrow. Christ is our pattern in this as in other matters, and we could never conceive such of Him. Let such laxities be rebuked by all high-minded ministers. Let us exclude it from the fraternity.

❑ A TWENTY-EIGHT page pamphlet of the Alcoholics Anonymous organization was distributed at the recent Temperance Convention in Takoma Park, after a short talk by "Henry," who belongs to the Alcoholics Anonymous. This interesting pamphlet tells of A.A. objectives, and gives several thrilling case histories of hopeless drinkers who have "come back." The pamphlet, titled simply "A.A.," is published by The Alcoholic Foundation, Inc., P.O. Box 459 (Grand Central Annex), New York 17, N.Y., and sells for five cents each.

❑ WE regret the typographical error that appeared on page 39 of the April issue of THE MINISTRY in an article entitled "The State of the Church." The sixth paragraph reads: "The report shows that although eleven denominations with over 1,000,000 adherents contain 72 per cent of all Protestant strength in America, they have only had a percentage increase of 9 per cent." The mistake occurs in the figure 9 per cent. This should have been .09 per cent.



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Official Organ of the Ministerial Association of
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† Most unique opportunity in the history of missions

New Day of Evangelism in Japan

By PAUL H. ELDRIDGE, President
of the North Japan Mission

POSTWAR evangelism in Japan is a new and stimulating experience. It is safe to say that we are witnessing one of the greatest opportunities for proclaiming the gospel in the history of missions. In every section of the country—farming communities, small towns, medium cities, and metropolitan areas—there has been a ready response. As far as the attitude of the people is concerned, it would be possible, if we had the workers and a comparatively modest budget, to hold several thousand successful evangelistic efforts simultaneously throughout Japan. This is a considered statement, made without exaggeration. And when we consider that these thousands of simultaneous meetings could all be held in communities where there is now not one Seventh-day Adventist, we feel humbled and almost helpless in the face of the task.

With this challenge before us, our postwar evangelistic efforts have been in the nature of laboratory work. With most meager facilities and limited working force, we have been trying to discover the most effective methods. Though the present receptive attitude of the Japanese people is in direct contrast to prewar psychology, it is still true that their customs and background require a somewhat different approach to the problem of public meetings than is used in America. Whereas we realize that the Lord of the harvest still has many ways that are as yet untried to finish His work in this land, we have been led by our experience thus far to the tentative conclusions contained in the following paragraphs.

I. Short Series Most Practical

Here are several reasons why the short evangelistic series has proved to be of outstanding value in Japan:

1. In many of the cities suitable meeting places are very difficult to find because of the

terrible damage done by the wartime bombing. Available halls are in such demand that it is next to impossible to secure one for any long period of time, even if the meetings are to be held only once a week. Hall owners do not want to be accused of showing favoritism to any one group. It is often possible to rent a hall for several nights in succession, even for one short period.

2. With no background of Christianity the Japanese people are not, as a rule, able to absorb the doctrinal truths of our message just by hearing them preached. Therefore, regardless of the length of the series, it is necessary to indoctrinate them through the Bible correspondence studies, personal instruction, prolonged church attendance, and baptismal classes. Very few are ready for baptism in less than six months of studies, and many require as much time as two years. Therefore, the short series is almost as effective as the long effort in arousing the original interest.

3. The taking of an offering in an evangelistic meeting has been almost unknown in Japan until recent months. It will be a long time yet before a self-supporting effort is possible. Then, the short series is much more possible with our present very limited budgets, than is a full-scale evangelistic program.

4. Our experienced evangelists can get around to work with the local pastors in a great many more short efforts than they could if their time were consumed in long campaigns.

5. There are perhaps only two or three centers in Japan where we have sufficient qualified lay members to help in the follow-up work of a large effort. This is a very important factor. There are only three full-time Bible instructors in all Japan, therefore most follow-up work must be done by local pastors and lay workers. The short series will produce all the interest they can handle.

II. A Consecrated Laity Will Finish the Work

Although the need for effective lay workers is always acute in any land, it is especially so here where our working staff is so small. For example, in the North Japan Mission (which includes the Tokyo and Yokohama metropolitan areas) we have a population of more than thirty million. With the attitude of the people as it is at present toward our message, an earnest worker could get a hearing and raise up a company of believers in almost any city and village of this entire area, which is equivalent approximately to the combined Columbia Union and Atlantic Union conferences. Yet, to face this unparalleled opportunity we have one missionary, four ordained ministers, five licensed ministers, and one Bible instructor. Our membership is just under seven hundred.

We have set for ourselves the goal of doubling our membership in 1949, but this can be reached only if our *lay members* accept their responsibility and become *lay workers*. On our part, we must provide them with suitable training and direction.

III. Begin With Story of Jesus

We have found that most Japanese do not know even the simple outlines of the Christ story, the circumstances of His birth, the story of His miracles and teachings, the kind of life that He lived. They have heard the name Jesus, and have a vague idea that He died on a cross. But they do not know why He died, or that He rose again and ascended to heaven.

Rather, therefore, than to begin a series of meetings with a study on Daniel 2, or heaven, or almost any one of the topics so generally used in America, we have found a good response in beginning with the simple story of Jesus. Occasionally the first topic may be something like "Christianity and Today's Japan," followed by the Christ story.

The following is a typical one-week series: (1) Who is Jesus Christ? (2) Why the Cross? (3) God's Living Word. (4) Fulfilled Prophecy. (Daniel 2.) (5) The Coming Christ. (6) His Coming Is Near. (7) What Must I Do to Be Saved?

IV. Bible Course Effective in Follow-up

The Voice of Prophecy Correspondence Course has proved to be one of our most vital factors in preparing believers for baptism. Even though the topic has been covered in a meeting or a baptismal class, the task of writing the answers to the questions gives excellent ground for the truth. Thousands of enrollments have been received in connection with our evangelistic meetings.

V. An Occasional Full-Scale Effort

We have just concluded a large effort in Tokyo. These meetings, continuing for twenty nights (four nights a week), were probably

the most ambitious series ever attempted by any denomination in Japan. Although the average attendance was many more than six hundred, the climax came on the seventeenth night when we secured one of Tokyo's finest auditoriums for one evening only. More than three thousand came to hear Benjamin P. Hoffman speak on "Christianity and Today's Japan." During this series of meetings nearly two thousand enrolled in the Voice of Prophecy.

This series cost about twenty-five hundred dollars. Although the visible results were therefore far more expensive than in the smaller efforts, the inspiration to the church members throughout the field was of inestimable value. Furthermore, the effect of the widespread advertising on thousands who did not come cannot be measured. We feel that each year we ought to have at least one such full-scale campaign.

In addition to the foregoing conclusions, we are also profoundly convinced that in this great day of opportunity for the gospel in Japan we must let God give us a broader vision and an enlightened faith. We must be willing to try new methods and keep our hearts open to the Holy Spirit's leading in new directions. When the night comes to this day of opportunity in Japan, it will probably be the last night. We trust it will not come until the work is finished.



How a Preacher Can Kill a Church

IGNORE the flock except at the hour of service.

Only devote time to those belonging to your denomination.

Scold the faithful for the coldness of the absentees.

Don't say or do something good for another denomination.

Don't fill the pulpit regularly.

Don't have a suitable substitute when you must be absent.

Don't support or attend Sabbath school.

If you attend, always be late.

Don't organize the young people.

Don't visit the ill and needy.

Don't visit those who are well.

Don't have a friendly and appealing disposition.

Don't use words easy to be understood in delivering your messages; use all the high-sounding words possible.

Don't be content with your present pastorate, but be continually on the lookout for a bigger and better one.

But the most effective way for a preacher to kill a church is to feed it the deadly poison of modernism instead of the living Word of God.

—Now, adapted.

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

Early Christian Tombs Near Jerusalem

By SIEGFRIED H. HORN, *Former
Missionary to Java, Far Eastern Division*

UNDER the sensational title "Eye-Witness Story of Crucifixion Discovered," newspapers all over the world reported under the date line of October 3, 1945, that a discovery of first historical and theological importance had been made. The dispatch from Jerusalem contained the following startling statement:

"Probably written within a few weeks of the Crucifixion, writes the Daily Herald Jerusalem correspondent, it is by far the oldest record. The next oldest account was written over a century later—and its authenticity has not been proved. The newly-discovered writings, which are in clear Greek, were in four stone coffins in a vault just outside Jerusalem on the way to Bethlehem. They consist of a bitter moving lamentation."¹

Cautious readers of the report were not too much impressed, because of several obvious illogical statements contained in it. That eye-witnesses of the crucifixion were still lamenting Christ's death bitterly a few weeks after the crucifixion was unbelievable, as they were all acquainted with the fact of His resurrection. That the next oldest account of Christ's death was written over a century later, not before A.D. 131, and that its authenticity has not been proved, was furthermore, a gross misstatement of facts, because it is indisputably recognized that the Gospels were written in the first century after Christ, some within forty years of the death of Jesus.

Subsequent reports from London and Jerusalem, appearing in the newspapers a few days later, tempered the high expectations aroused by the earlier sensational account of the discovery. It was learned that a Jewish tomb had been found containing several ossuaries (bone receptacles), and that the sign of the cross had been marked on each of the four sides of one ossuary, with the word *voe* appearing among the inscriptions as the basis for the "bitter moving lamentation" of the first report.

In February, 1946, an excellent critical article appeared in *The Biblical Archaeologist*, written by Prof. Carl H. Kraeling, of the Yale Divinity School, under the title "Christian Burial Urns?"² Without being acquainted yet with all the facts of the new discovery, Kraeling warned his readers against overexcitement, and recalled the case of the ossuaries found by Charles Clermont-Ganneau in 1873, in a tomb

on the way to Bethany containing the names Jesus, Mary, Martha, Lazarus with cross signs on them, which are not recognized by any scholar as belonging to the family in whose house Christ dwelt. He also reminded the reader that in 1931 the finding of an ossuary with the name "Jesus, son of Joseph" written on it had given rise to the thought expressed in the daily press of that time that the actual tomb and casket of Christ had been found. The fact that the names Jesus, Joseph, Martha, or other Bible names appear on ossuaries is understandable, because they were very common among Jews of the time of Christ. Such was Kraeling's argument against accepting these bone receptacles as early Christian witnesses.

A letter written by Father M. Abel, professor of Greek epigraphy and archaeology in the Dominican Ecole Biblique in Jerusalem, appeared in *The Homiletic and Pastoral Review* for March, 1946.³ It presented further facts on the discovery in a dispassionate way, and from it the reader could draw the conclusion that nothing more than a few Jewish ossuaries had been found. *Life* published an account of the discovery in its issue of December 22, 1947. Carefully avoiding any sensational claims, it stated the opposing views on the find and advised its readers that the final conclusions could only be made after the full publication of the excavations.

This has finally been done by the excavator, Prof. E. L. Sukenik, of the Hebrew University in Jerusalem, in an article "The Earliest Records of Christianity," which appeared in the October-December number of *The American Journal of Archaeology* for 1947, but which was not distributed before July, 1948.⁴

It is learned from this report that in September, 1945, an underground burial chamber was discovered south of Jerusalem on the road to Bethlehem. Into its walls five shafts (*kokhim*) had been cut, containing eleven ossuaries, or bone receptacles, which range in size from 16 by 10 by 11½ inches to 26 by 11 by 14 inches.

From the pottery and the lamps found in the tomb, the form and character of the inscriptions on the ossuaries, and a coin of King Agrippa I, which dates from A.D. 42-43, Dr.

Sukenik says that the tomb must have been in use from the first century before Christ until the middle of the first century after Christ.

Five of the ossuaries bear short inscriptions of names, three in Hebrew letters and two in Greek. The inscription on ossuary Number 1 reads, "Simeon Barsaba." Sukenik points out that this name was known thus far only from the New Testament, where it also appears as a family name of one Joseph (Acts 1:23) and of another Judas (Acts 15:22), both early Christian believers. The inscription on ossuary Number 4 reads, "Miriam, daughter of Simeon." On ossuary Number 10 are found three Hebrew letters, the abbreviation for Mattathias or Matthias, a name appearing both in the New Testament and in Jewish literature. One of the Greek inscriptions (on ossuary Number 7) was written in charcoal, and has the words "Jesus, woe!" and the other is incised on the lid of ossuary Number 8 and reads, "Jesus aloth," the last word having been suggested by Sukenik to be an expression of mourning taken over from the Hebrew and Aramaic.

Inasmuch as the last-mentioned ossuary has a cross drawn in charcoal on all of its four sides, the excavator, who is recognized as the greatest authority on Jewish ossuaries,⁸ holds the opinion that it is of Christian origin. Without insisting that the cross had already become a venerated symbol of Christianity, he thinks that it may be a pictorial expression of the event, tantamount to exclaiming, "He was crucified." And his "suggestion therefore, is that the crosses and graffiti on ossuaries nos. 7 and 8 represent a lamentation for the crucifixion of Jesus by some of His disciples."⁹

Dr. Sukenik closes his report with the following words: "All our evidence indicates that we have in this tomb the earliest records of Christianity in existence. It may also have a bearing on the historicity of Jesus and the crucifixion."

Until a few years ago the appearance of the cross was considered to be evidence of a late date of the object bearing this sign, because it was thought that the cross was not considered a Christian symbol before A.D. 200. A discovery made in the winter of 1939 in the ruins of Herculaneum in Italy has, however, reversed this opinion entirely. Herculaneum is one of the three cities which was entirely destroyed by the eruption of Mount Vesuvius in A.D. 79, and everything found in its ruins, therefore, dates from before that event. In one room on the second floor of a house, a square in the middle of the back wall was covered with very fine plaster, in which the sign of a Latin cross, seventeen inches long and fourteen inches wide, was deeply engraved. Holes of nails show that a wooden cross had been fastened to the wall. A wooden chest having the appearance of an altar stood below the cross. Prof. A. Maiuri, the discoverer of the place, after several attempts

to find an explanation of this find, came to the conclusion that the room was a Christian cult place, a conclusion which has been generally accepted ever since.⁸

This discovery has also changed the evaluation of the group of ossuaries described first by Charles Clermont-Ganneau in 1873, which were mentioned above. In his first communication the famous French archaeologist described them as "Judaean-Christian Sarcophagi."⁹ The ossuaries in question had been found in a tomb on the Mount of Offence, not far from Bethany. The Hebrew inscriptions present names like Judah, Salome, Simeon, Joshua, Martha, Eleazar (the Hebrew equivalent of the Greek Lazarus), Hananiah, Nathan, and Pasach, while among the Greek names Mary appears, and twice Jesus with the sign of the cross. When Clermont-Ganneau published his final report on the discovery in 1899,¹⁰ he expressed some doubts about the Christian origin of the ossuaries:

"Its meaning is questionable; I do not think that it can be anything but the sign of the cross, but I do not overlook the difficulties which beset that view, considering our hitherto received ideas on the one hand as to the earliest period at which the cross was recognized as the emblem of Christianity, and, on the other, as to the latest date commonly attributed to all Hebrew inscriptions in the ancient square characters, in Jerusalem and the neighbourhood. If this cross is really a Christian symbol, we must either admit that the chronological rules upon which all archaeologists have hitherto justly agreed with regard to Christian monuments in the West do not apply without modification to Christian monuments in the East, or else that the theory that every Hebrew inscription at Jerusalem and in its neighbourhood is necessarily earlier than Titus's siege, or at all events than the foundation of Aelia Capitolina, must not be regarded as absolutely true, and that Hebrew inscriptions must exist belonging to a date later than that epoch. Our case, therefore, if proved, would tend either to put back a date agreed on by Christian archaeology, or else bring down to later times one admitted in matters of Semitic epigraphy."¹¹

Dr. Sukenik, however, is convinced that the cult place in Herculaneum, and the discovery of the new tombs, prove that the sign of the cross existed as a Christian symbol in the first century after Christ, and that the tombs, described by Clermont-Ganneau and himself, contained remains of Jewish Christians.

His over-all conclusions have been succinctly expressed by J. F. Daniel, the editor in chief of *The American Journal of Archaeology* in his foreword to the special reprint of Sukenik's article:

"This tomb was in use from shortly before the birth of Christ until not more than twenty years after the Crucifixion. It belonged to a family which is mentioned in the New Testament and certain members of which were among the personal followers of Christ. Inscriptions and crosses drawn on two of the ossuaries express the grief of members of the family at the Crucifixion. These are by far the earliest known records of Christianity."—Page 3.

A word of caution may, however, have its place here. Although Dr. Sukenik is the greatest authority on Jewish ossuaries and his judg-

ment to see Christian records in these tombs, is of the highest value as coming from a Jewish scholar, it should be remembered, nevertheless, that other scholars of fame have so far refused to recognize these tombs as Christian. Their argument is that the inscriptions contain common Jewish names of the time and that the name Jesus was in frequent use. The sign of the cross may have had a magical significance, being intended perhaps to guard the bones against demonic powers. They consider the Greek word *iou* (i.e. woe) to be a rare spelling of Jehu, and *aloth* (considered by Sukenik as an expression of lamentation) as a surname of that particular Jesus of ossuary Number 8.¹²

The possibility exists that the tombs are Christian, and that in the one found in 1873 were buried members of that family, in whose house Jesus frequently lodged, although it is rather difficult to explain why Martha was the daughter of Pasach, and Lazarus was the son of Nathan, whereas the Bible mentions them as brother and sister. Another question is, Why were Martha's and Lazarus' names given in Aramaic, and Mary's name in Greek letters on the ossuaries, if they were contemporaries of the same family? The family name Barsabas found in the newly discovered tomb is only known from the New Testament, which seems to strengthen Sukenik's theory that it contains Christian remains. But it should be noticed that this particular inscription is very difficult to decipher, as the photograph in Sukenik's article clearly shows, and it was only after several unsuccessful attempts that Sukenik came to the conclusion that the name must be read "Simeon Barsaba." The reaction of other competent epigraphers to this reading must be awaited to see whether Sukenik's conclusions will stand the test of further investigation.

The Bible student should therefore beware of statements of a sensational character in regard to these and similar discoveries. Even if the tombs are Christian and contain bones of followers of Christ, known from the Scriptural record, they can hardly be said to help to substantiate the Bible narrative. They would have more sentimental than theological value. And as far as the historicity of Christ's crucifixion is concerned, every Bible student recognizes that serious scholarship does not doubt this event at all.

¹ *The Statesman* (New Delhi, India), Oct. 4, 1945.

² C. H. Kraeling, "Christian Burial Urns?" *The Biblical Archaeologist*, vol. 9 (February, 1946), pp. 16-20.

³ M. Abel in *Homiletic and Pastoral Review*, vol. 46 (March, 1946), pp. 407-409.

⁴ E. L. Sukenik, "The Earliest Records of Christianity," *American Journal of Archaeology*, vol. 51 (October-December, 1947), pp. 351-365 and plates LXXVII-LXXXVIII. A full reprint of this article can be secured for \$1.00 from the editor in chief of *American Journal of Archaeology*, University Museum, Philadelphia, Pa.

⁵ Kraeling, *op. cit.*, p. 19.

⁶ Sukenik, *op. cit.*, p. 365.

⁷ *Ibid.*

⁸ Egon C. C. Corti, *Untergang und Auferstehung von Pompeji und Herculaneum* (5th ed. München: F. Bruckmann, 1941), pp. 53, 287, and plate 32; E. L. Sukenik, *op. cit.*, pp. 364, 365.

⁹ *Quarterly Statement of the Palestine Exploration Fund*, January, 1874, pp. 7-10.

¹⁰ Charles Clermont-Ganneau, *Archaeological Researches* (London: Palestine Exploration Fund, 1899), vol. 1, pp. 381-412.

¹¹ *Ibid.*, p. 404.

¹² Kraeling, *op. cit.*, pp. 18-20; G. E. Wright, "New Information Regarding the Supposed 'Christian' Ossuaries," *The Biblical Archaeologist*, vol. 9 (May, 1946), p. 43; M. Abel, *op. cit.*, pp. 407-409.

The Book Shelf

Books, Reviews, and Discussions

Miracles, C. S. Lewis, Macmillan, New York, 1947, 220 pages, \$2.75.

This book is one that ought to be read by every minister. That statement can be made unqualifiedly and enthusiastically. And what makes this work so extraordinary? It is not simply because the author deals with the subject of miracles—many Christian apologists have done that through the centuries—but because of the way the author deals with this subject.

Too often the Christian has felt dreadfully in the defensive in this modern scientific world where learned scientists speak with husky voice about the laws of nature, as though they were describing the giving of the Decalogue on Mount Sinai. For a century and more the laws of nature have been viewed as above law, certainly above a Lawgiver. As the result of this basic conception of nature, the whole philosophy of men has tended to become materialistic, mechanistic. And, of course, the very idea of a God who answers prayers in a miraculous way becomes quite untenable. Miracles disappear simply by scientific definition. According to the most primary premise of the scientist, there cannot possibly be a miracle.

Where all this leaves the orthodox Christian is painfully obvious. He is disdainfully left back in the dark woods of intellectual medievalism, far behind the glittering procession of brilliant minds that have unlocked the mysteries of nature. Hence the apologetic attitude, the defensive mood, of so many Christians in our modern era. The orthodox Christian must, if he is consistent, believe in miracles. He must retain a belief in a prayer-answering God who not only has power but will indeed exercise that power to do very real things for him, even to holding in check some law of nature, at times.

That is why *Miracles*, by Lewis, brings new courage to old-fashioned Christians. With vigor and incisiveness, and in the language of

the scientists and philosophers, he analyzes the whole field of law and the operations of nature. In his opening paragraphs he strikes at the heart of the problem by challenging the dispassionate quality of modern skeptical thinking. Says he:

"What we learn from experience depends on the kind of philosophy we bring to experience. It is therefore useless to appeal to experience before we have settled, as well as we can, the philosophical question."—Page 11.

A few sentences further on he comes to this conclusion:

"The result of our historical enquiries thus depends on the philosophical views which we have been holding before we even began to look at the evidence. The philosophical question must therefore come first."—Page 12.

The forthrightness with which he approaches the problem is well illustrated by this introductory paragraph:

"I use the word *Miracle* to mean an interference with Nature by supernatural power. Unless there exists, in addition to Nature, something else which we may call the supernatural, there can be no miracles. Some people believe that nothing exists except Nature; I call these people *Naturalists*. Others think that, besides Nature, there exists something else: I call them *Supernaturalists*. Our first question, therefore, is whether the Naturalists or the Supernaturalists are right."—Page 15.

No minister worthy of the name can allow himself to go along without a clear and satisfying answer to this question. He may find that answer for himself simply in a resolute belief that God lives and does all things according to His good pleasure. But can he help someone else who has no background of faith to believe so quickly and completely in the face of alleged scientific arguments? It is right there that a book like *Miracles* comes into its own. It helps the minister to talk a language understood by those educated in a secular viewpoint and to bring honesthearted men to a strong faith and confidence in the miracle-working God of the Bible.

F. D. NICHOL. [Editor,
Review and Herald.]

(*Book Shelf continued on page 36*)

Literature Evangelism

"The Right Arm of Our Strength"

Sowers of the Good Seed

By E. B. RUDGE, President,
British Union Conference

REFERRING to the great help the colporteur may be to the ministry, Ellen G. White has made the following statement:

"Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work

than can be accomplished by the ministry of the word alone. The silent messengers that are placed in the homes of the people through the work of the canvasser, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the word. The same ministry of angels attends the books that contain the truth as attends the work of the minister."—*Testimonies*, vol. 6, pp. 315, 316.

This I have found to be true in my own experience as an evangelist. Many years ago when I first began to preach I was sent to work in a country center where we had a rather difficult church community. I found myself in an impossible situation, and finally turned away from the church community and set out to win souls in two small country centers some miles away.

As I visited among the homes of these country folk I was surprised to find anywhere from three to five copies of our doctrinal books. I began meetings in a home where the father was an Adventist who had become extremely lax. As the outcome of my visit among the few homes in that vicinity, where the literature had been so faithfully sold, I was able to gather in a fine company of eight new adult believers and win back two who had grown cold.

After this I moved across the country about twenty miles to another farming community where we had a small company of believers. Here again I found myself visiting in homes that had many copies of our message-filled books, and found the same sympathetic attitude. After several weeks of work in the homes of these people I was able to have a group of nine adults ready for a later baptism, most of them young married people.

I think these four months spent among the farming communities were probably the most exhilarating of my life, and definitely sealed in my own heart the conviction that the Lord had called me to evangelistic work. Many times as I have reviewed that experience, which meant so much to me in my own personal life, I have recalled the faithful and devoted labor of colporteurs who, through the years, had diligently worked among these isolated farms in a warm and trying climate, with the conviction that they were sowers of good seed. It was my privilege to act as the harvester.



TEST OF PREACHING—Good preaching is not something to be enjoyed; it is something aimed at producing Christian conscience and character. There are times, of course, when the sermon should be comforting, but rare is the occasion when it should be comfortable.

A fair test of good preaching might be: (1) Does it pry open any minds? (2) Will it produce Christian conduct? (3) Is it aimed at enlarging the sympathies of the congregation? (4) Do the people who listen have to think in order to follow the preacher? (5) Is any sinner made restless about his sinning?

A truly Christian sermon makes as heavy a demand upon the hearers as upon the preacher.—*Christian Advocate*, Dec. 30, 1948.

EVANGELISTIC OBJECTIVES AND TECHNIQUES

Devoted to Soul-Winning Plans, Problems, and Methods

First Aid for the Tent Master

By A. L. DICKERSON, *Pastor-
Evangelist, Graysville, Tennessee*

WHEN we consider the cost of the equipment to hold a major tent effort—the thousands of dollars invested in tents, chairs, piano, platform, screen, and other items—we can readily understand why we need full information on its care and upkeep. Strange to say, such information is usually passed on by word of mouth, and it happens that the one in charge gets little or no help in handling this responsibility.

When an evangelist selects a location for a tent meeting he should remember that the daily appearance of the tent and the surroundings *has its influence*. This responsibility should rest first on the shoulders of the associate evangelist, unless someone else is appointed to do this work. No one will think less of the singing evangelist if he does his part toward keeping the place of worship in order.

Usually there is extra help when the tent is pitched. Everything is in good order to begin with, but from then on the proper care of the tent should not be neglected. This care falls naturally into two classes—daily routine and special care required under changing conditions.

In order to understand why we should do certain things each day, we should understand something of the nature of the materials of which the tent is made. The Manila ropes of the tent shrink materially when wet. Canvas, unless waterproof, will also shrink even from the dew at night. Untreated canvas will mildew easily when left damp.

Daily Routine in Care of Tent

1. Upon arising shortly after sunrise, the tent master should raise the walls in two or three places on either side of the tent, so that the air might circulate under the tent and dry it, thus preventing moisture from collecting on the underside of the top, as the heat of the sun warms the air in the tent.

2. This is also a good time to straighten up any chairs that might have been pushed out of line the night before as the audience was leaving. The sawdust or shavings on the floor should also be smoothed out so that anyone passing by during the day will find everything neat and in order. Any trash should be picked up, whether in the tent or on the surrounding

grounds. The influence of neatness is always for the good of the cause we love.

3. As the tent dries out, the wall poles should be straightened up and the walls let down. Then the wall should be rolled up (if there is good weather), beginning at the front and working toward the back on either side. Always roll the tent wall up on the inside so that water running down the wall will not collect in the roll.

4. Before time for meeting arrives a careful check should be made to be sure that everything is in readiness for the people. In the hot weather of summertime the wall should be rolled up behind the flap of the top all the way around, except back of the platform. The rolled wall is secured by passing the small wall rope, which hangs outside the wall, under the roll and around the wall pole, passing the end under the body and up, and then down through the loop along the pole, leaving the end hanging so that it may be loosened by simply pulling the end. This knot is very important, for the wall may need to be dropped quickly, with a sudden change in the weather.

5. After the meeting the walls can be dropped, and the wall poles should be crossed, or at least set toward each other, keeping the bottom of the pole out against the wall. Set it toward the one next to it so that every other pole is close together and the next two are wide apart. If all the poles are slanted in the same direction, the top will twist. The poles should be set in just enough to give a good slack to the tent ropes so that the moisture of the dew will not make the tent too tight. If set in too much, there is danger of water pockets forming in case of rain, or of being whipped loose by the wind, should it rise in the night.

Extra Care Under Varying Conditions

Sudden changes in the weather present the greatest danger to the tent. The one who cares for a tent should never be so far away that he cannot reach the tent quickly if a change in weather conditions should arise.

The hot sun of a summer day will slacken all the ropes and canvas; then a sudden gust of wind may pick the top up like a bulging balloon, letting some of the wall poles drop out or punch up through the canvas top when it comes back down. This is a cause of much damage to tents. If a storm is anticipated, the wall poles should be tied to the top. If a rope has not been provided for this, the wall rope should be brought over the wall and tied tightly to the pole; then if the top lifts, the pole will go with it.

When rain comes, the ropes of a new tent will shrink from six inches to two feet. One dare not wait until it stops raining to loosen these ropes. A sense of responsibility should always bring the tent master out when it begins to rain, day or night. The large ropes that run from the tops of the center poles must be kept tight enough to steady the poles so that they cannot jerk in the wind. They will have to be loosened as often as they tighten. Constant watching is necessary. Wire cables on the center poles save a great deal of exposure to rain for the tent master.

As the tent ropes draw up, they may be slackened by setting the wall poles together as at night. If it rains long, and especially if the tent is new, the ropes will have to be loosened at the stakes. Sometimes a rope will draw up so tight around a stake that it cannot be loosened by hand, then a hammer will be found useful in driving the knot loose. These ropes must not be allowed to become too tight, for there are so many, and the down pull on the center pole and the block-and-tackle ropes is so great that something may break. Strong center poles have been bent under the combined pull of tight ropes. The tightness of the rope may be tested by lifting the wall pole; about the right tightness allows the pole to be lifted one inch off the ground without difficulty.

In case of high wind, keep the walls down and have all ropes at their maximum tightness. A loose rope allows the wind to jerk or snatch at the stake. Ropes that are too tight may cause the stake to pull up and leave the tent at the mercy of the wind. A tent in proper shape will stand almost as much wind as a house.

DOUBLE STAKING.—The tent master may find that the ground is too soft to hold the stakes securely; this is true of either boggy or sandy soil. Another stake may be driven at about a forty-five degree angle with the point toward the tent so that it crosses the tent stake. Where the two cross, tie them together with two or three strands of wire, and this will more than double their holding power.

DISMANTLING THE TENT.—When the tent is taken down at the end of the season it should be done on a warm, dry day. Special care should be used for two or three days before to see that no rope is touching the ground. In fact, this should be watched all the time, for rope rots easily. A wet rope in the folded tent is sure to rot the tent. See that every object that could punch a hole in the canvas is out from under the tent before it is lowered. Loosen the walls and roll them up in a tightly folded roll. When the top is folded, put all ropes inside the folds except two to tie the bundle. As the tent is folded, the air should be pushed out so that the bundle will be as small and as compact as possible. It can then be placed in a tent sack and handled easily.

The long ropes should be coiled neatly and

tied, and, with the block and tackle and chains, placed in the bags. Each bag should be tagged and the contents carefully listed on the tag. Each tag should bear the name of the evangelist and the date.

How to Make an Old Tent Do

Damaged tents are something of a problem. Old ones are easily damaged and hard to repair. Special care should be used that no special strain be placed on any one place.

Mildew allows water to seep through the canvas, and the tent may leak all over without having a hole in it large enough to see. This condition can be remedied by carefully waterproofing the canvas.

Paraffin wax dissolved in gasoline, one pound to the gallon of gasoline, makes an excellent waterproofing. The gasoline must be heated almost to the boiling point to dissolve the wax, but it may then be applied cold. Put the gasoline into an open bucket or can and drop in stones or pieces of iron heated, but not red hot. This should be done in the open to avoid danger. It will not ignite from the stones if they are not red hot.

Spread the dry tent out on the ground, and then apply this mixture of wax and gasoline with a garden spray or with a sprinkling can. The entire surface must be wet with the solution. Ten gallons, carefully used, is sufficient to treat a fifty-by-seventy tent top.

Transparent waterproof cement makes an excellent patching material. A black cement makes an unsightly patch. The Kress-Dart Cement is the most economical on the market. For small holes, cut a round piece of canvas at least an inch larger than the hole; put on plenty of cement; and place it firmly over the hole. This may be done while the tent is up. For larger tears and splits it is best to lower the tent so that the two edges may be brought close together. A few strips, well cemented, and put crosswise on the underside, give added strength. A board placed under the tear helps to get the patch on smoothly. The cement should be placed on both the tent and the patch. A weight should be laid on it until it is dry—about thirty minutes. The following summary is by Fulton Bag & Cotton Mills.

Directions for Erecting Gospel Tent

Measure off on the ground a distance equal to the length of tent, and then, measuring from each end in toward the middle, mark a distance equal to one-half width of the tent, at which points drive in three stakes in such a way as to serve as a foothold for the center poles while being raised to position.

Now drive in the stakes for the center pole guys, three stakes to each pole, placing them at a distance from the center poles equal to one-half width of the tent plus height of wall plus five feet.

Before raising center pole, hook the larger block to collar at top of pole. Then raise poles to position, and guy out.

The middle (or middles, as the case may be) is then placed on the ground between the center poles, and the end pieces are brought up to it from each side.

Then, bolt bail-ring together around center pole, lace the pieces together, beginning at bail-ring and working down toward rim.

Now drive in stakes for the wall guys, placing those for the ends at a distance from the center pole equal to one-half width of tent plus height of wall, and those for the middle at the same distance from ridge of tent, and then tie the wall guys around the stakes.

The wall poles are next inserted into the wall-pole holes and raised to a semi-upright position, with the bottom of the pole in toward middle.

The top is then raised to within about four feet of top of center pole, and is tied fast by means of the fall rope, which is securely fastened to the pole near the bottom.

All that then remains to be done is to straighten up the wall poles, insert the quarter poles, if any, and snap on the walls.—Courtesy, Fulton Bag & Cotton Mills.

Every evangelist using a tent should be sure that his tent master has the proper information in his hands, to understand how to care for the equipment, and the evangelist should share with him the sense of responsibility.

Preparation of the Field—No. II

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

WE COME now to the question, How shall we prepare the field? As to the means we should use to prepare the field for the preaching, the Spirit of prophecy furnishes the answer in *Life Sketches*, page 304:

"Let the publications, the papers, the pamphlets, be working among the people, and preparing the minds of the reading class for the preaching of the truth. Let no stinted efforts be made in this line, and the work if begun wisely and prosecuted wisely, will result in success."

The distribution of literature arouses interest. It helps to search out some who are ready to receive the truth. The reading of the printed truth kindles a desire to hear the spoken truth from the evangelist.

There are many different methods of using literature to prepare the field. The method used should be in keeping with the location and dimensions of the projected campaign. The methods used in rural territory would differ from those in the small cities, and those used in the small cities must of necessity differ from those used in the metropolitan areas.

Three Good Methods of Labor

(1) There is one method which may be applied in every place, including the rural areas. This consists in having colporteurs canvass the territory a few months before the opening date of the campaign. Our colporteurs are the John the Baptists of the Adventist evangelism, the preparers of the way for our evangelists.

Our literature has been the forerunner of the living preacher and missionary in every community and country in the world. One of our leaders has said, "So far as I know our literature has pioneered the way into every country

where the third angel's message has gone." The preparatory work of the colporteur will help increase the results of the preaching.

"There are many, who, because of prejudice, will never know the truth unless it is brought to their homes. The canvasser may find these souls and minister to them."—*Testimonies*, vol. 6, p. 314. "Some will be reached by our literature who could not be reached in any other way."—*Ibid.*, vol. 8, p. 87.

We would see greater results in evangelism if the work of the colporteur were coordinated and timed with the work of the evangelist. We need more teamwork between the conference publishing secretary and colporteur and the evangelist. If there were proper coordination between them, the colporteur would see more results from his work, and the evangelist would reap more from his preaching.

As the colporteur goes to every house in the city and surrounding country, he will locate interested people. The books he sells will prepare some to hear the evangelist and to accept the message. He can take the names of those who do not buy books, yet appear to be interested in the Bible, and turn all these names and addresses over to the evangelist. The evangelist can then send them a special letter about his opening meeting.

(2) There is a second method which will prove helpful in cities up to about 100,000 population. This consists in a systematic, house-to-house distribution of appropriate tracts or papers to the entire city, or to a large area around the place of meeting. For example, a series of four papers or tracts is carried to every house in the area by laymen at the rate of one a week. The distribution is so timed that the fourth paper is distributed on the Sabbath afternoon preceding the opening Sunday night of the evangelistic mission, and with the fourth paper the laymen personally present the opening handbill to the people.

The meetings are not mentioned until this fourth visit to the homes. Then the layman says, "You have enjoyed reading about these great truths; now it is my pleasure to bring you a personal invitation to hear some interesting and helpful lectures on these truths. Sunday night Evangelist ——— will preach at ——— on the subject of ———. I hope you will plan to be present. Here is an announcement which tells about the meeting."

In using this plan, we should leave a card with the people on the third visit for the purpose of gathering the names of those who are interested in receiving further free reading matter. This card has a place where the individual may indicate whether he has enjoyed reading the first three papers and would like to receive additional free reading matter. Then there is a place for him to fill in his address. It is well to have the card state that the fourth paper, which the distributor will bring on his next visit, is the last paper, and that those who desire to receive further free reading matter

should fill out this card and either hand it to the distributor when he comes with the next paper, or mail it to the address given. These names are given to the evangelist, and by further contacts many of these become good prospects for accepting God's message in connection with the work of the evangelistic campaign.

A series of four *Good News* (A, B, C, D) are available through our Book and Bible Houses, which have been expressly designed for house-to-house distribution by laymen to prepare a given field for a public evangelistic campaign. Appropriate notices and application blanks are published within the articles, expressly designed to search out those who are interested in learning more about the Bible. The distributors gather the names of those who desire additional free reading matter, when they make the fourth call at the home with *Good News D*, on the Saturday afternoon preceding the opening Sunday night meeting of the campaign. Although not all would concur with the wisdom of this method, I have found it successful.

(3) There is a third method which is especially adapted to the preparation of the field in metropolitan centers. This consists of getting a large number of people to enroll in a Bible correspondence course, so that they will have two or three lessons before the opening meeting. These lessons will arouse their interest in God's message. Then about one week before the opening meeting a circular letter is sent to these people for the purpose of tying in their interest in the Bible lessons with the projected meetings. The opening handbill is enclosed with this circular, and also a postal card on which they may indicate how many reserved seat tickets they desire for the first Bible lecture.

The Bible course offer seems especially appropriate for preparing the field in the large cities. It serves as an excellent means of gathering out those people who love the Word of God, and desire to know more about its truths. Such people are good prospects for attending the meetings. Many will ask for the Bible course who would not ordinarily attend the meetings. Getting them to take the Bible course by mail will fill in the gaps of doctrinal instruction, in case they attend only a few of the meetings.

There are two principal ways of using the Bible course offer in the preparation of the field: (a) The distribution from house-to-house or through the mails of a double postal card, one half of which is a business reply card on which the people can enroll for the Bible correspondence course. (b) Newspaper advertisements about the Bible course on the Saturday church page for three Saturdays, beginning about five weeks before the opening meeting. Or a few short paid articles on the Bible course.

The 1949 Yearbook

SINCE the first Seventh-day Adventist *Yearbook* (seventy-two pages) was published in 1883, the annual publication has continued to record the expansion of the Advent Movement during the past sixty-six years.

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PRECIOUS MAGAZINE.—“About THE MINISTRY, I have bound all the numbers of this magazine from 1934 till the end of 1946. Perhaps it will be of interest to know that in spite of difficult war conditions all the numbers of this precious magazine have reached me from 1939 till now.”—ERNESTO FERREIRA, Teacher, Seminario Adventista, Portalegre, Portugal.

EXCELLENT ARTICLES.—“Let me assure you of our appreciation of what the Ministerial Association is doing, and of the excellent articles that are sent out to us through the association's journal.”—E. W. MARTER, Head of Bible Department, Newbold College England.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Pointers on British Israelism

By ALMEDA GUSTAVSEN HAMREN, *Bible Instructor, Vancouver, Canada*

- I. JEWS AND ISRAELITES THE SAME PEOPLE. According to Ezra's record, the peoples who returned from exile are called Israel twenty times, and Jews eight times. In Nehemiah they are called Israel sixteen times, and Jews ten times. This would prove that the Jews and Israelites are not two distinct peoples and that the names are used interchangeably.
 - II. ISRAEL AS WELL AS JUDAH RETURNED FROM CAPTIVITY.
 1. Children of Israel kept dedication. Ezra 6:16.
 2. Some of Israel went to Jerusalem. Ezra 7:7.
 3. All Israel dwelt in cities. Neh. 7:73.
 4. A number of Israelites returned 721 B.C. 2 Chron. 34:9.
 5. Considerable remnant of Israel lived in Palestine one hundred years after the taking of Samaria. 2 Chron. 15:9.
 6. Not lost nationally but spiritually. Matt. 10:6; 18:11.
 - III. ISRAEL AND JUDAH.
 1. In Old and New Testament, names Jews and Israel apply to same people.
 2. In books of Ezra and Nehemiah residents of Judah were more often called Israelites, and in book of Esther those in captivity were always called Jews.
 3. Paul a Jew. Acts 21:9; 22:3.
 4. Paul also an Israelite. Rom. 11:1; 2 Cor. 11:22.

"The people known as Jews may be regarded as fairly entitled to be representatives of the interests and destiny of the whole twelve tribes."—JOHN WILKINSON, *Israel My Glory*.
 5. Prophecy of the return of Israel from captivity. The sticks for Judah, Israel, Joseph, and Ephraim were all made one stick, thus indicating they were all joined together into one kingdom. Eze. 37:1-20.
 6. Last of Old Testament prophets addressed words to both Israel and Judah with no hint of any lost tribes. Mal. 1:1; 2:11; 3:4.
 7. Anna of the tribe of Aser (Asher), one of the ten tribes, evidently not lost at this time. Luke 2:36.
 8. Paul refers to twelve tribes. Acts 26:7. Does not refer to ten tribes only. Luke 1:16.
 9. Jew and Israel used interchangeably. Matt. 2:1-6.
 10. Disciples asked whether kingdom restored to Israel. Acts 1:6. If this refers to ten tribes only, then British-Israel theory of "Kingdom Age" is destroyed by Christ's answer in verse 7. "Not for you to know the times or the seasons, which the Father hath put in His own power."
 11. "Dispersed among the Gentiles"—those of the ten tribes who remained in captivity. John 7:35. But they were known as Jews not Gentiles.
 12. Jews referred to as "men of Israel" by Peter. Acts 2:5; 3:12.
 13. Peter addressed members of Jewish council as "ye rulers of the people, and elders of Israel." He charged "all the people of Israel" with crucifixion of Christ. Acts 4:8-10.
 14. Repentance and forgiveness offered to Israel—surely not to ten tribes only. Acts 5:31.
 15. James addresses his letter to "twelve tribes . . . scattered abroad." James 1:1.
- IV. PROPHECIES DO NOT APPLY TO BRITAIN.
 1. Scattered and despised among all nations. Deut. 28:64-66. Therefore not Britain.
 2. Word *Jew* used as synonym for sharp and shady practices. Deut. 28:37. *Britain* has been connected with honorable dealings.
 3. A reproach among nations. Eze. 5:14, 15.
 4. "Dwell alone"; "not to be reckoned among the nations." Num. 23:9.
 5. "Worship of heathen." Turks possessed their temple. Eze. 7:24.
 6. Desolation of Jerusalem. Jer. 9:11-16.
 7. Without a king many days. Hosea 3:4, 5.

"It is worth noting that before Lord Beaconsfield—Britain's Jewish Prime Minister—came into power, our forefathers were often just as brutal to the Jews as any other nation. For Lord Cromwell was practically the first to commence to remove the anti-Semitic laws under which the Jews were living, and this work was completed by Lord Beaconsfield. Can the exponents of the British Israel theory explain this in

the light of their contention?"—DR. L. SALE-HARRISON, *The Remarkable Jew*.

8. Isles means coast line, or sea coasts. Gen. 10:20, 31, 32, 4, 5.
9. Does not apply to "pyramid" teaching. Pillar means altar. Isa. 19:19, 20; Gen. 35:14, 15.

V. THE TRUE ISRAEL.

1. Jews rejected as a nation. 1 Thess. 2:14-16.
2. Children of the promise. Rom. 9:6-8.
3. True Israel developed by grafting. Rom. 9:25, 26.
4. "Other sheep I have." John 10:16.
5. "If ye be Christ's." Gal. 3:29.

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Lay Bible Instructors' Class

(Concluded)

By E. OLIVE MYERS, *Bible Instructor,*
Greater New York Conference

WHO shall join the army of lay Bible instructors? In *Training Light Bearers*, page 15, there is a quotation from the *Signs of the Times*, dated October 18, 1883, announcing a Bible institute, with S. N. Haskell in charge. The announcement read, "Not only young men and women are wanted, but men of mature years; even if their heads are sprinkled with gray hairs, they are none too old to visit families and tell what God has done for them, and read the Scriptures."

None are too young or too old if they have a Christian experience, understand the message, and are teachable. God is depending upon the laity to help finish the work. "The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117.

On page 9 of *Training Light Bearers* we glean this from the definition for a Bible reading: A Bible reading is a method of personal work which involves the reading of the Bible; "it specifically applies to the question-and-answer method of Bible study."

Keep always to the affirmative was Christ's method. It is the best way to meet our opponents. Jesus said, "It is written."

Qualifications of Bible Instructors

It was the prophet Isaiah who said, "Blessed are ye that sow beside all waters." Isa. 32:20. Because Bible instructors have to mingle with the mixed multitudes, certain qualifications or personality traits will be called into action.

These qualifications, either natural or acquired, together with divine help and guidance, will enable one to cope with every mind, disposition, and circumstance on the broad highway of life.

The first qualification of every worker in God's cause is *conversion*. In volume 9 of the *Testimonies* we read:

"The remnant people of God must be converted people. The presentation of this message is to result in the conversion and sanctification of souls. . . . A solemn responsibility rests upon those who know the truth, that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message."—Page 154.

Another important qualification is *friendliness*. (Prov. 18:24.) If we are not friendly in the home, with our neighbors, and in the church, how shall we win souls? Surely a soul winner must be friendly and be able to approach people in a pleasing manner. It too often happens that new members and visitors attend our meetings and find that the members do not speak to them. This should never happen.

After pointing out the need of friendliness to my class, and urging that we ought to shake hands with as many as possible at our services, the very next Sabbath I had one of the sisters taking the course come to me and say, "I shook hands with ten people today." Last Sabbath she was shaking hands with people and was looking so happy.

In *Gospel Workers* are given other essential qualifications: "The laborer for souls needs consecration, integrity, intelligence, industry, energy, and tact. Possessing these qualifications, no man can be inferior; instead, he will have a commanding influence for good."—Page III. A call to the Bible work is not only a call to service but a call to a definite service that will develop our characters.

In the first chapter of *Training Light Bearers* we read of the early history of the Bible-reading work as it came to our denomination. Elder Haskell was the one who was impressed with this "heaven-born idea." (See *Gospel Workers*, p. 192.) Personal work is defined as the art of reaching the heart. In *Christ's Object Lessons*, page 229, is found Christ's method of reaching the heart:

"The Lord desires that His word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labor. This was Christ's method. His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience. Through that one soul the message was often extended to thousands."—Page 229.

Surely Christ has set the example for Bible instructors. Most of our audiences are only one-soul. The one-soul audience afforded Jesus with wonderful experiences. Such experiences may be ours. What a wonderful incentive to work, when perhaps through the one soul won to Christ the message may be extended to thousands.

Evangelism by Bible Instructors

By DAVID G. ROSE, *Director of European Relief for the General Conference*

DURING World War II six hundred thousand men were mobilized out of a population of four million people in Finland. Most of the Adventist ministers in this small country were drafted into the army. In many instances there seemed to be no other choice but to put the Bible instructors in charge of the churches as well as some of the evangelistic efforts.

In the first instance where this was done the minister had not yet been drafted. He had felt impressed to open up work in a new place, and had then left his Bible instructor, a young woman of twenty-five, to bind off his evangelistic effort. The Bible instructor, feeling her inability to cope with the situation, enlisted the prayers of some of the sisters in the church that God would supplement her efforts with His blessings. The earnest prayers of this group bore fruit, and a revival came in the church without most of the members' knowing that these women were praying for them. The young Bible instructor lost her fear of audiences, and began to present the truth in a clear, forceful manner. She did not mince her words; and some even feared that her clear, cutting statements would drive people away, but the public came back to hear more of our message. That was eight years ago, and since that time she has been continuously carrying on successful evangelistic campaigns. During the last eighteen months, she, with the help of two other Bible instructors, has helped to bring 130 people to the decision of baptism.

This sister is only one of the nine women evangelists that we have in Finland. Recently it was my privilege to interview one of these evangelists, and to discover something of the methods used in her work. This particular young woman was a graduate of our school and had canvassed for seven summers. She had then been in Bible work four years. In January, 1948, she opened a series of meetings in the small town of Laakoski, a place where the message had not yet been proclaimed. Another Bible instructor opened a series of meetings in another village four miles away. Thus they were close enough so that they could assist each other when necessary.

The Bible instructor inserted a notice in the local paper and put up five posters advertising the first meeting, which was to be held in a private home. Only twenty people came to the meeting on the first Sunday night, but by Wednesday night the news had spread throughout the surrounding country, and seventy people were present. From then on, the attendance averaged from fifty to seventy at each meeting. New posters were put up each week, announcing the subjects and the home of the person

where the meeting was to be held, because this varied from week to week. After each meeting she handed to each person a tract on the subject she had presented. She made a point of visiting the most interested people once a week, and the others as often as time would permit.

When she presented the testing truths, the people still continued to come, but the local minister of the state church tried to prejudice the people against her. He warned everyone to stay at least two kilometers (1.2 miles) away from her. This stirred up the whole village, and some of the people actually became hostile. When things were at their lowest ebb for our cause, the village schoolteacher encouraged her to continue her work, stating that she had wrought a wholesome change in the village. Then the Bible instructor persisted in her efforts, and the tide eventually turned. By the middle of June, when she closed her meetings, ten people were ready for baptism, and a large group were deeply interested in the truth. Another Bible instructor who was working near by had eight souls ready for baptism. Neither of these young women had ever held meetings before. This gives promise that other Bible instructors may be developed into fruitful soul winners.

These experiences give promise that God is still waiting to do a larger Bible work through humble, consecrated women. God is not without witnesses for His message. The Holy Spirit still works upon the hearts of men in spite of the most foreboding circumstances. In an old copy of the *Review and Herald*, May 9, 1899, Mrs. White says, "All minds are not reached by the same methods." She continues:

"Teach this, my sister. You have many ways opened before you. Address the crowd whenever you can; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal. Every man and every woman has a work to do for the Master. Personal consecration and sanctification to God will accomplish, through the most simple methods, more than the most imposing display."—*Evangelism*, p. 473.

Outlines for Bible Studies

Second Gathering of Israel

By ABBIE DUNN, *Bible Instructor, Central China*

INTRODUCTION: Name *Israel* means "overcomer," or "ruling with God." New name *Israel* given to Jacob. Name later applied to his descendants. Ex. 1:1-5.

- I. God's original plan in threefold call of Abraham, Isaac, and Jacob. "In thee shall all families of the earth be blessed." Gen. 12:3; Gal. 3:16.
1. Called to be light to Gentiles. Isa. 49:6; 42:6; 56:3-7.

2. Conditional promises if obedient. Ex. 19:3-6; Deut. 7:6-9.
 3. Jerusalem would stand forever if Sabbath faithfully kept. Jer. 17:24, 25.
 4. Israel given choice. Deut. 11:26-28; Jer. 17:24-27.
- II. Results of disobedience.
1. Ten tribes went into captivity to Assyria in 721 B.C. 2 Kings 17:13-18, 23.
 2. Judah taken captive to Babylon, 606 B.C. 2 Chron. 36:5, 6, 14-21; Dan. 1:1, 2.
- III. Israel and Judah received promise to return after seventy years' captivity. Jer. 30:3; 50:33-35; Jer. 25:11, 12. Final decree for return. Ezra 7:11-15; 8:35.
- IV. Jews given 70 weeks, or 490 years, of probation after return to Jerusalem. Dan. 9:24-27.
1. Rejection of promised Messiah. Matt. 27:21-26, 50, 51.
 2. Final rejection of Jews as nation. Gospel goes to Gentiles. Acts 8:1-4; 13:46; Rom. 9:30-33; Deut. 28:64-68.
- V. God's promise to gather Israel second time. Isa. 11:11, 12; 55:1, 3, 5-7.
1. This time, spiritual Israel. Gal. 3:6-9, 26-29.
 2. Remnant of both Jews and Gentiles to be gathered. Rom. 9:24-28; 11:23-27.
- VI. To be gathered from all nations into great threefold message of Revelation 14:6-12.
1. This message to call people out of Babylon. Rev. 18:2-4.
 2. A light to world. Isa. 61:1-4; Rev. 18:1-4.
 3. Keep commandments of God. Rev. 14:12; 12:17; 22:14.
- VII. True Israel will receive promises given to Abraham and his seed. Heb. 11:8-10, 13-16; Rev. 21:10-12, 7.

Challenge of a World Task

Mission Problems and Methods

Among the Mohammedans of Fiji

By K. D. L. BROOK,
Missionary, Fiji Islands

MR. MOHAMMAD ALI JINNAH died on Saturday, September 18. Throughout Fiji memorial services were conducted on the following Monday. My wife, son, and I had just come to take up our missionary work in the large town of Ba.

On the morning of September 20 a car pulled up at our home, and three Mohammedans whom I knew by sight got out and came into the sitting room. One was the Ba president of the Moslem League, another a teacher from

one of the schools, and the third a chemist from a departmental store in town. They asked me to be present in the local theater by 10 A.M., and they requested that I speak to the congregation in their own language. I eagerly accepted the opportunity, as here was an avenue of becoming known.

I arrived at the theater at the appointed time, and it was packed to capacity. On the rostrum were seated a high government official, the manager of the Colonial Sugar Refining Company, other Europeans, some of the Moslem leaders of Ba, a Roman Catholic priest, and I.

The first talk was by a young Moslem teacher who spoke in Urdu, outlining Jinnah's life and good works. The next was the government official who spoke through an interpreter, giving his condolences to the people. Then followed the manager of the sugar company, and he also had an interpreter. The manager of a large sungum school, a Hindu, spoke next, followed by another Hindu who is a member of the legislative council. Then came my turn. It was my first meeting of this kind, so I silently asked God's guidance.

As I arose I was asked whether I cared for an interpreter. I declined, and having dispensed with a formal introduction, began with "Brothers all ——" I made good use of Paul's words, "I have fought a good fight, . . . I have kept the faith." A murmur of appreciation went around the theater. Then I quoted the poem:

"Lives of great men all remind us
We must make our lives sublime,
And, departing, leave behind us
Footprints in the sands of time."

I continued to elaborate on Paul's words. I mentioned in my talk that I too was born in a large Mohammedan city, Allahabad, India. Once again there went round the theater a murmur of approval. Finally I concluded on the same note as I had begun; and when I sat down, the audience nearly went out of control in their enthusiasm. Had it not been for the solemn occasion, I believe those Moslems would have demanded more. God blessed my effort, giving the necessary thought for the occasion, and I experienced a wonderful flow of Hindustani.

The Molvie, or Mohammedan teacher, then spoke, and with tear-filled eyes gave his discourse, from time to time quoting what I had said. The Roman Catholic priest was not permitted to speak.

After the meeting, as I made my way to my car, I was thronged by these dear people who are following the teachings of the false prophet. They wrung my hands and thanked me for the message, and one man said, "Padre sahib, that talk of yours was like chutney to the dry repetitions that were previously given."

In this town of Ba there are a Methodist minister, Roman Catholic priests, an Assembly of God pastor, and some Christian Scientists, but I am the only minister who can speak to the Indians in their own language.

PASTORAL PRINCIPLES AND PROCEDURES

A Discussion of Opportunities, Problems, and Responsibilities

New Church in Oakland, California

By WILLIS LEROY HYATT,
Pastor, Oakland, California

THE opening of the new Seventh-day Adventist church at 280 Grand Avenue Oakland, California, took place last autumn. We were glad to have with us for the occasion J. L. McElhany, R. A. Anderson, C. L. Bauer, W. A. Nelson, and many other ministers and workers. Also present to take part in the civic opening on Sunday were Vice-mayor C. E. Rishell; Congressman John Allen; Attorney Liston Allen; John Anthony, the architect; and Vernon Bernard, the contractor.

There was a door-opening ceremony, with the congregation gathered outside. Then as the door was unlocked with fitting exercises, the choir marched to the front, the congregation following. The main auditorium, which seats eleven hundred, was filled to capacity.

The church was built of ample size, for it is intended to be an evangelistic center for Oakland. The site chosen for its location is strategic. It is located on Grand Avenue, just opposite the beautiful Lake Merritt Park in the metropolitan area, where seventy-five thousand persons pass the portals of the church every twenty-four hours. The territory allocated to this church has a population of twenty-five thousand.

Because of its metropolitan location, the city engineers required the building to be of concrete and steel construction. The sanctuary is as earthquake proof as possible, with complete giant circles of steel running through the overhead arches and down under the floor, so it can rock and bear great strain.

In addition to the sanctuary, which seats eleven hundred, there is a young people's hall seating four hundred. There are ample Sabbath school rooms on the second floor. Among the many modern features of the building there are a health education department, equipped both for teaching nutrition and home nursing; and a library and reading room. A beautiful separate entrance leads to these facilities. In the sanctuary there is an elevated baptistry, and a Robert Morgan pipe organ is being installed. On the top of the five-story tower is a fluorescent light spire which is controlled by a time clock. Chimes from the tower may be heard across the lake.

The outside of the church is illuminated by

six spotlights. It is an elegant structure, and truly an asset to the city of Oakland. It will let its light shine for God in the center of this densely populated area.

A part of the over-all plan, which was outlined before we even started to build, was for evangelistic meetings to be held in Oakland in connection with the opening of the church. Now we are happy that John L. Shuler is here, and workers have come in from all parts of the Pacific Union to assist him. His preliminary plans were carried out, and the opening services are being held in the Oakland municipal auditorium, then later in the church.

The old church building on 25th Street was erected just after the Pacific Press moved from Oakland to Mountain View, and was used by our members for forty years. However, for a number of years past, the need of a new church had been seen by the members, and recent pastors began to prepare to build. When I came to Oakland in 1942 I found a building committee all set up, and was urged to press the matter forward. However, during the war years this work was prevented.

Our Methodist friends graciously permitted us to share their church building, which is one of the most beautiful churches in Oakland. The minister, Dr. Frank Toothacre, was very kind in sharing his church with us. We soon learned that he had been a missionary in China, and while there he had attended the same language school which the editor of *THE MINISTRY* was then attending, in 1918-19, and they became warm friends. No doubt that friendship had its later fruitage here in Oakland. The influence of one worker may affect another on the opposite side of the world. This lesson was emphasized when I called upon the Oakland city manager to explain to him our plans for a new church, and our need of a permit to build on the site which we purchased. At first it was difficult to tell whether he was favorably impressed or not. But suddenly he broke the silence and told me that his early days were spent in South Dakota, and that his closest friends during his boyhood days were Seventh-day Adventist young people. That influence of years ago also bore its fruitage here in Oakland, by causing him to grant the necessary building permit.

During the few weeks since the opening a baptismal service, two weddings, and a communion service have been held. God grant that this edifice will stand to honor Him in this great city, and that it may be filled with precious souls who worship Him.

THE MINISTER'S WIFE

Her Vital Partnership in Service

† "I want them to be proud of me, too"

A Composite Picture of the Minister's Wife

By ANN HIBLER SMITH *

The chance remark of the minister's bride that she wanted to share appreciation with her husband challenged the groups of ministers' wives. Mrs. Smith tells more of its implications.

WE WIVES of the clergy solemnly had promised each other that on our evenings together we would never—just never—talk shop. But that is precisely what we did, and with complete abandon.

It must have been the atmosphere of that charming rose-and-mauve living room, the fire on the hearth, the cozy relaxing comfort of it, or maybe it was our newest member who started it all. . . . The minute she walked into the room, we could feel her zest for life, sense her vital young enthusiasm, and we were content. . . .

The conversation drifted along, as it does when women get together. The children were discussed, the latest plans for spring decorating, the "bottle of the bulge" that most of us are eternally waging. With the trite question, "how do you like our little town?" the barrage began.

"I love it already," answered our newest one. "I know I shall be happy here; everyone is so wonderful to Bill." Then wistfully she added, "I want them to be proud of me, too."

"Proud of me, too!" That started the ball rolling. Before the evening was over this young woman had been exposed to a first-class round-table discussion on the "what and the what-nots" involved in becoming the kind of person a church can point to and say proudly, "There goes our minister's wife!"

We were a group of women representing many denominations. Our ages ranged from this young girl, down through several in the "life begins at forty" stage to one gentle soul who with eyes a-sparkle sat quietly, reliving her days of service with us. We were as diverse in personality, in appearance, and in experience as any lot of women drawn together by common interest could possibly be. I think all of us were ready for a housecleaning, mentally that is; or we would not have entered into

that conversation so freely. This unburdening did us good. We parted having rekindled within ourselves a desire to pull up the slack in our own lives, and, like our young friend, wanting our church people to be proud of us, too. . . .

These are not my ideas, alone; rather, they are a composite picture of the ideal minister's wife as set forth by all of us that evening. Not one of us ever hopes to attain this perfection, but we all resolved to aim for it.

[1] Number one I shall call *the minister's wife in the home*. A home begins with just a husband and a wife, and in the course of time it usually ends with just a husband and a wife. Because of the close mutual interest that holds throughout all our lives together, the relationship of husband and wife in a minister's home is most important, more important than in almost any other profession. There must be love. I'm not talking about the . . . romantic culmination of a thrilling courtship. I mean the love that comes after the first bloom has worn off, the love that is a sharing, a giving, a togetherness that needs no sham or artifice. It is the kind of love that makes two people laugh together, sorrow together, that gives rise to a fierce protectiveness of each other.

Every minister has times of discouragement. It is then a wife who loves him knows what to do for him. She may just listen, let him talk out his unhappiness; or the solution may be as simple as cooking his favorite dish. She may suggest a game . . . to bring back his good spirits or an invigorating swim or the nerve-soothing remedy of a hike through the woods together. Whatever the cause of his being "down," the clever wife will have a remedy for it. One thing is certain, if a man cannot come home and find in his wife a sympathetic audience, something is wrong. To God he can go in times of trouble, and he does; but he needs also tangible understanding, a feeling of oneness with someone close at hand, and that someone should be his wife.

I add this further word. A wise minister not only talks over his problems with his wife but also listens to her when she expresses her ideas about any matter of mutual interest. The woman's viewpoint, this thing called "intuition," often proves worthy of a hearing. One church

* Mrs. H. S. Smith, whose husband is minister of the Christian Church, Ashtabula, Ohio. Portion of article reprinted by permission from *Church Management*, June, 1948.

board chairman (whom I shall always adore, maybe because he does this very thing) has often stopped when we would be talking over church matters in our home or his and said, "Now, wait a minute, I want to hear what Ann thinks about this." Blessed man!

[2] Number two in this discussion of the minister's home might be headed *running the parsonage smoothly*. This is a JOB—and no one knows it better than the wife. What with bells here, phones ringing there, unexpected interruptions the rule rather than the exception, it takes a calm soul and a clever manager to care for her family with efficiency. It means planning and plenty of it, and hard work; it requires a maneuvering of the budget that would challenge experts. It needs patience. But, having taken on this job of being a minister's wife, this we must expect. A church as well as a minister has a right to know that the parsonage is well managed.

I shall never forget a criticism I heard a woman make concerning a minister's wife in our community. "Why," she said, "there wasn't a single chair in the place that wasn't stacked with junk. She had to clear off three chairs before we could sit down," she added, her mouth settling into a thin line. Every time I met that woman afterward I had a faintly bitter taste in my mouth. Yet I knew there was just cause for criticism in this case. There were no small children in this home, no health problem, just a lazy wife.

One of our members reminded us that there is one thing that is very important. "I think," she said laughingly, "that one of the best ways on earth to keep a man sweet is to feed him well." We knew she had a point. Most of us had found through experience, that good food, well cooked, is cheaper than doctor bills and much more satisfying. The general well-being of any family depends largely upon what they eat. To cut the budget, to skimp by not serving well-balanced meals, is poor economy indeed.

Any woman has a big job in mothering a family of children. In many cases the minister's wife, not unlike the working mother, has so many demands upon her that her children are really neglected. When the situation reaches this state, a wise minister's wife draws in some lines and takes time out to rear her children. She will do all she can to help in the church work, but let her people know that her first job is to be a good mother.

[3] And then we came to the delicate point—the *minister's wife herself*. Here we found more diverse opinions than in any other part of the evening discussion. We admitted that most of us were not blessed with the pulchritude of our bride, but we did feel that every woman can be attractive. No matter how irregular the features, she can be an immaculate person. We talked of clothes, of make-up, of keeping abreast of the trends in style. Appearance de-

pends greatly upon individual taste, personality, and sometimes economic status, consequently, no set rules could possibly apply here. But these little things mean so much—hair, nails, shoes, personal daintiness, and femininity. We must watch these things. An attractive minister's wife never hurt her husband's work or the church.

[4] And now, *the minister's wife in the church*. A minister's wife's first duty is to her home, but youngsters do grow up, and a day comes when a more active part in the church work is possible. It is then we need to be careful.

My mother is a minister's wife and one of the most beloved who ever graced that position. Back in her heyday my father would say, in accepting a new charge, "Now gentlemen, there is one thing that I want understood—when you hired me as your pastor, you did not hire my wife. Ahem!"

Now, I know I was born thirty years too late. Today questions about the wife are asked when a minister is being considered for a pulpit: Has she a college education? Does she get along well with people? Is she a good worker in the church? Does she play the piano and sing? etc.

Aside from my mother's loveliness of character and face, the secret of her popularity lay in the fact that she was permitted to keep in the background. Always in her place, ready to lend a helping hand, but never leading out or taking over—that was my mom. It has its points. When the minister's wife steps into a job someone else wants or could do, when she starts telling others how and when to do something, she is in for trouble.

Calling is no small part of pastoral work. How much should his wife do is a question. At certain kinds of calling she may excel. It may be upon the new mother or the aged, or if young people are her specialty she can do much good here. Calling in newly established homes she can enthuse over a color scheme, or suggest some easy but unusual recipes; maybe she can help the young bride solve some difficult house-keeping problem by showing her a simpler method. It's woman to woman, and heart warming; it can bring results.

We did decide that a minister's wife should not accompany her husband on all his calls, although at times it is desirable. Some make a practice of this. There are circumstances when people want to talk to their spiritual adviser, and alone.

In our evening's discussion on the duties of the minister's wife in the church we decided that the wife who is "human" in her relationships has it all over her sister, who feels her importance, who never forgets her dignity. Dignity has its place. But the woman who is unaffected, who doesn't trade on the fact that she is the minister's wife, can do the most ef-

—Please turn to page 46



The Foursquare Character of the Church

TO ILLUSTRATE its fourfold character, one may liken the church to a square, as in Revelation 21, where the Holy City "lieth foursquare." It is one and the same church, only functioning in a fourfold capacity. Each side of the square represents an equally important and essential aspect. One and the same church, it is simply operating in different functions and relationships. Those four sides may well stand for the church (1) at worship, (2) in training, (3) at study, and (4) at witness. Or, to phrase it differently, united worship, united missionary activity, united study, and united evangelistic endeavor.

These aspects do not form separate compartments, unrelated and antagonistic. They are reciprocal, and blend and merge more or less in their mutual operations. It is failure to hold all four sides in balance, understanding, and appreciation that results in overemphasis of one aspect, often to the neglect or depreciation of one or more of the other sides. There are those who can see only the worship side. Some envision chiefly the missionary aspect, or perhaps the study side; still others are wholly immersed in the evangelistic aspect. Difficulty always follows such an imbalance. Let us therefore survey briefly the mutual relationships of this foursquare character of the church.

UNITED ASSEMBLY OF WORSHIPERS.—First of all, the church is a unified assembly of worshipers pouring forth its adoration and praise to God, and giving expression to fidelity and devotion to Him in prayer and hymns of praise, and in consecration and testimony. Here, at worship, the church listens to the message of God through the reading of His Word and its exposition. It studies the multiple aspects of truth, life, and service. It celebrates the ordinances. It sustains the cause for which it stands, and builds the spiritual life and concepts of its members.

Such worship gatherings of the church call for reverence, decorum, and quiet dignity in church assembly, appropriate to the worship of God. This means that the entire service should be worshipful, with nothing of the commercial, propaganda, or sales feature, or other objectionable nature, to mar or neutralize the service of spiritual worship to God. It naturally includes music, which should be appropriate to those objectives, and not largely composed of songs of activity, or those of lighter vein and

different emphasis. The greater danger is that the worship service may become formal, cold, ritualistic, and impersonal. Instead, it should be warm, glowing, simple, direct, and intensely spiritual. This worship phase is the heart of the church, the essence of Christianity.

THE CHURCH IN TRAINING.—A second side of church life is the church in training. In this capacity the church meets to inspire and train its members, to lift the morale, to care for the needy, and to lay aggressive plans, for the members need to be taught how to work for others in missionary lines through literature distribution, personal work, Bible studies, and the like. This is all preparatory to leading the church into service as an army for assault on the battlements of sin and unbelief, as a crusade to rescue the perishing, and as an evangelistic company to carry the message to others. This is the church at work; this is applied Christianity. The music of such occasions is naturally of the inspirational, stimulative type, encouraging mutual endeavor. It is militant rather than worshipful. Such songs as "Onward, Christian Soldiers," "Work for the Night Is Coming," and "O Men of God Arise" are the most natural and effective type as a musical counterpart.

THE CHURCH AT STUDY.—The third side is the church at study, first of the Word and then of the world field and of our believers everywhere, and the support of our great mission enterprise. Here the children and youth of the church, who are not yet actual church members, form a vital part of the picture and participate actively. Here an intimate informality and a spirit of earnest good fellowship prevails. The music is of a more spirited and inspiring nature. Sabbath school orchestras in which youth participate add zest and interest. Laymen are the leaders. The upbuilding of the spiritual life of the church and its potential members is the object. It is the church in unified study.

Closely related thereto in this side of church life are the special meetings for youth. They are led by youth of character and ability, and are participated in chiefly by youth. Inspirational, informative, educational, and attractive, their purpose is to develop Christian character and to train and lead our youth in service for God. Its music is largely of the joyous type to inspire and hold youth. M.V. orchestras, choirs,

and various forms of vocal and instrumental music are normal vehicles of expression, blended, of course, with hymns that are appropriate and akin in spirit. This is a specialized phase of the church for one of its major groups.

UNITED EVANGELISTIC ENDEAVOR.—Finally, the same church enters into her great, united evangelistic endeavors, seeking the lost, reclaiming the backsliders, and aggressively winning souls for God and for the church. This type of meeting is neither the church at worship nor the church at study; nor is it even the church laying activity plans. It is the church in direct, intensive, soul-winning endeavor. These meetings are different, and usually the meeting place is different. The preaching is different. The approach is different. The objective is different. The topics are different, and the music is different. Here, especially in the preparatory song service, wholesome gospel songs of a superior type are used to attract, to arouse interest and participation and to unify a heterogeneous audience and bring it into a receptive mood for the message. Songs with a message from God to men, songs of heart appeal, of Bible instruction, and songs of witness or testimony—distinctly evangelistic songs—are here blended with hymns of worship. The audience must be brought into the semblance of a congregation, and made ready for the evangelistic exposition of the Word.

THE music in each instance harmonizes with the particular phase of the four-square activities and objectives of the church. Is there justifiable antagonism among these four aspects: (1) as a group at worship, (2) as a group at study, (3) as an organized and functioning missionary body, and (4) as an outright evangelistic force in operation for the winning of those not of our faith to the message? No; these are simply four phases, or four sides, of one organization. These are four sides to the square, but the body is one and indivisible, with one great objective—to forward the kingdom of God. Whichever side forms the base of the square at the time, it is simply one aspect or expression of the church in operation in relation to the whole. The objectives differ, the techniques differ, the immediate emphasis differs, the types of meeting differ, and the music differs. But they are all inseparably related to one another. They all support one another. They are mutually co-operative and essentially one.

Why, then, does conflict sometimes come in? It is when one side is pressed or exalted to the disparagement of another. It is when someone says that there is place and propriety only for the church hymn of direct ascription of praise to God, or on the contrary, rules out the old hymns of worship, declaring that what we need is not the old staid hymns but songs of experience. The fact is that the church needs

all types of music. We need songs of appeal, songs of witness, instruction, and admonition, as well as hymns of praise to God, just as the messages men bear differ according to the group to whom they speak.

It is regrettable that some, failing to recognize the difference here set forth, will choose songs of Christian activity, taken perhaps from the Sabbath-school section of the *Hymnal*, and use them most of the time for the church at worship. That is not their purpose. Others put the frown, or ban, on evangelistic songs. Let us seek for harmony, balance, unity, understanding, and the closest cooperation in all four aspects of our church life. Let us banish rivalries, misunderstanding, and sniping at other aspects which are equally important and vital to the life and functioning of the church in their related place.

L. E. F.

Religious World Trends

Import of Leading Press Declarations

Catholic Shift on Calendar Reform

By HEBER H. VOTAW, *Secretary,*
Religious Liberty Department

FOR more than twenty years active agitation has been carried on for a revision of the Gregorian calendar. Though at times there have been apparent lulls, there have been no periods when the most ardent advocates of the reform have ceased pressing for it. The World Calendar Association has found means to furnish its official organ, *The Journal of Calendar Reform*, free to every member of Congress and to a good many leaders of thought in the business and professional worlds.

Seventh-day Adventists have recognized the confusion that the so-called reformed calendar would bring about; and, believing that the weekly cycle has come to us from Eden, and that the seventh day has been blessed, sanctified, and set apart for holy use as the Sabbath of Jehovah, they have opposed the attempts to influence Congress to establish the proposed new calendar as the legal calendar of the United States. But our educational campaigns have been sporadic; no other word will describe them. We have worked by fits and starts. Apparently because our Government has not yet acted to adopt a new calendar, many folks feel that it never will do so. We have no reason for such an idea.

While we have slept, the friends of the reformed calendar have worked. At times we have been active, but too soon we have tired. It is my considered opinion that, unless those who believe that the weekly cycle was established by God, and that a change in it would

be a direct thrust at holy time, settle down to continuous and strenuous efforts, the enemies of the divinely ordained week will succeed in their attempts to overthrow it in the reckoning of civil governments. What lies before us, it seems, is not a single battle, but a continuous warfare.

The friends of the proposed new calendar are apparently well financed. Not only do they have their regular organ, but they have lecturers who are continually seeking opportunities to appear before business clubs, churches, and other gatherings to set forth in specious terms the monetary and financial advantages of a change in the calendar. Their influence upon editors of secular journals is marked, if one may judge by the large number of editorials which have appeared in newspapers in various parts of the country.

When C. S. Longacre, A. S. Maxwell, Dr. J. Nussbaum, and others of our brethren appeared before the League of Nations Council in 1931, they were assisted by the attitude, at that time, of some leaders of the Roman Catholic Church. But if the article which appeared in *America*, a Jesuit weekly, of October 30, 1948, represents the present attitude of the hierarchy, it is clear that no help from that source in preventing the change can be expected. Because of its significance it is here printed in full.

May God help us to arouse to action now, while our efforts may be effective. It will be much easier to prevent the passage of a law to change the calendar than to repeal it after enactment.

Calendar Reform

By LAURENCE J. KENNY

IT IS the custom of our Catholic preachers, as teachers, to begin their sermons with a sacred text, and it is hoped that a text here will point up the meaning and purpose of this little treatise on Calendar Reform so that its import may not be lost. The text is: *The Sabbath was made for man and not man for the Sabbath* (Mark 2:27). I have in mind the greatest of all the Sabbaths, Easter, the commemoration of the resurrection of Jesus from the dead, the pledge of our own resurrection.

It must be noted, first of all, when discussing the perfecting or reforming of our Gregorian calendar, that the matter has two aspects—the civil and the religious. The nations of the world could institute a new calendar without in any way affecting the dates of religious festivals, and this civil change may be imminent. As citizens we should all share in the benefits that might accrue. But it seems desirable that our religious feasts be ordered, at the same time, to harmonize with human conditions in this our new One World. These

feasts were made for man. The date of Easter—we say it with all deference and reverence—should be fixed.

When in 1581 Gregory XIII and his corps of scholars, after months of patient labor, gave us the calendar that the civilized world, including Russia, follows today, their wisdom evidenced itself in the simplicity of their alterations of the old Julian calendar. They knew well their work was not final, but they knew also that they dared not ask more of the nations of their day. Time has manifested how wise they were. Through the intervening years little groups of perfectionists have arisen; until recently, however, these were few and sporadic.

The year 1907 is a memorable one in the story of Calendar Reform, particularly for Catholics, for in that year the superiors of all the Benedictine congregations, meeting in Rome under the leadership of Dom Guépin of Solesmes, unanimously declared themselves in favor of a change, including the fixing of Easter on a definite date. The Benedictines, though masters of liturgy, realized that we have moved into a new era, and they looked forward to a new great Sabbath scheduled to the needs of modern man.

Only five years after the Benedictine proclamation, a committee from the International Congress of Chambers of Commerce waited upon Pius X, asking his approval of a calendar change. They were pleased by the response to the effect that

The Holy See declared that it made no objection but that it invited the civil powers to enter into an accord on the reform of the civil calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts.

Up to this time, however, there existed among the advocates of a new calendar no agreement as to what a new calendar should be like. When it became known, shortly thereafter, that the League of Nations had decided to consider a reform, its calendar committee was overwhelmed with projects for overcoming the deficiencies of the Gregorian system.

So far as the civil arrangement was concerned, the achievement of the League committee was remarkable. The members rejected with finality the flood of schemes that poured in upon them, retaining but two for further consideration: the proposals for a thirteen-month year and for the World Calendar. Before they were able to decide which of the two might be the more desirable, however, a bolt from the ecclesiastical skies put an end to their labors. Let Mr. Essy Key-Rasmussen, in charge of calendar reform at the League Secretariat, tell what occurred:

There was strong opposition on the part of such different religious quarters as the Vatican on one side and Orthodox Jewry on the other. But whereas the Orthodox Jewish attitude was absolute and unconditional, the Vatican repeatedly underlined that it would not oppose a reform demanded "by the common good."

Vatican opposition came not from Pius X but from Pius XI, who wished to convene an Ecumenical Council at which the bishops of the whole world would be consulted before the great Sabbath, Easter, was scheduled for an immovable date. He declared at the very outset, however, that no dogmatic question was involved. Pius XI may have had other objections, but there is reason to believe that the general opinion concerning his opposition has been exaggerated, for reliable prelates have quoted him as commending even the stabilization of Easter.

Mr. Key-Rasmussen, writing objectively, says: "Because of the attitude of the Vatican" the committee discontinued its labors. The *American Hebrew* of Nov 25, 1938 tells us the reform "was opposed and defeated chiefly through the efforts of Chief Rabbi G. H. Hertz, who represented English and American Jewry."

Jewish opposition, at least that of the Orthodox Jews, still stands (1948). This opposition is sincere and is respected. According to a highly representative Rabbi, orthodox Jews will not oppose this advance in science, but, while accepting the civil re-arrangement, they will, as they have so often done in the past—notably in the case of the international date line in the Pacific—attempt to retain the traditional dates for their sacred festivals.

Catholic objection as represented by Pius XI seems to have vanished. There is now no hope of convening a general council of the Church in the near future; but there is high hope on the part of many that the United Nations through UNESCO will institute, on January, 1950, a perfect, perpetual calendar. Though proclaimed on January 1, 1950 to prepare the peoples of the world for its inception, a later date, possibly 1956, may be named for its initial operation.

The thirteen-month calendar has been retired from the competition, and today the World Calendar stands victor in the field. Here is the calendar for any quarter of any year:

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

				1	2	3	4
5	6	7	8	9	10	11	
12	13	14	15	16	17	18	
19	20	21	22	23	24	25	
26	27	28	29	30			

					1	2	
3	4	5	6	7	8	9	
10	11	12	13	14	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	

This calendar is based on a uniform quarter of 91 days rather than a uniform month. Each quarter begins on a Sunday and follows ex-

actly the scheme above. Since four times 91 is 364, there is one day left over. This is Peace Day, a world holiday following December 30. The next day is January 1 of the following year. In leap years, a second world holiday (as yet unnamed) will follow June 30. Like Peace Day, it will be extra-calendric, i.e. will not count in the succession of calendar days. It is gratifying to note that the World Calendar is universally attributed to a priest, the Abbé Marco Mastrofini (1789-1843), whose volume advocating the change was published with ecclesiastical approbation in Rome in the year 1843.

This calendar, from the civil aspect, may claim to have won the approbation of the world's intelligentsia. Societies representing labor, industry, agriculture, communications, transportation, law, home interests, education, finance and science—including the American Association for the Advancement of Science with its more than 30,000 membership, which includes many Catholics—are listed among its advocates. It has won the formal approbation of eight Catholic, two Protestant, one Eastern Orthodox, one Buddhist and two Mohammedan countries. Bills have been introduced in both

—Please turn to page 44

P.O.A.U.

THE city of Washington was recently aroused. This is not an easy thing to accomplish, but Protestants and Other Americans United for Separation of Church and State did it. January 27, 1949, was a stormy night, but nearly 3,500 people gathered in Constitution Hall to hear Glenn L. Archer, executive director, and Bishop G. Bromley Oxnam of the Methodist Church, vice-president of Protestants and Other Americans United, point out the grave dangers threatening religious liberty in this country. Particular emphasis was laid upon the endeavor which Roman Catholicism is making to unite church and state. The response to an appeal for money to support the cause of P.O.A.U. was excellent. Over \$5,000 was received in cash and pledges.

Here is an illustration of how awake to present dangers many outstanding leaders in this country are. In spite of differences in religious belief, men are willing and indeed anxious to cooperate in preserving our liberties. Because these liberties are so dear to Seventh-day Adventists, so necessary in carrying on the work God has committed to them, we rejoice at this present arousal. More than this, it behooves us to join hands with these friends of liberty and give our moral and practical support to such movements. Protestants and Other Americans United is already receiving our co-operation. It is worthy of it.

FRANK H. YOST, Member,
Executive Committee, P.O.A.U.

WITH YOUR ASSOCIATION SECRETARIES

Headquarters Staff and Overseas Divisions

Evangelistic Field School in Pittsburgh

By GEORGE E. VANDEMAN, *Associate Secretary of the Ministerial Association*

ONE of the provisions in Ministerial Association service to the field is for an occasional field school of evangelism to be conducted by one of the secretaries, in connection with a city evangelistic effort. This is part of their multiple responsibilities designed to stimulate increasingly effective ministerial training in our colleges, and to encourage strong, successful evangelism.

Last fall plans were laid for such a field school in the city of Pittsburgh in connection with a metropolitan campaign. As one of our great Eastern cities, Pittsburgh presents a rather unique challenge. The city itself embraces nearly a million in population. However, it is the shopping center for nearly three and one-half million people, living within a radius of thirty miles. As the steel and electrical heart of the Western Hemisphere, it would doubtless be one of the most conspicuous military targets in America. And in case of an atomic war these millions would stand helpless before the attacks of the opposing force.

Early last fall reliable information was brought to our attention that a certain foreign power had marked a huge red X on the map at Pittsburgh, to focus all-out attention upon that great city. Naturally, this stirred the hearts of the conference officials and the workers. It

was felt that a representative evangelistic appeal ought to be made to that city immediately. Other plans were canceled, and in an almost incredibly short period of time the meetings were in progress.

Preparation, Operation, and Results

The respected old Carnegie Music Hall was engaged, and the group of workers who were to participate and attend the field school gathered for the pre-effort planning and assignment of responsibility. The churches rallied, adequate financial support was assured, and the first meeting opened with a double session in this beautiful auditorium, on October 10.

One week before the meetings convened 1,076,000 newspapers carried the opening announcement with a tactfully worded paragraph identifying the entire program as sponsored by Seventh-day Adventists, the people of prophecy. Thirteen hundred streetcars and busses carried attractive advertisements for the first month. Thousands of mailing cards were sent to the leading people of the city; and in spite of an unusual downpour of rain, both sessions that first Sunday night were well attended. At this writing, some twenty weeks later, the average Sunday-night attendance is still approximately one thousand. As a result of the blessing



Audience at Soldiers and Sailors Memorial Hall, Pittsburgh, After Fifteen Weeks of Meetings



Approximately Half of Those Baptized in the Recent Effort in Pittsburgh. Included in Front Row, Center, Are G. E. Vandeman, Evangelist; Miss Mary Walsh, Senior Bible Instructor; and Richard Barron, Singing Evangelist. Other Members of Evangelistic Team Not Available for Picture. Ladies in Uniform, Front Row, Are New Believers Who Sing in the Choir

of God, 153 have been added to the church. Much credit can be given to the faithful efforts of the young men and women in training, the helpful assistance of Ben Glanzer, singing evangelist from the Voice of Prophecy, and Mary Walsh, leading Bible instructor from the Columbia Union.

The people responded by giving over \$8,000 during the first eleven weeks. In one offering, with very little promotion aside from a deeply spiritual appeal, the audience placed \$1,800 on the altar. On another night they gave \$1,300. We believe there will be a substantial amount left to the conference, after six months of evangelism, to carry on a continuous follow-up program.

Safeguarding Against Public Opposition

Surely we cannot measure the results of any evangelistic approach to a city of this nature by the comparatively few who step out and immediately take their stand with God's remnant people. I firmly believe that our attitude expressed in public utterances and in our relationship to business people, the ministry, the press, and the radio, virtually assures the success of continued reaping.

Pittsburgh is nearly 50 per cent Catholic. The Protestant element is predominantly Presbyterian, with the usual combination of Fundamentalist Bible-student groups. As yet there has been no open break in opposition, after five months, and we have no reason to believe that there will be any public attacks. It should be made quite clear, in this connection, that there has been no compromise in the teaching of the message, even to the public presentation of the Spirit of prophecy on several occasions.

We have sought to guard the reputation of Seventh-day Adventists in the city through sev-

eral means: (1) by carrying on the work in such a way as to represent the dignity of the message; (2) by securing the very finest halls and attempting to combine taste and earnest appeal in all advertising; (3) by making no open or public attacks; (4) by advertising controversial subjects privately through the mails to the families already interested; and (5) by attempting under God to bring men and women face to face with sound and abiding conversion before, during, and after the presentation of the testing truths. The abundant counsel in the Spirit of prophecy leads one to the conviction that if souls are genuinely converted, if they understand the steps requisite in giving their hearts to God, if they have experienced a work of grace, then there will be little argument when pointed testing truths are presented.

Speaking of this unobtrusive, yet highly effective, method of advertising controversial subjects to interested people privately through the mails, I should like to point out that there are many possibilities under such a plan. For some years I have followed the plan of sending a weekly printed post card to every interested name, in addition to other forms of advertising. The results have been gratifying. Here are the four objectives:

Advantages of Post Card Reminder

(1) As a weekly reminder, prepared in an appealing and striking manner, the post card reaches the home of the interested person on the week end, just in time to re-emphasize announcements made in public services during the week or on the previous Sunday night. Thus it tends to build a regular attendance, which, of course, is of paramount importance.

(2) Many casually interested people will be kept coming for weeks until their interest

grows to the extent that they have determined to hear the message through.

(3) It brings a weekly reminder to the many people who have come but once or twice, and whose interest was not sufficiently arrested to bring them back. Thus every week there is one attempt to recapture that interest. When one checks back through such a plan, he finds that many people finally do notice on these post cards a subject in which they are interested, and are thereby reclaimed to the effort interest.

(4) To the few who become discouraged following the presentation of the testing truths, such a card plan brings before them a continual reminder of the original blessings enjoyed during the time of their early attendance. It brings them face to face with their apparent rejection of truth. If such post-card announcements can be attractively and strikingly worded, without the slightest evidence of harshness or unkindness, there is likelihood that these individuals will be induced to return.

Greater Results Per Dollar Expenditure

Financially speaking, such a plan produced more results per dollar in advertising than any other plan we have tried. At present writing, near the close of the Pittsburgh series these post cards are faithfully going to the homes of all interested persons. With the exception of one individual, there has been no refusal on the part of the people to accept these weekly reminders.

Newspaper advertising has been cut to a minimum of five column inches, and that in only one of the three leading papers. This "token" advertising is merely to keep before the people that the meetings are still in progress. However, for the small sum of less than \$20 weekly, the crowd comes faithfully back every week for more. We shall discuss this plan in future articles, with more details as to how we operate the mailing list and prepare the cards. The brethren who have followed such a plan are quite enthusiastic about it, not only from the results secured, but from the almost surprisingly low financial expenditure.

All the baptisms have been held in the Soldiers and Sailors Memorial auditorium. We built a sectional frame and placed a light sheet-metal lining inside it. We found this to be perfectly satisfactory, and quite an inexpensive way to build a portable baptistry. We covered the floors of the auditorium with rubber sheeting over the path where the candidates walk as they go to and from the baptistry. Thus it is possible to carry on a baptism week after week without a drop of water touching the floor.

There are a number of safeguards in the preparation of baptismal candidates which I believe will relieve much of the aftereffort concern over poorly instructed converts. We shall discuss in future articles plans for various ap-

proaches and a careful personal review, and then the final check with church boards and local workers before an individual is baptized. And when he is baptized, an attendance record is made at every Sabbath school, church service, prayer meeting night, and evangelistic services for at least three months following. Then there are occasional visits to discuss new problems that arise, placing complimentary copies of the *Review and Herald* in every home for a period of weeks, building the Spirit of prophecy library in the homes of the people, and the many other plans which build strong converts for the message, and help to hold them.

I have been deeply impressed with one unusual feature of this series of meetings, and that is the large number from the Church of Rome who have attended and been baptized. One secretary to a Catholic priest was baptized in the very first baptism. She shared her new-found faith with her parish priest. He in turn became deeply interested, but was immediately transferred when it became known. Other men and women have taken down their crucifixes and are now rejoicing in the third angel's message.

There is a source of genuine satisfaction in converting men and women of other churches, as well as in leading our own church members into further light. If the ministerial brethren in these other congregations could see evidence that we are sincerely interested in reaching the lost with our message, then there would be less basis for the oft-repeated accusation of proselyting. There is danger that our sense of duty to warn all peoples leads us to ride roughshod over the feelings and rights of ministers of other faiths. Is there not a way to accomplish our purpose of bringing the last warning message to every heart without alienating many of the good men who stand between their people and God?

My plan is to report in the columns of *THE MINISTRY* several of the features of this city campaign in some detail during the next few months. I have experimented along several lines, and feel that I should share the results of these plans with the readers of the ministers' own monthly. Here are some of the features: new and economical methods of advertising; careful, fine-tooth combing of the interest; plans for establishing the new converts; methods of inspiring substantial offerings in as dignified and spiritual manner as possible; sustaining the interest after many months of labor; methods of reaching the better classes and of influencing responsible men and women; methods of holding to the affirmative, and leading men into abiding conversion, while presenting the last warning message with forceful clarity. I hope to discuss all these and other features, which I believe stem from the Spirit of prophecy pattern for latter-day evangelism.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

When You Conduct Your First Cooking School

By BESS NINAJ, R.N., Bible
Instructor, Washington Sanitarium, D.C.

A DIETITIAN would probably have no difficulty in arranging and preparing for a cooking school. However, because the responsibility often falls on a nurse or other person untrained in this specialized field, there are many features which are difficult to visualize in advance.

I. SELECTION OF MATERIAL.—The lecture material to be presented should be selected with the thought in mind that the audience is probably much less informed on diet and nutrition than are our own people. Our lay people who attend come to refresh their knowledge and to get new ideas, so simplicity should be the keynote in both the preparation and the presentation.

An up-to-date book on nutrition by a recognized authority, our denominational cookbooks, and Spirit of prophecy material are essential sources. A current book that can be highly recommended is the *Science of Nutrition* by Henry C. Sherman of Columbia University, a recognized United States authority. A list of other source material is given at the end of this article.

The *Life and Health* department has compiled a list* that includes charts and articles which can be obtained free or at low cost. Some of these are useful for display and for distribution as well as for content.

A file of usable material can be made up by watching and selecting articles from the *Life and Health* magazine. These are especially good because they are written by specialists for lay readers.

Pertinent quotations can be kept on 3 by 5 index cards, and can thus be fitted in anywhere in the lectures.

If at all possible, time should be allowed in advance for preparation of the lecture, for the selection of the recipes to be used, and for the mimeographed material which is to be distributed.

The arrangement and length of the material will be governed by the number of lessons to be given.

* A list of cookbooks and nutrition aids was printed in the April MINISTRY. An auxiliary list of pamphlets, charts, and aids on other phases will appear soon on these pages.—EDITOR.

2. ASSISTANCE.—Even in conducting a small cooking school, assistance is necessary along several lines. The preparation of the food, ushering, distribution of material, as well as the demonstrations call for more than one person. Inquiry will usually reveal several talented and cooperative members who enjoy cooking and who will enjoy helping. In the recent Pittsburgh cooking school six local women assisted by preparing the food in quantity, which was distributed as samples of the demonstration.

The roast and soup can be prepared several hours before serving. Salads, coffee substitutes, et cetera, can be prepared just before and during the lecture, but it is always wise to allow ample time.

Large trays were set up at the Pittsburgh demonstration, with five-inch paper plates, paper forks, soufflé cups for soup, and larger cups for the coffee substitute. The Bible instructors in an effort can contribute by arranging for usherettes and working with them in ushering, in directing the distribution of the mimeographed material, and in serving the food.

To facilitate the demonstration, one may set up a tray with all the necessary ingredients of the recipe. If more than one food is to be prepared, an associate may carry out one of the demonstrations.

3. FOOD SAMPLES.—One nutritionist has well said that the American diet has been found to consist largely of meat, potatoes, and bread. The Adventist type of diet differs greatly, both in the variety of foods and in the methods of preparation. Consequently, to interest the people enough to experiment with the recipes at home, it is almost essential to have them taste the foods that are demonstrated.

If the group is large, the amount given need not be very large—a teaspoonful of roast or potpie, a quarter of a cutlet, or two or three ounces of soup are enough to give one an idea of whether or not the foods are palatable.

4. DISPLAYS.—Various types of displays can be used effectively. An expensive, but perhaps most effective, one is the actual foods to show which contain the food values that are being discussed. When meat versus more healthful protein is the subject, the display may feature the

daily protein requirements as supplied by natural foods. The *Homemakers' Cookbook* has such a list. Other methods of impressing the lesson may be the use of charts or slides in place of the actual foods.

5. **THE TIME.**—The selection of an appropriate hour for a cooking school is a major item, in order to accommodate as large a group as is interested in attending.

It would seem that the evening is the best time. Mothers can usually arrange for the care of the children then, and those who go to business during the day are able to avail themselves of the opportunity.

6. **INTEREST-CREATING ITEMS.**—Variety and interest can be created by using an occasional original item. One which unexpectedly was very effective at the Pittsburgh cooking school was the assignment to compile a list of vegetables. The list in itself was secondary, for the real purpose was to draw the attention of the people to the possibilities of a selection of a greater variety of vegetables, as well as variety in food-value essentials.

On the evening that we studied minerals and demonstrated vegetable salads, Richard Barron, the singing evangelist, demonstrated the making of mayonnaise. This presented an opportunity to point out that men as well as women should know how to prepare food.

If there is ample time, help, and money, it is ideal to serve a buffet dinner, using the various recipes which have been used during the course. It is written, "One example is worth many precepts." Thus actually eating what has been demonstrated will encourage the use of the new knowledge.

SOURCE MATERIAL

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Walton, H. M., M.D., *Outline and Brief Discussion of the Essentials of an Adequate Diet*, General Conference Medical Department, 1944.

See also April MINISTRY, page 26, for a list of cookbooks and nutrition aids.



☞ "BREAKFAST is gold, dinner is silver, supper is lead."

Better Health Cooking School *

Lesson I

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

THE TRUE REMEDIES: "Pure air, sunlight, abstinence, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies."—*Ministry of Healing*, p. 127.

"Proper diets can not only lengthen the entire span of life, but they can also lengthen the active, fruitful period, postponing the effects of advancing age."—*Science of Nutrition*, p. 120.

A BALANCED or adequate diet is one which supplies all the body's needs. There are five groups of nutrients found in different foods which supply these needs—proteins, fats, carbohydrates, minerals, and vitamins.

I. PROTEINS.

1. Foods which build and repair tissues.
2. Sources of proteins: milk, cheese, eggs, peas, beans, lentils, garbanzos, nuts, cereals. (Smaller amounts are found in green, leafy vegetables.)

II. FATS AND CARBOHYDRATES.

1. Heat and energy foods.
2. Sources of fats: olives, olive oil, nuts, avocados, salad oils, soybeans, butter substitutes, butter, cream, cream cheese, whole milk, egg yolk.
3. Sources of carbohydrates:
 - (a) Starches: cereals, breads, potatoes, macaroni, root vegetables, legumes, pastries.
 - (b) Sugars: fruits, refined sugars.
 - (c) Natural sweets: honey, molasses, maple sugar.

III. REGULATORS AND BUILDERS.

1. *Minerals* build strong bones, teeth, and red blood cells; regulate body processes.
2. *Vitamins* promote growth, vigor, vitality, general well-being.
3. *Water* helps to digest and absorb food, and carry away waste products.
4. *Cellulose* (bulk or roughage) facilitates movement of food along intestinal tract.
5. Sources: vegetables, fruits, grains, nuts, and the natural, unrefined foods.

The following "scientific yardstick" covers the daily food requirements, and has been prepared to help in the planning of meals.

A Daily Meal-planning Pattern

1. One pint of milk daily for adults; more for children.
2. One serving of protein-rich foods each day.
3. One egg three to five times a week. Not more than one daily.

* As promised in last month's MINISTRY, we are reproducing an outline of the first mimeographed material distributed at the first class period of the cooking and nutrition school at Pittsburgh, conducted by Miss Ninaj.—M.H.T.

4. Two servings of vegetables other than potatoes, one of which should be green or yellow. Raw vegetables used frequently.

5. Two servings of fruit daily, one of which should be a good source of vitamin C, such as citrus fruits or tomatoes.

6. Bread, flour, and cereal—most and preferably all of it whole wheat—or the new, enriched bread, flour, and cereals.

7. Some butter daily, or margarine with vitamin A added.

8. Include such other foods as are necessary to supply calories for maintenance of average weight, but select the essential foods first.

RECIPES

Gluten Cutlets

Gluten Cutlets

1 egg, beaten

bread or cracker crumbs

Dip each cutlet in the egg, then in crumbs. Brown in oil or other vegetable fat.

VARIATIONS:

Cutlets smothered with onions.

Cutlets with Spanish sauce.

Cutlets with mushrooms.

Cutlets with gravy.

Gluten Gravy

1 onion

liquid from can of cutlets

Brown onion. Add the liquid, and simmer.

Savory Eggs

½ cup onions

1 tbsp. vegetable shortening

1 tsp. Savita

½ tbsp. butter

1½ cups tomatoes

6 eggs

salt to taste

Simmer chopped onions in fat, and add tomatoes almost immediately. Cook until tender. Add Savita, and stir through mixture. Add eggs, and cook slowly, stirring constantly until eggs are set. (This also makes good sandwich filling, when cold.)

Potpie

1 can Glutenburger (14 oz.)

1 pint diced potatoes

2 tbsp. flour

¼ cup cream

1 tbsp. chopped parsley

1 onion

VegeX

salt to taste

pie crust

Dice and brown an onion in a little oil in a large skillet. Add the Glutenburger, and brown. Add a pint of diced potatoes that have been cooked in a little water. Add salt. Flavor with VegeX. Add parsley. Cover with pie crust, and bake in oven. Serves 6.

Lentil Loaf

1½ cups lentil purée

½ cup cooked natural rice, or

¾ cup moistened dry bread

1 tbsp. cooking oil or melted butter

1 tsp. sage

3 tbsp. tomato purée

1 egg

1 tbsp. grated onion

salt to taste

Mix together and pour into oiled baking pan. Bake in a moderate oven.

(Other legumes may be substituted for lentil purée.)

Entering Wedge to the Cities *

By WAYNE MCFARLAND, M.D., Associate
Secretary of the Medical Department

I WISH to bring before you the great and wonderful program that God has outlined for our work in the cities. I am sure that, before we are through, you will see that the work of our churches and our medical missionary work are inseparable. The Spirit of prophecy gives us some significant statements on how we should combine our work for effective city ministry. The Lord wishes us to work the cities. It is important work for this time. It is the work God would have us do.

"Now is the opportune time to work the cities; for we must reach the people there."—*Medical Ministry*, p. 300.

"There is no change in the messages that God has sent in the past. The work in the cities is the essential work for this time. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed. God calls for self-sacrificing men converted to the truth to let their light shine forth in clear, distinct rays."—*Ibid.*, p. 304.

How can we get into the cities? How can we make the proper entrance to city evangelism? The Lord tells us that this is the way:

"Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities."—*Counsels on Health*, p. 392.

Apparently, the medical missionary work will open wide the cities. It is the door. It will give us access to people. It will help us to present our testing truths if we also present the truth on healthful living.

"The Lord has presented before me that many, many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform. Health talks will be given, publications will be multiplied. The principles of health reform will be received with favor; and many will be enlightened. The influences that are associated with health reform will commend it to the judgment of all who want light; and they will advance step by step to receive the special truths for this time."—*Medical Ministry*, p. 271.

Health reform contains the message that helps people to overcome sinful habits. It helps the sinner to get rid of alcohol and tobacco, and is an inestimable blessing to the family both physically and spiritually. The part we must play is helping to make it a success. The next statement brings pointedly to our minds the place to start if we want this healthful program to be a success. It starts with the art of cooking. "The lack of knowledge regarding healthful cookery must be remedied before health reform is a success."—*Ibid.*, p. 270.

Because the program of healthful living opens the doors to the cities, and is linked so closely to the field of nutrition and cookery, we

* Extracts from talk given before Federated Dorcas Societies in the Illinois Conference.

have come to you as church leaders to ask your help. You have some large cities here in Illinois, including Chicago, the second largest city in the United States.

But, you say, we have not one dietitian, nurse, or teacher in our church. How can we do it? Easy! Here are a set of twelve lessons* with recipes, and also the questions you are to ask at the end of each lesson. Look at some of the titles and the attractive illustrations with each lesson.

We also feel that you would be interested in seeing some of the charts, posters, graphs, and material that can be obtained at small cost, or absolutely free, to make your community nutrition school a success. This one reprint, "Meatless Meals and Food Conservation," by Miss Reiswig, is one you will want. It contains a balanced menu for a week, with recipes, and

statements of leading world authorities pointing out that it is possible for vegetarians to be healthful.

There is a beautiful color reprint on "Conserving Minerals and Vitamins." A full list of reprints, brochures, and films on health will be sent those who desire it, along with the cost, if any.

It is time to consider the needs of the unwarned missions in the cities. God says that this is *the most important work*, and that medical missionary work will be the door through which to enter these cities. Let each one determine to study three chapters in *Medical Ministry*, chapters 13, 17, 18, and then prayerfully consider what you and your church can do *now* for a community health program.

* Home Health Education Service Tracts, price 35 cents. Order from your Book and Bible House.

Quotable Quotes From the Temperance Convention

Compiled by J. A. BUCKWALTER

DR. HAVEN EMERSON: I believe the lesson that these medical observations give us is that alcohol is more damaging to social relationships than it is to any pathological injury to the person himself. It interferes with human relations; it spoils the pattern of decent human conduct; it makes the person irresponsible, incapable of his best, and forces him into a position of inferiority with relation to himself and to other conditions.

There are times when physicians must use depressants. But there are other depressants we have now which are better than alcohol, and it is unfortunate when physicians lead people into alcoholism by the injudicious administration of alcohol.

Alcohol is a poisonous substance, and it is so because it interferes with the normal growth, development, and function of the various tissues and organs of the human body, particularly that one system of organs comprising the brain and spinal cord, which determines all our actions.

[Dr. Emerson is professor of public health, College of Physicians and Surgeons, Columbia University School of Medicine. He has served as president of the New York City Board of Health, and as president of the American Public Health Association.]

DR. GEORGE W. CRANE: The trouble with much of our moral training, even in the churches and Sunday schools, is faulty education. We need to change our strategy. Abstract teaching of the golden rule is not sufficient. Your daughter may know the golden rule and yet go to that gushy party, and take that proffered glass of wine or cigarette simply because

to her the golden rule is an ethical faraway principle which has no particular bearing on the current situation. Unfortunately no one had pointed out to her this specific situation, when as a member of a sorority she would face the social pressure of the drinking habits of older girls setting the pace for her to follow.

What a difference it would have made could someone have said to her: "Mary, what are you going to do a year from now when you go to college? Are you going to stampede like sheep, or are you going to be able to resist the terrific pressure of mob psychology which you will have to face?" To have anticipated that specific moral situation would have helped her to arrive at a sensible decision, when for the first time she faced stampede action so common to drinking parties. She would be able to recognize the social situation, tabulate its implications, and protect herself from the mob psychology that inevitably operates in such environment.

[Dr. Crane, of Chicago, is an outstanding psychologist, lecturer, and radio commentator. He is author of the widely read newspaper column, "The Worry Clinic," and the well-known textbook "Psychology Applied," adopted as a text by 317 college and university instructors.]

JUDGE JOSEPH T. ZOTTOLI: I was attorney for twenty-two homicides before I went on the bench, and nineteen of them were under the influence of liquor when they committed their crimes. I am very strongly of the belief that you do get a damaged gene in alcoholic parents, and consequently an inferior child.

A survey of 730 cases heard in the domestic relations session of the Boston Municipal Court, involving complaints in behalf of 628 wives and 1,082 minor children, disclosed that 42 per cent of the complaints were directly due to inebriety. A total of 89 per cent of the broken homes were directly or indirectly due to drunkenness on the part of one or both parents. Here lies the chief cause of underprivileged and delinquent children. Inebriety is the cause of 50 per cent of the felonies, and 85 per cent of the misdemeanors in Massachusetts.

[Judge Joseph T. Zottoli is associate justice of the Boston Municipal Court.]

MRS. CAROLYN BROOKS: Modern science no longer supports the theory that "it doesn't hurt as long as you do not get drunk." We now know that *drunkenness*, as we commonly know the term, is no longer the measure of injury done by alcohol. The issues are the effects of alcohol that precede obvious drunkenness. We now know that a mental intoxication precedes the usual physical signs, and is caused by amounts of alcohol too small to cause visible or obvious drunkenness.

The hidden danger in drinking lies in the small quantity of alcohol in a person's blood stream. We now know that it takes only a small amount of alcohol to lessen a person's power to control his behavior and his action, and to impair efficiency.

We believe that priceless as is the power to cure, the power to prevent is more priceless. Alcohol education fits into this preventive pattern.

[Mrs. Brooks is chairman of the Alcohol Education Committee of Greater New York. Author of "Beverage Alcohol."]

O. G. CHRISTGAU: The National Safety Council Committee, consisting of sixteen or seventeen men from all parts of the country, after carefully studying the available facts and statistics, and the methods of reporting traffic accidents, give it as their opinion that not one in four, but from 40 to 60 per cent of the highway accidents that cripple or kill are caused by alcohol.

[Mr. Christgau, for years convention manager, publicity director, associate superintendent, and national field secretary of the Anti-Saloon League of America.]

SAM MORRIS: The liquor industry is too economical to waste \$150,000,000,000 in advertising without getting it back with some profits besides.

The advocates of repeal fifteen years ago said the old saloon would not come back, and it didn't. It's not a saloon today. It's a filling station, drug store, package store, department store, grocery store, meat market, hardware, beerateria, cafeteria, first chance, last chance, "Bloody Bucket," "Brown Derby," "Tip Top,"

"Blue Moon," "Pale Moon," "Quarter Moon," "Half Moon," "Full Moon," "Silver Spoon," "Silver Slipper," and a thousand and one other names, but you never see the word *saloon*. They changed the name on the front of the building, but they did not change the product on the inside of the bottle.

At Pearl Harbor on December 7, 1941, the Japs stabbed us in the back and killed 3,500 people. Congress the next day declared war on Japan, spent billions, killed off thousands of our choice young men, to conquer an enemy that would have the audacity to kill 3,500 of our citizens and threaten the life of our nation. Pearl Harbor happened but once, but every year for fifteen years the liquor traffic in America under repeal has killed twice as many people, and injured a quarter of a million more than were killed and injured at Pearl Harbor.

If Russia were to send a bombing squadron to America tonight, and those bombers were to fly over, drop bombs, kill 6,400 of our people, and wound a quarter of a million other people (alcohol's traffic casualties in 1947), Congress would meet in joint session tomorrow, and before tomorrow night would declare war on Russia. Our planes would begin to roll, and our rights and regulations would be re-established. If necessary, Congress would sink us in debt \$500,000,000,000, and kill off 5,000,000 of our young men to conquer the enemy. Ladies and gentlemen, it is time the God-fearing, Bible-believing, Christ-honoring, humanity-loving, home-espousing people of America got interested in conquering this internal evil at home. It is a bigger danger to America tonight than is Russia.

[Sam Morris has conducted the "Voice of Temperance" broadcasts on American and Mexican radio stations and networks since 1935. He is the foremost dry campaigner in America today.]

J. L. McELHANY [President, General Conference]: You all know, I am sure, what the Seventh-day Adventist position has always been. From the very foundation of our church organization we stood on the grounds of total abstinence. And anyone who manufactures, sells, or consumes alcoholic beverages is not deemed a proper candidate for church admission. I hope we will never change that stand, that we will maintain it right through to the very end of time. And, my friends, let me tell you that as conditions are now, and as they will be in the future, unless under God we do something about it, we will need that standard in the church to protect the church's integrity and purity. We must not lower the standard.

We consistently maintain that total abstinence is the only platform upon which we can stand. Why? Because, my friends, there is only one drink between you or me in becoming a drunkard. That's all—just one drink. You never saw a man yet, however degraded he may have

become, or how much he may have defaced the moral image of God in himself through his habits of intoxication, who in the beginning deliberately decided that he would be a drunkard. In all the cases of this kind that I have seen, I have yet to hear the first one of them confess that he deliberately chose to be a drunkard, and set out to defile and to debase himself. Ah, my friends, the only thing that protects you and me from that sort of an experience is the first drink. And that is why it is so essential that we should stand on the platform of total abstinence.

The emergency of the situation demands united action, and, I say, we must buckle on the armor and do our utmost to rescue those who are perishing as a result of this wicked device of the devil. And so, dear delegates, go back to your communities and do your utmost to enlist people in this fight against intemperance, against the use of alcoholic beverages.

Minister in the Making

Plans and Methods for Theological Students

The Lending Library Approach

By ARTHUR E. AXELSON, *Instructor in Bible, Emmanuel Missionary College*

FOR some time the men in training in the ministerial department at Emmanuel Missionary College wanted to do something in the way of actively preparing themselves in their chosen vocation. Four years is a long time to wait before they begin actual soul winning, and some students get restless during the many months of preparation for service. They wish that they might be out doing field work, winning souls for the Master.

In casting about for ways and means of satisfying this wholesome urge for personal evangelism, a group of students decided that they would try the lending library plan. This plan of evangelism was devised by Dewitt S. Osgood some years ago. It has proved to be highly successful. It has been found, through the test of time, that 10 per cent of those who finish the course become good Seventh-day Adventists. These converts, in turn, win others through the same plan.

This method of evangelism brings the evangelist into personal contact with the people in their homes. He can sit down in the quiet atmosphere of everyday living, answer questions, solve problems, and have prayer when opportunity presents itself. It is logical to believe that this plan will open doors that have thus far been closed to the message.

This is an average college community. For

decades the men of the ministerial department have been at work. They have distributed literature, and have cared for the sick. They have sold truth-filled books, and have held student evangelistic efforts. The lending library plan appealed to them as a new approach to the field of evangelism. The home missionary department of Emmanuel Missionary College church has been very cooperative, giving encouragement to the plan, defraying the expense of purchasing books and supplies, and helping in other ways.

Selection of Suitable Community

The men selected a town about eight miles away—an ordinary rural community with considerable industrial facilities. The population of the town is predominantly white, with a fair sprinkling of colored folk living in it. The main attraction was the fact that we have a small, well-kept church there. Whoever might be won from the effort could be taken to a representative church for Sabbath school, church services, and prayer meeting.

It has been hard work. Results come only in response to long efforts. There is no glamour connected with it. There is no public appeal from the pulpit. It is the kind of work that Jesus did while resting at Jacob's well in Samaria. It is the house-to-house labor so characteristic of Paul's efforts. And it brings results!

Lending Library Techniques

By MILFORD TAYLOR, *Theological Student, Emmanuel Missionary College*

THE Bible admonition to "let all things be done decently and in order" has often been greatly neglected in the field of free-literature distribution. Evangelists, pastors, and teachers everywhere realize the importance of order in their respective fields; but for the most part, those who are engaged in the distribution of literature still follow the old careless, unsystematic method of scattering the written word. Our hearts have all been thrilled by stories of the past in which individuals have learned of our message through a tract carelessly tossed aside by someone else. The Lord has blessed in many instances of this kind. However, experience teaches that this is the exception, and not the rule. Where one person is won to the Saviour in this way, scores of men and women might have been won had the work been done "decently and in order."

We believe that the students of Emmanuel Missionary College have one good answer to this great need, in the form of the lending library plan. The lending library consists of seven, ninety-six-page books, in the following order: *Our Lord's Return, The Great Judgment Day, The Marked Bible, The Christian Sabbath, The Other Side of Death, Prove All*

Things, and *The Bible Made Plain*. With each of these books is a guidance sheet that serves the dual purpose of aiding the reader in his study and of leading him to make his decisions in the quiet of his own home. The guidance sheet contains four pages of spiritual admonition and questions based on the material found in the book for which it was prepared.

To put the plan in action, we selected a small town in the vicinity of the college; and after securing a map of the place, we divided the territory so that each block was worked by two students, working in pairs. Various methods were used to introduce the library into the homes, but the one proving the most successful is a simple, straight-forward explanation of the work being done, stressing the fact that it is a lending library, and that there will be no charges now or in the future. The worker explains that if they read fifteen minutes every day, they will have the book completed in one week, at which time he will return to pick up the first book and leave the second. Each time the worker calls he corrects the guidance sheet and leaves it with the reader for reference.

After the reader has read the seven books he receives an attractive certificate to show that he has finished the reading course, and a gift edition of *Belief and Works of Seventh-day Adventists*.* By this time the reader has demonstrated his interest in our message, and has been well indoctrinated in the beliefs of the remnant church.

Further Preparation and Follow-Up

In our experience we have found that those who have completed this reading course are naturally still in need of further preparation for church membership. This can be given by enrolling them in either a correspondence course, such as the Voice of Prophecy or 20th Century Bible Course, or cottage meetings with Bible readings or slides can be held, or the work may be bound off with evangelistic services. The latter method is the one being used in the work here referred to. Theological students from the college are in charge of the services, which are well attended by those not of our faith. Many of these people are influential residents of the town, and with but few exceptions their first interest has been traced back to the contacts they have had with the lending library.

In the months of experience we have had in working with the lending library we have been shown that our degree of success depends upon our degree of consecration. The importance of prayer cannot be overemphasized. The result that this type of work brings is a definite step forward and upward, but it will never take the place of the Holy Spirit, of course.

* Out of print. *Fundamentals of the Everlasting Gospel* by Lickey, and *Work and Teachings of Seventh-day Adventists* by Haynes are acceptable.—EDITOR.

Pulpit and Study

Biblical Exposition and Homiletic Helps

VIII. Work of Holy Spirit

The Early Rain of the Spirit

By TAYLOR G. BUNCH, *Pastor,*
South Lancaster, Massachusetts

ON THE banks of the Jordan the Lord told Israel, through Moses, that Palestine was a land of hills and valleys watered by rain, rather than by irrigation like the land of Egypt. The eyes of the Lord would be upon it throughout the entire year to see that "the first rain and the latter rain" fell "in due season," that they might "eat and be full." The rain would fall, provided they would "hearken diligently" to the divine commandments and turn not aside "and serve other gods, and worship them." They should love the Lord and serve Him with all the heart and soul. Otherwise His wrath would visit them, and He would "shut up the heaven, that there be no rain"; and, therefore, there would be no harvest, so that they would "perish quickly from off the good land." (See Deut. 11:10-17.)

This promise was so completely fulfilled during the reigns of David and Solomon that Israel became a great and prosperous nation, which was "the head, and not the tail." She loaned to other nations, and did not borrow from them. The land supported a population of from fifteen to twenty millions. In Palestine the early rain fell in October, soon after the Feast of Tabernacles. There could be no plowing or seed sowing until the parched soil was prepared by the refreshing showers of the early rain.

The latter rain fell in the spring to mature the barley and wheat harvests for the sickle during the seven "weeks of the harvest" following the Passover, and ended with Pentecost, which was a thanksgiving celebration because of the ingathered harvest. The very existence and welfare of the nation depended on these two rains, which in turn were dependent on the spiritual condition of the people. A delay of either rain brought earnest prayer, accompanied by fasting and confession of sin, individual and national. This heart-searching experience leading to a revival took precedence over all else.

These two rains are used throughout the Scriptures to illustrate the two great outpourings of the Holy Spirit at the beginning and close of the gospel dispensation. "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were ful-

filled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—*The Great Controversy*, pp. 611, 612.

In Hosea 6:1-3 we are told that when we "return unto the Lord," He will "revive us" and "bind us up" because of the wounds sin has made. If we "follow on to know the Lord," "He shall come unto us as the rain, as the latter and the former rain unto the earth." The text indicates the Lord intends that the two rains should come close together.

JOEL'S PROPHECY.—The second chapter of Joel is the Laodicean message of the Old Testament. The gospel trumpet is to be blown in Zion, the church, because of an alarming spiritual condition just before "the day of the Lord cometh," and when it is "nigh at hand." When Zion is awakened to her need, responsibility, and privilege, the inhabitants of the earth will tremble. The situation calls for fasting, weeping, and mourning, and a rending of the heart in deep repentance and a seeking of the Lord with all the heart and soul. It demands the calling of solemn assemblies and individual and congregational consecration.

The spiritual state of God's remnant people calls for leaders so conscious of the seriousness of the situation that they "weep between the porch and the altar," and cry unto the Lord to spare His people lest the world "rule over them" and the question be asked, "Where is their God?" As the result of this revival and reformation, the Lord pities His people and gives them "the former rain moderately," and causes "the former rain, and the latter rain" to come down "in the first month." The Holy Spirit is poured out "upon all flesh," and "whoever shall call upon the name of the Lord shall be delivered." There is a great gospel harvest, so that "the floors shall be full of wheat, and the vats shall overflow with wine and oil." (R.V.)

The marginal reading for "former rain" is "a teacher of righteousness," and for "moderately," "according to righteousness." Moderately means "like the gentle rain," in contrast to a downpour. These Spirit visitations come because the Lord is "in the midst of Israel"—not knocking and pleading for entrance, as is pictured in the Laodicean message. This great time of spiritual refreshing and ingathering of souls comes just before "the great and terrible day of the Lord."

The apostle Peter quoted this prophecy of Joel to explain what happened on the day of Pentecost. (See Acts 2:16-21.) Being the former rain, Pentecost was the beginning of the fulfillment of the prophecy that predicted the falling of both rains before the close of the gospel dispensation. It definitely includes the latter rain upon "the remnant whom the Lord shall call" just before "the great and terrible day of the Lord come." This prophecy is, therefore,

up to date at the present time. It is "meat in due season" in connection with the preaching of the Laodicean message, "the solemn testimony upon which the destiny of the church hangs."

The outpouring of the early rain has a double, if not a threefold, application. Its first and chief employment is to the Pentecostal visitation of the Spirit in apostolic days. Read again the statement on pages 611 and 612 of *The Great Controversy*: "The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close." Here is also further evidence that the prophecy of Joel has another application. "The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant."—*Testimonies*, vol. 8, p. 21. In order to be effectual, the latter rain must be preceded by an early rain, because it takes both to mature a gospel harvest. Therefore, the early disciples had their early-rain experience in the upper room, and Pentecost was their latter rain. And "glorious was the result."

A Double or Triple Application

The second application of the early rain was to the great spiritual refreshing at the beginning of the great Second Advent Movement from 1833 to 1844. This was the greatest visitation of the Spirit since Pentecost, and was felt in all parts of the world. This last message has both an early and a latter rain. "The power which stirred the people so mightily in the 1844 movement will again be revealed,"—*Ibid.*, vol. 5, p. 252. There are to be two outpourings of the Holy Spirit, one at the beginning and one at the close of the threefold message of Revelation 14.

But there is also a third application. The individual who receives the latter rain must first experience the early rain in a spiritual awakening similar to that of the disciples in the upper room, and of the early Adventists just before the close of the 2300-year-time prophecy.

In both Hosea 6:1-3 and Joel 2:23 the two rains are described as coming close together and upon the same people. The Lord sends "the former rain, and the latter rain in the first month." The latter rain will be received only by those who make a definite preparation as the result of the moderate showers of the gently falling early rain which leads to confession and repentance, revival and reformation, in preparation for the greater showers of the latter rain.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who

refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they need to be hewed and squared for the building. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71.

The Two Great Outpourings

In the writings of the Spirit of prophecy it is made clear that there must be an early rain just before the latter rain, to prepare God's remnant people for the coming of the Holy Spirit in the fullness of divine power. It is by this means that His work is finished in the earth and cut "short in righteousness." Indeed, the former rain is "a teacher of righteousness," and the message is "according to righteousness." These thoughts indicate that the glorious truth of righteousness by faith constitutes the message's center and core. The early rain comes as a result of the preaching of the Laodicean message with its complete remedy, an important part of which is the offered "white raiment" of Christ's righteousness to cover our shameful "nakedness." Note the following:

"This I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—*Gospel Workers*, p. 301.

"Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—*Testimonies*, vol. 6, p. 19.

"Several have written me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Christ Our Righteousness*, p. 80.

"Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in large measure."—*Testimonies to Ministers*, p. 92.

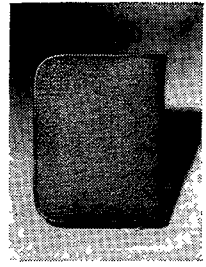
That the remnant of the church will receive both rains is evident from the following: "We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain."—*Ibid.*, p. 399. Note also the following from *Testimonies to Ministers* in the chapter entitled "Pray for the Latter Rain":

"In the East the former rain falls at the sowing-time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit.

"As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one

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stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. . . .

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge, must be continually going forward. . . . Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern nor receive it.

"At no point in our experience can we dispense

with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. . . . It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door."

From these statements we learn that our greatest need today is the early-rain experience that will prepare us for the latter rain. Many of the rich showers of spiritual blessings experienced from time to time are early-rain showers and should not be confused with the latter rain. The latter rain will be much "more abundant," and will be an experience far beyond anything that has yet come to this people. Those who fail to receive the early rain will not receive or discern the latter rain. Like many on the day of Pentecost they will think it fanaticism. When the latter rain falls it will be recognized only by those who will have had the early-rain experience. The time has come to explain to all our people the significance of the early rain and its relationship to the latter rain, and urge them to pray for this experience so that they can be ready for the coming of the fullness of divine power.

Music of the Message

Ideals, Objectives, and Techniques

Directing Music to God's Glory

By HAROLD R. TURNER, *Pastor,*
Central Church, Los Angeles

CONGREGATIONAL singing can become monotonous in the same way that some sermons have. Sermons preached in a monotone from beginning to end do not have a pleasing effect on the listener. However, this need not be, if proper corrective steps are taken.

It takes little skill for a singing evangelist to announce simply a song, or hymn, and beat the time correctly. But it does take much planning, praying, studying, and experience to know just how to direct certain songs, so as to impress and draw the hearts of members of the singing congregation closer to their Saviour in adoration and love for the wonderful grace and works of God.

Before a music director can really secure a good response through the song service, he must first have inspiration in his own soul in order to have the people respond. How can a

minister of music lead and direct properly, unless he has a musical soul?

There are certain hymns that can be made very effective through tempo changes, holds, phrasings, and the like. As we all know, many a hymn is a prayer, and we should try to sing them in that way to the glory of God. Take, for instance, the hymn "Father, We Come to Thee." This indeed is a beautiful prayer hymn, and we should do our part in seeking to sing it that way. How the hearts of the congregation will respond in a worshipful way if the leader will only do his part!

The first part of this prayer hymn may well be sung with boldness and confidence. (Heb. 4:16.) The last part of the stanza (as for example, stanza one, "Father of all") may be sung softly, if the director will use the correct sign with his hands and appropriate facial expression. All this should be done in a pleasing manner, in order not to detract. Then you continue on with the refrain, singing in a subdued way, "Father, we come to Thee." Then, realizing our great need, sing loudly, "Helpless we come to Thee." Hold the word *Thee*, and sing it with feeling; first *loudly*, then *moderately*, and then very *softly* before you bring the entire congregation to a complete stop, with a silent moment of pause before you continue on, singing *softly* the last appealing words: "Hear while we pray." This will be found to be most effective, if you can first feel the spirit of this prayer hymn in your musical soul.

After having them sing "Father, We Come to Thee" in this manner, many people have spoken to me after the meeting, thanking the Lord for the blessings they received. There are many other hymns and songs that can be sung just as effectively, if only we will take time to study them.

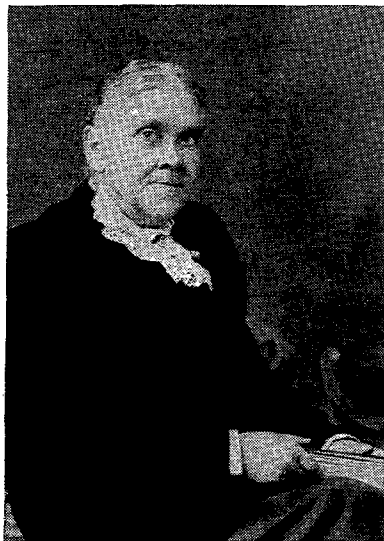
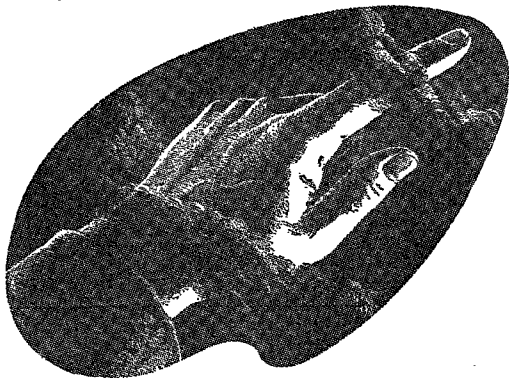
Ministers of music, and preachers of the Word, let us pray that God will lead us so that we may be more effective in directing the congregational singing to the glory of God. Surely we have much to sing about!

The Book Shelf

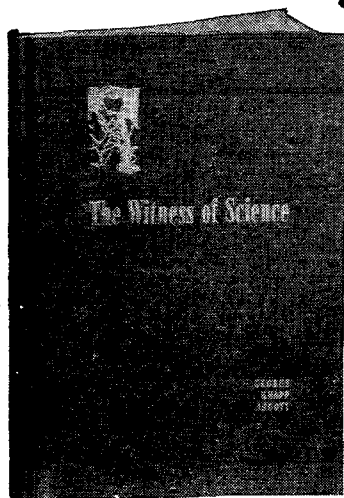
(Continued from page 8)

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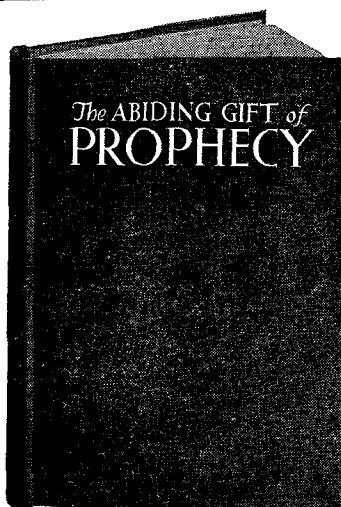


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and grew into the commentaries which were to circulate so widely in North America, and perhaps even more extensively in the rest of the English-speaking world.

In recent years these volumes were difficult to obtain, which was a distinct loss to those who value books of reference that are clear, concise, and direct. Barnes belonged to that class of busy men which knew the secret of an enormous output without sacrificing quality. All his writing was begun between four and five o'clock in the morning, and was over before nine. Barnes shows no denominational bias in his comments. His theology and exegesis are generally sound, and less open to criticism than are those in some other standard works.

It is welcome news that a new large-type edition of Barnes' *Notes on the New Testament*, edited by Dr. Robert Frew, is now appearing. Each month, from January to November, this year will see a fresh volume at a uniform price of \$3, except the final volume on Revelation, which will be \$3.50.

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TWIN CHILDREN OF INIQUITY.—The statistics for 1947 show that \$9,640,000,000 was spent for liquor. This mammoth sum is the largest squandered for drink in all history. At the same time American cigarette companies reported net sales of more than three billion dollars. . . . Wasteful and profligate as our present administration admittedly is, this sum which goes up in smoke and down in gulps is about one-fourth of the entire 1947 federal budget. This is more than *twelve times* the huge sum Congress so reluctantly voted for the relief of starving nations.—*Christian Digest*, March.

ATHEISM IN SCHOOLS.—Formation of a committee on "un-American college activities" to wipe out atheistic and irreligious teachings in universities was urged in a recent address by Dr. Walter A. Maier, famed radio preacher and Concordia Seminary professor. Maier said that if religion was to be kept out of the public schools, then atheism and irreligion should be eliminated.—*Christian Life*, March.

CHINA GETS BIBLES.—A total of 2,932,682 Bibles, New Testaments, and Scripture portions were distributed in China during 1948, the American Bible Society reports. Aiding in this distribution, the announcement said, were the British and Foreign Bible Society, and the National Bible Society of Scotland.—*Christian Life*, March.

RESISTANCE CAMPAIGN.—Protestants and Other Americans United for Separation of Church and State have launched a 3-year campaign for \$1,000,000 to finance a "resistance movement to cope with the aggressive program of the Roman Catholic Church." The announcement, addressed to "all Americans," charged that Catholics are exerting "aggressive, high-pressure methods" on Congress to obtain Federal aid for parochial schools. According to the statement, the Catholic Church has "extensive facilities of propaganda and political pressure implemented with huge financial resources," and "removes itself from democratic criticism by its sacrosanctity."—*Watchman-Examiner*, February 24.

UNEVANGELIZED WORLD.—There are 350 tribes in Africa—tribes that have still to be reached. In South America there are 300 tribes. Most of them are Indians. There are 100 tribes in India. In Siberia we have found 75 tribes. Then in China, French Indo-China, and the Philippine Islands there are another 150 tribes or more. Hence at least 1,000 tribes are still waiting in darkness and midnight gloom for the Gospel of Jesus Christ.—*Christian Digest*, March.

EMPTY SEATS.—There are fifteen times as many churches in the U.S.A. as there are motion picture houses. There is one church building for every 550 persons. The churches contain 55,000,000 seats and the movie theaters only 10,500,000. Yet the total attendance of the movies is far greater than at the churches. If the power of God were more manifest therein people would go to church instead of to shows.—*Congregational Beacon* (reprinted in *Gospel Minister*, February 24).

NEED FOR COMMANDMENTS.—There is still a conscience in this world, in spite of all the secularism that seems to rule. Nevertheless, it is indistinct. Morality is definitely the reflection of the righteousness of God in the soul of man. This brings us very close to the positive assertions of the Bible. It is time for the Ten Commandments to come back. Let us emphasize them and assert them, for in that moral law there is the edict of Almighty God. In the divine economy, obligatory morality is imperative.—*Watchman-Examiner*, Dec. 23, 1948.

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VETO POWER.—What do we mean by Catholic influence? We must distinguish clearly between the power-seeking prelate who would undermine our form of government and mold us all through legislation in an ultimate goal of uniting church and state, and the humble Catholic follower whose only fault is a blind faith in leaders who regard him as a tool. We mean by Catholic influence the fact that motion pictures increasingly extol Catholic priests, Catholic rituals and customs. We mean the fact that the greatest journals of mass circulation both newspapers and magazines are so fearful of boycott that they will not publish the slightest criticism of the Catholic church, of individual bishops or of priests. Too many average Americans long accustomed to the habit of religious tolerance will say to these arguments, "Oh! It isn't that serious yet." How serious it is can best be measured by the fact of a political veto power so painfully evident even though the population of the United States is only 16 per cent Roman Catholic.—*Church and State Newsletter* (reprinted in the *Churchman*, February 15).

GERMAN CHURCH.—Bishop Otto Dibelius of Berlin has been elected chairman of the Council of the Evangelical Church in Germany, succeeding Bishop Theophil Wurm, who has retired because of advanced age.

His election makes Bishop Dibelius head of Germany's leading Protestant body, which was formed at Treysa shortly after the war and comprises Lutheran, Reformed and United Churches in Germany.

Dr. Hans Lilje, Lutheran Bishop of Hannover, was named vice-chairman, after Mr. Martin Niemoeller withdrew his candidacy for the post.—*Christian Life*, March.

"PALESTINE'S PARIS."—Tel Aviv, provisional capital of Israel, is the only all-Jewish city in the world. It is "a city of a quarter of a million loquacious Jews," one writer says. "Palestine's Paris," it is affectionately called by Jews who seek for enjoyment. A quarter of a million Jews, about a third of the Jews of Palestine, live in Tel Aviv.—*Gospel Minister*.



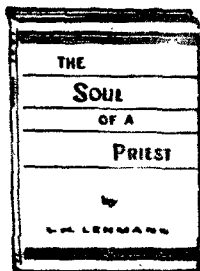
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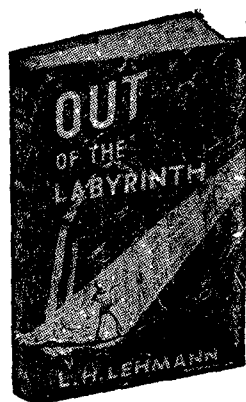
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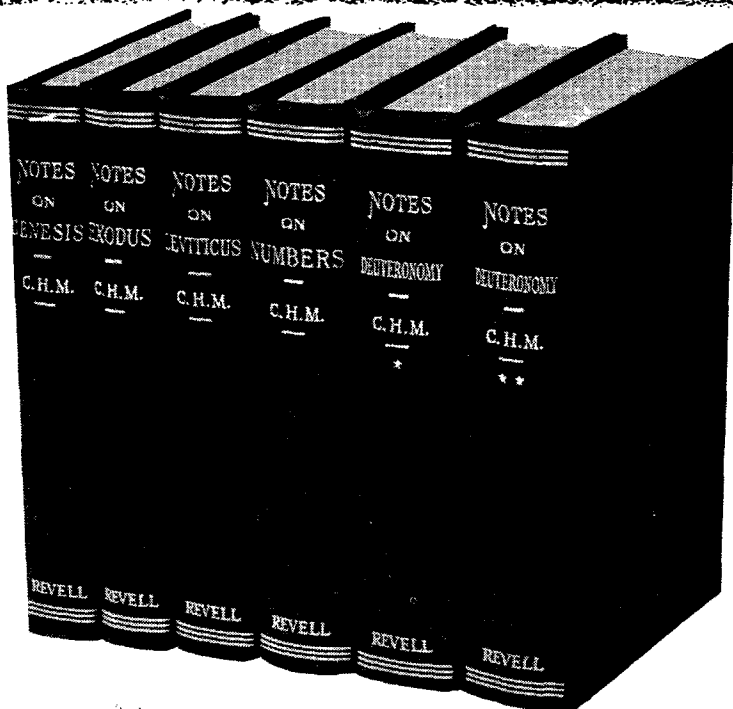
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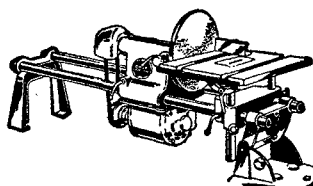
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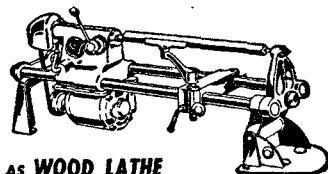
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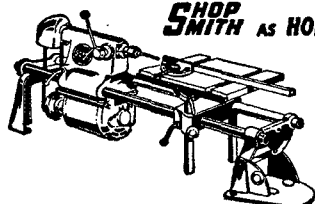
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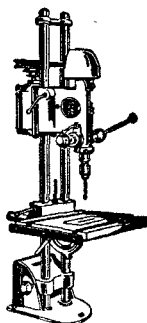
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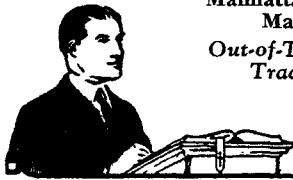
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Calendar Reform

(Continued from page 23)

the Senate and the House by leading Congressmen—Senator Murray, a Catholic, among them—calling on the United States Government to align itself with the above fourteen ratifying nations.

The movement for the World Calendar has already reached the UNESCO; and the hopes of the Calendar Reform Association—sustained through many years by the energy of Miss Elizabeth Achelis—that January 1, 1950, may become a day ever memorable, do not seem over-sanguine. The world seems prepared by instinct, rather than by conscious wisdom, to recognize that the Sabbath was made for man; and it is prepared for the sake of the new, the industrial man, to relinquish ancestral traditions.

But what of the Church, the divinely inspired, which has always known, not by instinct alone but by revelation as well, the merciful purpose of the Sabbath? Is she ready to declare that the scheduling of the greatest of Sabbaths, which through the centuries was providentially adapted to agricultural ages, no longer meets the exigencies of our industrial era?

In a recent conversation in which the progress of the civil reform was the topic, a venerable archbishop remarked coldly: "Rome knows all that." He warmed up, however, when it was ventured that any forthcoming declaration by the Holy Father in regard to Easter would be strengthened immensely were he able to write—as he does so often when announcing canonizations—that the heads of Catholic nations, religious orders and congregations, Catholic universities, the press, and scholars eminent particularly in astronomy, liturgy and economics had anticipated his wishes in this matter.

It is not generally recognized in the United States how strong and persistent have been Catholic appeals to the Vatican from all the classes just named. Such world-visioned churchmen as Cardinals Mercier and Baudrillart vigorously urged the reform. Other high ecclesiastics, notably the scholarly bishops of Latin America, have been even more insistent. They saw nineteen of their nations at the Pan-American Labor Congress in 1936 voting favorably for the new order, and they could not be indifferent to so great a good. Not only Catholic countries, but Britain also, when her House of Lords was looking approvingly at the reform, sent Lord Desborough's mission to secure the Holy Father's concurrence. As to religious orders, which of them would not respect the views of the Benedictines, particularly those of Solesmes, in matters of the liturgy? If the mind of the Society of Jesus is sought, it should be manifest to all who observe that

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there are learned associations in nearly all the nations agitating for the new calendar, and that for long years Fathers Romañá in Spain and Gutierras-Lanza in Cuba were presidents of their associations. As to universities, even here in America Father Tondorf of Georgetown in the *Ecclesiastical Review* (1929) and A. J. Vincent of Notre Dame in the *Journal of Calendar Reform* (1947) so clearly and tersely expressed American Catholic opinion that there have been neither objections nor additions to their statements.

Why extend what might become an interminable list? There seems now to be no Catholic opposition. Yet it may be that Pius XII would desire more immediate, cumulative appeals, which would seem almost the equivalent of an Ecumenical Council, before making a public pronouncement.

Our Easter date is now determined by the rising of the first full moon after March 21, harbinger of all springtime joys to peoples of the northern climate. But today there are many Catholics in southern climates—South Africa, Australia, South America—whose springtime is six months from our date. Our Church is their Church; it is not a northern-latitude church; it is the Catholic Church.

By a happy coincidence January 1, 1950, the day on which the Holy Father initiates the Holy year, is the same date that the advocates of the new calendar have set for the beginning of the new era.—*America*, Oct. 30, 1948.

The Minister's Wife

(Continued from page 19)

fective work. Her charm lies in the fact that first, she is a woman, then the minister's wife.

A question arose at this point, this business of parishioners calling us by first names. Because we have been in our present pastorate many years, our people call us by our first names. We like it. We feel one of them. We think it brings about a rapport between pastor and parishioners that is desirable. Some older minister's wives held out that we had lost something by this familiarity, namely, the prestige. I wonder!

[5] Finally, *The minister's wife in the community*. As her husband has his place to fill, so she will have hers. Depending upon her other responsibilities, her activities will vary, but obligations to the community there will be. If she is wise, if she wants to help both church and husband, she will cooperate and work with other churches on mutual projects. She needs some interests outside of her church work, but she will work where best she can serve, be interested in the worth-while community activities, taking part only where she can do it without detriment to her church work, her family, her health. But she won't become a "joiner."

I leave this question with you: Is there one of us, who has not many times longingly whispered, "I want them to be proud of me, too"?



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By FRANCIS D. NICHOL

Critics oftentimes militantly charge that Adventists deny the saving work of our Lord, set prophetic times, and are even enemies of good government. We cannot ignore such accusations lest our silence be mistaken as consent. It is both proper and necessary to make an explicit reply. The author of *Reasons for Our Faith* has answered these problems in a positive Christian spirit, and in a manner which makes the truth shine out more clearly and convincingly. Although the ultimate purpose is to provide an answer to the critic, the book also offers constructive counsel on such subjects as "Don't Read Into Scripture What Is Not There," "Should Millerite Time-Setting Cause Us Embarrassment?" "Do Adventists Make Any Real Contribution to the Betterment of the World?" "Has a Century's Passing Weakened Our Teaching That the Advent Is Near?" "Collapse of the Idea of World Progress," and answers the ex-Adventist's charge, "I Have Been Delivered From Adventism."

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."



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POINTERS to PROGRESS



SPEEDING!—We were present at a song service recently, and heard or watched a runaway. The pleasant-faced young leader had a good voice, and his gestures were fairly acceptable. But he struggled under a fatal handicap. The eyes of his young pianist were glued to her hymnal—and she was a speeder. Her introductory bars were too fast in tempo, and then she left the leader trailing as she raced, sometimes a note ahead of him. It spoiled the song service. The inexperienced leader seemed helpless, unable to cope with the situation. The audience was first puzzled, then amused, and then distressed. Many stopped singing and just watched the performance. The helplessness of the leader was pathetic. He tried to put on the brakes. But the pianist never saw his retarding gestures and kept on speeding—breaking the speed laws of good hymnody, and running through the red lights of holds and pauses. There were no traffic cops to halt the procedure. So the speeding proceeded until the song service was over. It was a race against time, and the pianist won. But a good song service was marred. Speeding is as bad as, or worse than, dragging the tempo.

SUBSTITUTE!—Some of our preachers resort to humorous patter in the pulpit that will draw a laugh, in an attempt to compensate for their conscious lack of spiritual power to press home needed truth. It is likewise often the ruse of the superficial to make up for their lack of depth and content. But this is like the froth that rises to the top of the container. It is wholesome to smile and be cheerful, of course. A merry heart doeth good; but the substitution of the trivial for the fundamental is not wise. It is putting the counterfeit in place of the genuine. A nimble wit can become, and often is, a deception and a snare. Sprightly patter and spiritual force do not blend. The blueprint is very clear on this.

BARRIERS!—If our workers would only sense how crudities of speech shock and repulse the sensibilities of the refined, and raise barriers across the path of entrance to the heart, they would resolutely set themselves to the task of removing these drawbacks. The mangling of one's native tongue—riding roughshod over the demands of grammar—is well-nigh inexcusable. It imposes upon the public a handicap that the herald of truth should not have. It automatically cuts off his best pros-

pects. If they respond, it is in spite of these hindering barriers and in recognition of the earnestness and sincerity of the worker, and the obvious truth of his message. It is like recognizing the refreshing water brought in a cup that is battered and rusty and unappetizing looking, and perchance leaking. How much better for the vessel to match the clear, sparkling water it conveys! The worker should be able to enter homes of culture with ease and effectiveness, to converse to advantage with the highly trained and the widely informed. Our table manners should not shock the better classes we are seeking to reach. Frankly, some workers reflect little credit in speech to the cause they represent. Such need to seek aid to overcome their impedimenta, if necessary by drastic means. True, these are only externals, but they often affect the reception of the eternal realities.

TEAMWORK!—Teamwork is the highest form of endeavor, and calls for special skill and grace. It is easy to shine as a lone star—doing whatever you please, unrestricted by consideration of others, and unhampered as to time and other limitations. But when there are two or more parts to a program, the success of the joint endeavor depends upon the coordination of the parts, and the submergence of individual features to the success of the whole. Two speakers on a program cannot each take their usual time and also expect the public to "take it." They may sit it out once, or even twice; but many will not come back. It is not fair for the first speaker of the duo to run over his part of the time and leave only the remaining few minutes for the second speaker. And it is not reasonable for the second speaker to think that he can give a full-length message on top of the preliminary talk, which may also have run over. There should be thorough preliminary planning and rehearsal, and definite timing in the actuality. There must be mutual restriction, and adherence to schedule, in order to make a success of the whole. Neither should presume or attempt to "star," or to "steal the show." Inability or unwillingness to abbreviate in teamwork is a weakness that will prove fatal to a double-header meeting. A competent chairman will see that time promises are kept and planning pledges are fulfilled—else the public will write the word *finis* to well-conceived but poorly executed teamwork endeavor. Here is opportunity for unselfish submergence for a common good.

L. E. F.