## THIS MONTH

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Autumn Council High Lights</td>
<td>3</td>
</tr>
<tr>
<td>Extensive Every-Night Evangelism—Adherence to Church Standards</td>
<td></td>
</tr>
<tr>
<td>The Larger Outlook</td>
<td>5</td>
</tr>
<tr>
<td>Facing the Modern Audience</td>
<td></td>
</tr>
<tr>
<td>Radio Evangelism in Action</td>
<td>7</td>
</tr>
<tr>
<td>Radio Bible Correspondence Course Successful—Radiocasting's Golden Hour</td>
<td></td>
</tr>
<tr>
<td>Challenge of a World Task</td>
<td>9</td>
</tr>
<tr>
<td>Some of Burma's Evangelistic Problems—Difficult Days for Missions</td>
<td></td>
</tr>
<tr>
<td>The Book Shelf</td>
<td>11</td>
</tr>
<tr>
<td>Book Reviews: &quot;Bush Aglow;&quot; &quot;Preaching From the Bible&quot;—Reading Course in South America</td>
<td></td>
</tr>
<tr>
<td>Bible Worker Interchange</td>
<td>13</td>
</tr>
<tr>
<td>Gathering Jewels for the Kingdom—The Greater Bible Work—Junior Choir in Child Evangelism</td>
<td></td>
</tr>
<tr>
<td>Religious World Trends</td>
<td>16</td>
</tr>
<tr>
<td>Frank Admission Regarding Sunday—Making Progress Backward—Misconceptions of Adventist Belief—Saying Grace Before Meals—The Persistence of Hell</td>
<td></td>
</tr>
<tr>
<td>Editorial Keynotes</td>
<td>21</td>
</tr>
<tr>
<td>Music to Parallel Evangelistic Advance</td>
<td></td>
</tr>
<tr>
<td>A More Effectual Ministry</td>
<td>23</td>
</tr>
<tr>
<td>Consuming Zeal in Evangelism—Unique Portable Tabernacle Construction—Varied Types of Publicity</td>
<td></td>
</tr>
<tr>
<td>The Medical Missionary</td>
<td>27</td>
</tr>
<tr>
<td>The Hospital as a Social Institution—Are the Meat Packers Right?—Association Notes—Cooking Schools in Evangelism—Current Scientific Notations—Demonstration Health Talk</td>
<td></td>
</tr>
<tr>
<td>The Pulpit and the Study</td>
<td>35</td>
</tr>
<tr>
<td>III. Incarnation and Ministry of Christ: What Do They Comprehend in Type and Antitype?</td>
<td></td>
</tr>
<tr>
<td>Kindly Correctives</td>
<td>36</td>
</tr>
<tr>
<td>Poetry for Publication</td>
<td></td>
</tr>
<tr>
<td>Music of the Message</td>
<td>39</td>
</tr>
<tr>
<td>Songbook Ownership an Aid—Success of the New Hymnal</td>
<td></td>
</tr>
</tbody>
</table>
NOTES AND NOTICES
Information and Sundry Items

If the evangelistic fire and passion which brought forth this movement and projected it out over land and sea, were to be superseded among us by the modern spirit of conservative, non-committal scholasticism dominant all about us, our divinely designated mission would be jeopardized, and the virility and power of our ministry would be vitally affected. Were this to happen—which God forbid—we would have gone the way of all the other religious bodies before us, missing the lesson written in giant letters across the pages of church history. Our certainties would then fade out, and the evangelistic drive and fervor of this movement would wane and flicker. We would become coldly scientific, systematic, analytical, reserved, and reactionary. The divine, living spark would be supplanted by dead human ashes, and the Holy Spirit's dynamic by earthly intellection. This must not be! Yet more and more the scholastic methods and evaluations of the universities make their impression upon us, molding our concepts and changing our attitudes. Some are becoming exceedingly broad, but, at the same time, noticeably shallow in the depth of real Adventist conviction, spirit, and vision. This journal has for years sounded an unceasing call to deeper study, to higher learning, to greater research—after God's ideals, plans, and expectations for us. But in all too many instances the answer seems to be couched in the terms and definitions of the world's wisdom, methods, and goals. This movement faces a crisis. The issue is scholasticism. They who recognize and cry out against it will not be popular, but that is immaterial. A journal such as this would be faithless to its trust if it did not oppose and protest these subtle trends, seeking to arouse our ministry to sense the danger, to brace against it, and to deal adequately with it. God give us the divine discernment, wisdom, grace, and decision requisite for this hour.

Disagreement upon minor points never justifies breaking fellowship with those with whom one agrees on questions of major import.

Let us not refer to Ellen G. White as "the servant of the Lord," but rather as God's messenger. This was the term she herself used. We are all God's servants, but she was His special messenger.

The Ministry, March, 1942
The hour has come for a great forward move

EXTENSIVE EVERY-NIGHT EVANGELISM NEEDED*

By W. H. BRANSON, Vice-President of the General Conference

THERE is one point on which we have been weak in all our efforts to promote larger evangelism, and that is action. We pass resolutions, and they are as good and as strong as we can write them. But after we have passed these resolutions, we do not seem to get up momentum. Some of our workers do not take what is voted on evangelism seriously enough to put much of it into actual practice in the field.

One cause for weakness is that many conference committees do not really plan for evangelism. Recently I was talking with a young man in a certain division who said, “I am planning to start an effort in a certain place.”

I asked, “Who is going to help you?”

“I do not think anybody is going to help me except my wife,” he replied.

Then I asked him, “Why don’t you ask the conference to give you some help?”

“The conference doesn’t seem to care whether I hold an effort or not,” he said. “The conference has told me that I can do it or not, just as I like. They are not planning to put any money into it.”

I trust that this does not represent the attitude of many conferences or mission fields. But I have found as I have gone around the world that too many of our committees are not planning for evangelism enough to block out periods of time during the year when their evangelists can get away from some of the details of church administration and take up this work.

A great deal depends upon the attitude of the presidents of the conferences and the superintendents of mission fields. We have had many field leaders who have had evangelistic experience. But, strange to say, they seem to let that part of their work rock along when they take charge of a field. If we would but put half the effort and planning and organization into evangelism that we put into Harvest Ingathering, I am sure that it would go over in a large way. But we are not doing it. In some fields the evangelists themselves are very largely planning their own work, and too often without the sympathetic co-operation of the leaders of the fields.

Skepticism Over Nightly Evangelism

If you could meet with these committees scattered over the world field, as some of us do, you would seldom find the item of evangelism on their agendas. We ask, “How many efforts are you going to hold?” They reply, “That is left to the workers.” If the workers plan to hold an effort, and ask for help, then they are encouraged to go ahead and do it. If they do not, there is not much said about it. That may not be a general situation, but it is too general, I fear.

We find in many of the world division fields that when we advocate larger evangelism, the men just do not understand what we are talking about. Recently, in a foreign field, I gave a study on this subject, and talked to the workers about how inadequate short efforts of two or three weeks are to make Seventh-day Adventists out of people. I thought I had made an impression. It was not, however, more than two or three days until they were talking and planning to hold some public efforts of but three or four weeks. They evidently had not even heard what had been said. It was evident that no change was contemplated. They had always done it that way, and so of course that was the way to do it.

*Extracts from a statement made at the General Conference Officers' meeting held in Battle Creek, Michigan, just prior to the 1941 Autumn Council.
We must have longer efforts, strong, well-organized efforts. I do not know what we can say to get workers to understand that some of the methods that have been followed are absolutely unsatisfactory.

I find a great deal of skepticism throughout the world concerning this idea of holding long efforts—holding meetings every night in a week, or nearly every night, and concentrating right in one place for three to five months until we have really gathered some material fruit. This plan is not believed in in some places. It has been demonstrated in every field around the world where it has been tried that that is the way, and it has been talked in our workers' meetings. But we cannot get some workers to believe in it sufficiently to actually launch out and try the new methods.

In one country I visited, there was not a man who was holding a meeting more than one night a week. It was exceedingly difficult to change that situation, and to get some to see that it was necessary to move faster than that. I am not sure even now that we succeeded in this. Only fifty-two public sermons in a year! *We can never cover our world territory that way.* But I think the impression prevails more or less among our workers in many countries of the world that they cannot hold the people through the week. This is a tragic error. It is absolutely untrue. Men of vision who didn't know that it "couldn't be done" have gone into those same countries and proved that the people will come to hear this message any week night.

When we were out in China some years ago the brethren were talking about evangelism, and someone said, "Well, that kind of evangelism can't be carried on in China. It just won't work here." And yet during that very meeting we got word that Brother Frederick Lee, up there in Changsha, was holding meetings in a large new auditorium which we had built in the city, and after the first meeting or two had to tear down his signs so that more people would not come. He was getting into trouble with the police because of the crowds that attempted to attend his meetings.

It has been proved in America, China, Africa, Europe, and most of the other sections of the world that this plan for gathering the masses together and preaching the truth to them, holding on for a few months in one place, and conducting meetings every night, really wins souls and builds up a strong, stable work. And yet how to get that fact across to our workers, how to get them to believe in it and really launch out and undertake it, how to get leaders to put it on their agendas and actually start their men working along this line, is the task before us.

We come up to General Conference sessions, and to these Autumn Councils. We pass resolutions regarding this plan of evangelism, and send them out to the ends of the earth. And yet very little is done about it, because so many do not believe in the principle. It seems to me that we will have to inaugurate a different method of education and promotion. We will have to promote this matter twelve months in the year. We will have to plan that when our leading men go out to the mission fields, they will make evangelism item Number 1, and count that a General Conference man has not done his duty in these fields until he has done everything within his power, in co-operation with the division leaders, to promote this kind of public evangelism.

What can we do to awaken our leaders and ministers throughout the world to this kind of preaching, this kind of organized, continuous, protracted effort, where we stay for three or four months and actually indoctrinate the people and lead them into the truth? I think that if we could only do something to make effective in the field what we have been voting for the last few years, we would be taking a big step forward.

Advice to Preachers

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

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

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

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

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

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

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

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

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

*The Ministry, March, 1942*
Facing the Modern Audience

By L. K. Dickson, President, Pacific Union Conference

As ministers and teachers of truth, we need to sense what we are facing. The generation to whom we now go with the message of truth for this hour has undergone a tragic change in thought and mental attitude toward those great fundamentals which gripped the minds of their forebears. We need to recognize and appreciate this fact and adjust ourselves to it.

When this message was first given, almost all, from earliest childhood, were brought up in an atmosphere of traditional Christianity. They read, learned, and to some extent, inwardly digested, the Bible. Weekly church attendance was more nearly universal, and sermons were heard and believed which postulated the divinity of Christ, eternal principles of right and wrong, a personal God, and a life beyond. Life, at that time, derived its meaning largely from the teachings of Jesus.

Back there, people were educated to think that man is superior to animals, that he is a free agent capable of choosing between good and evil, and that good and evil are positive, tangible realities. But those who are now seated in our audiences have, in their modern education, progressively lost their grip upon Christianity, and have scarcely, if ever, glanced at the Bible. When we refer to eternal verities and absolute declarations of truth, they are likely to recall the lesson their instructor in sociology drove home—that morals are relative to time and place, and that what is good in one society is bad in another.

Such teaching borders very closely on the view that there can be no such thing as sin. They have been taught by their professors of natural science, philosophy, and ancient history that religions are the product of myth and superstition, and that men create gods in their own image; that if there is such a thing as a converted heart, no scientist has ever isolated it in the laboratory.

We must take this modern attitude into account as we prepare our sermons, and we must train ourselves by reading and study to meet such people on terms of their own conceptions. To them there seems no reason, in the light of present, so-called knowledge, for continuing to accept any form of Christianity. “If the implications of our modern education are what they appear to be,” say they, “was not Jesus of Nazareth an ordinary human being whose naïve outpourings reveal a sad ignorance of politics and economics, whose precepts constitute a fanatical repudiation of human nature?” Further, if it is correct to infer from sociology that sin is non-existent, they cannot see why they should cultivate any restraints or tolerate any inhibitions.

Within our ministry for others there must be found assistance to establish the old faith in God and the Bible, in spite of the handicaps of the teachings of modern education. Our presentation of truth must somehow be strong enough and wise enough to meet these issues in the minds of the modern generation to whom we are now preaching.

We must now, through our richness of personal experience in the things we are teaching and our achievements in the right kind of research and study, be enabled to comment helpfully and convincingly on that which, in spite of preconceived modern notions, firmly establishes faith in the verities of eternal truth. Brethren of the ministry, we cannot measure up to these grave responsibilities without the profoundest kind of study and research. The call of God today is for a better-informed ministry. We cannot effectively cope with modern attitudes and philosophies without a deeper spiritual guidance than was ever necessary before.

Adherence to Church Standards

In the light of the recent Autumn Council action adopting a uniform baptismal certificate and summary of faith, it is well to restudy the 1941 General Conference action on "Adherence to Church Standards" and depreciation of independent standards. Following thereafter is the covering statement by Oliver Montgomery, as chairman of the committee that framed the action and presented it to the conference at the time of adoption.

WHEREAS, The principles of truth and righteousness which underlie Christian conduct are eternal and do not change with the passing years; and,

WHEREAS, It is recognized that certain essential church standards must be established and maintained, such being clearly understood and accepted by all candidates for baptism and membership within the remnant church; and,

WHEREAS, Throughout the years these standards have been clearly enunciated by the leadership of the denomination and acted upon at General Conference sessions, Autumn Councils of the Executive Committee of the General Conference, such bodies being the only authority in the denomination empowered to establish church standards; and,

WHEREAS, It is clearly recognized that there are matters which we as a people teach, seeking thereby to educate and establish our people in vital Christian experience and conduct, but upon which the church does not legislate or which it does not establish as tests of church membership; and,

WHEREAS, It is to be regretted that some individual workers have taken a very liberal attitude and thus have greatly lowered the standards, while oth-
ers sometimes have gone much beyond the mind and expression of the general body in their interpretation of church requirements, thus bringing unnecessary embarrassment and misunderstanding to new converts and fellow believers.

Resolved, That we hereby direct the attention of our workers and organizations to the principles clearly laid down in our "Church Manual" with respect to standards and practices, and urge that such be followed without any attempt to require standards not adopted by the general body.

Remarks by Chairman of Committee

O. Montgomery: Just a brief statement to help you better to understand the effort of the committee. May I call your attention to the various paragraphs?

The first WHEREAS. To meet the attitude and claims on the part of some that times and conditions have so changed that the church, in order to meet this situation, should take a more liberal attitude; that the church should no longer try to hold to the standards held by this people in former years, we have stated in this WHEREAS broad, clear, fundamental principles that godly conduct and principles of truth and righteousness have never changed.

The third WHEREAS. It is stated in this paragraph that the General Conference Committee compose the only body that is empowered or authorized to establish church standards. That being true, it is clear that no evangelist, pastor, or worker, no conference committee or union committee, has any right or authority to set up standards for baptism or disfellowshipping of church members. Your committee made no attempt to list the many points of faith and matters of conduct which we hold to be becoming to Christian believers. There were several suggestions made to the committee before we took up our work as a committee, that we might list this matter and that matter. But we felt that if we undertook to list all the various points, we would have —well, it would be impossible. We preferred to deal with principles instead of detailed items.

The fourth WHEREAS. A broad, clear, fundamental principle is set forth in this paragraph; namely, that as a denomination we teach and preach many things upon which we do not legislate, and of which we do not make tests of fellowship. My brethren, there are some of our workers and many of our dear people who cannot differentiate between a teaching and a baptismal requirement or a church-membership requirement. We have tried to make it clear in this paragraph.

In connection with these two paragraphs it might be stated that we have made no reference to the instruction given this people through the Spirit of prophecy in regard to many evils to be avoided and the right principles to be followed. On this point may I state that as a denomination, we hold to the fundamental Protestant principle of "the Bible, and the Bible only" as our rule of faith and conduct. Every doctrine, every principle of faith, every truth of the gospel, every standard of righteousness, is found in the word of God. The Spirit of prophecy sheds wonderful light on the word of God. It magnifies the Word, and makes its meaning clearer and more beautiful. It is for our enlightenment and instruction. We recognize the divine source of this counsel and light. It is counsel from the Lord. It teaches, instructs, and admonishes. It clearly sets forth the right way, and the true principles, but does not legislate. It has never undertaken to establish baptismal requirements in the church. It is for the denomination to do this in its official capacity. Therefore, it seems clear that the personal or private interpretation of the teachings of the Spirit of prophecy should not be used or applied by an individual worker as a substitution for, or an addition to, accepted church standards as adopted by official action of the body.

The fifth WHEREAS. We have attempted in this paragraph to point out the dangers of a liberal, careless attitude on the part of some workers that is neutralizing or lowering proper denominational standards. On the other hand we have tried to warn against the danger on the part of others of taking extreme positions and giving unwarranted interpretations of church requirements, and sometimes adding their own requirements to those principles held to by the denomination. We believe that both of these tendencies are productive of evil.

These are the principles that your committee had in mind in doing its work.

* * *

Dimensions

By May Cole Kuhn

The soul is just as high and wide
As places where the thoughts abide,
The life is just as broad and deep
As all the sacred trusts we keep.
Valued by triumph or defeat
The measurements are incomplete.
For by the motives men are tried,
And heart is deep as soul is wide.

The soul is just as fine and great
As men are scanted of pride and hate.
And merit only can accrue
Where minds are pure and hearts ring true.
Not great achievement, fame, or power
Fashions the soul into a tower;
But the silences they keep
Count men rare, or rate them cheap.

For men are measured by the grace
They show in every kind of place.
And honor, faith, and kindliness
Are signatures of righteousness.
Not stature nor appearance show
The height to which the soul may grow.
For souls are just as high and wide
As altitudes they reach—inside!

Page 6

The Ministry, March, 1942
BIBLE CORRESPONDENCE COURSE SUCCESSFUL

By BEAMAN T. SENECAL, Evangelist, Wichita, Kansas

Bible Auditorium of the Air is the chain name that F. W. Detamore, of Kansas City, L. H. Lindbeck, of St. Louis, and I have been using for about a year over three radio stations in Missouri and Kansas. Elder Detamore used this name for six years in St. Louis and Kansas City and built up a large listening audience; so Elder Lindbeck and I were glad to join him in using the same name in forming a small chain of broadcasts. We have found that this gives the people confidence in our radio work, for they see that it is carried on in a widespread, unified way. We try in every way to promote one another's work, and list one another's broadcasts on our stationery and other advertising. R. M. Whitsett, of Oklahoma City, and A. E. Lickey, of New York City, are now joining the Bible Auditorium of the Air chain.

The Bible study correspondence course is the most effective feature of our radio program. We cannot discuss the testing truths of our faith over the air, as these are considered controversial. But through this free Bible study correspondence course, offered from our three stations, between four and five thousand families are studying the Community Bible School Lessons in their own homes. We have more than thirteen hundred local enrollees, and are receiving more than a hundred new enrollments a week.

In Wichita we get the enrollments in four ways: (1) Announcing the free Bible study correspondence course during the fifteen-minute weekly radio broadcast, (2) working from house to house and systematically covering the city, (3) circularizing, by mail, all apartment houses and rural routes in the county with folded detachable business-reply cards, (4) passing cards to church members on which they may enroll friends and neighbors.

We have just begun our promotion work, and it looks as though we might have several thousand enrolled from the trade area of Wichita within a few weeks. In some parts of the city which have been already covered, we have as many as ten enrollments to a block.

I found the test questions in the Bible lessons so difficult that only a small percentage actually wrote out the answers. So I am now sending out a mimeographed test paper for each lesson, with statements which students must complete by filling in the blanks. This is bringing a flood of replies, and makes the papers much easier to correct. With the first lesson we send a letter of instruction, the test paper, and a self-addressed envelope. As each test paper is filled in and returned to us, we correct it and mail it back to the student with the next lesson and test paper. Here are a few responses from recent mails:

"I know my Bible better and understand parts of the Bible which I never understood before."
"I wonder if you can realize how much these lessons mean to people like us."
"I had grown somewhat cold in my Christian experience, but now with new determination I am studying my Bible more than I ever studied it before."
"After I finish my lessons, I take them to church Sunday morning and give them to my Sunday school teacher, and she is certainly enthusiastic over them."
"Many thanks. I like the lessons fine. They clear up things."
"I have been introduced to your course through one of your students, Mrs. —, and am very much interested. I am pastor of two Methodist churches, and would like to get my constituency interested in your course. Would you please enroll me as one of your students? Also, could you send information regarding enrolling a class of say twelve to fifteen in your course? I believe they will be greatly benefited by the instruction. May the Lord bless the work you have undertaken."

We are just now launching the program of using a Bible worker to call on these hundreds of Bible study correspondence course students who live in the city of Wichita. We believe this will be a marvelous preparation for our coming spring effort. It is too early to predict what percentage of those who are taking the course will accept the truth, but we have already had the privilege of baptizing several.
home has a radio. This fact provides a tremendous potentiality. Religion is fast becoming a radio headline feature. The times have created it, and we must capitalize on it.

A voice with a personality recommends the message, and we should seek to develop such. I recently used sections of "Steps to Christ" for my broadcast manuscripts. But all the pronouns were broadcast in the second person, so as to make each message from the book a more personal one to my listeners. During recent years, I have been broadcasting under various titles: "God Behind the Headlines," "The Advent Church of the Air," "Prophetic Headlines," and "Good News."

The message must always come first in our presentations. A few weeks ago I was rebuked by the station announcer. He said, "Mr. Heald, give your listeners more holiness and less headlines." Surely our message is paramount. I nearly always arrange to be introduced as "a minister of the Seventh-day Adventist denomination." In any event we should be modest in the publicity. In the preparation of the broadcast manuscript, I always endeavor to have a program that recommends itself without much build-up. And for ten years I have never paid for time.

It has been a source of encouragement to me to learn of the details of the coast-to-coast hookup provision for Seventh-day Adventists. With the many Seventh-day Adventist speakers before the local microphones in our cities throughout the nation, we can so build up this national broadcast as to make our message felt in every American home. As is true of our conference organizations, the local stations will build up the national broadcast, and the national broadcast will build up the local stations. We sincerely hope that the time is not far distant when the world's message of hope will be heard on every reception set in North America.

**EFFECTIVE ILLUSTRATIONS**

For Use in Sermon or Song

DON'T MAR THE REFLECTION.—One afternoon in late September as I was hiking high up on the eastern slope of Mt. Whitney, I suddenly reached a vantage point from which I overlooked a beautiful lake. The lake was so nearly surrounded by mountainous slopes as to be protected from even the slightest breeze. Thus it served as a perfect mirror reflecting every detail of the overhanging trees and the deep-blue sky.

The scene was so beautiful that I walked down to the shore of the lake, set up the camera, and took a picture. But imagine my surprise, when finally the picture was developed, to find that the reflection had been marred by a fish which had come to the surface of the water just at the instant I had snapped the camera.

So it is with a Christian character. It should give a perfect reflection of the heavenly attributes. There is danger, however, that at an unguarded moment some deep-lying human frailty may come to the surface and mar the image of the Divine. Let each ask himself, Is there anything in my life that spoils His reflection?  

**HAROLD SHRYOCK, M. D.**

ARE YOU LAGGING?—About the worst feeling a person can experience is to find himself lagging behind his companions. The stragglers in the days when Israel was marching from Egypt to Canaan were cut off by the enemy. They never reached the Promised Land. I once heard an illustration that deeply impressed me. The minister asked his congregation if he were to arrive at the railroad station one minute late for a train that left every twenty-four hours, how late he would be. Some in the congregation said, "One minute late." He said, "No; twenty-four hours late." He then drew the lesson that to be late in preparation for the kingdom would mean being eternally late.

**T. M. FRENCH.**

TRAGIC STORY.—How tragic is the story of that great genius of French literature, Guy de Maupassant. No name in all the French literature shines with a greater brilliancy than his. But it was a brilliancy with scarcely a redeeming quality or a holy ideal. The exaltedbekoned to him, but he did not see; the genuineknocked at his door, but he did not seem to hear. He might have been an ambassador of truth, but he prostituted his genius to the low and unworthy. It was for this reason, because of his disreputable writings, that his best work even was refused the imprimatur of the French Academy.

Maupassant not only furnishes a good illustration of the Quaker poet's cry, "It might have been," but he also furnishes a remarkable illustration of the folly of delay in doing the thing which one knows he ought to do. He said: "The Academy would condemn me to virtue, but there is plenty of time for virtue." And scarcely had he finished those words of consummate folly when he was seized with that melancholy madness that brought to a speedy end his brilliant literary career, and lost for him the opportunity of doing the will of God.

**H. M. TIPPETT.**

*Others are invited to contribute illustrations for this column.

The Ministry, March, 1942
IN Burma we have two principal language and religious groups. The first is the group consisting of the Burmese, who are almost entirely Buddhists by religion, and who number approximately fifteen million. The other group consists of the Karens, who are very much less in number.

Preaching the gospel to the Buddhists of Burma presents an almost staggering task to the Seventh-day Adventist mission workers. Buddhism is like a great wall, unsympathetic, cold and indifferent, standing before the Christian messenger. The Burmese think of their religion as a large war tractor, overriding all obstacles and able to ignore the claims of all other religions. The Buddhist believes that he can obtain ultimate salvation by practicing good works of various kinds. He has no real consciousness of sin and, therefore, no realization of the need of a Saviour. When the Buddhist is approached with the gospel story, he laughs at the thought of anyone’s being so foolish as to die that he might live. He says, “I can save myself by good works. Why should anyone die for me?”

In spite of seeming insurmountable Buddhist indifference, God has given to Seventh-day Adventists a means of reaching Buddhist hearts that other people do not use. There is, first of all, our medical missionary work. What work we have done in this respect has been a pronounced success, but vastly more needs to be done. The Buddhists, like the people of all other lands, understand the language of love and kindly service. Our few medical missionaries have been encouraged by the results of their kindly contacts. We recognize, of course, that other Christian denominations conduct medical missionary work, but there is something about the way our medical work is done, and the spirit manifested by our workers, that appeals to Buddhist hearts to a greater extent than is the case with other medical workers. We are convinced that if we had more hospitals, and many more dispensaries, we would find the seemingly insurmountable wall of Buddhism being worn down by our mission approach.

The other means which God has placed in our hands, and which is not used by other organizations, is our health reform message. The Buddhist is forbidden by his religious law to take life. Many times we find Buddhists who are vegetarians and nonsmokers. Our health reform message, therefore, makes a very impressive appeal to their hearts. God surely intended that our medical work and the teaching of the health reform principles of our message should be used in a mighty way in melting the stony hearts of the people of Burma.

It is also the case that in the genuine, ancient books of the Buddhist religion, reference is made to the true God who is the Creator. Occasionally gems of truth from these ancient books in the language in which they were originally written, can be found and used as a basis for presenting God’s message of truth for these last days. It is a very slow process, but gradually their darkened minds begin to grasp the fact that they are lost unless some power outside of themselves will save them. The opportunity then becomes ours of presenting that power in the form of Jesus, the Saviour of the world. Slowly the belief that the human soul must go through endless cycles of existence and purgatory in order to get to maikben, or the Buddhist heaven, disappears as a fog before the rising sun, as the fact of salvation through Christ dawns upon them.

Much wisdom and tact and, it would seem, a double portion of the power of God are needed by those who work to win souls from Buddhism to the message of God for these closing hours of earth’s history. There is not much in past accomplishments to encourage us, but we believe with all our hearts that when Jesus commissioned His disciples to go and “teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you,” He intended that from among the Buddhist millions of Burma, there would be those who would observe the commandments of God and be baptized into the family of God.

Work for the Karens of Burma

Let us turn now to a consideration of the other principal religious group found in Burma, the Karens. Some of the Karens are Bud-
dhists, a large portion of them have become Christians, and some of them are animists. There are two kinds of Karens, the Pwo-Karen and the Sgaw-Karen. The Christian converts have been almost entirely from among the Sgaw-Karens, while the Pwo-Karens lean more toward Buddhism.

In our work among the Karens, and especially among the Sgaw-Karens, there is much more to encourage us. Even among the Pwo-Karens there is becoming evident a dissatisfaction toward the Burmese priests of Buddhism. It is generally felt that many of the Buddhist priests are not serving their religion very much, but are endeavoring to acquire landed property and to accumulate money, looking forward to the time when they can retire and lead easy lives. There are few who renounce the world entirely, as they are supposed to do when they become priests. The Pwo-Karen Buddhists become discouraged as they observe the mercenary nature of their priestly leaders, and the extent to which immoral practices are indulged in by those who profess to be their religious leaders.

The original Karens worshiped God. They called Him, "Our Father God who lives in the most high above." In some parts of Burma, such as the Tenasserim circle, there are many Karens who believe in the true seventh-day Sabbath. They have their ancient Scriptures written on palm leaves, which they read to the people on Sabbaths. These Scriptures tell of creation, about our first parents, the institution of the Sabbath, etc.

It is a general practice to have ladders which have seven steps, leading up to the houses in Burma. There is a sacredness attributed to the number seven, and this can be used to great advantage in presenting the story of creation and the true Sabbath. In other parts of Burma, where there are large communities of Karens, although they do not possess these ancient Scriptures, yet they have stories—generally known and believed which are very much akin to the Bible record. These we use as instruments in introducing the whole truth of God to Karens.

When they become interested, we bring them to the Bible, mentioned in the Karen story as the "silver and golden book" which, according to tradition, was lost and someday would be brought back "by our youngest brother." That youngest brother is said to be the white people. The traditional prophecy was to the effect that when the white brother brings the book, it is surely our book and we must read and study it, and from it we shall get knowledge of all kinds; if we fail to observe the teachings of this silver and golden book, we shall be like the blind.

The Karens become intensely interested in the second coming of Christ and the signs of His coming, since they have been taught to look for the coming of the Karen king. There are wonderful possibilities for an intensive work to be done among the Karen people of Burma. They are not only responsive to Christianity in general, but have shown themselves to be particularly responsive to the truths of the advent message. We need a larger army of workers to take the message to them, and we sorely need more equipment, such as lantern slides and charts, to use in teaching the message to the people.

The people of Burma, and especially the Buddhists, have been so unresponsive to the Christian approach that it becomes necessary to study diligently to find every possible point on which we can secure their interest. How thankful we are, therefore, for our medical missionary work, our health message, and also for the old traditions and stories prevalent in Burma which we can use to assist us in finding a way into their hearts. We solicit the earnest prayers of the readers of The Ministry, as well as God's people everywhere, that we who labor in Burma may have all the wisdom and power that we need to preach the gospel of the coming kingdom so effectively to these millions who live in our country, that from among them there will be a large multitude ready to meet Jesus when He comes.

Difficult Days for Missions

By Roger Altman, Office Secretary of the General Conference

BEFORE our work is finished every earthly support will be cut off. To an extent, this is even now the situation that faces those of our foreign mission staff who have remained at their posts in China and the Far East, as well as in other parts of the world field. Some missionaries, as has been announced, have been returned to the homeland on account of the international situation. But others have the high privilege of remaining. This, of course, has been the worker's own decision in each case, for the Mission Board has suggested and offered withdrawal from all combat zones, as well as from areas of dangerous international tension.

At this writing (December 17, 1941) a number of our mission posts in China and the Far East are still partially manned and still functioning. In Shanghai, the clinic and the publishing house are both in full, unmolested operation, according to recent cabled information. In beleaguered Hong Kong and the surrounding area there are several missionary families, together with two or three men whose families have returned to the United States. All in this area are reported well.

The latest word from Bangkok reports every
one of our Thailand staff safe. From Malaya, Burma, the Netherlands Indies, and the Philippines, we have not recently heard. But we know that there are a number of our missionaries in these areas who are courageously standing by the work, continuing their daily witnessing for Christ, and encouraging our native constituencies to remain steadfast, unmoving, always abounding in the work of the Lord. And how are the missions of other churches faring? We learn from a recent issue of the Baptist Watchman-Examiner:

"Eighty-five per cent of the 1939 Baptist missionary staff in China is still on the field. Both in occupied and in free China, they have sacrificed themselves for the help of the distressed people. The number of Baptist missionaries remaining in Japan is about twice the general Protestant average. All Baptist mission hospitals continue in operation. The Margaret Williamson Hospital, in Shanghai, in the support of which Baptists co-operate with other denominations, had to vacate its own building, which was bombed, but the hospital work goes on in rented buildings in different parts of the city. This is the largest hospital for women and children in China."

—November 20, 1941.

Let us never allow ourselves to admit that war has entirely paralyzed our foreign mission endeavor. The work goes on. The workers may be few for a time, but the results may well be far greater than we dare expect. Certain it is, also, that the expense of operation has vastly increased, and that gifts to missions must not be allowed to fall away. In fact, they must be continually increased. This we must keep before our people. The same journal just quoted goes on to say:

"When a cake of ice costs twenty-five dollars in West China, where the thermometer registers 103 degrees in the shade; when from other parts of China reports indicate that the cost of living has gone up 1,000 per cent; when poverty, famine, and starvation meet our missions and missionaries on all sides, it requires no expert calculator for us to learn that our scale of giving to missions must be vastly increased if we are to fulfill our Christian commission to the underprivileged world. . . ."

"Fourteen countries engaged in sending missionaries and their financial support can no longer do so. Those that retain this privilege are restricted in what they can do. The only nation free to export Christianity without restriction as to personnel and money is the United States. How long this last oasis of world missionary effort will retain its privilege no one can tell. Already restrictions are tightening in Government regulations."

**Steadfast**

MRS. A. N. LOPER

Max shapes the statue, gilds the dome
Which multitudes, admiring, praise.
Time rudely steals the work of art,
And takes the artist from our gaze.
He who wins more earthly fame
Must vanish from our raptured view.
Who heaven wins will still remain
When earth itself shall bid adieu.

Dinuba, California.

_The Ministry, March, 1942_

---

**THE BOOK SHELF**

Books, Reviews, and Discussions

---

**Book Reviews**


This is the life story of Dwight L. Moody, renowned evangelist of the nineteenth century, written in a most gripping, captivating style. The author of the book and the man of whom he wrote seem equally filled with the Holy Spirit.

The writer begins with Moody's birth, his meager educational advantages, and his apparent lack of every endowment for public work. He then tells of Moody's conversion, his earnest labors to lead other young people to Christ, and his passion for souls that caused him to give up his remunerative salesman position to devote his life to the saving of the lost. His motto was, "My human best, filled with the Holy Spirit." This was the secret of his great success as an outstanding soul winner.

Moody was a great organizer, putting everyone to work who would work. He was a firm believer in advertising his meetings. His announcements were printed by the half million when occasion required. He said, "You need not think that we are going to get audiences for the asking. If we want an audience, we'll have to get out and get it, and that means work." At the Chicago Exposition he constantly kept his meetings before the public at an average cost of more than five hundred dollars a day, with ads in newspapers and streetcars, posters, billboards, "ticket passers," and "circulators."

The book also gives emphasis to Moody's estimate of the value of music in his meetings. He said: "It is a mistake to regard the sermon as the only important thing or even the main thing. There is often more gospel in gospel hymns than in the sermon. Song carries the gospel into many hearts the sermon does not reach." And so he secured Ira D. Sankey to direct the music for his meetings.

The author relates many experiences of God's providential leadings in Moody's work, in unexpected ways, for the salvation of souls, which prove that when a man will give "his human best," God will fill that man with His Holy Spirit. The book is so fascinating that before the reader is aware, he seems to find himself on the road to Emmaus, or on the slopes of the mount of transfiguration, and he can almost hear the Master speaking to his...

* Elective, 1942 Ministerial Reading Course.
own heart, saying, Let down thy net for a draught. The book leads one away from self to find his only sufficiency in God. It is invigorating to mind and soul. It leads to God, and points the way to successful evangelism. Every gospel worker will find the reading of "Bush Aglow" a new kindling to his gospel torch. To some it may be a "burning bush" in their desert experience.

Aside from the assumed immortality-of-the-soul doctrine, I have discovered nothing wrong doctrinally in the book. I most sincerely recommend its reading.

C. J. Coon. [Pastor, Sligo Church, Takoma Park, Maryland.]

Preaching From the Bible,* Andrew W. Blackwood, Abingdon-Cokesbury Press, Nashville, Tennessee, 1941. 247 pages. $2.

The author is professor of homiletics of Princeton Theological Seminary, and served also as lecturer on public worship at the Westminster Choir College. He has filled important pastorates in several States, and taught in several seminaries and universities.

Professor Blackwood prepared this excellent volume in order to answer three questions: (1) "Where can I get a book which will tell me how to prepare a sermon from the Bible?" (2) "Where can I secure a textbook about preaching from the Bible?" (3) "Where can we find a minister who knows how to preach from the Bible?" The claim of the publishers is that before the present book was published, no adequate attempt had been made to present the essential principles of such preaching, or to assist the preacher in the actual preparation of such sermons.

The theories and practical proposals in Professor Blackwood's book have not only gone through the laboratory of the seminary, but better still, they have stood the acid test of use in many local churches. His desire has been to help Christian leaders to a restudy of the Bible, linking its ancient messages to modern needs. The book contains thirteen chapters and an appendix. The appendix is of more than usual value, as it covers three sections, giving the principles for selecting books, the buying of commentaries, and the use of published sermons. There is also an index of Passages for Preaching and an index of Subjects and Persons.


The book is well written, and the information and the instruction it contains are of the utmost value. It will be a help to any man who gives it serious study.

Carlyle B. Haynes. [Secretary, National Service Commission.]

Reading Course in South America

Encouraging word comes from H. O. Olson, Ministerial Association secretary of the South American Division, regarding promotion of last year's Ministerial Reading Course in his division:

"You may be interested to know that the Buenos Aires Conference became so interested in the book 'Eighteen Evangelistic Sermons' that they had it translated and mimeographed. Appeals have come urging that we translate Brother Andreasen's book, 'The Sanctuary Service,' and use this as one of the volumes for our Spanish Ministerial Reading Course next year. The publishing-house board voted to reprint a thousand copies, provided we get an initial order of 600. We think that we shall be able to secure the required number. I wrote the Inter-American Division concerning it, and just had a letter from Brother Calkins in which he said that they were very much interested also.

Books in the Portuguese Course

"We have decided on the books for the Ministerial Reading Course for both the Portuguese and the Spanish field. For the Portuguese Course, the following books have been chosen:

"Histórias de Hinos" (History of Hymns)
"Mensagens para os Jovens" (Messages to Young People)
"O Superhomen na Historia" (The Superman—Christ)
"Harmonia entre a Ciencia e a Biblia" (Harmony of the Bible and Science)
"Historia do Brazil" (History of Brazil)

Books in the Spanish Course

For the Spanish Course, the following books have been chosen:

"Epistola de San Pablo a los Colosenses" (Epistle of Paul to the Colossians), by Moule.
"Mensajes para los Jovenes" (Messages to Young People), by White.
"The Sanctuary Service," by Andreasen (to be translated).

A history of the country in which the worker labors, or a history of America.

"The Spanish portion of the South American field is composed of the following countries: Argentina, Chile, Uruguay, Paraguay, Bolivia, Ecuador, and Peru. Thus a different book will be needed for each separate country."

The Ministry, March, 1942
It is both a privilege and a responsibility to be permitted to pioneer the work in new territory. Here are a few lessons learned in that experience in a gold-mining city of the Black Hills. One looks out across the city to see homes on the steep mountain-sides, nestled among the pines, on and up to the very peaks, every house a jewel box containing precious gems to be reclaimed for the King's crown. Daily personal preparation for this delicate, important work is of first importance. Full, complete consecration of the life, entire dependence upon God, prayerful study of the Word, is the secret of success.

When pioneering in a new territory, where there is no church or minister, it is necessary for the Bible worker to rent a small hall in a good location. Then begins the work of visiting these jewel boxes to find those whose hearts "are perfect toward Him." Armed with the sword of the Spirit, and carrying the shield of faith, the Bible worker goes forth. There must be no fear of man, "for ye are dead, and your life is hid with Christ in God." Col. 3:3.

A rap, a smile, a courteous greeting. "I am Mrs. S., your neighbor in the next block. I came to make a brief call." Inside the home the Bible worker makes quick note of the surroundings. Is this a Catholic home? Is there a Bible on the table? Do children live here? Quietly she brings from her treasure things new or old. She explains the plan for systematic study of the Holy Scriptures in the homes of the people. By study of the Holy Book we may clearly understand the meaning of world events, and find a ray of hope.

The Bible worker makes it clear that she does not come to impose her own opinions upon people, but only to call attention to the true teachings of the Scriptures. The people themselves must read, compare, consider, and decide.

As promised, the visit is brief. If possible, an appointment for a study is secured. A tract is left, and with a pleasant remark that she hopes to meet the family again, the worker goes on her way. Only literature which may be folded and carried in the handbag is taken on these visits. Our Little Friend and foreign tracts are included.

GATHERING JEWELS FOR THE KINGDOM

By GRACE STEWART, Bible Worker, South Dakota Conference

Outside the home, she concentrates for a moment upon that visit—she calls to mind the family name, the house number, the interest manifested, and the literature supplied. A forenoon spent in this way yields rich returns. Every visit, with items of interest, is recorded in an indexed card system. All subsequent visits and studies are likewise recorded on these cards. These records are invaluable. The house-to-house work should be carried on until every available house and apartment has been visited. How else can all the jewels be found?

Studies in homes begin as soon as appointments are made. Here the worker must claim the promise that "the God of our Lord, ... the Father of glory, may give unto you the Spirit of wisdom and revelation for the acknowledgment of Him." Eph. 1:17, margin. Bible students are encouraged to invite their friends to the studies. Thus group meetings develop, and the Bible lessons are used to good advantage. Each student pays for his own set, and receives the printed lesson for the day at the close of the study. At each meeting a brief review of previous lessons is given. This encourages personal study.

As the interest develops, the Bible students are invited to Sunday evening meetings at the hall. Here the program is varied by sermons, studies with charts, and film studies. Early in the meetings the children are invited to the Saturday morning "Children's Hour." This is in reality the Sabbath school, and there are classes for adults also, followed by a preaching service.

The daily paper carries an announcement of meetings week by week. A bulletin board, for use outside the hall, may be made by securing from an oil company a standard with metal frame and insert, such as is used by filling-station operators to advertise their oil. The insert—the sheet of metal upon which the advertisement appears—is removed, and a piece of wallboard the same size and shape is substituted. A good material to use for this is thin masonite tempered hard board. This board is prepared by giving it two coats of blackboard slating. The slating may be purchased at any paint store. When dry, the board

The Ministry, March, 1942

Page 13
is ruled across with black waterproof India ink. These deep black lines make lettering easier. The lettering is done with an artist’s paintbrush, using signwriter’s white paint, which may be washed off with water.

Foreign-speaking people appreciate literature in their own language. Group meetings are arranged for them in which the projector is used. They understand and like the pictures, and there is sure to be someone present who can interpret and explain the main points. This is a fruitful field.

What of the country folk? They will wish to have studies given in their homes or films shown in the schoolhouse. They are not to be neglected, for this work brings God’s boundless blessings upon both worker and people. (See THE MINISTRY, article, “Pictures Without Electricity,” May, 1941, for instruction on using gasoline or kerosene mantle lantern with projector.) Soon branch Sabbath schools are organized in the country, and God moves upon honest hearts to be obedient to His holy commandments.

In a few months the little Sabbath school in the rented hall in town has some new adult members, and they in turn help in soul-winning work. The conference sends a minister to baptize the new believers. There are just a few at first, but it is now time for an evangelist to come.

“Surely there is a vein for the silver,
And a place for gold where they fine it.”
“The stones of it are the place of sapphires:
And it hath dust of gold.” Job. 28:1, 6.

The Greater Bible Work—No. III

A MOST interesting letter recently came to our desk. A successful Bible worker of long experience related her initiation into the profession. Country bred, and after a brief and not too specific course in one of our academies, she was plunged into the Bible work in one of our larger cities. Before leaving school for her field of labor, she inquired of her director, “What shall I do, and how shall I begin?” There came the well-known reply, “You will have to find out when you get there.”

But making contacts for the message is not that simple. Without those “wisely directed” plans that Heaven has recommended for the Bible work, many a young worker has lost heart in her attempt to get a grip on her task. Too many have continued unnecessarily long in the “University of Hard Knocks.”

What Bible worker has not placed before the Lord name cards of interested people unknown to her, wondering just where and how to begin? Our evangelists have become skillful in the art of procuring names, but the art of making the proper personal contacts still puzzles the best of workers. Here is scope for development. Success in soul winning depends largely upon ability to make contacts for Bible study.

Broad faith is still the rugged tool for plowing unworked gospel fields. But unless God directs the worker into fertile fields for the message, all our generous sowing may produce a scanty harvest. The Bible worker, like the evangelist, must be able to discern the leadings of providence.

We must learn how to make our approaches for the message appealing as well as speedily productive.

Coming close to the people means more than frequent visiting. Unless each visit helps to fasten the truth as a “nail in a sure place,” interest, friendliness, winsomeness, and the professional skill of a well-constructed Bible reading may miss the mark. The conversational art consists not merely in carrying on a conversation. The words spoken must be soul-directed. Conversation may even include silently listening to the bitter tale of grief poured out by one who seeks relief. Most people will respond to the initial efforts of a genuinely courteous, earnest, well-poised gospel worker.

While our work appeals to the common people, on whom Jesus also had a strong hold in His day, it must likewise reach those in the higher walks of life. Every Bible worker should study how to reach the more educated and cultured people. Here first impressions must be guarded, and the graces of refinement must predominate before such will listen to our special truths for this time. But when these people eventually lay hold on this message, the advantages of their position, and means, and talents will lend great influence to the cause.

Making Contacts for the Message

I. FINDING INTERESTED SOULS.
1. Worker led by God into fields ready for the truth. AA 283; “How to Give Bible Readings,” 29-30.
2. People led by Spirit to study the Bible. GW 346; AA 109, 589, 232, 289, 321.
4. Different approaches. AA 503.
5. Various methods for securing names.

II. CREATING AN OPENING.
1. The conversational art. COL 338, 339; Eccl. 3:7; AA 356, 536; 6T 428, 429.
2. Literature. 9T 123.
3. Health principles. 9T 36; COL 233; 9T 127.
4. Different approaches. AA 503.
5. Various methods for securing names.

III. COMING CLOSE TO THE PEOPLE.
(COL 57, 229; 9T 41; AA 28.)
1. Finding common ground of interest. AA 364; DA 151.
2. Winsomeness at the start. 9T 34, 30.
3. Friendliness with sincerity. AA 391, 437, 509, 594; Prov. 27:19.

The Ministry, March, 1942
4. Music a point of contact. AA 476; 9T 54.

IV. GUARDING FIRST IMPRESSIONS.
1. Proper approach influences acceptance or rejection of truth. 4T 404.
2. Dignity and poise. AA 411.
4. Being well dressed and well groomed.

V. REACHING ALL CLASSES.
1. The intellectual group. 4T 358; CS 139; AA 139-141, 167, 236-238, 240, 283, 433, 461, 462; COL 420; GW 350; MH 213.
2. The humbler classes. AA 461.

Junior Choir in Child Evangelism

Since the day when the Master called the children to His side, saying to His disciples, "Suffer little children to come unto Me," child evangelism has received new impetus in the church. That busy evangelistic company felt that there was no time for a children's program, but Jesus found the time. He reached the children and youth, and gave the church an object lesson of a method that has always produced results.

In some communities prejudice must be broken down before confidence for the special truths of our message can be won, whether in public or in personal evangelism. An interest in the children of that community will create a wholesome interest in our doctrines which are largely adapted to the adult mind. Although the evangelist may aim at simplicity in presenting the doctrinal points, there is still a real need to reach the children and youth from the level of childhood's thinking. This requires more than a natural love for children, or even a simplification of our doctrinal truths and an adaptation of them to the young mind.

Since this field is wide open for initiative and experiment, we may gain ideas from our Bible workers who have had some experience in this line. The following suggestions from Mrs. Glenn Goffar of Agate Beach, Oregon, show what may be accomplished by a Bible worker with musical ability and leadership.

"In March when my husband erected his tabernacle in Newport, a coast town of fifteen hundred people, we had eight baptized church members in this town. We had a good attendance to begin with, but by the time we reached the testing truths, we had established a strong children's program which helped to hold up our attendance.

"We contacted the principal of the public school, and offered free training to all children who would come to the tabernacle after school. A goodly number came to practice and prepare for the junior choir in the Friday night program. It was very encouraging to have a large attendance of parents out every Friday night to see little Johnnie or Mary in the chorus. Each mother made her little girl a cape of unbleached muslin, costing fifteen cents each. These made the children look clean and uniform as they sang.

"There are many songs that can be used by children. One night the children sang, 'Shall We Gather at the River?' as beautiful slides of heaven were projected on the screen. Another night a little boy sat in an improvised tent and sang the solo part of 'Tell It Again,' and the children sang back the answer. On another occasion a boy with a beautiful voice sang one stanza of 'My Mother's Prayers Have Followed Me,' in answer to the group, who sang, 'Where Is My Wandering Boy Tonight?'

"Toward the close of the meetings we found that most of these children had joined our Sabbath school classes, and many of their parents were Sabbathkeepers. Now we have an organized church of fifty-two members. Last Sabbath we had a testimony meeting, and most of the new believers testified to their joy in the newly found truth."

Anyone interested in the names of concerns which feature projects or books on child evangelism may receive help by writing the Ministerial Association. May we kindly urge our Bible workers with experience in conducting children's evangelistic meetings, junior choirs, or junior baptismal classes to share their plans and methods with the field through the columns of The Ministry.

Nothing Too Hard for God

By C. P. Bollman

"Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee."

Jer. 32:17.

When thoughts come to my mind,
When tempests sweep my soul.
Help me, my God, to trust Thy power,
Believe, and be made whole.

It matters not how great my sin,
How deep the crimson stain.
Thou canst anew my soul create,
Thine own make me again.

Thou canst in sinful flesh create
A pure heart and a new;
Oh, work in me, Thou mighty One,
And keep me ever true.

To Thee, O Lord, belongs all power;
With Thee is life and light;
That light I'd own; that life I'd live;
Yea, I would know Thy might.
RELIGIOUS WORLD TRENDS
Import of Leading Press Declarations

Frank Admission Regarding Sunday
By F. H. Yost, Professor of Church History, Theological Seminary

The reasons assigned for Sundaykeeping have been various and specious. It has been claimed that Christ and the apostles established the observance of Sunday, and the usual “first-day” texts have been quoted in support. It has been contended that the apostles obeyed Christ in making the change, but that it was not consummated until after the ascension. Acts 20:17, 1 Corinthians 16:1, and Revelation 1:10 are cited as evidence. Another argument is that the change was a command of Christ which, like much else that Christ said, is unrecorded. For this, John 20:30, 31 is cited.

There have been put forth other pleas for Sunday observance to which reference need not here be made. For the most part the arguments seem so lacking in frankness, and so mutually contradictory, that the student of the subject longs to see on the part of Sunday proponents a straightforward facing of the facts.

A frank statement of this nature has now appeared in the columns of the Christian Advocate for September 4, 1941. This periodical is a religious weekly which for more than one hundred twenty years was published by the Methodist Episcopal Church, and which is now the official organ of the recently united Methodist Church, with a membership in North America of nearly nine million. The author of the statement is Harris Franklin Rall. Professor Rall is well known for some dozen books he has published, which not only have proved of general interest, but have in some cases been used as textbooks of religion in colleges throughout the United States. In answer to the question, “Why do we observe Sunday?” he says:

“The question is important, first, because of the insistence of groups like the Seventh-day Adventists that we should keep the seventh day of the week instead of the first, and second, because many who do not keep the first day suppose that is the Jewish Sabbath that we are keeping, with the simple change from the seventh day to the first. It is important, then, to note some plain facts.

“Nowhere in the New Testament is there any command that Christians keep the Sabbath day. As good Jews, Jesus and His disciples kept this and other rules, although with a certain liberality in application. But for the Christian church, Paul made plain once for all that men were not saved by rules or ceremonials or sacred days, and that the Old Testament injunctions here did not apply to Christians. To lay down a Sabbath observance, as required of Christ’s followers, was with Paul the same as insisting on circumcision and other rules.

“Nowhere in the New Testament is the first day of the week referred to as a sabbath day. The word ‘sabbath’ is used many times, but always with reference to the Jewish day. The common Jewish name for Sunday was the ‘first day of the week.’ The term occurs some eight times in the New Testament. There seem to be only three references to a religious observance of Sunday. Paul held a meeting on the first day of the week (Acts 20:7), and he told the Corinthians to set aside money for the Jerusalem church upon the first day. The Christian name for the first day, Lord’s day, occurs but once (Rev. 1:10).

“How, then, did the church come to observe the first day as a day of worship and rest? The simple answer is that such a result was inevitable with a church that followed the spirit of Christ and met the needs of men in that spirit. The Christian fellowship could live only as it practiced fellowship, especially in common worship.

“The term ‘Lord’s day’ gives the clue. What day could be more fitting for the regular day of worship than that on which the Lord rose from the dead? The Lord’s day was a weekly celebration of Easter which came long before the annual one.”

And now follows the remarkable admission from this writer, which is in essential harmony with the facts of history:

“Sunday as a day of rest came slowly. Apparently the early Christians did not feel this obligation at first. They distinguished their day from the Sabbath; the Sabbath, they said, meant rest; the Lord’s day meant worship, the joyous celebration of Christ’s rising from the dead. The need of freedom from toil was first felt in order that they might worship. But so long as Christians were working folk in a pagan society, there was no chance for a day of rest. Conditions altered when Constantine came. Even then the first civil laws sought only to protect worship, not to enforce rest.

“Of course, all this changed when the church began to identify the Lord’s day with the Old Testament Sabbath. That was not even suggested, so far as we know, till the fourth century. It became dominant in the West only in the sixth century. Puritanism, with its tendency to Old Testament legalism at this point, was an extreme that came later, but it did not represent the Reformation. Luther realized, however, the need of rest for the sake of worship.

“We keep the Lord’s day for worship and rest, not because of any law, but because of the needs of man in his total life, because of the need of the church and its worship, because it is in accordance with the mind of Christ.”

We are therefore in agreement, except for a few details, with Doctor Rall’s presentation of this vital matter. He has made an honest and historical explanation, which will doubtless prove of great service to our evangelists. However, thousands of Doctor Rall’s readers will examine his statement with astonishment, and many probably with disapproval. But if they will turn to their Bibles, they will, of course, find that the Scriptures furnish no authoriza-
No mention of Sunday as a day of Christian observance is found until Justin Martyr, who died about 165 A.D. Sunday is not called the Lord's day in any extant records* until Tertullian, about the year 200 A.D. It was not a day of rest from labor until after 300 A.D., and the first civil law concerning it was Constantine's famous edict of 321 A.D. Both days were kept all through these centuries. Meeting at some time between 345 A.D. and 385 A.D., the Council of Laodicea forbade Christians to give Jewish reverence to the seventh day, although it provided for forms of Christian worship on the Sabbath. Rules of the church against common work on Sunday did not appear until local church councils in Gaul, in the sixth century, forbade such labor.

Historical causes for this gradual change can be clearly perceived. A swing in the apostolic church away from the ceremonialism of paganism and Judaism put legalistic observance of the Sabbath under a shadow. A later pendulumlike reaction toward ceremonialism, especially in connection with the persecutions of the second century, opened the way for the veneration of martyrs and of commemorative days. At the same time, and centering around the second Judaeo-Roman war, 132-135 A.D., there was growing up in the church a strong anti-Jewish feeling with many expressions, still extant, of Christian contempt for "Jewish" attitudes and practices. The Sabbath was wrongfully made a recipient of this feeling.

Throughout the first three centuries, too, there was circulating in the Roman world a growing regard for Sunday, fostered especially by the sun worship of the Mithraists and the superstitions of the astrologers. Thus anti-legalism and anti-Judaism weakened somewhat the respect of Christians for the Sabbath. And the venerations of martyrs and their special days, and a growing respect for the day of the sun, enhanced the importance of Sunday.

The change was both post and extra Scriptural. It was very gradual, varied greatly in different places in its rate and extent of development.

However, a further point must be made. As before mentioned, many of Doctor Rall's readers will doubtless be disappointed at his frank admission. It must now be added that many others of his readers will doubtless not be. Doctor Rall is a liberal in his thinking concerning Christianity, and can make this frank statement with no personal inconsistency. To the liberal, it is not necessary that present religious custom shall find its authority in the Bible. To be honored, it is sufficient that a practice be in keeping with the church's current spiritual needs. That Sunday is kept today, not as a result of divine revelation, but because of the developed practice of the historic church, is consonant with the spirit of liberalism.

The liberal Protestant finds in history not the authority but the causes for those practices which he chooses now to perpetuate. Therefore we say that to many of Doctor Rall's readers his explanation will be entirely satisfactory. The liberal Christian observes Sunday in the way, and for the reasons, which he sees to be his current spiritual advantage.

Making Progress Backward

By L. A. SEMMENS, Dean of Theology, Washington Missionary College

PAUL, the great apostle, through the prophetic eye sees God's people of all the ages "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. This hope has been the sheet anchor to the chosen people of God throughout the ages. It is especially given for the time of uncertainty in which we live, and it is a "blessed hope."

Peter in his first epistle speaks of the same hope. The terms used indicate that this hope has life in it. The text says, "God and Father of our Lord Jesus Christ ... hath begotten us again unto a lively hope." I Peter 1:3. This hope is a sure and everlasting foundation upon which we may build. It avers that there is no uncertainty, fear, or distress in it, but that it ties all God's children to the anchorage of the promises of God. Contrast this hope with the following editorial found in Zions Herald of July 2, 1941:

"Only one hope remains for America. Like the rest of the world, it must retrace its steps. When a man comes to a fork in the road and turns to the left when he should have turned to the right to reach his destination, and there are no crossroads, only one thing remains for him. He must plod his weary way back to the fork in the road and begin his journey over again from that point. He must go backward in order to go forward.

"For the last fifty years at least, we have been obsessed with the idea of automatic progress. Even the World War did not noticeably shake this strange delusion. By the process of steady evolution, the world was to move toward a high goal. 'Day by day in every way' we were to grow 'better and better.' As a clock is wound up for a regular recording of the hours, so the world was wound up for a steady movement forward to complete achievement. No one could stop it. The glorious culmination just ahead was sure. We live in a dream world with a

(*) In one passage in Ignatius, and in one in the anonymous "Teaching of the Twelve Apostles," the word "day" is supplied by the translators after the word "Lord's." Words other than "day" are also supplied at these points which pay equal respect to good sense and rhetoric. Then, aside from this, the "Epistles" of Ignatius are so vitiated by forgery and interpolation as to be unreliable, and his "Teaching" is dated by some responsible scholars as late as 175 A.D.

The Ministry, March, 1942
more or less definite pattern of things to come all
neatly blueprinted before our overcredulous eyes.
"And now! We have had a rude awakening. The
beautiful plans are not working out. The sure
determinism of progress has failed us. Our house
of cards is tumbling down around our heads, and
many erstwhile optimistic leaders are moping under
juniper trees.
"We are at last once again face to face with God."

Is this not this appalling note of pessimism
struck at the so-called man-made "hope" and
idea of "automatic progress"? "The fool hath
said in his heart, There is no God." Ps.
53:1. This has been his satanic majesty's
"New Deal" with the slogan, "No one can be
sure of the end." The only conclusion the
author is able to reach is that after experi-
encing with all man-made antidotes, "we are
at last once again face to face with God."

Progress, but progress in the right direction,
is the main goal to be achieved. This can be
accomplished only through right choice, as
God has said, "I have set before you life and
death, blessing and cursing: therefore choose
life."  Deut. 30:19. To many a life comes the
question that Achish put to David, "Whither
have ye made a road today?" 1 Sam. 27:10.
The author of the foregoing quoted article
suggests that we have gone over the wrong
road, and will have to go back to the starting
point again to get the right direction.

"We have traveled over a long road via the left
fork. Now we must return, go back to the starting
point, and begin all over again to walk the right
road to our true destiny. Progress, genuine prog-
ress, is still possible, but not until we have back-
tracked the hard, rough way of our follies. When
at last we become humble and teachable again, come
really to believe in our hearts that there is a God
in charge of the world, and are ready to seek His
guidance and the realization of His will in every
thing, we can hope to move forward on the right
path to a worth-while destination."

More specifically, the writer indicates that
not alone does the world need to go back to the
right paths, but the churches also need this
message. The exhortation of the prophet is:
"Thus saith the Lord, Stand ye in the ways,
and see, and ask for the old paths, where is the
way of the ministry in this movement are endeav-
ors to satisfy the heart longings of souls by
the husks of anecdotes and stories, instead of
polishing and garnishing have their
place in sermon construction, but let this be
appropriately illustrating the thoughts that are pre-
sented.

Let not the movement run ahead of its spirit,
but keep its balance. Truly the offerings of
the church have been in some instances more
numerous than her prayers! Verily, do we not
need in our midst, and in the midst of the
Seventh-day Adventist ministry, a new empha-
Blish of sinners tremble? Where is the
coal on the altar? Perhaps the churches need above
all things a new sense of the reality of God, a new
sense of their vocation, new zeal, new determination,
new concentration of purpose, a new conception of
what the Eternal demands and requires of them as
they seek to further His will in the midst of time."

However, this form of godliness is one of the
signs of the last days as recorded in 2 Timothy
3:5. The scripture says that it mentions the
church's "having a form of godliness, but de-
ning the power thereof." We wonder whether
the author has painted a true picture of some
Seventh-day Adventist churches! Many have
almost sold their birthright for a mess of pot-
tage—denying the principles of present truth.
Have not many of our churches today, by the
law of attrition, accumulated the rubbish of
form and ceremony in substitution for real
heart worship? Are we not substituting the
mechanics of artistic worship for the real
spirit of repentance? Is it not true that some
of the ministry in this movement are endeav-
oring to satisfy the heart longings of souls by
the husks of anecdotes and stories, instead of
allowing the power of the living Word, through
the instrumentality of the Holy Spirit, to bring
heavenly peace and the graces of Christ into
the life? Polishing and garnishing have their
place in sermon construction, but let this be
accomplished by having the Bible be its own
expositor, and making truth bright by appro-
 priately illustrating the thoughts that are pre-
sented.

The Ministry, March, 1942
hither and thither: and Elisha went over”? 2 Kings 2:14. Let us smite the waters of sin, and go over unto God and perform our work as ministers of Christ in such an hour as this. As if he has found the desideratum, the writer of the editorial gives the only plausible, logical, and sane answer to the challenge of the hour when he says:

“We must not stop, we must go forward; but first, first, first, we shall have to go backward and then get a new and a right direction. This is the paradox that we must all face—backward to go forward. It will take heroism of the highest type, patience, and much humiliation, if we are to retrace our steps in the interest of true progress. But we are able; for are we not sons and daughters of the most high God, and is not Christ’s name Immanuel, God with us?”

And to us, today, who believe the third angel’s message, comes the clarion call which has echoed down the corridors of time throughout the ages: “Speak unto the children of Israel, that they go forward.” Ex. 14:15. Knowing the direction, let us heed the command of God!

Misconceptions of Adventist Belief

By V. J. Johns, Pastor, College Church, Loma Linda, California

In an article on “The Second Coming of Christ” in the Methodist Christian Advocate, William P. King writes: “The whole procedure of dealing with Daniel and Revelation, as with all of the prophetic literature, is fantastic and imaginary. Adventist writers exercise the liberty of making anything mean what they want it to mean.”—August 21, 1941. According to Doctor King “these authors wrote for the strengthening of the hope and courage of their contemporaries,” and the “time of the authors, or the immediate future,” rather than the far-distant future, is comprehended in the messages of the two books.

So central in our religious thinking is the blessed hope of the second coming of Christ, and so fundamental to our faith are the prophecies of the Bible, that we do not realize that there are many who identify the second coming with the gradual triumph of the spirit of Christ in the world, along with the gradual development of His kingdom. The answer to Doctor King’s false interpretation of the doctrine of the second coming is as follows:

First, to appeal to the words of Jesus and the apostles regarding the manner of Christ’s coming. If words have meaning, the coming of Jesus is personal, literal, visible, and cataclysmic.

Second, to appeal to the prophecies of Daniel and the Revelation, with their sweep of the centuries, to include not only the events immediately preceding the second coming, but also the end of sin and death, the purifying of the earth, and the eternal home of the redeemed. If the picture of the four world kingdoms of Daniel 2 and Daniel 7, with the grand finale of world events and the establishment of Christ’s kingdom, has merely a local fulfillment in the days of Daniel, then words fail signally to convey their meaning. And so, too, with the other prophecies of these books.

Doctor King’s interpretation is the interpretation of Modernism. He applies the book of Daniel to the time of Antiochus Epiphanes, which was more than three centuries after the visions were given to the prince of Israel in the land of Babylon. If three centuries could be comprehended in the prophecy, surely three millenniums could be as easily comprehended. But modern criticism rejects prophecy, and, in so doing, rejects the mightiest defense to the inspiration of the Scriptures. The critic dates the book of Daniel in the time of Antiochus, and thus discredits the greatest of all the prophetic books of the Old Testament. Every student of prophecy should read “Studies in the Book of Daniel,” series one and two, by Robert Dick Wilson (Revell, New York City), for a scholarly and authoritative answer to the critics’ contention that the book of Daniel was the work of some unknown Hebrew patriot of the times of Antiochus.

That Doctor King is not at all conversant with the teachings of Seventh-day Adventists is apparent from his statement, in the same article, that Adventists teach “a thousand years of physical reign of Christ on earth.” It is a bit amusing to note that he cites as the two leading exponents of Adventism, “W. A. Spicer, author of ‘Beacon Lights of Prophecy,'” and the “Scofield Reference Bible”! The fact is Seventh-day Adventists reject as unscriptural the dividing of time into dispensations and the material millennial kingdom as taught by the Scofield Bible. Doctor Scofield and W. A. Spicer are as far apart as the poles in their theology. Adventists teach the thousand-years reign of the saints as in heaven, not on earth. Their view is the Bible picture of a desolate earth and a heavenly reign during the millennium.

The second coming of Christ, without a visible return for the raising of the righteous dead, the translation of the righteous living, the destruction of sin and sinners, would not be the second coming of Christ. The prophecies of Daniel and the Revelation have a mighty bulwark of support in the doctrines of the Gospels and the Epistles. Bible truth is a harmonious whole. The “more sure word of prophecy” unites its testimony with the author of the other books of the Bible. Moreover, if the prophecies of Daniel and the Revelation are not directed toward the climax of human history in the second coming of Christ, what
shall we do with the words of Jesus Himself in the prophecy on the mount? Is Matthew 24 concerned only with the days of Jesus and the apostles, and not with the events of the far-distant future and His second coming?

Doctor King declares that “the doctrine of Adventism is contrary to the historic creeds of the church, all the way from the Apostles’ Creed down to the Twenty-five Articles of Religion of Methodism.” It is true that Adventists care not for the creeds of the church, either Roman Catholic or Protestant. They earnestly contend, however, for the faith of the Bible. Their appeal for authority in teaching the doctrine of the second coming, the resurrection and translation of the saints, the millennial reign in heaven, and the new earth of eternity, is to Jesus and the prophets. It is interesting to note that the clear-cut prophecies of the books of Daniel and the Revelation have been taught by the greatest of all Bible expositors: The Protestant Reformation, and pre-Reformation, from the days of Wycliffe to the days of John Knox, were carried forward by men who found the picture of the Papacy portrayed in prophecy. Again we repeat that Seventh-day Adventists have never taught a material millennial kingdom, with a reign of Christ on this earth.

Saying Grace Before Meals

The editors of the Ladies’ Home Journal planned to inaugurate in September a policy giving encouragement to the promotion of traditional American home life. One of the features to be emphasized was saying grace before meals. Commenting on its editorial campaign, the Journal states that “never before have Americans had more cause to come together and thank their Creator for the blessing of good food eaten in tranquility. Today, America is acutely hungry for the reassurance and consolation of deeper family relationships.” —Watchman-Examiner, Aug. 21, 1941.

Here is another evidence of the place that religion is finding in the hearts of the common people. For a secular magazine such as the Ladies’ Home Journal to champion the cause and take the lead in bringing to the nation a sense of thankfulness to God before meals is comparatively recent, and is a product of the new paganism. But God, who never leaves Himself without witness, is using the columns of such a journal as this, one of the largest in the world, to call the minds of the people back to home religion. Is not this another “straw in the wind”? Surely the God of heaven is preparing the way for the latter rain. —R. A. A.

The Persistence of Hell

By Clifford A. Reeves, Evangelist, Vancouver, British Columbia

THE doctrine of an eternally burning hell is still held and proclaimed (though with much greater restraint than of yore) in a considerable section of Christendom. This is indicated in the correspondence columns of the Christian Century for October 8, 1941. A Universalist reader writes as follows:

“In looking through the recent Catholic Dictionary I find that that great denomination still holds to hell and preaches hell. Here in New York City last Sunday one of the large and leading Baptist churches advertised the subject: ‘Hell: Who Will Go There?’ Fundamentalists preach everlasting punishment everywhere, notably in the South. This old terrifying doctrine is a club held over millions of Christians to drive them to church and keep them there. Surely the Universalist Church has a field and a duty to deny hell and preach universal salvation.”

In advancing the claims of the everlasting gospel, we strike the via media between the equally fallacious ideas of universal salvationism and never-ending torture. But we do believe and teach that there will be very real hell-fire on this earth, when rebellion is finally punished and obliterated. “Knowing therefore the terror of the Lord, we persuade men,” 2 Cor. 5:11. In preaching a saving message, we are snatching men as brands from the burning.

The Bible truth concerning the punishment of the wicked has nothing to fear from the best Greek scholarship. One of the best translations of the New Testament into modern English is that by the late Doctor Weymouth of England. And it is of interest to note that this great Greek scholar was a pronounced believer in the doctrine of life only in Christ. He said: “My mind fails to conceive a grosser misrepresentation of language than when five or six of the strongest words which the Greek tongue possesses, signifying destroy or destruction, are explained to mean maintaining an everlasting but wretched existence. To translate black as white is as nothing to this.” —“A Manifesto,” Conditional Immortality Mission, England.

Another well-known Bible translator, Doctor Moffatt, has indicated definite leanings toward the truth of life only in Christ; and that other learned translator, the late J. B. Rotherham, most certainly believed it.

This Scriptural truth is the golden mean between the awful doctrine of eternal conscious torment on the one hand and universalism on the other. It allows for God’s justice without making Him a fiend. It is a doctrine that can be stated in plain Scriptural language. It ought to have a wide proclamation.

In times of adversity, prepare to advance!

The Ministry, March, 1942
To accomplish this glorious objective, self must be buried. The evangelistic song leader must lead and sing for one purpose only—to win souls. True evangelistic music is never for display. It is not to exhibit artistry and skill. Ability should be clothed with humble earnestness. The purpose of such singing is to save sinners. It involves singing to convey our message, as verily as the preacher proclaims it. It means carrying a heart burden for the salvation of the listeners. It means singing with a prayer for souls in the heart. It means being willing to spend and be spent.

Singing evangelism includes the song service with its evangelistic message songs, chorus songs with a specific message, and appeal songs. Such is its essential field. That which does not minister to this end has no rightful place in the evangelistic meeting. It automatically excludes child prodigies, musical novelties, elaborate display music, and the like.

This program necessitates blending evangelistic music with the evangelistic sermon in a supreme co-ordination of effort to save souls. It means synchronization of song leader, pianist, and choir with the evangelist to this one end, as was classically achieved by Moody and Sankey, and by Chapman and Alexander. The lives, methods, and achievements of these men of God should be studied by all ministers and musicians in the evangelistic field. Let this be clearly noted. Cheap, unworthy songs, syncopated rhythm, and extreme embellishments are not synonyms for evangelistic music. These are extremes and exaggerations that are frowned upon by our best evangelists and our substantial musicians. To the exclusion of such perversions, nearly all representative workers in both groups are committed.

Despite its great importance, however, evangelistic music is a field almost wholly undeveloped by our denominational training schools. I am persuaded that the center of our college music training for gospel workers must be shifted, or expanded, if it is to meet our enlarging evangelistic needs. The burden of effort, in the musical training of ministerial students, should be centered on the development of evangelistic music ability in leading, solo singing, etc. It should be concentrated on training as many ministers of song as is possible, developing them in the essentials of soul-winning song leadership, rather than in training a few as artists. In this endeavor, the goal is not simply, or even chiefly, artistic rendition, but the science and art of reaching and persuading souls. And just as in the case of the Bible teacher, actual experience in evangelism is necessary, success will come to the music teacher only through personal experience in the problems, possibilities, and methods of the evangelistic effort, and not in the theorizing contemplations of the classroom and studio.

Challenge of a Great Opportunity

We should not have to be faced with the alternative of choosing between musical talent and consecration. But if such choice must be made, give us the poorer but wholly consecrated voice every time. The Spirit of God can make up for human deficiency, but He cannot bless pride, egotism, and indifference to the true spirit and responsibility of evangelism. Sankey's voice was not exceptional, but he was wholly consecrated to God and was mightily used of Him. So was Charles Alexander, and the results of his soul-saving song leadership were astonishing.

We need, greatly need, young men of distinct musical talent and vision, who see in singing evangelism one of the greatest soul-winning opportunities ever opened before a man with a voice and a burden for souls. And if, in addition, his wife is a skilled, consecrated pianist, who can fit into the exigencies of the movement—who can transpose, improvise, modulate, and build up when needed—there is a resultant combination that can do mighty things for God in the greater-evangelism program. Such workers must be taken on as full-fledged partners by our evangelists. And they should be duly recognized in the public effort, and in sharing and reporting the results.

There is one peril that we must frankly face, and one serious fallacy in the musical thinking of some that must be reckoned with and met. The worldly churches about us have lost their former vision of evangelism. They have become spiritually dead and formal. They constitute the prophetically designated Babylon of Scripture—the papal mother church and the Protestant daughters—against which the
warning of the second-angel phase of our threefold message is directed. The worship of these nominal churches is built around their static creeds. Their music is virtually restricted to the upbuilding of the formal worship of the church and the edification of her complacent members. Their emphasis centers in the letter of established worship instead of the evangelistic spirit of the gospel. Apparently some of our musicians fail to realize the distinctly formalistic and Romanistic trend in Protestantism, which penetrates her music. They seemingly fail to sense the significance of the vain repetitions of pious words, the trivial themes, and the inappropriate character of much of Protestantism’s standard church music, and the necessity of avoiding such in our work. How utterly anomalous it is for us to adopt the ideals and concepts of the messageless, nonevangelistic music of apostate Babylon, when the divine mandate of this message is explicitly to call men and women out of the spirit, concepts, practices, and communions of Babylon!

**Messageless Music of Babylon**

Serious influences threaten the music of this movement, as these formalistic and ritualistic trends, springing from the world’s churches and schools of music, seek entrance among our training schools and churches, basically affecting the worship music of our churches. Some of our music teachers who have received their concepts of “higher music” from such sources are prone to ape this messageless music of messageless Babylon, and are bent on injecting these “ideals” into our ranks. They pattern after her forms, and employ her characteristic anthems. But we cannot ally ourselves with the principles and practices of Babylon. We have a divine mission and a distinctive, separating message. We must maintain that separateness. We must hold fast to our evangelistic passion and reform character, as it involves the musical emphasis and objectives of the remnant church. The issue here is not simply a matter of divergent methods, but of fundamental moral principle. Two antagonistic worlds are in conflict, between which we must make choice, and on which we must take sides.

Ours is indeed a reform message in every sense of the term. Our far-flung reformatory mission embraces not only doctrine, prophetic interpretation, education, health, and temperance, but financial, social, recreational, and religious music reform as well. Nor is this music reform confined to the pastoral music of our churches. We cannot depend upon the evangelistic songs of the popular religious world to teach and win acceptance of the distinctive truths of this message, any more than we can depend upon her nominal religious literature. We must have our own literature to supplement, to give distinctiveness to, and to specifically convey our message. Our whole publishing system is built upon this principle. The parallel, as regards our music, is too apparent to need further emphasis. We must have our distinctive music if we are to do our distinctive work.

An effort is soon to be made to produce a worthy evangelistic songbook for our evangelistic ministry. High musical standards should be maintained. While this book should incorporate the best general evangelistic songs available from all sources, we should, from our own creative talent within the movement, produce evangelistic message songs that impressively and appealingly cover the great truths of the message—the advent, the Sabbath, the judgment, the sanctuary, etc., to parallel the searching messages from the desk. Here is scope for the highest talent to be found within our musical ranks; yes, for consecrated genius.

We have poets of distinct merit and musicians of talent. Let us use them. Petty, professional jealousies should be banished. These base emotions must be subdued, and the recognition and employment of the worthy products of brother musicians should be our joy. Here is a real test for our musicians.

This evangelistic music problem must be gripped. We must all do our best to help in its solution. Through careful, co-ordinated study by our most evangelistic musicians and our strongest evangelists who possess an acceptable musical background, our college ministerial courses can be materially strengthened by the inclusion of specific evangelistic music courses to meet the need. But the greatest contribution should come, it would seem, through an advanced course in our Theological Seminary, formulated specifically to help interns and young ministers with some evangelistic experience, and especially young men with consecrated voices of excellence who will make evangelistic song leadership their lifework. But our undergraduate colleges also have their specific work and preliminary responsibility. We should never rest until these objectives are achieved.

Strange to say, there is sometimes an aloofness on the part of some who could and should make real contributions to these projects. The best talent and experience in our ranks must be pooled to achieve this prime objective. We appeal for co-operation from our consecrated, trained musicians. We must pull together. The harder the task, the greater the challenge. We may not be able to reach our ideal at a single bound. But we can press forward toward it. We can take definite steps in that desired direction. Let us take them.

And may I here risk a further and sincerely

---Please turn to page 46---

*The Ministry, March, 1942*
A MORE EFFECTUAL MINISTRY
Efficient Evangelistic Methods and Pastoral Technique

CONSUMING ZEAL IN EVANGELISM

By ARTHUR DELAFIELD, Evangelist, Hawaiian Mission

A more effectual ministry

_ Efficient Evangelistic Methods and Pastoral Technique_

A sketch of certain indispensable elements of success

CONSUMING ZEAL IN EVANGELISM

By ARTHUR DELAFIELD, Evangelist, Hawaiian Mission

A more effectual ministry

An evangelist is described in Macmillan's Modern Dictionary as "an enthusiast or a revivalist." In this same dictionary an enthusiast is presented as "one who is very zealous or intensely eager (in support of anything)." The lexicographer, while strangely omitting the sacred significance of the evangelist's office in this brief description, has hit upon the element in the "revivalist's" make-up that is his greatest asset—his zealous, intense eagerness. It is this prominent element that challenges emulation.

Is it any wonder, then, that enthusiasm is so important in an evangelist—the most distinctive type of soul winner of which our denominational classification of workers can boast! It was this quality in preachers that led Abraham Lincoln to say, "I like to see a man preach as though he were fighting bees." This fact, however, does not presuppose the vaudevillian, or spectacular, in the evangelist. This intense, burning passion to save souls will spring spontaneously from a burdened, Christ-possessed heart, manifesting itself in self-forgetful expressiveness that need not depend for its power upon premeditated externals. "The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holier enthusiasm."—"Testimonies," Vol. IX, p. 152.

I once stood behind the curtains out of view of a large audience, within ten feet of an evangelist engaged in addressing the people, and marvelled at the degree of energy that he put into every sentence. His eyes sparkled with a holy fire, while his lips moved with remarkable ease. He clearly, freely enunciated every word, well chosen to appeal to needy hearts. There was perceptible silence in the auditorium as the Spirit of God shot the arrows of truth into receptive minds. And yet there was nothing theatrical in the evangelist's manner. He did not need to be theatrical. He had his slides to help him, but most of all he had earnestness and zeal, which, after all, were his greatest asset.

Oh, that we preachers could experience more than we do the vitalizing infilling of the Holy Spirit, for it is this heavenly torch that sets the latent powers and energies of the heart's altar ablaze for Jesus. When the Comforter comes, the enthusiasm needful in both public and personal ministry appears. In fact, every needed blessing for service follows in the train of this heavenly Guest.

If a man advertises himself as an evangelist, he puts himself on display before a curious public who expect to see in his sermons and mannerisms the outworking of a zeal and message that is heaven born. His meetings, including prayers, announcements, song services, and lectures, must be vital and soul stirring. To accomplish this, each meeting must be well planned and well timed. One great power which adds sparkle to the revivalist's announcements and lectures is his choice of words. It is not the high-sounding, philosophical diction, but rather the short, picturesque, pithy Anglo-Saxon words put together in silhouette-clear perspective, that captures the ear and wins the hearts.

The Evangelist's Choice of Words

More word symbols that create mental pictures in the minds of our listeners are needed in our evangelistic sermons. Anyone who reads Moody's sermons will conclude that he was a master at this, even though his grammar may have been atrocious. The power of the Gospels lies not alone in their heavenly inspiration, but in the wise choice of simple, forceful words and expressions used by the Master and His four inspired biographers. Peter's powerful sermon at Pentecost, Stephen's scholarly defense in the presence of the Sanhedrin, and Paul's immortal stand for the gospel before Festus, Felix, and Agrippa, are Biblical examples of enthusiasm keyed to its highest legitimate pitch by the skillful use of simple, heart-stirring speech.

Consistency and naturalness are necessary

The Ministry, March, 1942
characteristics of the evangelist's enthusiasm. The man who is on fire for the lost in the pulpit should not let that fire go out when he is in the homes of the people. If he does, the type of sinner that Jesus represents as a wayside hearer in the parable will quickly notice the casual spirit of the preacher, mark him as a hypocrite, and lose interest in the message he preaches.

There are probably several causes for this inconsistency. First, the presence of sin in the life, driving out the Spirit of God; second, the failure to spend time alone with God in study and prayer; third, a tired, overworked mind and body much in need of sleep and rest. If we would consistently present a front typical of our office as evangelical preachers—divinely appointed "enthusiasts"—we should see to it that these three causes for failure in our work are removed.

I have written of enthusiasm as an asset and aid. But it is more than that. It is a necessity. The apocalyptic message entrusted to the ministry of the remnant church must be preached with power and holy enthusiasm. Anything short of this would be a betrayal of our trust. We read in "Gospel Workers:"

"In a town in New England a well was being dug. When the work was nearly finished, while one man was still at the bottom, the earth caved in and buried him. Instantly the alarm was sent out, and mechanics, farmers, merchants, lawyers, hurried breathlessly to the rescue. Ropes, ladders, spades, and shovels were brought by eager, willing hands. 'Save him, O save him!' was the cry. Men worked with desperate energy, till the sweat stood in beads upon their brows and their arms trembled with the exertion. At length a pipe was thrust down, through which they shouted to the man to answer if he were still alive. The response came, 'Alive, but make haste. It is fearful in here.' With a shout of joy they renewed their efforts, and at last he was reached and saved, and the cheer that went up seemed to pierce the very heavens. 'He is saved!' echoed through every street in the town.

"Was this too great zeal and interest, too great enthusiasm, to save one man? It surely was not; but what is the loss of temporal life in comparison with the loss of a soul? If the threatened loss of a life will arouse in human hearts a feeling so intense, should not the loss of a soul arouse even deeper solicitude in men who claim to realize the danger of those apart from Christ? Shall not the servants of God show as great zeal in laboring for the salvation of souls as was shown for the life of that one man buried in a well?" — Pages 31, 32.

May God help us to be "enthusiasts" in the true sense of the word—evangelists preaching with an enthusiasm born of the love of God and the love of men for whom Christ died.

May God often uses rebuffs and failures to deflate our egotism, and to keep us humble. Uninterrupted success would in all probability prove ruinous. Let us rightly receive the chastening of the Lord.
hallway there is an arched double door which admits people to the main auditorium. This tunnel is painted with a gold finish, which is very neat when lighted at night. On entering the auditorium, one steps on a soft carpet made of burlap, which covers about five inches of sawdust. The carpet is stretched very tight, and is cleaned every day.

The interior of the auditorium, including the seats, is burned with a torch, giving a rustic appearance. The exterior is treated with a preparation which preserves the wood, and is waterproof. The windows are all draped with burlap on rods that swing. The lighting system is arranged so that we can use small colored lights placed above the windows. These amber lights burn while people are coming in, and this saves on our electricity bill. The rostrum is lighted with two spotlights, which are focused to strike the speaker's desk.

Back of the elevated, well-lighted choir loft hang dark-green drapes of burlap. This material is inexpensive, and yet it makes a beautiful effect. Back of the choir is the baptistry. It is arranged in sections, so that it can be taken down without injury to the beautiful painting which has been prepared as a background. This painting which is seen during the baptism is of mountains, trees, a lake, and a waterfall.

The rostrum is made in sections for moving. It is placed on wooden horses made of 2” x 4” and 1” x 4” legs. These horses are placed about four feet apart, thus making a substantial platform.

There are two living rooms on one side of the rostrum, which accommodate the man who takes care of the building. On the other side there is a large prayer room, which is used as a dressing room during baptisms. It is equipped with accordion doors. The choir meets in this room for prayer every evening before coming into the choir loft.

In the back of the auditorium we have a study and book room, a furnace room, and a mothers' room for the women with babies. We have one twenty-seven-inch furnace, with a noiseless fan connection, which keeps the auditorium warm and comfortable each evening.

People have driven for miles to see this beautiful building, and many have pronounced it the finest tabernacle building in appearance ever erected by our people. We have found it to be a place where the better class of people here in Pendleton are not ashamed to spend the evening. Some have already taken their stand for the message. The conference builder directed in the construction of this beautiful building.

Varied Types of Publicity

By F. W. DETAMORE, Radio Evangelist, Kansas City, Missouri

The Lord greatly blessed us in obtaining halls for evangelistic meetings in Kansas City. We held two efforts in the Athenaeum, just one block from our church, which seats a little more than five hundred. We felt, however, that it would further our work if we could obtain a larger hall, so that we would not have to hold double sessions on Sunday nights. We were drawn to Ivanhoe Temple, located on Linwood Boulevard, the main street of the city, the finest hall in town, except the City Auditorium. This hall seats 1,120 on the main floor and 700 in the balcony. But when we approached the manager, he was very cold, and took no interest in renting the building to us.

Several weeks later I went to see him again, and again explained that the meetings were entirely nonprofit making in character, and that we would greatly appreciate any special consideration he might make for the hall. The nightly rent was $75, and we planned a hundred meetings, including Sabbath afternoon meetings after the fifth week. This would total $7,500 for the series. He finally offered it to us for $5,000. When I thanked him and told him that it was still out of reach, he came down to $4,600. As I left his office I asked him if he would consider $3,000 cash, if our committee would go that high. He made no promises, but said that we might try.

But even $3,000 seemed above our financial level. I returned and told the hall manager that I had been unable to get a committee approval, but thought that I might get them to offer $2,500. To my
I have been thinking about it ever since you first talked with me, and I'd like to have you in here. I'll rent it to you if they will give $2,500.” Thus, God providentially opened the way before us.

Our conference committee met and voted to rent the Ivanhoe Temple. The following Sabbath our local church, with a membership of 707, pledged $2,500 in twelve minutes' time toward the effort. On Sunday night, August 31, there was an opening attendance of more than eleven hundred, and the names of 350 nonmembers were secured in requests for literature.

NEWSPAPER, RADIO, BILLBOARD, STREETCAR.
—MINISTRY readers may be interested in the types of advertising we used and the results obtained. On the opening night we passed out mimeographed blanks on which people could check: (a) the various types of evangelistic advertising which came to their attention, and (b) the type which they felt contributed to their decision to come. This proved to be a very helpful check. The blank is as follows:

In order to be more efficient in our advertising, we would appreciate your co-operation in marking this advertising census. Which of the following advertising brought this meeting to your attention?

Please put a check mark after each type of advertising which attracted your attention:

1. ................... 2. ...................
THANK YOU

We found, first of all, that the leading newspaper, with a large circulation, was twelve times as effective as another paper the rates of which were half as expensive. Second in importance in bringing people out was the “Bible Auditorium of the Air” radio broadcast, scheduled at eight-thirty every Sunday morning over WDAF—a station owned by the leading newspaper. Third in effectiveness were the large billboards—nine feet high and proportionately wide. Twenty-four of these were secured on a five-week rental basis for $330, including the cost of sign making. The billboards had been up only four days when we took this census, and yet this method took third place in bringing people out. As the meetings progressed, I became more and more convinced of the value of billboard advertising.

Streetcar ads (on the outside front) were not so effective, partly because they were not arranged in such a way as to arrest attention. Handbills in the large cities may not bring immediate results, but over a period of weeks they are very valuable, and bring some of the best results. We found that a mimeographed letter, together with the opening announcement, mailed three days before the meetings started, was a great help in bringing out those formerly interested, as well as friends of our members.

This is a world movement, and must ever be conducted as such. The moment we forget or abandon such an outlook, we have started on the road to disintegration, so far as God’s purpose and expectation are concerned.
THE HOSPITAL AS A SOCIAL INSTITUTION*

By PHILLIPINA M. NAUDE, R. N., Surgical Nursing Supervisor, Boulder-Colorado Sanitarium

The hospital has had its periods of advancement and of decline. It has experienced its golden ages and its dark ages. Like other fundamental institutions, it has existed on sentiment, interest, tradition, and custom. Nevertheless, it holds an important place in the life of the people.

There were three periods in the history of the hospital when it attained a relatively high degree of development—in ancient India, in medieval Europe, and at the present time in the United States, Canada, and some of the European countries. But never before in its history has it approached the skill and science which it now offers in the care of the sick.

In the early history of the hospital, very little rational attempt was made to improve it. Even as late as the eighteenth century there was a cultural lag between hospital improvement and the scientists. They did not apply their knowledge to hospitals. It was not until other groups began to exert a dominating influence that the attitude toward the hospital began to be changed from the primary level to a more intellectual level. The culture of the nineteenth century, the strong humanitarian movements, the development of science, were forces favorable to hospital advancement. The transition of the hospital from the old order to the new fills a classical chapter in the history of the achievement of the hospital.

As a result of the abuses which entered into the medieval hospitals, the care of the patients was grossly neglected. With the dawn of the Renaissance in Western Europe, the care of the sick and injured began to be improved. Physicians studied the ancient Greek writers, whose works had been copied and preserved by the monks in the monasteries. Anatomy became a recognized study. Dissection was performed, which had been forbidden by the church. The dissemination of knowledge and the opportunity for clinical study were encouraged. Other more concrete factors that contributed directly to the care of the sick and the improvement of the hospital were: sanitary science; control of pain, hemorrhage, infection; changes in hospital construction, the basic principles by which the hospital is governed, its organization, standardization, departmentalization.

I. Contributing Factors

SANITARY SCIENCE. In the reign of Queen Elizabeth attempts were made to reduce the number of residents in dwelling houses. When the epidemics of cholera and jail, or typhus, fever broke out, with their devastating consequences, further efforts were made to control the spread of contagious diseases. Early in the eighteenth century, many authors began writing on the importance of air. Foremost among these was Boerhaave of the medical school of Leyden. He and his students became the "prime movers" in the development and practical application of sanitary science in treating the sick. The work of John Howard, the English philanthropist, was effective in drawing public opinion to the subject of reform in sanitary conditions, which resulted in improved management of both hospitals and prisons.

CONTROL OF PAIN, HEMORRHAGE, AND INFEC- TION. The gradual improvement in medical science, too, was a major factor in improving the care of the sick. Better care of the sick and injured in the hospital came about largely through the works of Sydenham in the latter part of the seventeenth century. Of him Haggard says, "Thomas Sydenham gave medicine the form it holds today. He made it a discipline to which experimental science and mathematical science could make their contributions." Until this time medicine had not gone beyond the curative medicine of the Greek physicians, Hippocrates and Celsus. In the sixteenth century, Ambroise Paré, the famous military surgeon, with his contemporaries abol-
ished the use of the cautery for the control of hemorrhage, and introduced the ligature. Almost three centuries later, through the work of Long and Morton, who demonstrated the use of ether (1842), the fear of pain and surgery received its final blow.

In the nineteenth century, as a result of the advance made in the basic sciences, further improvement took place in the hospitals. Through the classical work of Pasteur, proving the germ theory of disease, Lister (who accepted Pasteur's work) introduced his doctrine of antisepsis, by the use of the carbolic spray. In this way the dreaded infection of surgical wounds was brought under control.

But the most outstanding contribution to hospital safety was made by the famous English nurse, Florence Nightingale. As a result of her work as a hospital organizer and administrator, men, women, and children today approach the hospital with confidence instead of fear, and look upon it as a place where efficient and scientific help may be obtained.

In the nineteenth century three other factors influenced the hospital in the care of the sick. Steam sterilization was introduced in 1886. Thus marked the beginning of surgical asepsis—the sterilization of everything that comes in contact with the wound. In 1895 Roentgen's X ray became a valuable adjunct as a diagnostic and therapeutic measure, and the use of physical therapy, hydrotherapy, and heliotherapy began to assume a more prominent place.

II. Contributions

As long as the Church of Rome had control of the hospital, no change was made in its construction. The hospital was considered as a church institution. The wards were clustered around the chapel, for life centered in the chapel.

It was not until the latter part of the nineteenth century that a change was made in its structure. Medical men and surgeons began to concern themselves with the problem of hospital design and construction. Until this time very little attention had been given to it. The French Academy of Sciences is given credit for being the first among the scientific bodies to promulgate principles and rules for hospital design.

The importance of proper ventilation and air were more fully recognized. To meet these requirements, the pavilion system was adopted in preference to the old block system. By the pavilion system is meant a detached block of buildings separate from any other pavilion the hospital may have, or administrative offices. The first hospital to be built on the new plan was erected in Stonehouse, England (1756-64). It was proportioned to the number of sick that it might accommodate, as well as being capable of containing the largest number of beds that might be placed in it with safety, together with suitable nurses' rooms, wards, utility rooms, lavatories, baths, and water closets.

The modern hospital (especially in a large community) has its reception rooms, solariums, dining rooms, diet kitchens, toilets, baths, nurses' living quarters, recreation rooms, laundry, power plant, mortuary, store, and other accommodations housed separately. Sometimes the surgical unit, too, is isolated except for connecting passages. It may occupy the top floor, have a skylight and side windows, and anesthetizing, recovery, and sterilizing rooms. In some institutions, the obstetrical unit is also isolated, except for connecting passages.

The site of the hospital, too, has received consideration. It is to be built where ample fresh air can be obtained, away from neighboring buildings, the dust of the streets, railroads, traffic, and manufacturing plants, and the wards are to be exposed to sunlight at least part of the day.

It has become a recognized fact that in the present era no building or group of buildings has more care, pains, and expense lavished upon it than the hospital, and none imposes greater and more complex problems upon the architect.

III. Basic Principles

Since the hospital no longer fulfills the double role of being a place for the sick and an almshouse, as it did during its early history, sound basic principles have been formulated whereby it is governed, for the protection of both its patients and itself. These are as follows:

1. "The primary objective of the hospital is the service it can render the sick and injured, reward, financial gain, and other activities being secondary considerations.

2. "The ethical principles governing the entire personnel are the same as those governing the physician as an individual.

3. "Patience, delicacy, and respect for confidence are regarded as characteristic of the acts of all dealing with the sick in the hospital.

4. "The hospital is expected to employ only those of upright character and sound morals."

The patient is the focus of attention in the hospital. Its attitude, therefore, is that whatever effort is necessary for securing or expending money is put forth for the purpose of providing the most efficient and effective care for the patient to the best advantage.

For various reasons a hospital code of ethics is essential in governing each member of its personnel. The hospital deals with two great phenomena, life and death. Often the confidence of the patient in the physician, or the one caring for him, may be a deciding factor in his life. Again, any discussion before the patient of his case may result in misapprehen-
sion. Real evils may be magnified, or new ones may be created; for patients are not usually acquainted with medical terminology.

The confidential information, too, of the patient, pertaining to himself, his relatives, his friends, or what has been obtained through observations or examination, is to be held as a sacred trust. It is incumbent upon each one connected with the hospital to avoid any indiscretion or fault that would "decrease efficiency or lessen the trust of the patient." All personal feelings are to be submerged, and kindness, consideration, forbearance, firmness, and the comfort of the patient, made the rule in service.

IV. Standardization

A distinctive aspect in the advancement of the hospital has been its standardization, characteristically termed the "hospital-betterment period." The standardization of hospitals in the United States began in 1918 through the efforts of the American College of Surgeons, which has explained the movement in these words: "Hospital standardization is, essentially, an effort to have all hospitals emulate the practices and ideals of those that are achieving the best results for the good of the patient." Its program is the dissemination of knowledge of advanced methods and principles that have been successfully used in the more progressive institutions; to study practices and interchange opinions; to be alert for every new idea that may improve hospital service, as well as closely observing its effectiveness; to conduct surveys; and to rate each hospital annually so that there may be no relaxing of its requirements.

Standardization has been purely voluntary, but hospitals have nobly co-operated with the movement. To assist hospitals, a minimum standard has been set up, the basic principles of which are as follows:

1. A modern physical plant, properly equipped for the comfort, safety, and scientific care of the patient.

2. Clearly stated constitution, bylaws, rules, and regulations, setting forth organizations, duties, responsibilities, and relations.

3. A carefully selected governing board having complete and supreme authority for the management of the institution.

4. A competent, well-trained executive officer or administrator with authority and responsibility to carry out the policies of the institution as authorized by the governing board.

5. An adequate number of efficient personnel, properly organized and under competent supervision.

6. An organized medical staff of ethical, competent physicians and surgeons for the efficient care of the patients and for carrying out professional policies of the hospital, subject to the approval of the governing board.

7. Adequate diagnostic and therapeutic facilities with efficient technical service and under competent medical supervision.

8. Accurate and complete medical records, promptly written and filed in an accessible manner so as to be available for study, reference, follow-up, and research.

"p. Group conferences of the administrative staff and of the medical staff to review regularly and thoroughly their respective activities in order to keep the line and the scientific work on the highest plane of efficiency.

9. A humanitarian spirit in which the best care of the patient is always the primary consideration."

The approved hospital is considered to be one of the greatest assets in a community, for two specific reasons: (a) the patient is assured of scientific care, and (b) to encourage cooperation between hospitals, and provide opportunities for the exchange of ideas which has been made effective through hospital conferences.

To be continued in April


4Id., pp. 271, 272.

Are the Meat Packers Right?*

By A. N. Donaldson, M. D., Clinical Professor of Medicine, C. M. E.

The American Meat Institute would have us eat more flesh food, and argues the point on the basis of nutritional requirements which they indicate can be met by no other foodstuff. The tendency of commercial interests to scrap intellectual honesty for financial gain is well known, a particularly flagrant example being the tobacco industry. These folk actually endeavor to prove that tobacco is not only relatively harmless, but perhaps healthful. They try to snuggle under the protective coat of medical organizations and publications, in an effort to mislead a sanguine public into thinking that physicians recommend their narcotics and poisons. The meat interests are trying the same trick, and although they offer a produce that gives man certain food values instead of poison, their advertising nevertheless leads far afield from the truth, and from cold, scientific fact.

The American Meat Institute contends that flesh foods are quite essential to health, vigor, and endurance. They would have us believe that no harm can result from their free use, summer or winter, and that they are not in any wise responsible for acute or chronic disease. They further play on the vitamin hysteria, and advise us that meat is a rich source of B complex, and also essential minerals. "Eat more meat" is their slogan.

*In two parts—Part I.
But we offer contradictory testimony, and will endeavor to support our premise that flesh food is injurious to the body. Our arguments will be discussed under five divisions:

(1) Meat is a stimulant. (2) Meat is a cause of disease. (3) Meat decreases efficiency. (4) Meat is condemned by comparative anatomy. (5) Meat is unnecessary for a balanced diet.

I. Meat Is a Stimulant

Flesh food is popular not only because of its nutritional benefits, but because of its enjoyable flavor and its stimulating effect. Chemists tell us that there is a substance in flesh food suspiciously like the caffeine found so abundantly in coffee. We call this chemical element a meat extract. It provides precisely the same boost to a fatigued muscle or a sleepy cerebrum that is provided by a cup of black coffee, a cigarette, or a swig from the little brown jug. When you place a cup of hot beef bouillon before a convalescing friend, you are providing him with a simon-pure stimulant—not with a food as you think. Doctor Sohn tells us that “in one-half pound of meat (which makes one pint of beef tea) there is at least one and one-half times the nerve stimulation found in one-half ounce of dry tea.” Now, that means that meat juice contains a very potent whip.

Gantier, in his “Diet and Dietetics,” backs up these remarks by stating: “Like caffeine, the bases of meat broth tone up the heart, and accelerate the digestion and circulation.” And he goes on to remind us that these bases are poisonous. Substantiating evidence comes out of the following research carried on at the College of Medical Evangelists. A group of healthy medical students of approximately the same age were placed on a carefully weighed, balanced, nonflesh diet, under the supervision of a corps of dietitians. The protein intake was maintained at a constant figure throughout the period of observation. Blood-pressure estimations were made daily for two weeks. The average systolic blood pressure for this period was 109 millimeters of mercury for the whole group. These same students were then put on a diet that contained flesh foods, the total quantity of food remaining the same and the percentage of protein the same. During this two-week period on a meat-protein diet, the average blood pressure for the group was 119 millimeters of mercury, and yet the total quantity of protein in each diet was precisely the same.

In the one case the protein was derived from eggs, milk, cheese, legumes, and nuts; in the other it was secured from roast beef, leg of lamb, steaks, and meat loaf. Both diets furnished the same chemist’s alphabet of amino acids and supplied the same complete and necessary protein. And yet with the flesh-food diet, the blood pressure crawled up to an average of 10 millimeters of mercury higher than with the nonmeat protein diet, in that very brief period of time. We must conclude that the change was effected through the agency of stimulating substances found in flesh foods, and not through the protein of the meat.

The mechanism of this nerve and circulatory stimulation, as demonstrated by the blood-pressure changes, is interesting, but time and space will not permit of discussion. Suffice it to say that we believe that there is evidence sufficient to classify meat extracts—found in every kind of flesh foods—with tea and coffee, which are admitted stimulants. We are assured that the boost that meat eating provides is not alone the response of a well-filled, satisfied stomach. The eating of meat quickly chases that tired feeling, not by its quality as a food, but by its action as a stimulant. The convalescent is “pepped up” by the use of juice drained from chopped meat. There is no food there, not a bit of nourishment, but there is sufficient of the stuff that whips, that stirs, the weary nerve cells to put forth borrowed energy, that blocks the cry of weary muscles, that brings a false sense of vim and added capacity.

The man who sees harm in coffee and tea must on the same basis condemn flesh foods. Of stimulants, David Starr Jordan says, “One and all their habitual uses is to render the nervous system incapable of ever telling the truth.” Doctor Jordan was talking about tea and coffee. Meat goes into the same category as a stimulant.

II. Meat as a Cause of Disease

Doctors Evans and Risley, of the College of Medical Evangelists, after months of careful investigation have found that the kidneys are damaged by a diet high in flesh foods. Their opinions are substantiated by Doctor McCollum, the well-known nutrition expert of Johns Hopkins, as well as others of sound repute. Recent work by McCollum indicates that a diet of 75 per cent dried liver produced hopelessly diseased kidneys in less than one year. On the other hand, a diet that consisted of the same number of grams of protein, but made up entirely of casein (milk protein), and fed for sixteen full months, produced practically no kidney injury. Now, in both cases we have in these foodstuffs—meat and milk—a perfect and complete protein. All of the amino acids essential to body growth and maintenance are present. McCollum thinks, however, that the injury comes from certain additional specific amino acids present.
in meat, but not present in milk, that may be distinct kidney irritants.

Some recent work at Stanford University under the direction of Dr. Thomas Addis suggests that the kidneys are distinctly overworked by a high protein (meat) diet through the demand put upon them to excrete urea. Protein produces urea, and naturally the more flesh food one eats, the more urea there is produced for the kidneys to take care of. Kidneys were found to enlarge appreciably under heavy protein feeding, and the investigators concluded that large amounts of urea strain the kidney just as hard mountain climbing strains the heart. And yet the American Meat Institute advertises that even in Bright's disease the use of meat need not be restricted.

Now, we know today, from recent incontrovertible research, that high blood pressure and its accompanying hardening of the arteries and eventual heart disease, is the usual aftermath of kidney disease. Therefore, anything that insidiously attacks the kidney is the indirect cause of heart and blood-vessel disease. A few years ago the Arctic explorer Steffansson went on a total meat diet, paid for by the meat interests. They insisted that he limit his diet exclusively to lean meat. He did this for two days, and in that short period became so violently ill—purging and vomiting—that he had to fast for two days to regain a feeling of fitness. He then found that he could stand a diet of meat only when it was accompanied by four times its energy value in fat. In spite of this fact, his sponsors would have us believe that he was on an unlimited lean-meat diet, and prospered on it. From this they broadcast the erroneous and dishonest statement that meats may be taken in any quantity, summer or winter, without fear of physical injury.

Another angle of the problem marks meat as a factor in the production, not only of chronic degenerative diseases of the kidneys, heart, and blood vessels, but also of acute conditions such as appendicitis and colitis. Most people never stop to think that the more tender the steak, the "riper" it is. This process of ripening is nothing else but putrefaction, due to infection of the meat with colon germs. Bacteriologists tell us that meat that contains ten million colon germs per gram is potentially rotten. Now, pork runs about 95 million; hamburger, 525 million; and ground round steak, 75 million germs per gram. Thus it is reasonable that we should accept the observation of clinicians that meat is a common cause of colitis and appendicitis—not the only cause, understand, but one important cause. These diseases are relatively unknown in flesh-abstaining areas. Swiss peasants are an example. They eat little or no meat. The peasants of Russia are largely vegetarian. Colitis and appendicitis are very uncommon among them. Two hundred million East Indians are strict vegetarians, and these ailments are equally scarce among them. With meat-eating Americans, intestinal diseases are very common and are increasing.

Again, we must consider the danger in meat from parasites—trichinae, tapeworm embryos, and the like. Tuberculosis, undulant fever, anthrax, foot-and-mouth disease, and cancer are among the twenty-four and more diseases rampant in fowl, fish, beef, sheep, and hog. And put not your trust in Government inspection. The Government admits that at least one third of all animals slaughtered are eaten without even seeing an inspector. It is also recognized that inspection does not catch more than a tenth of the disease. We will pass this rather loathsome discussion of our subject with the further thought-provoking observation that some top-flight scientists are convinced that cancer is a germ disease, and that it is transmitted by the use of flesh foods.

—To be concluded in April

### Association Notes

DOUBTLESS many Association members have noted the references in current periodicals to "Sister" Kenny's successes in treating poliomyelitis (infantile paralysis) by fomentations and massage. Miss Kenny's methods, begun thirty years ago in Australia, have been critically studied by a group of physicians at the University of Minnesota Hospital, and have been generally approved. This is indeed an interesting item to Sevent-day Adventists, who have long been taught the value of these applications. We have requested Dr. G. K. Abbott, who is so able an authority in the field of hydrotherapy, to discuss Miss Kenny's work. This discussion will appear in a future number.

The administrators of the Loma Linda School of Nursing are to be commended for the notable response which has been manifest by the students of that school in subscribing for The Ministry magazine. The subscription list for The Ministry shows that every student in the school of nursing (freshman, junior, and senior) during the school year of 1940-1941 were subscribers to this periodical.

Through the efforts of Dr. Elizabeth Hiscox, one of our medical missionaries in India, thirteen of the native medical workers at the Giffard Mission Hospital have recently enrolled in the Medical Missionary Association. We are happy to have these consecrated Indian workers as members of the M. M. A.
“Medical missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes. God’s people are to be genuine medical missionaries; for they are to learn to minister to the needs of both soul and body. The purest unselfishness is to be shown by our workers as, with the knowledge and experience gained by practical work, they go out to give treatments to the sick. As they go from house to house they will find access to many hearts. Many will be reached who otherwise never would have heard the gospel message. A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time.” — Counsels on Health, p. 497.

* * *

Cooking Schools in Evangelism

By B. R. Spear, Evangelist, Lynwood, California

As soon as we have plans for our evangelistic effort completed, and our meetings have begun, we tell the people about our Homemakers’ Health Kitchen. This is a cooking school that is decidedly different from anything else they have ever attended, we tell them, and say that many foods will be demonstrated and samples served free to those who come. When this school starts (usually in the second week of the effort), we use about half of one side of our handbill in advertising it, and continue to do this each week throughout the six weeks the school is in session. Usually we have been fortunate in holding our meetings in a tabernacle, theater, or auditorium in which our control of the building has permitted us to carry on this cooking-school program without interference from others. Thursday night has proved the most convenient night in our evangelistic programs for this work.

We select two of the merchants in our part of the city, and after prayer go to them and present what we have in mind in the way of the cooking school. They already know that a large meeting is in progress. We endeavor to connect with the bigger firms that are well known, because of the strength that this gives our cause and setup.

In our cooking school just closed, one company allowed us $75 in groceries, fresh fruits, and vegetables for the six Thursday evenings. Another concern supplied two gas ranges and a large electric refrigerator. They delivered them, made the connections, and took them away at the conclusion of our school. In return for this we advertised both of these companies on our handbills each week, as sponsors. The grocery company carried the Loma Linda Health Foods* which we made a center of our demonstration, and we instructed the people to go there to purchase these foods. The stoves and the refrigerator were demonstrated during the cooking school.

This advertising gets into the local newspapers, and I have also announced the firms over my radio program. Thus they get a large volume of publicity among a class of people that they might not otherwise reach. We have found them very well satisfied in all instances through the years. In fact, the present grocery company has just completed the fourth cooking school with us.

The Loma Linda Food Company has supplied us with all the foods and samples necessary in connection with the groceries received, so that our health foods become the basis for the entire menu program. In return, the Loma Linda Company has received a greater volume of business, and additional stores have added their line because of the demand made by the customers who attended the cooking school.

Mrs. Spear has charge of the cooking school, and gives her lectures while she is demonstrating. In fact, she is simply illustrating her lectures by preparing and cooking the food on the platform during the two hours from seven to nine o’clock.

Our cooking school, or health program, is opened with a few minutes’ song service, to make it more like the meetings on the other evenings of the week. A short prayer is offered, and by seven-fifteen Mrs. Spear is ready to begin her work. Before passing the paper plates, spoons, napkins, cups, or whatever service is used in this particular demonstration, we make it more like the meetings on the other evenings of the week. A short prayer is offered, and by seven-fifteen Mrs. Spear is ready to begin her work. Before passing the paper plates, spoons, napkins, cups, or whatever service is used in this particular demonstration, we take up a regular evening offering, as we do on our evangelistic evenings. We have used sound motion pictures on health and foods to advantage. At times, however, the program has gone over better without them. Where it is possible, we spread our seats out so that the servers can pass freely while serving. Our audience is blocked off in squares. Each usher is in charge of a square, and sees that his section is properly served by those appointed as waitresses.

We mimeograph copies of all the recipes demonstrated, and these are passed out each evening. Also we often have copies of our health magazines which we give out to the first fifty men who go to the bookstand. In this way we interest the men, and we have had a large group of them attending our school.

Another feature that is very important is securing the name and address of everyone present. We have found the following to be

*See page 45.—EDITOR.
The Ministry, March, 1942

A Sound mind in a sound body; if the former be the glory of the latter, the latter is indispensable to the former.—Tryon Edwards.
FRUIT JUICES AND GASTRIC FUNCTION.—The influence of canned grape, grapefruit, orange, pineapple, prune, and tomato juice on gastric acidity, peptic activity, and emptying time of the stomach has been studied. During the early part of digestion the \( pH \) of the gastric juice may be influenced directly by the acids of the fruit juice. At the height of the digestion there is no appreciable difference. With pineapple juice the minimal \( pK \) was reached in a shorter time than after the other fruit juices studied, and the subsequent rise of \( pH \) was more marked. Peptic activity in the stomach was not seriously retarded by any of the fruit juices and was stimulated by pineapple juice. All the fruit juices slightly delayed the stomach emptying time after a meal of carbohydrate, probably owing to increased size of the meal. J. B. Kirsner, “The Influence of Certain Fruit Juices on Gastric Function,” American Journal of Digestive Diseases, 8:163, May, 1941.

NUTRITIONAL ANEMIA.—“The vitamin B complex incorporated in a special cereal and biscuits increased the hemoglobin content of normal children. The addition of other vitamins is not specific, but contributes to the general well-being so essential to optimal hematopoiesis. Sunshine plays a part, but ultraviolet irradiation has not gained a reputation in either the prevention or the cure of the nutritional anemia of infancy.—K. L. McAlpine, “Management of the Nutritional Anemia of Infancy,” Canadian Medical Association Journal, 44:386, April, 1941.

Demonstration Health Talk

By Mrs. Erville Allen, R.N., Student, Pacific Union College

SUBJECT: “That Tired Feeling.”

I. INTRODUCTION: The problem of fatigue is a real one, for we are living in a world geared at high speed. Each generation works and plays a little faster than the last one, and this intensive way of life is exhausting. Is it any wonder that some of you find yourselves with “that tired feeling”? We cannot do our best work, nor can we enjoy life as we should, if we are exhausted; so let us give some thought to the causes and results of fatigue.

II. CAUSES OF “THAT TIRED FEELING.”

1. Faulty methods of work.
   a. Poor posture.
   b. Inefficient methods.

2. Lack of exercise. The body must have opportunity to throw off the wastes which clog its machinery.

3. Low-grade infections which wear out the body defenses, such as,
   a. Repeated or prolonged colds.
   b. Focal infections as infected tonsils, teeth, sinuses, etc.

4. Worry.
   a. Lincoln said, “I have had lots of troubles, but most of them never happened.”
   b. Don’t try to tackle your whole life problem at one time.

5. Indecision.
   a. Have a goal. It saves the time and effort wasted in wavering.

6. Lack of sleep or poor quality of sleep because of:
   a. Late, heavy supper.
   b. Use of stimulants, as caffeine beverages.
   c. Nervous tension.
      (1) Try a tepid bath.
      (2) Read a nonexciting book before going to sleep.
   d. Lack of warmth. (Try a hot-water bottle to the feet.)
   e. Excessively heavy bedclothes.
   f. Lack of fresh air.
      (1) Try a tepid bath.
      (2) Read a nonexciting book before going to sleep.
   g. Too-short hours of sleep.
   h. “If over the counter sleep were sold, Hour by hour, for silver or gold, How many people would wail and weep Because they could not afford to sleep?”
   i. The famous English author, H. G. Wells, once said, when interviewed by Audrey Scott: “I don’t mind what Napoleon said about six hours for a man, seven for a woman, and eight for a fool—I want eight hours of dreamless, motionless sleep, and I cannot do without it. If I do not get that allowance, then in a few days my nerves and mind are threadbare.”

III. RESULTS OF FATIGUE.

1. It thwarts desired accomplishments.
2. It prevents utmost happiness.
3. A tired body and mind are inefficient tools.

IV. CONCLUSIONS: If you want to be happy and accomplish great things, take care of your body. Give it a chance to mend the ragged edges. Keep the machinery running with the oil of cheerfulness. Don’t handicap yourself by eating indigestible food, by inadequately ventilating your rooms, by overwork, worry, and insufficient sleep.

BIBLIOGRAPHY

Metropolitan Life Insurance Company pamphlets, New York City.
Hayhurst, “Are You in Business for Health?” Hygeia, April, 1924.

The Ministry, March, 1942
III. INCARNATION AND MINISTRY OF CHRIST*

What Do They Comprehend in Type and Antitype?

By W. E. HOWELL, Secretary to the President of the General Conference

The sanctuary of the Levitical dispensation was a type of the incarnation and ministry of Christ. “Let them make Me a sanctuary; that I may dwell among them.” Ex. 25:8. “I will meet you, to speak there unto thee.” Ex. 29:21. The purpose of God was to establish two things: a dwelling place among His people, and a place of communion where He might meet with them and minister to their special needs. This was the type. In the antitype, God accomplished His twofold purpose, as the Scripture declares: “The Word was made flesh, and dwelt among us”—dwell- ing place. John 1:14. “The Son of man came not to be ministered unto, but to minister”—the ministry. Matt. 20:28. Here are type and antitype, symbolizing and fulfilling the earthly mission of Christ.

In order to manifest His abiding presence among His people in the wilderness, God veiled His glory in a tabernacle. The purpose of His establishing a dwelling place among them was that He might commune with them and minister to their needs. In the antitype, “the Word was made flesh, and tabernacled among us.” The purpose of His dwelling in our flesh was so to veil the glory of His deity that He might come near to us, commune with us, and “minister” to our needs, as He Himself declared while He was here.

When the typical sanctuary was completed, “the glory of the Lord filled the tabernacle.” Ex. 40:34. When Jesus “tabernacled among us” in the flesh, “we beheld His glory, the glory as of the Only Begotten of the Father.” John 1:14. When Deity was enshrined in the earthly tabernacle as the holy Shekinah, He was able to “meet” the people, to “speak with” them—to commune with them and minister to their daily needs. When Christ tabernacled in our flesh, He was among us as He that served us—to “minister” to us. Thus in His person and work before the cross, Jesus foreshadowed what He was to become in a fuller sense through His death and subsequent ministry. This was a marvelous twofold parallel between the type and the antitype.

*In two parts—Part i.

CHRIST’S OWN TEACHING.—Christ Himself taught that His body was the antitype of the sanctuary: “Jesus answered and said unto them, Destroy this sanctuary, and in three days I will raise it up . . . But He spake of the sanctuary of His body.” John 2:19-21, R. V., margin. There is thus a sense in which Christ’s body is the antitype of the sanctuary—not alone as being the dwelling place of Deity veiled in the flesh, but also as being the place of ministry, veiled in the flesh, as has been shown. The type was only a shadow of things to come; the antitype, the things themselves. Just as the earthly sanctuary, though only a shadow, served the twofold purpose of God to dwell with and to minister to His people, so also does the body of Christ serve the twofold purpose of a dwelling place for Deity among the people and a place to serve, to minister, to the needs of humanity, for which Christ Himself declared He came. But what He was and what He wrought while in the flesh culminated in His sacrifice on the cross and in His ministry in the heavenly sanctuary. Here again are type and antitype clearly revealed in their twofold aspect.

Through sin, God and man were separated. In type they were brought together again in the sanctuary and its service. In the antitype they are brought together again in the body of Christ and His ministry. “They shall call His name Immanuel, which being interpreted is, God with us.” “The Son of man came . . . to minister.” Matt. 1:23; 20:28. Here again His life on the earth foreshadowed His fuller service and ministry on and after the cross. Striking parallel!

THE VEIL HIS FLESH.—The veil of the typical sanctuary was not intended to keep man away from God, but to enable him to come near to God. The type had two veils. No man except the priests could come within either veil. The priests represented Christ, and were therefore permitted to enter the first veil; and the high priest was permitted to enter the second veil. The second veil intervened between man and God’s dwelling place, which was also a communing place with the
high priest. Ex. 25:8, 22. The first veil intervened between man and another of God’s commuting places—the golden altar. Ex. 30:6, 36; Num. 17:4. There was also a third commuting place outside of both veils, “before the door of the tabernacle.” This was connected with the daily morning and evening sacrifice in which the people took no part, and which represented the reconciliation offered to all independently of whether any accept it or not. (Ex. 29:42.) Hence it is clear that in the type God had three places of commuting with the priest, who was Christ’s representative, and who served as mediator at all times between God and man. These three places were in the second apartment, the first apartment, and at the door of the tabernacle. The third place undoubtedly was in relation to the altar of burnt offering, the second in relation to the golden altar, and the first in relation to the mercy seat. Nowhere did God commune with the people except through the priest. Nowhere did the people commune with God except through the priest. This was the type.

The veil of the antitype is declared to be the flesh of the incarnate Christ, “the veil, that is to say, His flesh.” Heb. 10:20. It has already been shown that the purpose of the incarnation was twofold—to establish a dwelling place among men and to establish a place of ministry in contact with men. The dwelling place in the flesh has been transferred to heaven, and with the transfer of the dwelling place, the transfer also of the place of ministry. There is essentially no difference in the plan, only a difference in the place. Both these places were “before the Lord,” “in the presence of God,” in the type on earth, and both are now “in the presence of God,” in heaven. It is true that Christ “may dwell in your hearts by faith,” but His personal dwelling place and place of ministry is now in heaven, whether He ascended and “is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary.” Heb. 8:1, 2. The incarnate Christ is now the sole medium of approach between God and man. Not only does He have His dwelling place at the right hand of God, but in that place He is also emphatically “one Mediator between God and men.” “High Priest of our profession,” “a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man,” who “ever liveth to make intercession for” us. Heb. 7:25. This is the antitype.

The Two Apartments.—This and previous studies make it clear that there are two phases to the plan of salvation, and therefore to the work of salvation. In the Old Testament, in the typical sanctuary in the wilderness, and in the temple later, these two phases are sacrifice and atonement. In the New Testament they are the incarnation and ministry. The old is the symbol; the new is the reality. The sacrifice in the Old Testament laid the ground for the atonement. The incarnation in the New Testament laid the ground for the ministry. The price of redemption had to be paid before reconciliation could be effected. Contrariwise, atonement logically and necessarily followed sacrifice, and ministry followed incarnation. The price of redemption could avail nothing for individual salvation, unless accepted by the sinner and mediated by our High Priest in behalf of the suppliant for grace. Otherwise all would be saved, since “Christ died for all.” Again, in the type, the sacrificial altar and the tabernacle service symbolized these two fundamental phases of salvation. The first step was the slaying of the animal; the second was the ministry of the blood by the mediator between the sinner and God. In the antitype, the cross and the heavenly tabernacle signify the two steps in real salvation. The first step was the slaying of the Lamb. The second was the ministry of the blood by the mediator between the sinner and God. In the antitype, the cross and the heavenly tabernacle signify the two steps in real salvation. The first step was the slaying of the Lamb. The second was the ministry of the blood by the mediator between the sinner and God. In the antitype, the cross and the heavenly tabernacle signify the two steps in real salvation. The first step was the slaying of the Lamb. The second was the ministry of the blood by the “one Mediator between God and man” as the “High Priest of our profession.” As in the type, so in the antitype, there can be no efficacy in the shedding of blood unless the price of redemption thus paid is mediated for the sinner, on his acceptance, by the “minister of the sanctuary.” Again, in the type there was “a worldly sanctuary,” made with the hands of men from earthly materials. In the antitype there is a “greater and more perfect tabernacle, not made with hands.” Heb. 9:11. In the type there was a priest from among men who served as atoner in the sacrificial service. In the antitype there is a “High Priest, who is set on the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary, and of the true tabernacle.” These are the impressive parallels between the type and the antitype.—To be concluded in April.

**KINDLY CORRECTIVES**

**Correct Speech and Cultured Conduct**

Poetry for Publication—No. 2

*By Jessie Wilmore Murton, Poet, Battle Creek, Michigan*

Do poems “just come”? There are some, even among those who write verse, who think that they do. Others, who themselves do not write, think that the poet has only to turn a handle somewhere and grind out the necessary rhymes. No doubt, if you write verse, you are familiar with requests such as this: “We are giving a little gift to Mrs. Blank, and we want you to write a poem to go with...”

The Ministry, March, 1942
it—something about her life and her coming here. Oh, yes, weave in something about those of us who are giving the gift—and so on, and on. I know there are many who just "dash off" some little thing. And it usually looks just that way. This is true not only of verses hurriedly written for some such occasion, but often of those that find their way into print.

We can only extract from the depositories of our minds what has previously been deposited there. Every verse or poem is made up of material from the mind of the writer. And that material didn't "just come." It has been obtained in one of three ways—by education, observation, or experience.

So-called poetic "inspiration" is nothing more than the coming to the surface of some idea, or chain of ideas, perhaps long dormant. These may have undergone such fusion with other ideas, over a period of time, that the writer long ago forgot where he acquired them. Through association of certain events or circumstances, they are recalled and made to serve the present need. To have fresh, vital stores from which to construct our poetic product, we should read good, informative literature; keep our eyes, ears, and minds keenly observant to what goes on about us; and make notes of interesting and unusual things or occurrences with which we come in contact. These notes should be kept in systematic order.

A beautiful landscape, the remark of a friend, a sentence from a sermon or lecture—any of these may set in motion the train of rhythmic thought which later produces the poem. The resultant poem may seem to have no apparent connection with the thing or circumstance which awakened the particular train of thought. We all know how our thoughts and our conversations lead on, one to another, until we often find ourselves far from the point at which we started. When a poem "comes" through some such circumstance, it is not an inspiration, but the logical and systematic working of the human mind and emotions.

A poem is a literal physical document in writing, containing some particular thought or idea which has occurred to the author, and of which he is enamored to the extent that he wishes to preserve it, either for his own private enjoyment, or because he hopes that it may give help or pleasure to others. There is nothing strange or nebulous about such writing, nor are those who indulge in it necessarily queer, or a bit twisted mentally. If such is the case, the person suffers from a physical or mental handicap, for which poetry is in no way responsible, and of which it is not the result. The sooner the general public recognizes the mental handicap, for which poetry is in no way responsible, the sooner the person suffers from a physical or mental handicap, the sooner the general public recognizes the practical plane, where it belongs, the sooner.

There is much real poetry that actually has come by divine inspiration. It is contained in the Book of books, and was given for the uplifting, the enjoyment, and the salvation of human beings. All poetry should contribute to one or all of these ends.

In this connection I wish to express an opinion with which some may differ. It is my honest belief that much of the so-called poetry that appears in religious publications throughout the country should never have found its way into print. The majesty and holiness, the infinite tenderness and mercy, of the Creator of the universe, and the unspeakable heights and depths of the riches of the gospel of His Son, are subjects that deserve the utmost dignity and beauty of treatment, the loveliest similes and metaphors, and the most excellent English that it is possible for the human mind to conceive. This does not mean that such poems may not be simple and understandable enough for the most humble and uneducated to appreciate, as the greatest dignity is often found in the greatest simplicity. But it does mean that anything in the way of writing that has to do with the Deity, or God's wonderful plan of salvation, should never be handled in a common or trite way.

High Standards for Religious Poetry

Religious magazines should have the highest literary standards, as well as the highest moral standards, of all printed material. Many such magazines, while requiring high standards for their prose content, are very lax in the matter of the verse they use. This may be partly due to the fact that much poetry is not paid for, while a great deal of prose is. Another reason may be the feeling that subscriber contributors, for some reason or other, should have their offerings printed. As far as the subscriber contributor is concerned, this is a very selfish viewpoint. From the editorial standpoint, it is hardly fair to other subscribers who are paying for the best the editor is able to give them.

In all humility I ask, Should not the message we represent—whether it is presented in prose or in poetry—be clothed in the most beautiful, the most attractive, the most appealing literary garments of all printed communications? How can this goal be achieved? The editor alone cannot achieve this goal. The message must be written by those who have studied it, who are familiar with its countless facets and extensive ramifications; those who have a clear conception of its teachings and responsibilities; those whose love of its Giver prompts them to heed His admonition to go into all the world. This "going" may be through the printed page,
as verily as in person, and as effectually. Those who “go” by way of the printed route are as responsible for the manner in which they approach their hearers, as are those who sail across oceans to give the message by word of mouth.

How, then, can we, who are confined to cold black letters on a white page, do our part most effectively? There must be power and charm in the printed word to supply the lack of the warm, living spoken word, the persuasive tones of the fervent, pleading voice, the firm, uplifting touch of the Christian handshake.

A piece of writing, no matter how mechanically perfect, may still be dull and lifeless. The human body, without breath of life and dignity of character, is cold and unresponsive. This is also true of the poem which lacks that illusive something which appeals to the spirit as well as to the intellect. Before the author can give a message to the reader, he must have a message to give. It must be taken from his own mind and heart—warm, vital, arresting. Only the Spirit of the living God can teach us that phase of writing technique. But the mechanics of verse technique we can, and should, learn through our own efforts. There are many fine and comprehensive books on this subject. (See bibliography at end of series.)

Many of these may be obtained from the public libraries.

It is not possible, in such limited space, to go into the subject of verse technique to any considerable extent. We will try, however, to give a few fundamental principles and a few standards by which the poet can measure his own product before submitting it to an editor.

We have found that the poet must first have something to say. Most things have already been said. In order to attract and hold the attention of his audience, he must say the thing in a fresh, new, original way. A diamond is a precious jewel, no matter in what shape or form. Poetry is written. It is a sort of poetic prose, or prose poetry. It has a rise and fall of rhythm more melodic than prose, but with no definite or fixed rhythmic pattern. Sometimes rhyme is used, but more frequently it is not. When rhyme is used, it does not follow a definite design, as in patterned verse. Biblical poetry is divided into what are called strophes and antistrophes. A strophe is a part sung by one section of singers, and another section answers with the antistrophe, after the manner of a responsive reading. The beauty of language, the rhythmic rise and fall of accent, lift this type of writing from the realm of prose into that of poetry. There are many excellent examples of cadenced verse in the poetry of the Scriptures. The Psalms, the book of Job, Ecclesiastes, and the Song of Solomon are especially rich in this kind of poetry.

"O worship the Lord
In the beauty of holiness;"

"Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of glory shall come in!"

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters."

Patterned Verse Has Rhyme.—Patterned verse follows a definite pattern as regards rhythm and rhyme. The pattern of the rhythm is measured by poetic feet. A poetic foot consists of a certain number of syllables, or beats, some accented and some unaccented. The number of beats, and the placing of the accent, determine the type of poetic foot, and its name.

Four Most Common Poetic Feet

Although there are many kinds of poetic feet, the four most frequently used are as follows:

The iambus. This foot has two syllables, or beats, with the accent on the second syllable. Examples: again, regret, the man, look up.

The trochee. This foot is just the opposite of the iambic foot. It has two syllables, but the accent is on the first syllable, or beat. Examples: reason, tarry, give me, will you.

The anapest. This is a foot of three beats, or syllables. The accent is on the last. Examples: overwhelm, entertain, he has gone, I am late.

The dactyl. The dactyl also has three syllables, or beats, but is the reverse of the anapest, as the first syllable is accented. Examples: wonderful, clarify, Bob did it, you take it.

The majority of poems are written in iambic measure. The trochaic is the next most commonly used measure. A poem is said to be written in a certain meter when the bulk of it is measured by a certain type of foot. But although the poem is generally iambic or trochaic, or any other particular measure, it may, for the sake of beauty or to avoid monot-
mony, have here and there a foot of a different type. This is permissible if it is done intentionally, and without causing the rhythm to stumble or halt.

Scanning is measuring a poem off into poetic feet, and marking the accents. We determine the type of feet and the meter by "scanning" a line or a poem. If the poem is scanned, and does not halt or stumble, but reads smoothly, it is very likely that the meter and feet (on which the rhythm is dependent) are correct. Here are some samples.

IAMBIC: There is a land of pure delight
TROCHAIC: Tell me not in mournful numbers
ANAPAESTIC: When the world is a waking
DACTYLIC: Beautiful world of my childhood's dreams.

-To be concluded in March

MUSIC OF THE MESSAGE
Ideals, Objectives, and Technique

Songbook Ownership an Aid

By L. R. Mansell, Singing Evangelist
Bluefield, West Virginia

SELLING our own songbook has proved one of the best methods of promoting a successful singing service during an evangelistic campaign. We use "Gospel in Song," finding it to be one of the best collections of singable songs we can obtain. We place a large quantity of these books on display in the lobby of the auditorium on the opening night, and as soon as the people begin coming in, the ushers invite them to purchase their own songbook for the service, as none are distributed in the building.

The book we use is especially designed for the purpose of our campaign. Several pages have been added in the front, which contain the campaign theme song, a page of gospel choruses, and pictures of the evangelists. This method of handling the sales of the songbook appeals to the public, and in some campaigns we have sold as high as 100 to 450 books on the first night.

During the opening song service we refer to the book, and, after we have sung several favorite songs which everybody can sing, the ushers are called forward with more songbooks, and others are invited to purchase a copy if they have not already done so, and join in the singing. By buying songbooks of their own, the audience makes an early investment in the campaign which will be a means of bringing them back the next night to sing more songs from their own book.

Night after night during the first weeks we continually offer the book for sale, until almost

The Ministry, March, 1942
THE ENTERING WEDGE

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

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

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

Success of the New Hymnal

COMPILED to meet a long-felt need for a new representative hymnal in our churches, the Church Hymnal was greeted with an interest which had accumulated during the four years of its preparation. Introduced to the field last April, it soon won praise for its superior selection and the quality of its workmanship. Said one conference president: "I feel that this book is going to satisfy a long-existing need," and another added: "At last we have something that we can be legitimately proud of. The workmanship is unusually fine, and the selection of hymns I believe is unequaled."

Nor have words of commendation been confined to members of our denomination. Other outstanding church musicians and composers have registered emphatic approval. For instance, Grant C. Tullar, well-known composer of gospel songs, states:

"It seems to me that your Hymnal is so complete that it would be about ideal for use in any group of God-fearing, Bible-loving people. Not in a long time have I examined a collection that so fully met my own ideals of what such a book should and should not contain, as does this Hymnal."

One of our evangelists sent a gift copy to a friend, one of the finest voice teachers in the West. This authority reports on his experience with the new hymnal in the following words:

"In looking over it, I was very much impressed, and called my organist, who with me went over the various hymns. In doing so we came to this definite conclusion: This is the finest compilation of standard hymns of the church and gospel songs we have ever found between two book covers. 'I want to compliment the compilers of this wonderful hymnbook.'"

The combination Bible and Hymnal in limp leather is particularly attractive, and it is not surprising to learn that this combination is most popular for gifts at any time of the year. Since it is bound in black, red, blue, and brown leather, it is possible to gratify one's
personal taste in color, and at the same time have a long-enduring gift of incalculable value.

After checking the sales for this volume, it is gratifying to report that the Hymnal is still pleasing people to such an extent that, by the first of December, a total of 64,252 copies had been sold. Of even the most expensive limp leather edition, 1,450 have been sold. This record is impressive, boding well for the future, when our people will have had ample opportunity to become really well acquainted with the gems of song to be found in this volume.

Various means have been adopted to further this good cause. In some churches, notably Takoma Park, Glendale, and Berrien Springs, there have been vespers services on Sabbath afternoons. Those who could play musical instruments formed an orchestra, and an hour was happily spent getting acquainted with the beautiful new hymns and reviewing the inspiration of the old. It would be encouraging, in smaller churches, to meet at the homes of members who possess a piano or even a small organ to enjoy the old favorites and to learn the new ones. There are many hymns whose beautiful quality grows with closer acquaintance. This Sabbath afternoon pastime was popular with our people in times gone by.

Thelma M. Wellman.

SPECIAL 10% DISCOUNT

to Evangelists

ON "GOSPEL IN SONG"

in Lots of 500 or More

“The Gospel in Song” is being used by successful evangelists because it contains the old-time advent songs that have stirred men’s hearts for many years—songs that prepare the heart and mind for a sermon on the third angel’s message. Here is a book designed to help people sing their way into our faith, and it is priced lower than any other collection of like size and quality.

REGULAR PRICES

Paper, 25 cents; Cloth, 75 cents; De luxe cloth, $1 (Higher in Canada)

Order in large quantities and receive an extra 10% discount

A SPECIAL APPEAL

TO MINISTERS AND WORKERS

TWO GREAT EVANGELIZING AGENCIES

Our only monthly full-message, times-interpreting missionary journals

THE WATCHMAN AND MESSAGE MAGAZINES

Present—

The story of world events in the light of our prophetic interpretation. The basic doctrines of the third angel’s message. Facts and statistics for use in missionary and evangelistic work. Regular contributions on Home and Social problems. Excellent articles on our philosophy of healthful living.

Only 60 Cents a Year

ORDER OF YOUR BOOK AND BIBLE HOUSE, or SOUTHERN PUBLISHING ASSOC., NASHVILLE, TENN.

The Ministry, March, 1942
VATICAN RELATIONS.—Official opposition to the United States Government’s carrying on official relations with the Vatican was voiced in the form of a resolution adopted by the Southern California Baptists in their convention held at Santa Barbara. The resolution expressed disapproval of official relations with any ecclesiastical body, and demanded that the State Department clear without delay the status of Myron C. Taylor, American emissary to the Pope, appointed by President Roosevelt.—Watchman-Examiner, Dec. 4, 1941.

EVerson LEcTURES

“THE LAST WARNING MESSAGE,” by Evangelist Charles T. Everson, and other lectures in booklets. Ten cents each, postpaid, less in lots of ten. Address Bible Lectures, Route 1, Box 77, St. Helena, Calif.

WORKERS’ SUPPLIES


NEW AND USED BOOKS

NEW AND USED BOOKS FOR EASTERTIDE. Free catalog upon request. Baker’s Bookstore, 1019 Wealthy St., Grand Rapids, Michigan.

M.R.C. ELECTIVE SUGGESTIONS

ABINGDON-COKEBURY ELECTIVES

THE SINGING CHURCH. By Edmund S. Lorenz, 1938, $1.50. An excellent book for all who seek to promote an ever-increasing appreciation and intelligent use of our priceless heritage of Christian hymns and tunes.

THE ESSENTIALS OF AN EFFECTIVE MINISTRY. By H. A. Boes, 1937, $1. The what and how book on this all-important theme. One “cannot read the book without being amazed anew with the importance of the high calling to the gospel ministry.”—D. A. Orns.

PREACHING FROM THE BIBLE. By Andrew W. Blackwood, 1941, $2. Practical guidance, with copious materials, on the minister’s principal task—preaching from the Bible.

MINISTERIAL ETHICS AND ETIQUETTE. By Nolan B. Harmon, Jr., 1931, $1. The “Blue Book” of the Christian ministry—the accepted rules, codes, and practices which mark and adorn the profession.

ABINGDON-COKEBURY PRESS 810 Broadway, Nashville, Tennessee

SONG LEADER’S MANUAL


WAR’S ENCIRCLEMENT.—Almost 72 per cent, or 1,500,000,000, of earth’s total of two billion inhabitants, are directly involved in war. The remainder of earth’s people are deeply affected, preparing with all possible haste for war. Peace is being taken from the earth and destruction is unparalleled in the history of the world.

Are we entering the hour of which Ezekiel prophesied? (21:27) Do we not recall the prediction of the Prophet Hosea? (1:3) Do we not remember how our Lord’s prophecy of the age end in Luke 21:24-27? A few months ago Winston Churchill said to the British Parliament: “It is not just war; it is the judgment of God in the earth.”—Prophecy, January.

BIBLE TRANSLATIONS.—The Bible has been translated into languages as follows, according to American Bible Society: The number of languages in which the whole Bible has been published is 184. The number of languages in which the whole New Testament has been published is 227. The number of languages in which a portion or book of the Bible has been published is 551. . . . The total number of languages in which the Scriptures have been published is 1,051.—Prophecy, December, 1941.

PAPAL COURAGE.—One man only, in all of continental Europe, has the courage to speak his convictions, remaining inviolate, and has the world for his listeners. Out of the silence that darkly envelopes Europe, Pope Pius XII reaffirmed the eternal principles that must govern human and divine relations.—America, Jan. 3, 1942.

LIQUOR COSTS.—This country of 130,000,000-plus people is now consuming nearly 2,000,000,000 gallons of alcoholic liquor every year. This is just the licensed stuff; how much the bootleg traffic adds to it can only be guessed at.

The economic loss to the country, expressed only in diminished or destroyed earning power of drinkers, is about $20,000,000 a year, according to such authorities as Dr. H. M. Pollock, statistician for the New York State Department of Health. Loss in production, always of much higher value than the wages paid for it, is probably not less than $50,000,000,000 a year, or considerably more than the highest estimate of peak defense effort.

To this are to be added the costs of so-called administration and control, of injuries and property damage due to drunk driving on the highways, of arrests for drunkenness—60 per cent of all arrests in Los Angeles are on that count and cost the city $3,000,000 a year, according to police records—with a public institutional care of alcoholics, and of drink-inspired crime.—Prophecy, January.

DISPENSATION ENDING.—We must not compare the present situation with anything that has transpired in earlier times, not even in Bible history. One thing is sure—we have arrived at the finality, or winding up, of this dispensation, and the whole earth has practically become embroiled in deadly conflict.—Prophecy, December, 1941.

KINGLY CHRIST.—These are apocalyptic times. More and more humanity is revealed as struggling with a world-wide enemy. Centuries are focused in a single hour; continents hang breathless upon an individual’s decisions. While the Feast of the Saviour’s Birth will always retain its favored place in the cycle of the church’s year, it is quite possible that Epiphany, the Feast of the God-Man’s Manifestation to the entire world, may return to the high and central position it occupied in the early church; still holds, to some extent, in some of the Latin countries. So long have our minds and our affections been occupied with the humble and the lowly Christ, that we almost forget how He lost no time, after His coming into the world, to establish His position as Ruler of all ages, nations, races, and tongues.—America, Jan. 3, 1942.
CONSIDER YOUR HEALTH!

THE very nature of your work as a minister or evangelist taxes your mental and physical powers to the limit. You cannot afford to neglect your health. Your happiness and your ability depend largely upon your physical fitness. In fact, health is the greatest asset in life.

Urge everyone in your church or district to obtain the MODERN HEALTH Series. Each is written by a competent physician whose many years of successful practice and medical research qualify him to present this health instruction with clearness and authority. The material is designed for both workers and laymen. Order a set for yourself and your family.

The MODERN HEALTH Series was designed to help you keep mentally and physically fit. Here are the titles:

1. The Fight for Health
2. Our First Defense Against Disease
3. When Home Becomes a Hospital
4. After Forty—Health and Happiness
5. Health in Action
6. Building for Strength

| Sample package, one each of the six numbers | $ .10 |
| 100 copies, all one title | $.50 |
| 1,000 or more in packages of 100, choice of numbers, per thousand | 3.75 |
| 10,000 in packages of 100, choice of numbers, per thousand, only | 3.50 |

Order from your Book and Bible House
PACIFIC PRESS PUBLISHING ASSOCIATION
Mountain View, California
APOSTASY'S STRIDES.—While gospel movements have been signally blessed during the year, apostasy has made amazing strides. Some of the strong premillennial churches have been completely undermined within an almost unbelievable short time. The term “fifth columnist” is now being heard within the church, and it has been found that men deemed loyal within Fundamental groups have worked secretly to bring in more liberal teachers. Reports from many places have come to us, telling of slippery methods that have been used to keep pulpits long famous for their defense of the faith. We may expect the adversary to set his most clever traps in these days, for the evidences of defections we now see point to that great “falling away” of which we have been warned in 2 Thessalonians 2. We believe the Laodicean stage of the church moves rapidly to the point where the Lord will spue it out of His mouth. May God give discernment to His true people everywhere.—Prophecy, January.

COLOSSAL UPHAEVAL.—In the rapids of time the world is experiencing a colossal upheaval. Without doubt, the nations have reached the utmost crisis in their history. The next few months will prove to be the most momentous, here and elsewhere.—Herbert L. Lockyer, in Prophecy, January.

CHRIST'S BETRAYAL.—“The true church of Christ is the company of those who now and through all the ages are knit together in Him, and to one another, by the Spirit, which is Love.” So writes Albert F. Prieger in a moving book which he calls “The Betrayal of Christ by the Churches.”

PERTINENT QUESTION.—Now is the time not only to pray for victory and peace, but to prepare for unique opportunities which we believe will be granted when hostilities cease. It challenges every missionary and every Christian, too. If Christ does not return for His saints before the last shot is fired in this war, then what shall we expect when the day of peace dawns? What are our hopes and the goal of our prayers and faith?—Prophecy, January.

HALF THE HUMAN RACE.—Approximately one fourth of the human race is Chinese. Approximately one fourth of the human race is Asiatic Indian.

Most of the literature of our day that looks to the future talks about what the white race is going to do—“Union Now!” and all the rest. The really important question for the long, long future is what the races of color are going to do with the white race. The destiny of the white race as well as the destiny of their own people is going to be decided by the little boys who are learning to read in Chinese and Indian schools, and the unnumbered millions who will be following on in their intellectual footsteps within the next five generations. This is especially true if the white race keeps on killing off its superior youth at the rate of a million a year. —Zions Herald, Oct. 1, 1941.

RUSSIAN CHANGES.—Russia has experienced, during the last twenty-three years, a most radical social reformation, and it is still impossible to foresee its final results. But it is clear already that they will be very different from those anticipated by the leaders of the Communist party. The revival of patriotism and a tenacious hold on their Christian inheritance are some of the unexpected consequences of the Russian revolution.—Prophecy, January.

Page 44

The Ministry, March, 1942
MORE THAN DOUBLE!

Yes, 250% of the 1940 Total
That is the 1941 record for Loma Linda's "missionary labels"—more than a quarter million in number—contributed through the Sabbath School Investment Fund.

We thank you. But we are not the only ones who deeply appreciate the excellent work that has been done in raising this—

$2,505.57 for Missions

There is real satisfaction in progress. We have only begun. The sum can be doubled, yes, trebled, if all will help.

LOMA LINDA FOODS are good—better than ever before. They are filling a real need. And the labels represent actual cash—1c each—for missions.

LOMA LINDA FOOD COMPANY
ARLINGTON, CALIFORNIA

The Ministry, March, 1942
PRESS and RADIO
Work Together!

The weekly broadcast of the third angel’s message on a national hookup creates a need and an opportunity for the larger use of literature; first, to call attention to the broadcast, then to follow up the interest.

The PRESENT TRUTH War Special fills this need right now, for it offers an opportunity to bring to millions of homes the meaning of this war and an announcement of the weekly message on the radio. New hope will be brought to readers everywhere as they learn the truth with regard to the second coming of Christ as foretold in Bible prophecy. The list of conference addresses, with an invitation to send for other literature, will bring inquiries from those who are interested in further Bible study.

Urge our people to use the PRESENT TRUTH war special.

ONLY $7.50 A THOUSAND

100 copies, $1.25—500 copies, $4.50

(Higher in Canada. Foreign: 45 cents extra per hundred copies.)

ORDER FROM
BOOK & BIBLE HOUSE

ROMANIST INCREASE.—The Vatican radio reports the papal numbers (Universe, June 27, 1941) as 385,000,000; or 44 per cent of the people of Europe. In the last century Romanists increased 43 per cent over that of the rest of the population.—Prophecy, January.

PREACHING EFFECTIVELY.—Many a preacher is disappointed with the effect produced by his preaching. He craves to do the work better. Well, here are a few simple rules which, if observed, will improve many a good man’s style.

1. In your preparation, go to the bottom of your subject and think of all that might be said upon it.
2. Do not torture your subject or the people by saying all that can be said.
3. Do not make your sentences too thick with thought. Water poured too fast into a funnel runs over and makes a mess of things.
4. Do not preach too long; the length of a sermon is measured by the extent of hearer interest. Take aim—fire—quit!
5. Do not fire your sermon as though it were gunshot rather than a bullet. Aim at results that are likely to strike and stick.
6. Preach as if Christ were standing at your elbow.
7. Be downright in earnest. Preaching is earnest work. Set forth Christ crucified and risen again as the center of all Christian truth and life.—Watchman-Examiner, January 30.

Music and Evangelism

(Continued from page 22)

friendly word on better relationships. Understanding will best come through avoidance, by our musicians, of an air and sometimes the expression of condescending pity toward our ministers for their “ignorance” of all matters musical, and by refraining from highly critical attitudes and complaints concerning our evangelists, who constitute the soul-winning backbone of this movement. Certain evangelists have used unworthy and unrepresentative methods, it is true. But this can best be corrected, and is being corrected, by the ministers themselves, who prefer to handle their own delinquencies and deficiencies. Those who have been prone to criticize our evangelists should pause and ask themselves the searching question, How many souls have I personally led to Jesus and this message through my voice?

The Ministerial Association and The Ministry pledge to do their part in holding to sound standards and to the encouragement of a virile, representative evangelistic music. We seek to transmit evangelistic message songs and chorus songs at intervals through The Ministry. But they must be songs of merit, as regards both words and music—not poverty-stricken tunes and crude, inadequate words, as are sometimes proffered by souls without the creative genius. We must have Adventist songs that appeal without being cheap, that grip without being syncopated—songs worthy of this message.

L. E. F.

The Ministry, March, 1942
**Ask Yourself:**

"Shall we continue to cripple along with an old songbook that has not had a new hymn added in 35 years?"

IN YOUR home and your church and Sabbath school services, you are entitled to this treasure chest of fine old hymns that point the way to better worship services. Here is a great wealth of music carefully gleaned from the best of all the noble hymns of the ages which have long enriched Christian worship. Added to these are the choicest newer gospel songs, some recent hymns by our own denominational writers, much excellent material for special choir numbers, and a responsive-reading section so complete as to meet every need. No other hymnal in existence has such an appeal to all ages and classes and to the varying musical tastes and abilities of church members. Many hymns have been transposed into lower keys. Large notes and clear type for easy reading; words between the staves.

<table>
<thead>
<tr>
<th></th>
<th>Regular</th>
<th>Special</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brown cloth, sepia edges, side-sewn, for pew and general use</td>
<td>$1.75</td>
<td>$1.57</td>
</tr>
<tr>
<td>Black cloth, marbled edges, specially sewed for piano use</td>
<td>$2.00</td>
<td>$1.80</td>
</tr>
<tr>
<td>Pebbled morocco, marbled edges, gift edition, individually boxed</td>
<td>$4.75</td>
<td>$4.27</td>
</tr>
<tr>
<td>Limp morocco, de luxe gift edition, India paper, silk-sewed, leather lined, round corners, gold edges, very thin and flexible, printed, bound, and boxed by Oxford Bible House</td>
<td>$8.50</td>
<td>$7.65</td>
</tr>
<tr>
<td>Same with Oxford Bible No. RH6x, Long Primer type, exact match, finest quality, per set</td>
<td>$21.50</td>
<td>$19.35</td>
</tr>
<tr>
<td>Same with Concordance Bible No. RHSx, per set</td>
<td>$22.50</td>
<td>$20.25</td>
</tr>
</tbody>
</table>

(Prices higher in Canada)

NORTH, SOUTH, EAST, and WEST

From every point of the compass orders began pouring in as soon as this new Hymnal was announced on February 12, 1941. By publication date—March 31—advance orders for 15,000 were already in hand. The sales now total nearly 75,000 copies—proof that churches and individuals eagerly awaited this magnificent new Hymnal. Now is the time to raise those funds needed to supply your church with this new Hymnal. Work is plentiful and wages are good. The Government has made ample allowance to church members in tax exemption for the church's financial needs. If your church is not equipped with this new book, don't wait; mail your order before midnight, April 30, and benefit by these reduced prices.

**ORDER FROM YOUR BOOK AND BIBLE HOUSE**
ATTITUDES!—Just a confidential word to preachers: When a fellow minister is speaking, are you seeking a personal blessing from the sermon, or are you dissecting, analyzing, and passing judgment on its content, organization, or delivery? The latter is a miserable way to sit through a sermon hour. It has, moreover, an unwholesomely critical reaction upon the hearer. Nearly every sermon has a blessing for a fellow preacher—if he will only seek it. Our attitude determines its effect upon us. And similarly to gospel singers: Are you critically studying the rendition or the message of the song sung by a fellow musician? Perhaps it was only ordinarily done. Yet, if it had a real message, and was sung from the soul, so as to carry help and conviction, it may have been a greater blessing than if it had been artistically and even brilliantly rendered, but with art in the forefront, or an obvious consciousness of its excellent rendition protruding through the song. We gain a blessing only as we seek for it.

ETHICS!—It is well to note that apostate ministers of the advent movement expend their chief effort in trying to break down what they once helped to uphold. Instead of going out to all people and raising up a church of Sabbathkeepers of their own, they seek principally those who have already settled the Bible Sabbath question, with its employment issue. Instead of building up, training, and staffing a church organization of their own, they seek to entice those already trained, to join in their disaffection. Perhaps most questionable of all is the way they seek their support from Seventh-day Adventist members—cannily working upon those with means. Like vampires, they draw their sustaining lifeflood from the organization that trained and ordained them, by seeking out likely prospects with wage-earning capacity to sustain them in fighting and undermining the established organization. Such are the questionable ethics of apostates from the remnant faith.

DISRUPTION!—While there should be elasticity in our church program, the evangelist and his company should not, during a campaign, radically disrupt or break down the established organization of the local church. The Missionary Volunteer Society meeting, for example, should not be suspended, but drafted upon for the enthusiastic service which it can render in the effort. Sound Sabbath school procedures, such as small classes for efficient study, should not be violated by having a giant class of new converts and visitors taught by the evangelist, or one of his associates. The evangelistic goal should be to induct the new converts as rapidly as consistent into the established program of the church, that they may quickly become an integral part of the church. Then, when the evangelist moves on, there will be no bewildering readjustments to make, no misgivings among the converts with respect to radical changes, and no difficulties in the way of a disrupted program for the departments to untangle. This is sound procedure, and makes for the best feelings and relationships.

SPECIALISTS!—The trouble with most specialists in a given field of knowledge is that they oftentimes tend to become exceedingly critical of others who venture into their chosen field. Nothing appears right to them unless it is clothed with their phraseology, and approached from their angle of vision. Books, manuscripts, and classroom presentations by others come under their critical comment. This penchant becomes a serious handicap to smooth working relationship with one's fellows. Here is opportunity for breadth and restraint.

CONVERTERS!—Among the reasons for the ineffectiveness of altogether too much of the music of our evangelistic campaigns may be mentioned the character of many of the songs used, the spirit in which they are rendered, and the objective that prompts their use. True evangelistic songs must always be soul winners. That is the supreme test. They must be effective instruments of conviction, entreaty, and decision—all leading to conversion. Charles M. Alexander refused to use any others, and the world saw the result. Evangelism has no rightful place for merely pretty songs, grand songs, or entertaining songs. When oratorios, written to display the voice, anthems designed to edify in formal settings, and elaborate sheet music actually convert people, then they can have a rightful place in the evangelistic service. Every part of the song service should minister to the one supreme end of soulsaving. Here is room for study and place for readjustment.

L. E. F.

The Ministry, March, 1942