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Champions of Creationism, and thundering waterfalls, the vast ocean reaches and the burning desert, all testify to His illimitable power and creatorship. But the earth that now is, is different from the earth that used to be. Sin so marred God’s original handiwork that He was compelled to blot out that primeval world at the flood. What we now behold in mountain, plain, and sea bears inconcealable witness to the great flood catastrophe that changed the face of the earth. This vital fact forms the foundation of our controversy with the contentsion of modern evolutionary science.

The configurations of the upturned mountains and the etchings of the yawning canyons alike witness to the great flood catastrophe that changed the face of the earth. They substantiate the basic postulate of a fiat creation and a subsequent flood upheaval. These evidences, however, are distorted and perverted by the evolutionist to sustain a false philosophy of life and set aside the doctrine of creation, nullifies the witness of inspiration to sin and the fall, strikes at the fact of divine government over all, and denies the reign of moral law.

This creates an irreconcilable conflict with the mission of this message. It produces an unavoidable challenge to this people as the appointed defenders of creationism and its Sabbath memorial. We must meet the evolutionist’s assertions with demonstrable fact, his theories with incontrovertible evidence, his false witness with divine veracity, and his fanciful imaginations with the declared and supported truths of Inspiration. The testing hour of this movement is upon us, in which we must stand before the world as the uncompromising champions of God and His creatorship. We must not, we will not, fail in our appointed task. Our science students must pool their researches and make them available in dependable form to this great end. The easy assertions and assumptions of the superficial in our own ranks must be superseded by sound, demonstrated fact and clear reasoning and deduction that will convince the honest and stalemate the purveyors of evolutionism.

Honesty is one part of eloquence. We persuade others by being in earnest ourselves.

—Haslitt.
PERSUASION is the work of changing men's minds, making them think as you do. A salesman has been defined as one who gets you to buy something you don't want and many times do not even need. In order to persuade, the speaker is oftentimes obliged to make use of all five of the general ends of speech—clearness, belief, conviction, action, and even entertainment.

The Bible gives us a very definite clue as to how to persuade, in the simple statement, "Out of it [the heart] are the issues of life." Or, to paraphrase: "In order to win the soul, you must first reach the heart." Add to this the part played by the will, and certainly we cannot fail to see the importance of studying the laws of persuasion. If you want others to do something they are not now doing, "you must enlist the will on the side of right," as you see it.

In this discussion of the art of persuasion, we shall limit ourselves to a single step, attention.

As to the importance of securing the attention, suffice it to quote William James: "Only those items which I notice shape my mind." In other words, the absence of attention is chaos. Attention has been defined as the selective action of consciousness. Eminent psychologists tell us that if attention can be kept on one thing to the exclusion of all others, action will take place along that line.

Let us consider attention under four heads. First of all, there is compulsory, or involuntary, attention, as when consciousness is awakened by a loud noise, a gnawing pain, or a great surprise. Applied to evangelistic advertising, such a subject would be, "World Dictator Coming," or "Japan and Armageddon." Even a physicist knows why this kind of attention is undesirable, because, "for every action there is a corresponding reaction." Honest Abe voiced another and stronger reason against this type of advertising when he said, "Don't pretend what you need not, lest you be called upon to prove what you cannot." This sort of advertising may secure attention, but if it does not hold it, or if the product does not come up to the advertising, there may result a revulsion of inverse proportion. Furthermore, this sort of attention is undesirable because it calls attention to the man and the method, rather than to the message.

Next, there is voluntary attention. This is often secured by begging for it. Don't say, "If the people will listen, I will preach;" but rather, "If I preach well, the people will listen." A definite warning should be considered in connection with this kind of attention: There is no such thing as voluntary attention sustained for more than a few seconds at a time. What is called sustained voluntary attention is a repetition of successive efforts which bring back the topic to the mind.

The third kind of attention we shall consider is passive intellectual attention. Eminent psychologists tell us that if attention can be kept on one thing to the exclusion of all others, action will take place along that line.

Permit me to illustrate this selective action of the will. When a prospective customer visits a restaurant, three things may happen to him. He may go away hungry because of failure to select. He may go away stuffed with a wrong combination, or an unwise choice of food. Or he may go away satisfied. Even in so trivial a thing as buying a meal, it is highly important to employ the selective action of the will. Applying this same principle to social life, one may go through life as a lonely, unhappy recluse, or with relationships which produce only unhappiness, or he may go through life with true, satisfying companions.

The Ministry, August, 1943
Four Ways to Hold Attention

1. Say something at once. Don’t kill time with banalities or trivia. Get right down to the subject.
2. Talk from three to five minutes in concrete, nonabstract language. Avoid logic or philosophy. Exclude flights of oratory or panegyrical. Keep firmly planted on terra firma.
3. Stimulate curiosity or the spirit of inquiry in the audience. This may be done by a series of thought-provoking questions or propositions.

Four Rules to Follow in Order to Secure Spontaneous Attention:

(1) Say something at once. Don’t kill time with banalities or trivia. Get right down to the subject.
(2) Talk from three to five minutes in concrete, nonabstract language. Avoid logic or philosophy. Exclude flights of oratory or panegyrical. Keep firmly planted on terra firma.
(3) Stimulate curiosity or the spirit of inquiry in the audience. This may be done by a series of thought-provoking questions or propositions.

Strive for Colorful Preaching

By Willard A. Dessain, Pastor, St. Paul, Minnesota

NOTHING so palls on the ears and minds of an audience as to have to listen to sermon after sermon that is drab, colorless, and dry. And nothing so pleases a congregation as a preacher who is able to speak each time in a colorful and versatile manner. One is a dry desert; the other is an oasis with wells, fringed palms, and cooling shade. The opportunities are the same in each case, but the treatment and approach of the subject are different. One confines himself wholly to the subject matter, genuinely believing that decorations in preaching are unessential. The other approaches the subject matter believing that interest and embellishments will greatly enhance the sermon and will paint a roseate picture on the minds of the hearers.

Perhaps the greatest aid to colorful preaching consists in mastering the art of properly illustrating the sermon, with not too few or too many, but just enough, illustrations. These must bear directly on the sermon theme, else they will obstruct the sermon. There can be no doubt that for the purpose of teaching, one illustration is worth a thousand abstractions. They are the windows of speech. Through them truth shines. Ordinary minds fail to perceive truth clearly unless it is presented to them through this medium.

Regarding the value of illustrations in preaching, the late Theodore Cuyler, one of the great preachers of the past century, said: “I have generally found that the most intellectual audi-
tors prefer to hear simple and Scriptural preaching. The late Judge John McLean, of the United States Supreme Court, once said to me, ‘I was glad to hear you give that solemn personal incident in your discourse last night. Ministers nowadays are getting above telling a story in a sermon, but I like it.’

To be effective, the illustration must be brief, well thought through, and must move along rapidly. A story should be racy, vigorous, and short. The point in question should be arrived at quickly. Then the homily should move on from point to point to the climax and finish. The preacher who has grown adept at illustrating his sermons will seldom have a sleepy clock-watching congregation. His discourses are fresh with dews of interest, and the attention seldom flags.

Colorful preaching calls for versatility. The versatile preacher has a repertoire of many well-rounded sermons on divergent themes. Brilliant speakers wear out rapidly with their hearers if they pursue one theme relentlessly. Such repetition is painful, and the hearers long for something else. Happy the minister who follows a program of diversified preaching, having in his quiver, arrows of doctrine, Bible prophecy, exhortation, and spiritual themes. That servant will endure with his audience and long be in demand. Variety is most restful in preaching, as in all else. The normal mind craves it and receives it gladly.

A preacher of my acquaintance follows a unique method with great success. In the front of his church, near the organ, there is a neat and attractive bulletin board which announces “Next Sabbath’s Sermon.” The benefits of this method are threefold: (1) It builds interest in the sermon. (2) It enhances his ability to formulate attractive sermon titles. (3) It methodically keeps him from repeating himself on favorite themes. His example is worth emulating.

In the magnificent Field Museum on Michigan Avenue in Chicago, a new wing, recently opened, depicts marine life in natural colors of breath-taking vividness. When other corridors of display are empty, this one teems with spectators. The colorful presentations make the difference. In our preaching may we not strive for colorful presentations? Properly illustrating the sermon and being versatile in our preaching will take us a long way toward that end.

The minister’s work is not done until he has urged home upon his hearers the necessity of a change of character in accordance with the pure principles of the truth which they have received. . . . Plain, close, searching, practical discourses were given by Christ. . . . In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ—“Testimonies,” Vol. IV, p. 396.

Purpose of Laws and Ordinances

By J. A. Buckwalter, Secretary, Department of Public Relations, Canadian Union

I. INTRODUCTION: Some laws have outlived their practical usefulness and belong to another age. Other laws are eternal in their very nature and can never be abrogated. Paul deals with this truth in the spiritual world, as we shall see in the first two texts of our study.

II. TEXTS: Eph. 2:15; Rom. 3:31.

Both texts are in New Testament; both written by same apostle; and both speak of “the law.” But one speaks of a law that has been abolished, and the other of the law that is established through faith in Christ. Which statement is true? Is the law abolished or established? Both are true, for the apostle is speaking of two different laws.

III. Paul limits the commandments abolished by Christ to those “contained in ordinances.” Eph. 2:15.

1. These ceremonial commandments were a portion of the law of Moses, and were known as the “ordinances” which came “by the hand of Moses.” 2 Chron. 33:8. Paul called them the “handwriting of ordinances.” Col. 2:14.

2. Why was Moses’ law written? (Text: Gal. 3:19, 24, 25.) Answer:

a. Because God’s law was transgressed.

b. Transgression necessitated a gospel remedy.

c. Remedy called for the shedding of blood.

A law was necessary to regulate the sacrifices and ministry which foreshadowed Christ’s atonement. This law was added because of the transgression of God’s law, and told how and why the blood would be shed and applied.

3. The ten commandment law, on the other hand, was the fingerwriting of God upon two tables of stone. Deut. 10:1-5. These tables of the law were placed inside the ark of the testimony, whereas the handwriting of Moses in the book of the law (Deut. 31:9, 24-26) was kept in the side of the ark.

IV. The law of “ordinances” pertained to the priestly ministry in the earthly sanctuary. Eze. 44:5 and Heb. 9:1, 8-12. (Note: This earthly sanctuary, with its sacrifices and priestly ministry, was “a figure for the time then present” which foreshadowed the sacrifice and priestly ministry of Christ.)

1. These ordinances were known as “carnal ordinances.” Heb. 9:10; 7:16. But the law of God is “spiritual,” “holy,” “just,” and “good.” Rom. 7:14, 12.
2. Partial list of laws of the “handwriting of ordinances.”
   d. “Law of the trespass offering.” Lev. 7:1; 37, etc.

3. Ceremonial laws governing sacrificial system also known as ordinances. For example:

4. Yearly feasts or holy days of sanctuary service also called ordinances.


1. Heb. 10:1-4, 16. Two facts stand out clearly:
   a. Law of ordinances, shadows of good news of the divine sacrifice, ceased at Calvary when type met antitype.
   b. Law of God did not cease. Under new covenant, God writes it again upon the two tables of mind and heart.

2. Two separate and distinct laws. (Compare James 2:10-12 with Col. 2:14-16.)
   a. “The law of liberty,” the ten commandment law, is the standard of judgment.
   b. “The handwriting of ordinances” ceased to be a standard of religious practice at Calvary.
   c. Both Paul and James wrote by inspiration and would not contradict each other about an identical law.
   (Note: James is writing about the unabolished law of God, whereas Paul is here writing about the blotted-out law of the “handwriting of ordinances.”)

3. From lawbreaking to law keeping.
   b. Keeping the law shows our close relationship to God and His children. 1 John 3:14, 18, 22, 24.

VI. Remnant church is known by its loyalty and obedience to the law of God. Rev. 14:12; 12:17.

"When Ye Pray, Say"—

By FRANCIS M. BURG

"Our Father;"

What wondrous love on us bestowed
To be Thy sons, O God, most high!
Thy Spirit testifies with ours,
And Abba, Father, now we cry.

"Which art in heaven;"
The highest heaven is Thy throne;
The earth Thy footstool, O my Lord.
I kneel a suppliant at Thy feet
And humbly plead Thy changeless Word.

"Hallowed by Thy name;"
How can I take, O Holy One,
Upon my lips Thy sacred name?
Unclean! Unclean! O Lord, I cry;
Do Thou remove my guilt and shame.

"Thy kingdom come;"
And haste the day when o'er the earth
Shall sway Thy righteous scepter, Lord;
When earth's dominions, far and near,
Shall yield allegiance to Thy word.

"Thy will be done;"
As angel hosts about Thy throne
Attentive, hearken, Lord, to Thee,
So haste the time when men shall say,
"Thy will be done," eternally.

[The Joys of Preaching.—"I like to see a workman step back to look at his job," he used to say. 'No eight hours' day for me! I have not worked as wisely and as well as I might, but the only dull days I have had are those when there was nothing I could do. If there is one person in the world I pity,' he would say, 'it is the one who has no love for his job. What a drudgery! I have loved mine with a passion and consuming love. I would rather preach than do anything else I know in this world. I have never missed a chance to preach. I would rather pay to preach than be paid not to preach. It has its price in agony of sweat and tears, and no calling has such joys and heartbreaks, but it is a calling an archangel might covet; and I thank God that of His grace He called me into this ministry.

"Is there any joy like that of saving a soul from death? Any thrill like that of opening blind eyes? Any reward like the love of little children to the second and third generation? Any treasure like the grateful love of hearts healed and comforted? I tell you it is a glorious privilege to share the travail and wine of God. I wish I had been a better minister, but there is nothing in God's world or worlds I would rather be."—Norman G. Dunning, "Samuel Chadwick," p. 17.]

The Ministry, August, 1943
On June 8, 1942, the Supreme Court of the United States rendered an opinion on three cases which had been combined for consideration. The decision held that municipalities could constitutionally impose a tax for the privilege of circulating literature. The Court was sharply divided—five justices joining in the opinion, while four gave a striking dissent. The majority recognized that neither courts nor constitutions can rightly "intrude into the consciences of men or compel them to believe contrary to their faith or think contrary to their convictions." Admitting this, and declaring that "the mind and spirit of man remain forever free," the Court imposed liberty-crushing restrictions on freedom of the press.

It does not, however, take the legal learning of a Supreme Court justice to know that force can never change a man's belief. The right not only to believe but to spread one's beliefs, is a liberty that the founders of this nation sought to secure and maintain for themselves and their descendants. It is doubtful whether many previous opinions of our highest tribunal ever evoked as much criticism as this one did. It was generally felt that a blow had been struck not only at freedom of the press but at freedom of religion.

On May 3 of this year the decision of June, 1942, was reversed. The reversal, however, does not offer strong grounds for rejoicing. Five men voted for it and four against it. The four who dissented were of the original majority. Mr. Justice Byrnes had left the Supreme Court bench to be succeeded by Mr. Justice Rutledge. This change evidently accounts entirely for the change in the Court's opinion.

The question of taxation of literature is not a new one. Evidently in the early days of printing, those rulers who sought to govern their subjects arbitrarily, saw a danger to tyranny in the freedom of the press. In the reign of Queen Anne of England, Parliament enacted a law to check "false and scandalous libels" against the government, and "the most horrid blasphemies against God and religion." To effect the thing sought, a tax was put on the press. In the reign of King George I there was imposed "upon every journal, mercury, or public newspaper" a duty of one penny for every sheet of printed matter. Later, provision was made so that anyone might take into custody those who "hawked" unstamped newspapers, and any justice of the peace could send the offender to the house of correction for three months. Moreover the person who caused the arrest was given a reward of twenty shillings.

In the days of George III a penalty of one hundred pounds was provided for printing a newspaper without permission from the Stamp Office. At that time the London Times was a paper of four pages, each 22 by 15½ inches, and the paper sold for seven pence (fourteen cents). Even as late as 1830 the English paper called Examiner bore this inscription, "Print and paper 3½ d., taxes on knowledge 3½ d., price 7 d." That was a bold, we might almost say bald, statement. In America in 1942 the claim of municipalities was that the tax was imposed for the general peace and well-being of the community. The supporters of the modern tax lacked the honesty of Englishmen in 1830.

On the same date, May 3, 1943, that the Court reversed its June, 1942, opinion, it also handed down decisions in a number of other cases. Mr. Justice Black, delivering an opinion in the case of Thelma Martin vs. the City of Struthers, Ohio, said, among other things:

"'Pamphlets have proved most effective instruments in the dissemination of opinion. And perhaps the most effective way of bringing them to the notice of individuals is their distribution at the homes of the people.' . . . Many of our most widely established religious organizations have used this method of disseminating their doctrines, and laboring groups have used it in recruiting their members. The Federal Government, in its current War Bond selling campaign, encourages groups of citizens to distribute advertisements and circulars from house to house. Of course, as every person acquainted with political life knows, door-to-door campaigning is one of the most accepted techniques of seeking popular support, while the circulation of nominating papers would be greatly handicapped if they could not be taken to the citizens in their homes. Door-to-door distribution of circulars is essential to the poorly financed causes of little people. . . .

"The dangers of distribution can so easily be controlled by traditional legal methods, . . . that stringent prohibition can serve no purpose but that forbidden by the Constitution, the naked restriction of the dissemination of ideas."

The Ministry, August, 1943
Mr. Justice Murphy, in concurring with the majority of the Supreme Court members, said:

"Repression has no place in this country. It is our proud achievement to have demonstrated that unity and strength are best accomplished, not by enforced orthodoxy of views, but by diversity of opinion through the fullest possible measure of freedom of conscience and thought...

"Preaching from house to house is an age-old method of proselyting, and it must be remembered that 'one is not to have the exercise of his liberty of expression in appropriate places abridged on the plea that it may be exercised in some other place.'...

"Freedom of religion has a higher dignity under the Constitution than municipal or personal convenience. In these days free men have no loftier responsibility than the preservation of that freedom."

Mr. Justice Black gave the Court's opinion in a case decided on March 8, 1943. He declared that the State "may not prohibit the distribution of handbills in the pursuit of a clearly religious activity merely because the handbills invite the purchase of books for the improved understanding of the religion or because the handbills seek in a lawful fashion to promote the raising of funds for religious purposes."

Mr. Justice Reed, speaking for the Court in a case from Lamar County, Texas, which was also decided on March 8, had this to say: "It is unnecessary to determine whether the distributions of the publications in question are sales or contributions." In this case the mayor was authorized to issue a permit, if after investigation he deemed it "proper or advisable." The justice continues: "Dissemination of ideas depends upon the approval of the distributor by the official. This is administrative censorship in an extreme form. It abridges the freedom of religion, of the press, and of speech, guaranteed by the Fourteenth Amendment."

**Religious Literature Distribution Evangelical**

In giving the opinion for the Court in eight cases brought from the city of Jeannette, Pennsylvania, and decided on May 3 before the reversal referred to above was handed down, Mr. Justice Douglas used this forceful language:

"The hand distribution of religious tracts is an age-old form of missionary evangelism—as old as the history of printing presses. It has been a potent force in various religious movements down through the years. This form of evangelism is utilized today on a large scale by various religious sects whose colonizers carry the gospel to thousands upon thousands of homes and seek through personal visitations to win adherents to their faith. It is more than preaching; it is more than distribution of religious literature. It is a combination of both. Its purpose is as evangelical as the revival meeting. This form of religious activity occupies the same high estate under the First Amendment as do worship in the churches and preaching from the pulpits. It has the same claim to protection as the more orthodox and conventional exercises of religion. It also has the same claim as the others to the guarantees of freedom of speech and freedom of the press." (Italics ours.)

Although these words do not bear directly on the constitutionality of the ordinances under review, they do show that Mr. Justice Doug-

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**EFFECTIVE ILLUSTRATIONS**

For Use in Sermon or Song

**LIFE'S UNCERTAINTIES.—**The following incident from the life of Lorenzo Dow, circuit rider of yesteryear, illustrates the danger of being too positive in some of our statements: "I am as sure of getting into heaven, the cosmopolite announced to his host and the assembled family, holding up a large piece of meat upon his fork, 'as I am that I will put this into my mouth and eat it.' While he was uttering the concluding words of this pronouncement, however, the meat slipped from the fork to the floor. In an instant a dog, which must have had a strain of Calvinism in its composition, leaped on the significant morsel and gobbled it down. How uncertain are the things of this life, even though we may have them right in our grasp.

H. P. WALDO.

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**THE DIVINE CRAFTSMAN.—**It is easy for any true man of God in the ministry, when contemplating the greatness of the task given him, to understand the despair in the heart of the little East Side girl who had the vision, but lacked the skill, of an artist. She had a picture card with pansies printed on it, and with some cheap crayons she was trying to copy these pansies. She had never seen real pansies. She was observed by a woman passing by, and the woman went away to a florist's shop and bought some real pansies and brought them to the girl. The girl was delighted with them and stood in awesome adoration, and then addressed herself to copying these real pansies with new inspiration and joy. Not long afterward she was found crying as if her heart would break. When asked what made her cry, she looked up and sobbed, "Oh, I can never, never put the velvet on."

After we have tried our hardest, and lived our noblest, and done our best, we find ourselves a far distance from perfection. . . . Toil as we will, we find that we cannot put the velvet on. . . . At such times it helps to remember that the divine Craftsman has called us, that He has taken it upon Himself to make preachers of us, and that what we cannot do, He can.—C. B. Haynes, "Divine Art of Preaching."

* Others are invited to contribute to this column.

The Ministry, August, 1943
CALLED TO BE PREACHERS OR LECTURERS?

By REGINALD J. BURNS, Evangelist, North New Zealand Conference

The dictionary definition of the word "preach" is, "Delivering a public discourse on some religious topic. To give earnest advice on religious or moral subjects; to proclaim, to publish, to deliver." Thus a preacher is defined as one who preaches on religious subjects; one who teaches anything with earnestness. The dictionary definition of the word "lecture" is, "A formal discourse upon any subject."

I have gathered from these definitions that lecturing implies a formal presentation of a subject, whereas preaching implies the association of intense earnestness. If my understanding of the difference between the words "preaching" and "lecturing" is correct, then I must conclude that we have been called to be preachers and not lecturers.

When Jesus began His ministry, He did not propose to lecture on "good tidings." It was prophesied of Him that He was anointed to preach good tidings unto the poor. Preaching implies that the message delivered is a vital part of the preacher himself. One may lecture on a certain subject without the subject's being an integral, vital part of himself, but true preaching comes from the very heart of the preacher.

One of the last acts of Christ on earth was to send His disciples forth as preachers, not lecturers, of the gospel. The prophets of the Old Testament were great preachers. The apostles were pre-eminently preachers, and the cry of the apostle Paul was, "Woe is unto me, if I preach not the gospel!"

Earnest, devoted, sincere preaching is the most important and vital factor of our lives as ministers. No time, no strength, no thought, no effort can be too much to devote to the task of successful preaching. There is perhaps nothing in life to compare with the joy of true preaching. What a responsibility it is to be called to proclaim the gospel, to teach the truth, to win men and women to Christ through preaching. We are impressed with the fact that God had only one Son, and He made Him a minister.

The preacher is called of God. His work is to save men and women. Men and women are saved as units, and not en masse. The lecturer imparts knowledge to the crowd, but the preacher preaches for the individual salvation of every person in his audience.

The apostle Paul's instruction to Timothy was to "preach the Word." That is, deliver, proclaim, herald the Word; not lecture about the Word, but proclaim it, preach it with authority.

The preacher is a messenger, a witness, a pleader, a comforter, a herald. His work is infinitely greater and more important than that of the lecturer. As one writer says:

"The preaching that our time needs, the preaching that will relieve doubt and lead men to Christ, must be more than positive, it must be authoritative; that is the authority rooted in the personal conviction of the preacher. The preacher needs to live so near to God that when he speaks he shall be felt to speak of the light in which there is no darkness at all."

The great instrument of the preacher's work is the word of God. The word of God is the greatest power in the universe. All through Scripture the word of the Lord stands out prominently as the greatest force in the world, having supreme power over men. The word of God is likened to a sharp sword. We as ministers are to wield that sword with power. We will never wield the sword of the Word with power as tame lecturers, but only as devoted, powerful preachers.

Noah was a dynamic preacher of a special warning message for his generation. Noah's preaching was appealing and pleading—elements that are lacking in mere lecturing. Noah was a preacher of righteousness, under a profound conviction, who revealed by his personal life and conduct the sincerity of his belief. The word of the Lord came to Noah as it did to Abraham and all the prophets down to John the Baptist, the greatest of them all. So the word of the Lord comes to us today with an even greater urge. It brings with it the conviction of a personal commission. It means a definite call to work. What a strength and inspiration it gives a man to know and to feel that the word of the Lord came to him?

We are commissioned to preach a definite message today. "I saw another angel," says John, "fly in the midst of heaven, having the everlasting gospel to preach... to every nation, and kindred, and tongue, and people." We notice that this is a world-wide message, a warning that is to be preached everywhere. It is God's last warning and must be proclaimed in no uncertain tones. The angel is not represented as lecturing on the mes-
sage, but as preaching the message. And those who proclaim this last, all-important, vital message must know what it is; otherwise they will not be able to give it. The messengers of God must present the fulfillment of prophecy as proof of the message. They must believe the message in order to preach it. It has been the preaching of the message from south to north and from east to west that has given this denomination strength.

The living preacher is a man of ordinary appearance with perhaps nothing to distinguish him from the man who lectures, but nevertheless he is a man raised up of God for a special work. The chief points which mark him are two: First, he is a man with a message, and he delivers that message faithfully, fearlessly, authoritatively, convincingly, and appealingly. He preaches with boldness. He witnesses without fear. Second, he is a man with a blessing for the people. Like Moses he is able to bless as well as teach.

The secret of successful preaching is the power of a godly life. The demands of sincerity may not be as exacting to a lecturer as to a preacher. People will soon discover whether we are in earnest. We cannot deceive them for long. Character is dynamic. The preacher must practice what he preaches. He must be a man of prayer. Elijah was a man of God, and prayer was the prevailing characteristic of his life. A lecturer may begin his lecture without prayer, but a preacher can never preach without prayer. His sermon must be born in prayer.

The twelve disciples of Jesus were called to be preachers. They were called to feed the people, not to lecture about food. Even so it is with us. “Give ye them to eat.” Give the people food. Don’t lecture about food. The people surely are more needy and hungry today than ever before. We have the bread of life. Are we to dispense and impart the bread of life as preachers, or merely to tell people about it as lecturers? The call comes to us today, “Give ye them to eat,” but we must have the bread of life before we can give it. Are we feeding the people, or are we merely multiplying words? Remember these three outstanding points in the story of the feeding of the multitude:

1. THE PERISHING WORLD. The people were in great need. Hunger had produced want and weakness.

2. THE POWERLESS DISCIPLES. Their store was small, limited, insufficient. They were powerless to meet the needs of the multitude.

3. THE PERFECT SAVIOUR. When once the disciples had brought their little, He blessed and gave, and fed the crowds.

Christ never commands us to go without first assuring us that He has all power, and that His power is available to us. If we are to be successful preachers, we must maintain an attitude of constant dependence on God. Intercessory prayer prepares the way for our message, and the more we pray, the more successful our labors will be.

The lecturer might be successful in proving his thesis, but the preacher sets out to proclaim truth. The object of preaching is not to frame an irrefutable argument but to produce an irresistible impression. There is no such thing as an argument to which it is impossible for a willful man to offer objections. But there is such a thing as an irresistible impression which subdues and holds the soul forever.

The living preacher is a herald, not a lecturer. There is no bated breath or whispered hesitancy about the announcement of a herald. His attitude and tone indicate confidence and fearlessness. He knows his Master and his Master’s authority and power. Thus with confidence does the preacher deliver his message.

Ministers and Temperance Work

By ALBERT W. ANDERSON, General Field Secretary, Australasian Division

At the beginning of the nineteenth century it was generally believed that the drinking of alcoholic liquors was essential to health, but gradually there came an awakening to the evils of drink. Scientific enlightenment during the nineteenth century has shown alcohol to be a dangerous narcotic drug which possesses remarkable properties for destroying self-control. Prior to these discoveries alcohol was regarded as a necessary stimulant, whereas it has been proved to be the very opposite. Instead of being a stimulant, alcohol is a depressant, which numbs the nerves of the brain and destroys coordination.

When the idea of total abstinence was first launched in England a little over a hundred years ago, the Christian men who began that movement did not possess the scientific facts concerning the evils of alcohol that are now known. Their noble efforts to fight intemperance were prompted because of the dire results of excessive drinking which were everywhere apparent. At that time the Holy Spirit was prompting men to “flee from the wrath to come.” This was one of the main planks in the Methodist movement, and in their efforts to overcome sin in the life it was very natural that they should seek to remove one of the principal foes to strong character development.

The first temperance society that we know of was founded in New York in 1808. Ten years later the first British temperance society began to operate in Greenock. At that time, however, those temperance advocates were not total abstainers; they used liquor in moderation. But they soon found that if they wanted to help their fellow men who took too much liquor, they should set the example of abstaining from the use of drink entirely.

The temperance movement began about the same time that this third angel’s message began
its world-wide work. In the very early years of our movement our people took an advanced position on the question of temperance, and long before we had a regular conference organization our pioneer workers had decided to discard the use of tobacco as well as alcohol.

Having covered very briefly the origin and early development of the modern temperance movement, let us now give some attention to the part a minister should play in imparting temperance instruction. Very definite counsel has been given to us on this matter by the messenger of the Lord.

“Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul.

“Thousands upon thousands know little of the wonderful body God has given them or of the care it should receive; and they consider it of more importance to study subjects of far less consequence. The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practicing right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform.”—*Testimonies,* Vol. VII, p. 376.

Many devices have been tried to restrict the sale of intoxicating drinks, but the “trade” continues its nefarious business in spite of laws and regulations. Experience has taught that the best method of controlling the liquor traffic is to teach the people, and especially the children and youth, the importance of self-control. It is therefore the duty of our ministers to give the people such instruction as that given by Paul to the church at Corinth. “Every man that striveth for the mastery is temperate in all things.” 1 Cor. 9:25. Another rendering of this passage reads thus: “Every man that striveth for the mastery restrains himself in all things.” Then Paul backs up this admonition by a reference to his own attitude on this great question of self-control, or self-restraint. “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” Verse 27. If so great a man as the apostle to the Gentiles needed to keep his body under and bring it into subjection, how much more is it necessary for us?

Most valuable instruction on the question of temperance has been provided for us through the Spirit of prophecy. Never in the history of the world was the instruction of the people on the importance of temperance more essential than it is now. In these days of rapid travel, of mental stress and strain, of undue excitement caused by so many things which make up our environment, we need steady nerves and steady hands. This condition cannot be maintained by those who indulge in the use of tobacco and alcoholic liquor.

“Every day one in a position of trust has decisions to make on which depend results of great importance. He has often to think rapidly, and this can be done successfully only by those who practice strict temperance. The mind strengthens under the correct treatment of the physical and the mental powers. If the strain is not too great, it acquires new vigor with every taxation.”—*Id., Vol. VIII,* p. 199.

The practice of true temperance principles will develop moral power—power to resist the manifold temptations which assail us in these days when Satan has come down, "having great wrath, because he knoweth that he hath but a short time." In order to fortify ourselves against the unprecedented assaults of the enemy of our souls, we should emphasize in our own practice and teaching the importance of refraining from partaking of narcotics and habit-forming drugs.

In addition to the moral aspect of the temperance question there is another reason why we should do everything possible to develop in our people the faculty of self-control. If we desire to retain the blessings of democracy, it is essential that the people should learn to exercise self-restraint. All past history teaches that when the people, through intemperate habits, failed to control themselves and lost the faculty of political self-government, the republic vanished and a despotic tyranny arose. In our day we have seen nation after nation coming under the power of tyrannical dictators whose will is law, and who care nothing for the desires of the people over whom they rule. In those countries freedom of religion, freedom of speech, and freedom of the press have disappeared. As these three bulwarks of democracy vanish, human degeneracy develops as surely as night follows day.

It is obvious, therefore, that the more we can lead the people to exercise self-control, to develop individual steadfastness and uprightness of character, the longer we shall retain our freedom to think and to worship God according to the dictates of our own consciences. When one sees the bonds of slavery which are shackling men and women today, through their habits of smoking and drinking, one must conclude that the outlook for the world is dark indeed.

**Co-operation With Temperance Organizations**

Whether or not we should co-operate with other temperance organizations is settled for us by the definite and positive statements of the Spirit of prophecy.

“In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost.”—*Id., Vol. VI,* pp. 110, 111.

Not only do we have this definite exhortation from Mrs. White, but we have her own example; for in Volume IV, we read of a great meeting held by the Battle Creek Reform Club and the Woman’s Christian Temperance Union. These organizations were provided by the Michigan Conference with a mammoth tent seating...
five thousand people. Mrs. White was invited to address the huge congregation on Sunday evening, and she tells us that God helped her that evening, for although she "spoke ninety minutes, the crowd of fully five thousand persons listened in almost breathless silence."—Page 275.

The need for temperance reform is great. Let us one and all determine to throw our weight into the battle against the slavery of appetite which is robbing men and women of their powers of discrimination and self-control.

Important plank in our platform

By Nelson C. Burns, Evangelist, Tasmanian Conference

We read this pertinent statement in Volume VI of the "Testimonies." "The banner of truth and religious liberty which these reformers held aloft, has in this last conflict been committed to us."—Page 402. It surely could not be otherwise. We have the last message of God for the last time. With the cessation of liberty come intolerance and hostility to the preaching of the Word, and the devil will use these circumstances to hedge up the work of God by making the public presentation of the message increasingly difficult. Governments and hostile organizations will deprive us of that liberty of movement and freedom of speech which is so indispensable for the propagation of the truth. Indeed, some of us are already beginning to feel the weight of this opposition.

A few weeks ago, when I was presenting the prophecy of Daniel 7 before a large congregation in Launceston, toward the close of my discourse I was heckled, and an attempt was made to stop the service, although not once during the entire exposition did I mention by name the power that is known to Adventists to be represented by the "little horn." The enemies of liberty are determined that these telling prophecies, even in their mildest form, shall not be presented. How true and timely is the warning given to us by Mrs. White in the closing chapters of "The Great Controversy." We are now facing the time of which she spoke.

This does not mean, however, that we are complacently to accept the inevitable and refrain from lifting our voices in warning the world of what this restriction of liberty will mean. In "Testimonies," Volume V, we read:

"It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effective protest against measures to restrict liberty of conscience."—Page 457.

There should be no question, therefore, regarding the need of this plank in the platform of our preaching. What we are concerned with particularly is the best means of bringing this question before the attention of the world. Mrs. White admonishes us that "the question of religious liberty . . . should be handled with great wisdom and discretion."—"Testimonies to Ministers," p. 210.

Actually the essence of religious liberty truth is contained in the whole of our message for today. Consequently, from the very first public address, which may be on Daniel 2, to the final appeal, which may be on "Which Is the True Church?" there are abundant opportunities for arousing public interest in this subject and explaining the fearful consequences contingent upon the loss of our liberty. The very nature of our preaching lends itself to a forceful and logical presentation of this subject.

In the first address I gave in the Paramount Theater, in Wellington, where a thousand people were present, my subject was based on the prophecies of Joel and Isaiah, and I gave it the title, "Why England Fights." I stressed that the great national goal is "liberty," and that the reason for our liberty is found in the separation of church and state. When I made this point, there was great applause from the audience, but when I had finished, I was accosted by two men of more than average education, who declared they would challenge my position on religious liberty. They maintained that justice and righteousness could be completely realized only when enforced by the state; and as the church was responsible for righteousness and truth, it must be supported by the state. They accused me of doing a great disservice to the welfare of the community, and threatened me, saying the matter would not rest with this incident. They declared they would attend my meetings to observe my attitude in the future.

Perhaps these two men had no small part in the climax that was reached in an organized opposition and an attempt to close my meetings four months later. I mention this experience to illustrate how timely and necessary is the message of religious liberty, and also to reveal how eager are our enemies to silence us on this subject.

At the time of which I am speaking, the Catholic Church had distributed to every home in New Zealand a large four-page folder on "Catholic Social Teaching," which emphasized the need of social justice being backed by "force." From it I quote the following:

"Many good Christian people oppose all forms of force and proclaim and suffer for an unqualified pacifism. Their sincerity is admirable, their pacifism illogical. Christ never lost His peace; yet He made a cord Himself and used it with great force upon the bodies of money-makers. . . . Force is necessary sometimes to defend and apply Christian justice, because justice without force is powerless."*

The conclusion that the writer of this pamphlet intended his readers to draw is obvious; namely, that as the Catholic Church is leading a crusade for social justice, and this crusade can be realized only by the application of force, the state should invest the Catholic Church with
the power to use force to bring about social justice. So successful has this type of propaganda been that it is now accepted by large numbers of people. Frequent letters to the daily newspapers and many of the articles in the current magazines openly affirm that the time has come for the Church of Rome to have a foremost place in legislation. When this does eventuate, the natural corollary, of course, will be the silencing of all teaching not in accord with the dogmas of the papal hierarchy.

This fact is admitted by some of the leading authorities of the Papacy. I will quote from an article which appeared in the Christian Century of November 6, 1940. The writer is reviewing C. C. Richardson’s book, “Catholic Principles of Politics,” which is the standard text on this subject in Catholic colleges.

“The state is obligated not only ‘to have a care for religion’ but to ‘recognize the true religion. This means the form of religion professed by the Catholic faith.’ From this basic assumption of Romanism that it alone possesses religious truth, there follow those familiar consequences of intolerance toward non-Catholic sects and restriction of civil liberties. In the Catholic state non-Romanist religious services ought only to be ‘carried on in the family, or in such an inconspicuous manner as to be neither of scandal nor of perversion to the faithful.’ Unrestricted liberty of speech and writing endanger the public welfare by the propagation of ‘false religious notions’ against which the state ought to protect its citizens. ‘Error has not the same right as truth.’ . . . Every state restricts individual liberty to some degree, and refuses to recognize any right to publish indecent literature or indulge in libel. How much more necessary it is for the state to guard the spiritual life of its members against the propagation of harmful religious opinions.” (Quoted in The Ministry, February, 1941.)

We can see, therefore, whither the Catholic Church is attempting to lead the world. In a recent article which appeared in the Tablet, the writer pointed out that the Catholic Church did not want a new order but the old order. We know what that means—the repetition of the Dark Ages of medieval horrors, the age of intolerance, persecution, and the sword. These dangers are foreshadowed by some of the foremost of our writers today. I will quote from two recent books. The first is “Europe’s Dance of Death,” by G. T. Garret.

“One most important freedom is the right to worship God in one’s own way. It is very unfortunate that the most powerful Christian organization has not been content with tolerance shown to its religion in the democratic countries. I believe that today the Catholic Church is more prosperous and makes more converts in the United States than in any other country. It is free and politically powerful in France and England. Yet for some years the general tendency of the Vatican has been antidemocratic, and in many democratic countries, notably France and Canada, the leaders of the church have been closely connected with Fascist movements. This threat from within may ultimately prove almost as destructive to European civilization and the old democratic standards as war itself, for it will destroy the will to recover freedom after the war.”—Page 317.

H. G. Wells also makes some illuminating comments in his book “Guide to the New World.” He emphasizes the problem of developing democracy among certain groups whose thinking is controlled by the organization to which they belong. He discusses certain political organizations, but carries it also into the field of religion:

“Never will the devout Catholic be really frank with you. Always there will be a reservation; always the priest will be lurking in the background. His directions will come between you and your Catholic friend. To marry a Catholic is only half a marriage, and your children will be only half your own. And manifestly if you do business with Catholic shops, if you subscribe to Catholic charities, if you entrust your children to Catholic teachers, you are helping to sustain a hostile campaign against the candid life. That campaign will be furtive when it must, and overbearing when it dares. We, too, are forced to discriminate in self-defense.”—Page 35.

With warnings such as these, and conditions as they are in the world today, what opportunities we have of arresting the attention of the public to the dangers of the curtailment of our liberties! Heretofore I have never devoted a whole night’s discourse to the question of religious liberty, but I feel that the time has come for us to give it more than passing attention. I believe that it can be made one of our drawing subjects by giving it an attractive title, such as “The Enemy Within the Gates.” The subject is most timely; we have material in abundance; and a live presentation, well prepared, will hold the interest of the audience.

We should refrain, however, from dealing with any aspect of this subject in a challenging, blatant manner. Mrs. White warns against this. She says that unless we handle this subject with tact and wisdom, “we shall bring upon ourselves a crisis before we are prepared for it. The burden of our message should be the commandments of God and the faith of Jesus.” Our brethren should be cautioned to make moves that will not stir up and provoke the powers that be."—“Testimonies to Ministers,” p. 219.

The question of religious liberty, therefore, should occupy an important plank in our platform, not only to show the people that intolerance and persecution inevitably follow in the wake of vanishing liberties, but for the most important of all reasons, that our converts will be prepared to meet the crisis when it does come, and by the grace of God remain firm to this message until the conflict is ended.

Sabbath School and the Minister

By Frederick L. Sharp, Veteran Minister, Auckland, New Zealand

In introducing this subject, let me first touch on the purpose and power of the Sabbath school. The Sabbath school was ordained of God for the purpose of instructing His remnant church in the truths of the Bible. It has been described as the church at study, and rightly so. But it is more. To quote the oft-repeated statement from the Spirit of proph-
ecy, "The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—"Counsels on Sabbath School Work," p. 10.

When this statement was made almost sixty years ago, there were less than twenty-five thousand Sabbath school members in all the world. Through the passing years multiplied thousands have found the "Pearl of Great Price" in or through the activities of the Sabbath school. Beginning, as it did, in obscurity and weakness in the early days of the advent movement, the Sabbath school has grown to be a mighty factor in all lands to which the third angel's message has been carried.

Not only has the Sabbath school been the home base of all foreign missionary enterprise, but it has also been the pioneer of the denomination. In new places it has generally been the first form of our organization to be established; and through its operations many thousands of souls have been won for the Master. At the home base millions of dollars have been brought in through its channels for the prosecution of the work.

But further, while the Sabbath school is pre-eminent a pioneering agency, it is also one of the leading factors in establishing, building up, molding, and making permanent the various interests of our denominational work.

Thus the Sabbath school figures as one of the most important, if not the most important, of all the departments of the Seventh-day Adventist organization. Upon one occasion, when speaking with reference to the Sabbath school, J. L. McElhany, president of the General Conference, remarked, "Of all the regular services held by Seventh-day Adventists, none is of greater importance than the Sabbath school. If circumstances should compel us to have but one service on the Sabbath day, there is no question but that we should eliminate everything else before the Sabbath school."

In view then of its importance, what should be the place of the Sabbath school in the work of the minister? Or to put it conversely, what should be the place of the minister in the work of the Sabbath school?

While the minister proclaims the message of truth in his evangelistic effort and is instrumental in leading men and women to accept his message, he should recognize that the work of regeneration in his "converts" has only just begun, and that there is to be a growing up into the fullness of the stature of the perfect man in Christ Jesus. He should recognize that the Sabbath school is the most effective agency, ordained of God, for the carrying on of the unfinished work, the promoting of spiritual growth, and the development of Christian character.

The minister, therefore, should not consider his work finished or complete when he leads his converts to the baptismal font. They need the stabilizing influence, the molding and building up that the Sabbath school affords and is designed to bring about. He should therefore enter most heartily into the activities of the Sabbath school, and stress its importance and value to every seeker of truth. W. H. Branson has expressed himself on this point as follows: "The pastor who overlooks the importance of the Sabbath school work is thereby failing to recognize one of the strongest auxiliaries of his work, and shows a definite weakness in his church leadership."

Certain it is that no other department of our organization offers greater possibilities for the growth and prosperity of the church—spiritually, numerically, and financially—than does the Sabbath school. It is through the Sabbath school that men and women, as well as youth, are enabled to develop the ability to tell the message to others and become personal workers for the Master. There they also learn how to sacrifice and give financial support to the mission work.

Actually almost half of our foreign mission work depends on the Sabbath school, for of the several million dollars raised for foreign mission work each year, the Sabbath school raises about one half.

Then, as we view the Sabbath school from the spiritual viewpoint, it is not too much to say that it is related to the work of God on earth as the heart of man is to his physical being. It is the heart of the church on earth. Without it the church would languish and die. How important then that not only the minister but every worker in the cause of God should put forth an earnest effort to keep the Sabbath school system in a healthy condition, both by faithful attendance and by hearty co-operation in all its activities.

The counsel that comes to us through the messenger of the Lord is that "those who occupy positions of influence and responsibility in the church should be foremost in the work of God." Thus, if all ministers and gospel workers of every grade were regular attendants at the Sabbath school, punctual in the classes, with daily study and liberal offerings, their influence and good example would have considerable effect on the missing members.

One of our denominational goals is "Every church member a member of the Sabbath school," studying regularly the principles of truth, in order that all may be stabilized in the message and prepared for the coming of Christ. That this end might be attained, and the Sabbath school goal reached, it is incumbent upon every minister and all other gospel workers not only to urge church members who are nonmembers of the Sabbath school to link up with the school, but by their own good example of regular attendance and active participation

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Why So Many Apostasies?

By Marjorie Miller, Bible Instructor, Central California Conference

Lost, strayed, or stolen! These words have burned themselves into my soul as I think of the large number in our ranks in the North American Division alone which fell in that classification during this past year of 1942. The statistics reveal a loss by apostasies of 4,694 last year, and ten years ago (1932) the same item revealed a loss of 3,146. What a sad picture! Yet it reveals something far more serious than temporal setbacks. It actually reveals the probable loss of eternal salvation for that vast number! Think of the price to be paid!

Ten years ago (1932) an increase of 6.24 per cent was realized in church membership, whereas in 1942 we find that with the combined efforts of the entire ministry of North America we had a net increase in membership of only 3.08 per cent. Why such a drop in percentage? Is it due to the vast number of apostasies?

The question concerns us as Bible instructors in a vital way. Inasmuch as we are an integral part of the ministry, do we have anything to do with the causes for this great loss in membership? If so, what can we do to stop the leaks which may have come either directly or indirectly through our work? Are any of these figures due to our lack of fully discharging our duty before God as faithfully as we should, or have we been too concerned and overburdened with secondary considerations? Are those with whom we have studied fully instructed in the third angel's message? Are they thoroughly indoctrinated when presented for baptism? Does the candidate fully realize the fuller meaning of the step about to be taken?

In my last field of labor I discovered that one of our members still belonged to the Baptist Church as well as the Adventist Church. She was in regular attendance at the Baptist church and saw nothing amiss in this. It seems that this point was not presented to her at any time. At the time I entered the field, she had made herself conspicuous by her absence at our Sabbath school and church services. This revealed to me that sometimes do not give the testing truths a reasonable time to show evidence of producing Christian characters in accordance with this message before the solemn and sacred step of baptism is taken. It is surprising how little people remember on the first hearing of any subject. Note the following:

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sponsible for all these losses from our ranks; however, we are analyzing a few of the possible causes and our relationship as Bible instructors to those causes.

In summing up, let us not be lax in thorough indoctrination of our readers, giving sufficient time to see results in lives before baptism. Let there be no failure on our part to encourage and guide the new in the faith, not forgetting the weaker ones already in the fold, and doing all in our power to cement firmly their confidence on a solid foundation. When our spiritual life, spiritual devotion, and spiritual power are manifest in our work, the result will be a gain in spiritual influence and material blessings and membership without such great losses. This will pave the way for a deeper Christian experience on the part of the church membership, and we will see greater gains in the more difficult times we are soon to face.

A Bible Instructor's First Year

By Miss M. P. Graves, Bible Instructor, South England Conference

A BIBLE instructor's first year is more important than any other year in her experience, because it is the foundation year. If she is courageous in the work at the start, her contacts with the people will be pleasant, and she will make better progress. As she sees the fruit of her labor, it will give her zeal and courage to continue the good work which she has begun. If, on the other hand, her first impressions are unpleasant, she will be unhappy and more likely to create an unfavorable impression on the people. Because of this, she will not make such good progress, and may become discouraged before she is thoroughly established in the work.

In order that the first year may be a happy and fruitful one, it is to the advantage of the young worker that she be placed with one of more experience. In this way she can be instructed, counseled, and encouraged. A little practical experience along with a more experienced worker will help to inspire her with confidence.

The first year in the Bible work not only requires much earnest prayer for guidance, but as at no other time, the worker needs to study. It is difficult at first to keep the many texts of Scripture in mind, and yet it is very necessary. So often questions are asked, and it becomes necessary to give a study on a subject for which one is not prepared. This is difficult for the young worker, but it pays to lay a good foundation of Bible study in the first year. Unless there is much study, there is also the danger that the lessons she gives will become stereotyped, losing their freshness and beauty.

During the first year many things happen for the first time, and consequently the new worker is liable to experience great extremes of feeling—either joy or grief. She has no past experience with which to compare the various happenings, and so the likelihood is that she will at times become either elated or else downcast. I remember the first time one of my readers promised to come to church on Sabbath. My heart overflowed with joy and gratitude to God, and I came away feeling that I could not be happier. I also remember the feeling of rejection which came over me when, in one day, two very promising women told me that they felt quite content to remain in their own churches.

Each person is different and reacts differently to the truths presented. During the first year the worker begins to recognize types, but it takes experience to do this successfully, and so, more than at any other period, each new person she contacts is somewhat of a mystery. Some will talk; others remain silent. Some show very definitely that they sincerely appreciate the Bible truths, and others do not. I visit one woman who keeps a large notebook in which she jots down the texts and my comments on them. She is very particular, and it takes experience to do this successfully, and more likely to create an unfavorable impression on the people. Because of this, she will not make such good progress, and may become discouraged before she is thoroughly established in the work.

Some readers are a joy to meet. One woman, without any mention being made of the matter, realized that theatergoing is not consistent with Christian living, and quite voluntarily stopped the practice. Another woman had gone every Saturday afternoon for over twenty years with her husband to play whist. When she realized that Saturday is the Sabbath, she felt she could not go again, and she has not been since, even though it has made her husband very angry.

It is well for the new worker to develop the talent of getting Bible studies started in every home possible. Not only is she thus gaining experience, but she so enlarges the sphere of her influence that God will in this way bring the Bible truths for these days to many souls.
Outlines for Bible Studies

Importance of Baptism

By MAYME E. GIDDINGS, Pastor's Wife, Wrightsville, North Carolina

I. BAPTISM COMMANDED IN THE BIBLE.
   1. Jesus commanded baptism and set us an example. Matt. 28:19, 20; Mark 16:16.

II. BAPTISM THE DOOR OF THE CHURCH.
   1. Baptized into one body. 1 Cor. 12:13.
   2. The body of Christ. 1 Cor. 12:27.
   3. Those "baptized into Christ have put on Christ." Gal. 3:27.

III. SIGNIFICANCE OF BAPTISM.
   1. "He that believeth . . . shall be saved." Mark 16:16.

IV. MODE OF BAPTISM.
   1. Only one baptism. Eph. 4:5.
   2. Candidate and administrator went down into and came up out of the water. Matt. 3:16; Acts 8:35-39; Mark 1:10.

V. IMPORTANCE OF BAPTISM.
   2. We should follow Christ's example. 1 Peter 2:21.

VI. THE REWARD OF OBEDIENCE.
   1. After doing the will of God, we receive the promise. Heb. 10:36.
   2. Baptism a saving ordinance and the answer to a good conscience toward God. 1 Peter 3:21.

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The responsibility for establishing the new believer does not rest entirely with the evangelistic workers who made the contact. The convert himself must put forth every effort to become well grounded in his new-found faith. He is a babe in the truth, and will continue to grow into the full stature of Christian manhood only as he avails himself of the means of grace provided for him. The goal ahead is holiness. Spirit, soul, and body must be sanctified, and the added light he has recently received will vitalize his religious experience.

Growth in Christ will come as the new member makes progress in his private devotions and in Bible study. He must learn to exercise his spiritual powers by using his talents for the salvation of souls, and by participating in the various missionary projects promoted by the church. But growth is not merely defined by these acts of grace, or by the things which he should do as a believer. There must also be a daily discipline in overcoming sin. The whole course of his life must be decidedly changed, while he exerts a resistance toward the evil habits of the past. He is bound to be a bit confused at times by these drastic changes, and will then need the sympathetic guidance of those who are responsible for establishing him in our message. Living a life entirely dedicated to God is not the accomplishment of a few days. It takes time to make a deep-rooted Christian.

After being introduced to the writings of the Spirit of prophecy, the new convert to the faith usually makes rapid progress. But now he will need more direction if he is to learn to understand the proper relationship of these messages to the Bible itself. Zeal is the by-product of conversion to Christ, but if misdirected at this stage, may lead to fanatical tendencies which frequently bring problems to one's family. It is just as much the duty of the Bible instructor to provide wise counsel now as when the believer was facing the Sabbath test. The teacher assumes the role of a counselor, and this requires sound judgment and experience.

 Explicit obedience to God brings true soul satisfaction and stimulates the spirit of witnessing for truth. This always stirs up the adversary, and persecution is bound to follow. This is a trial to the young Christian, but it is also a blessing to him. It is his privilege to learn to walk with Christ under all circumstances. If the test is not brought to bear from without, it will come from within. He must learn to keep his eyes fixed on Jesus, and not to expect perfection in the church. To bring home the truth to him that his brethren and sisters in the faith are, with him, just "saints in the making," is sound counsel.

We believe that no one is better fitted to give the new believer the tender and important counsel needed at this stage of his experience than the worker who brought him into the message. To leave the new convert without this help too often causes him to wrestle with the foe when he is not spiritually prepared to do so. When the Bible instructor must be transferred to another community, the pastor who is left in charge may fill the need, provided he is well acquainted with these new people. Wise evangelism today suggests that we strengthen our defenses on this very point. The tendency seems to be to leave our field of labor before these new members have learned to stand firm for truth.

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Establishing the New Believer

I. NEW BELIEVER MUST MAKE PROGRESS.
   (2 Cor. 7:1; I John 3:3; AA 307, 308, 314, 482, 483, 531-533, 471, 473-)

   a. Praying constantly.
   b. Studying Bible daily.
   c. Accepting Spirit of prophecy.
   d. Fostering church communion.
   e. Praising God for blessings.

   a. Avoiding worldly thoughts.
   b. Conquering evil habits.
   c. Guarding against Sabbathbreaking.
   d. Shunning worldly amusements.
   e. Refraining from secular reading.

II. ACCEPTANCE OF SPECIAL GIFT. (Eph. 4:8, 11-16; I Cor. 12:27-31; 14:1-6.)

1. Place of Spirit of prophecy.
   a. It magnifies Bible truth.
   b. Is the “testimony of Jesus.”

2. Gift encourages study.
   a. Leads into unity of the faith.
   b. Stabilizes in the truth.
   c. Expands vision of service.

3. Abuses of Spirit of prophecy.
   a. Not to take place of Bible.
   b. Narrowed conceptions dangerous.
   c. Radical views unwholesome.
   d. Not to be used as club.

III. How NEW CONVERT MAY STAND FIRM.
   (AA 201, 274-278, 477, 312-315, 319, 186, 187.)

1. By looking to Jesus.
   a. Ignoring weaknesses of church members.
   b. Even leaders may err.

2. By leaning on Jesus. AA 274-278; “Steps to Christ,” last three chapters.
   a. Weaning from spiritual parent.
   b. Standing without props.

   a. New life is “a battle and a march.”
   b. Fastening His coming.

4. By suffering for Jesus.
   a. Bracing for conflicts with Satan.
   b. Facing persecutions bravely.

5. Always with Jesus.
   a. Fellowshipping in the truth.
   b. “Faithful unto death.”
   c. Being saved for the truth.

L. C. K.

Bringing People to a Decision

By GENEVA MCDONALD, Bible Instructor, Potomac Conference

MUCH could be said about the importance of bringing people to a decision. Different personalities respond to different methods. Those with whom we labor must be convinced that they have studied and heard the truth, before decisions can really be expected. Without prayer and the aid of the Holy Spirit, no matter how perfect the mechanics, the instructor is powerless to move souls for God.

When men and women sense, through the study of God’s word, the awful doom that awaits those who do not decide to obey God, they will cry out, “What must I do to be saved?” The Bible instructor must teach the naked truth, which, like a sharp, two-edged sword, cuts both ways. “It is this that will arouse those who are dead in trespasses and sins.”—“Testimonies” Vol. IX, p. 143.

The instructor should make every study a decision study in a lesser sense. That is, somewhere along at intervals in the study there should spring out an appeal through the message. These appeals will lead or impel the hearers to action by having the truth so laid out before them that they realize their very eternal destiny is at stake by the decision made, or by failure to make a decision.

There are wonderful thoughts in the Bible that in themselves press home decisions. Oftentimes souls are close to stepping over the line, but something needs to be done to move them across. Say to such a one, “Suppose we kneel in prayer, and tell the Lord you are going to make that surrender, and ask Him to help you.” Prayer changes things.

Ordering Bible Instructor’s Badge

ATTENTION was called to the new Bible instructor’s badge in the June number of The Ministry, page 14. There has been some uncertainty as to the ordering of these badges. Please take notice of the fact that these badges are to be ordered through the local conferences, and they in turn place their order with the Review and Herald. All orders should be handled in this way, and not directly with the Review and Herald. An order sent directly to the Review and Herald must be sent back to the local conference for approval. This unnecessarily delays the order. We again emphasize the fact that this emblem is to be worn by the conference-employed Bible instructor only, and not by lay workers whose work is not directed by the conference. The Bible instructor’s badge is meeting with great favor in the field, and seems to be supplying a long-felt need. The price of the badge is 50 cents. For a more complete description, please refer to the previous issue of our journal.

L. C. K.
CANDOR OF THE GOOD OLD DAYS

In the pioneer days of this movement men were refreshingly candid and courageous. They were forthright, and dealt with each other frankly and fearlessly. They did not fear to discuss differences and reach definite conclusions. They were hewing out the foundation stones of God's great temple of last-day reformatory truth—a work of far-reaching import, of which they were well aware—yet they were not afraid to declare themselves orally or in writing, or to take a clean-cut stand on fundamental issues. Their conclusions were reached through intensive study and free discussion. They did not hesitate to grip and to solve key problems. They did not fear to define doctrinal positions and to take a firm stand on vital questions. Those were the good old days. And we enjoy the fruit of the labors of those days.

But a major change in attitude has come in recent decades. We of today have all too often become hesitant, fearful, and uncertain. We have exploited caution to the place where we have oftentimes become timid about clear-cut statements of belief. We fear to enunciate warning or reproof, lest we offend. We shrink from declaring ourselves, lest our utterances may not be quite perfect, lest they may be misunderstood, or prove injurious to someone somewhere. We are so afraid of discussion that we have practically excluded it from our church papers today. We are so concerned lest we make a mistake, that we often incline to do nothing—thus making the greatest mistake of all. We speciously think that sufficient time will automatically solve our problems, and so we let them ride along, waiting for that better day.

We have not today the certainties our forefathers had. One reason is that we do not study things through as they did. If they had hesitated, as we often do now, there would have been few of those historic pronouncements upon which we now lean or build. Had they taken counsel of their fears, or been deterred by lack of precedent, there would have been no corporate body of Adventist faith, no comprehensive system of prophetic interpretation. It is well that all this was established back there.

Let us thank God for those men of courage, conviction, and vision. Then let us search our own souls and see if we do not need someone or something to jar us out of our spinelessness, indifference, and timidity for the defense and consummation of what our spiritual forefathers began.

Courage does not mean foolhardiness, nor does it involve blundering rashness. But it does involve a positive message in a negative world that has tragically lost its bearings. It means sound, sane, Scriptural convictions that lie back of positive attitudes and courses of action. Let us shake off the curse of accommodation and timidity that seeks to throttle us today. Let us take decided action. Let us meet the issues that confront us. Let us consummate the work of those good old days in the spirit and godly fear of our spiritual forefathers.

L. E. F.

Practical Pointers for Preachers

1. Perhaps you may not be able to afford the best of clothes, but you can always be neat and clean. As a servant of Christ, you will be discounted every time you are seen with a dirty collar, grease spots on your vest, unclean fingernails, and hair that looks like a haystack.

2. If you are obliged to stop at someone's home, it will enhance your testimony if you will be quick to see any chance to lend a hand. . . . They'll put more stock in your religion.

3. Never slouch around when engaged in the Lord's work. Even though you have nothing in particular to do, give people the impression that you're going somewhere. Walk with a vigorous step on the street. Come into the pulpit at the proper moment and move to the center of the platform, Bible in hand, as though you were on business for the King.

4. During a service don't appear to be half asleep or indifferent to the part taken by others. Even if there are sour notes in the solo, sit up and appear to be listening for all you are worth. Throw in a nod of approval or an Amen. . . . You'll be surprised how much better attention the congregation will give to you when you get up.

5. Always be a good listener when someone else is speaking. No matter how dry the talk, give attention, move to the edge of your chair, lean forward. Those in the congregation will begin to do the same, to the inspiration of the speaker.

6. When you get up to speak, straighten up your shoulders and take time to get full possession of yourself before you start. Let the first thing you say be something gripping, the gist of your subject. Then keep pounding it
home. Most people do not get more than one idea from any sermon. See that they get one they can profit by.

7. Keep folks awake. Move around a little if necessary. Pull up a chair and sit down if you're telling about a conversation you had in a home. Act it out a bit... Drive home an illustration, and keep the folks awake. Put some sweat in your sermon.

8. Be yourself. Use your natural voice and look people in the eyes. Don't stare into the middle of next week, talk to the ceiling, or to just one section of the congregation.

9. Keep moving ahead in your sermon. Don't keep going back to emphasize something you think they might not have gotten. Press on. And if the folks are getting groggy, it's time to put a window in your sermon. Slip in a fitting illustration.

10. If some distraction occurs, don't lose your head, but capitalize on it and turn it to your own use without offending. If a baby squalls, speak an assuring word to the mother and let everybody believe a baby's cry is sweet music to you.

11. Never run services by a cut-and-dried program. Turn things completely around and sing the doxology last, if you have to, but keep people on their toes. Don't let people get weary. If you begin to note uneasiness, change the order. Start a chorus. Get the people on their feet. Change their positions. Never hold people long on their feet, nor allow them to sit until the benches become uncomfortable.

12. As for those earnest folks who will spoil any meeting by monopolizing the time with an endless prayer or testimony, watch your psychological moment and turn the trick. Suppose someone takes it on himself to preach the sermon—just watch for some rather good sentence. Seize on it. Jump right in and say: "Pardon me, brother, but I was impressed with that sentence. That was an excellent climax." Emphasize it a bit, thank the brother for his brilliant idea, and quicker than a wink, exclaim: "Next testimony—we want all to have an opportunity." The brother will sit down highly complimented. If it's an endless prayer, seize the first pause, shout a loud Amen, ... as though you thought the person had concluded. Use your head. There is always a way to save a bad situation.—Prophecy Monthly.

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**THE BOOK SHELF**

**Books, Reviews, and Discussions**

*Youth Faces Today's Crisis,* Dan Gilbert, Zondervan, Grand Rapids, Michigan, 1942, 112 pages, $1. This author has written many good books. He is a stirring writer, especially for young people. This book is an excellent volume that hits home to the heart of every reader. Every preacher will be better off for having read it. The style is forceful and vivid. The author attacks modern standards set up for young people and emphatically and clearly shows the kind of youth God wants and can use.

There are seven chapters. Their titles are "Youth With Character," "Youth With Convictions," "Youth With Courage," "Youth With A Conscience," "Youth With Compassion," "Youth With Self-control," and "Youth With Chastity."

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

David Livingstone, Explorer, Missionary,* Basil Miller, Zondervan, Grand Rapids, Michigan, 1941, 163 pages, $1. There have been a number of books written on the lifework of David Livingstone. This one written by Basil Miller is about the best I have ever read. In fact, there are a number of points covered by this author which I have found in no other book on Livingstone. I have spent sixteen years in Africa and covered personally much of the territory explored by this great missionary explorer; this causes me to deeply appreciate how fully the author has performed his task in covering the life of Livingstone. This book will prove one of inspiration and help to all who will take time to read it.

**J. F. WRIGHT.** [Vice-President of the General Conference.]*

Marriage, William Lyon Phelps, Dutton, New York City, 1940, 56 pages, $1. It is refreshing to pick up a book of this type, written by one of the outstanding contributors to American culture, and find honestly and convincingly expressed principles which we have advocated for many years. During fifty years of teaching, writing, and lecturing, the author has been an inspiration to many average Americans. The book is not large, but it is worth while and should prove of value to those working with young people.

Professor Phelps says, "Since the greatest of all arts is the art of living together, and since the highest and most permanent happiness depends on it, and since the way to practice this art successfully lies through character, the supreme question is how to obtain character." His answer is positive: "The surest way is through religion—religion in the home. ... The most tremendous and continuous elevating, purifying, strengthening force is religious faith."

Naming religion as the most essential factor in successful married life and in the bringing up of children, he terms character training far more important than either sex instruction or social training. "Those who have character can turn an unsuccessful marriage into a successful one, instead of taking the short way out and acknowledging failure."**—Please turn to page 44**

* Elective, 1943 Ministerial Reading Course.

**The Ministry, August, 1943**
A MORE EFFECTUAL MINISTRY
Efficient Evangelistic Methods and Pastoral Technique

A FIVE-CYCLE EVANGELISTIC CAMPAIGN

By ALBERT A. LEISKE, Evangelist, Colorado Conference

The supreme ambition of every minister in this movement is to achieve greater results in bringing new converts into the truth. In my earlier experience I often wondered how it was possible for some ministers to baptize hundreds of converts during one effort, when they took only about eight or ten weeks to give all the cardinal points of our message.

Many times in connection with the periodic conference workers' meetings I would hear the brethren stress the need of longer campaigns in adding more people to the church. I accepted this counsel, but not knowing just how to arrange my program, I ran out of material and subjects before I reached the eleventh week. After my fountain of knowledge was exhausted, I lost interest, and so did my audience. Gradually my attendance dwindled to almost nothing. I discovered by this costly experience that it is one thing to urge the evangelist to hold longer campaigns, but it is another thing to organize properly the subject arrangement, to plan, and to hold successfully a longer series.

When I first started in the ministry, it was the custom for the evangelist in charge of the campaign to call the members of his company together each Sunday morning to organize and plan the program for the week. We would have all the doctrinal subjects on the message written down, and each one of the ministers who was to speak would be permitted to select the subject upon which he would like to preach. After preparing the announcement of the subjects, we would run another week, each speaker striking in a different direction. The results of that campaign were disappointing. But instead of placing the blame on the preachers who did not know how to arrange their subject matter and how to conduct an effort, we attributed the failure to the unpopularity of the message we were carrying, and to the indifference of the community.

Time has taught certain lessons. I have discovered that with a five-cycle lecture course, it is possible to have a larger number of converts—and have them better established in the truth—than the few who are gathered out of a poorly organized campaign.

The five-cycle evangelistic campaign is nothing more than five distinct but integrated lecture courses in one whole series. Instead of having one sermon each on the signs of the times, the Holy Spirit, law and grace, the Sabbath, and on the various prophecies of the Scripture and the cardinal points of the message, we plan to have five sermons on each subject, under different titles, given in their logical order in each series of the five successive evangelistic campaigns. In other words, our five-cycle evangelistic campaign is nothing more than five distinct lecture series, of five or six week periods each, with the subject material on each major doctrinal feature of our message divided into five sermons, thus emphasizing each truth five separate times. The reason we divide the subject material on each basic doctrinal point into five sermons is that we might provide fresh material for each lecture course for the five short but continuous six-week campaigns.

We start each cycle in the five separate campaigns in the ordinary way, seeking to create an interest, then bringing in the doctrinal and practical subjects, and reaching the climax with a Sabbath lecture. Immediately after an appeal we drop the question of the Sabbath and other cardinal doctrines of the church and start all over again with the second series. Thus we create a new interest and start our second campaign, we proceed to establish the first group who stepped out for the truth in the first course through our Bible classes and Sabbath morning services. By the time we come to our second lecture on the Sabbath, we are ready for our first baptism.

Cover Same Ground With Different Subjects

We follow the same general course and give much the same message in the second series of our campaign as in the first. And immediately after we reach the second climax in our campaign, with a lecture on the Sabbath, accompanied by an earnest appeal, we again drop the doctrinal subjects and start with the third lecture course. This process is repeated through the fifth series. In this five-cycle lecture series, our messages on each subject are shorter, and this gives us more time each evening for a personal appeal to the audience to take their stand for each progressive phase of the living truth of God. All the material that we have been accustomed to using in just one lecture in our former way of working, we now spread
The Minister and the Newspaper

By J. Rollin Ferren, Bureau of Publicity, General Conference

SOME of our ministers maintain a close working relationship with the local newspapers. They consider, first of all, that it is worth while to keep their church service announcement card in the paper on the church page or section. They make it a point to have a friendly relationship with the editorial staff. They keep sending in various items. Among these are digests of sermons and in some cases series of short Bible studies. Occasionally we find a continued feature running under some such caption as “The Bible Question Corner,” “Back to the Bible,” or “Sermonette.” I have talked with a number of ministers who are successfully keeping in friendly contact with their newspapers, and they invariably say that this is very definitely helpful in their work.

Occasionally as I am in conversation with a newspaper editor there is opportunity to get his reaction. Recently, for example, I talked with the religious editor of a daily in a city that has been for many years an Adventist center, and where there is now a large Adventist church. He told me that in former years the pastor gave him a sermon digest every week, and he was glad to get it and publish it. Now, he says, they are having to cut down, but he still wants sermon material from the present pastor as often as once a month.

Without question the press is open to our ministers. Some have volunteered the suggestion that we should be utilizing it in a far larger way than we are. Just how to proceed and just what to expect, depend on your particular location and program. The pastor of a city church, for example, has the prestige of an organization. He represents a body of citizens of the community, and church groups are regarded as among the most dependable people of that community. The way is open for you to present any items you wish concerning the activities of the church.

MEETING THE EDITORS.—Meet the city editor first. Let him introduce you to anyone else he wishes you to meet, which may include the religious or church editor. On some items the church editor may give you the best attention; so cultivate his acquaintance. But keep in touch with your city editor, because you will probably have items that should go to his desk and into the news columns instead of the church page.

This suggestion regarding the relation of a pastor to the large newspaper office and its editors applies to any of our workers. With a well-written item in hand, first meet the city editor and tell him who you are and what you have for him.

If you are an evangelist starting, let us say, in a medium-sized or small place, you will want

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to get in touch with the newspaper editor. Tell him your plans and arrange for some paid advertising space, if this is part of your program for announcing your meetings. We hope that it is, because this usually opens the way for short sermons, features, and announcements in the news columns. You cannot demand this, but you can tactfully suggest it, and can have a brief story of interest ready.

Sometimes the editor of a small-town daily or weekly will go out of his way to help you. One young evangelist was out in his overalls one morning fixing up his tent ropes and stakes after a heavy rain. The editor of the local paper came along and stopped to chat. In the next issue there was a helpful little editorial by this man, telling what a "real fellow" this young preacher was. The practical way he went about things had impressed the editor.

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Sermons Into a Thousand Homes

We do not know whether a certain young minister in a town of two thousand people in Oklahoma advertises or not, but he gets a story on the front page of the local newspaper every week. That paper goes into over a thousand homes in that community. His stories cover the leading points of faith in an interesting style and deal with items of current interest. He takes advantage of such topics as postwar discussion and weaves side lights from the Scriptures into the story.

I wish that our ministers would help us work out some simple, brief outlines for sermon reports in the papers. We are starting to do this and would appreciate suggestions from those who are having such material published.

LENGTH OF STORIES.—Present conditions suggest bringing our news stories and articles into shorter space than we had to a few years ago. This, however, should not weaken them. The value of an item does not necessarily depend on its length. Since some subjects naturally require more details in order to be covered properly, there is no arbitrary rule regarding how much shall be written. In general it is safe to give the essentials in reasonably brief form and still tell the story.

The way in which the war has influenced the thinking of people these days is in our favor. They are more willing now to read about the need of spiritual help, divine power, and the Bible. The copy editor is not likely to change expressions in your story on these points. In your references to Bible prophecy you can often use texts, and they will usually be left there in the published story. While we may need to be conservative in dealing with controversial doctrines, there is a trend of thought now that can be capitalized on in turning the minds of people to the fact that the Bible is the guiding light out of the world's present troubles.

COPY AND FORM.—The copy should be clear and neat in appearance, and in proper form. Use a typewriter if at all possible. Start your first paragraph down five or six inches on the page. The open space left above is used by the editor for the headline. Double space your typing, make your sentences short, and paragraph frequently.

In news writing put as much as you can into the first sentence and the first paragraph. While endeavoring to do this, avoid making it too studied and heavy. Go through your newspaper and note the introductions to various types of stories. Yours should be interesting, direct, and simple. Writers are constantly studying leads, recognizing that the first sentence and the first paragraph are very important. With the lead written, other details to carry the interest farther are easily fair to give. In writing for the newspaper, our ministers tell us that the book by W. Austin Brodie is giving them excellent help. This has been listed as an elective in the 1943 Ministerial Reading Course. In a recent Michigan Conference workers' meeting, the president, T. G. Bunch, who perhaps has used the press as much as any minister through the years, announced that this is the very best help he has ever seen on the subject of religious news writing. The title of the book is "Keeping Your Church in the News," and for $1.25 you can get it through your Book and Bible House. It is published by Fleming H. Revell, New York City.

REVIVAL OF INTEREST.—Our leaders feel that the press should now be utilized to the fullest extent possible in carrying forward our great evangelistic program. It can be made to strengthen and supplement every other agency and effort. It is hoped that our ministers and workers generally, will, for the sake of greater success in their work, regard the use of the newspaper as essential. Newspapers are now open to us, but they may not always be. Other church organizations sense the value of the press and are very active. We ought to be. Those ministers who have been and are successful in their contacts with the press should continue in the strongest possible way. We want to encourage our younger ministers and help them all we can in using the newspapers. It is earnestly desired that throughout the ranks of our workers there will be a revival of interest and that renewed effort will be made to use the press to the full. It will help us mightily in telling the world of our activities and in reaching many thousands of people with awakening thoughts of truth that will influence for eternity.

The recommendations passed at the recent Spring Council, looking forward to a more general use of the public press, are simple and brief; yet they comprehend a program in which conference officials, ministers, and churches may unite for a strong constructive work. Excellent results are now coming from the use of such opportunities as here suggested. These will multiply as our organization throughout becomes more definitely news conscious and works

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intelligently and systematically to use the newspapers in giving out valuable and interesting information about our work and message for this time. The following action was passed in April at the Spring Council in New York City: Recognizing that the press can be used effectively in bringing our denominational work and teachings to the attention of the general public, We recommend, 1. That conference leaders plan for every general meeting to be covered and reported to the local papers. 2. That we encourage our ministers and pastors to qualify to write acceptably for the press and to utilize every opportunity for giving newspaper publicity to their sermons, as well as to church and institutional activities in their districts. 3. That our conferences arrange for the appointment in each church of the pastor or a lay member as the church press secretary, to obtain newspaper publicity and to establish and maintain friendly relations with the public press. 4. That these church press secretaries shall be appointed by the churches in the regular way and shall be recognized as part of the field personnel of the General Conference Bureau of Publicity for constant instruction and guidance. We recommend, That the present plan governing the issuance of press cards be continued.

Free Cuts For Advertising

By JOSEPH H. NYLANDER, Pastor-Evangelist, Michigan Conference

MY attention was called recently to a new source of effective cuts which can be obtained free of charge for use in our handbill and newspaper advertising. Our local weekly newspaper here has a mat service which is paid for monthly. Each month or two this service company furnishes the printer with a large, newspaper-size booklet which contains printed illustrations made from these mats. These mats, for the most part, are illustrations of ordinary commercial items, such as shoes, groceries, and hardware articles. However, interspersed with these pictures are a number of illustrations which, with a little imagination, can be used to set people thinking when printed in our advertising.

I have checked through all the cuts, and among the usable mats I found those picturing the following diverse ideas: Uncle Sam holding a bulletin board on which a subject could be printed; a sea battle; Liberty Bell and church with colonial soldiers (usable in religious freedom); four Americans saluting the flag; a great tank and plane battle; a soldier, a sailor, and their mother, who is holding a platter of tempting food (usable in a health lecture). Unwanted parts of the picture can usually be blocked out.

My initial use of these mats was with the subject, "Will Hitler Hold Europe?" The mat was a picture of a farmer plowing a field. Overhead his thoughts were pictured in a great tank battle. Above this was printed, "Food Will Win the War." This superscription was cut off the lead casting, and in its place my own wording was inserted: "America Is Wonder-
This newspaper has given me the mats on these illustrations and a number of others which can be used free of charge any time I choose. Such mat service is in use by most newspapers, and I presume it would be available to any of our workers who are willing to make a friendly contact with the printers. This is best done, of course, in connection with any printing work you might give them. Inasmuch as they receive a new sheaf of these mats every month or two, our workers should be able to obtain their old ones for permanent use.

If arrangements cannot be made with your newspaper, you may buy these mats direct at low cost from the Stanton Advertising Service, 395 Lexington Avenue, New York City; or from the Western Newspaper Union, 1343 H Street, Washington, D. C. Each mat is numbered and dated. The one used here is S. N. S. 395-2-43 MF4 (the 2-43 meaning February, 1943). In regard to the cost of the mat of the farmer, it was ordered by the printer here as an additional mat. He told me that they were allowed so many extra mats each year, so were not charged for this one. He estimated the cost of the mat at about twenty-five cents. (The cost of the cut itself, as made for The Ministry, was $1.87.—Editor.)

These monthly mat sheets come in a newspaper-size booklet. It appears to me that practically all the ones usable for our purpose come in the first few sheets, since the rest of the sheets are given to small mats for commercial items. If a conference could arrange with the mat company to get the first few sheets at a nominal cost, this would be of definite help to our workers. The conference could then order the extra mats thought suitable each month. It takes but a few minutes to scan a month's set of mats. I have checked over past months, and as far back as a year or two, and have a long list of new ones. Some of these are quite striking.

Some of these mats come in two sizes. They can usually be cut down to the size wanted. The sizes range from 6" x 8" to 2" x 4" with the various dimensions in between. As the mats wear out after a few castings, a worker could pay the printer for the thin lead casting, and have it mounted on a block to extend the life of the cut. There is certainly a great opportunity for use of these free mats in our advertising that is quite out of the ordinary in this field.

Financing the Local Effort

By Charles S. Wiest, Pastor, Mankato, Minnesota

The subject of finance deals with an all-absorbing question to every conference executive, every evangelist, minister, Bible instructor, and lay member.

It has long been agreed among us that a conference cannot operate successfully without a budget. It is just as important to finance an effort under the budget system. In making a conference budget, one must establish an operating level. This is the first step in financing every activity of the conference. If this operating level absorbs all the income so that there is nothing left for advance work, the budget is out of balance. No budget is balanced unless every one of the conference activities has its proper share.

When the budget has been carefully arranged and the funds segregated, there should
Evangelism includes all efforts in soul saving, of course, but there should be a special
be strict adherence to it. Emergencies will arise, of course, but there should be a special fund in every budget to cover them. Nevertheless, this emergency fund must not be out of balance with the whole program. There should be a specific sum for evangelism in the operating level. This evangelistic fund should be jealously guarded by the conference committee and should be used preferably to advance the work in new places. This definite amount varies according to the gross income of a conference. As a fair basis, I would suggest 10 per cent of the gross tithe receipts. Thus a conference having a tithe receipt of $100,000 should be able to dedicate $10,000 strictly for evangelism. Should the tithe receipts increase, the program for evangelism should also increase.

Evangelism includes all efforts in soul saving, whether it be a tent or a hall effort, a cottage meeting or a literature campaign. After the conference fund for this purpose has been consecrated, it must be segregated again so that each evangelistic program will receive proper consideration.

The problem of financing the effort may be considered from five angles: (1) Help from the conference; (2) help from the church; (3) public collections; (4) appeals for special donations; (5) economy.

Financial Support From Conference

There is danger that the conference worker may depend altogether on the conference treasury to finance his soul-saving effort. On the other hand there is some danger that a conference official may look to the local worker to finance his whole work and thus expect him to make bricks without straw. There are a hundred places where a conference could spend every dollar that flows into its treasury, and too often there has been money for almost everything except evangelism. No one individual is responsible for the inefficiency of the past, but a definite change must come among us to fulfill the great task before us. We are not joined together in a syndicate where the surplus earnings are divided among the investors. When a sacrifice is to be made, we as workers should take the lead in making it. The Lord despises a selfish Christian, be he an executive, a pastor, an evangelist, or any other servant in His great vineyard.

What help, then, can a worker reasonably expect from the conference in financing his effort? Before any one program or effort is fully arranged, the conference must know the needs of every worker who plans a soul-saving endeavor. After these needs are all compiled, the conference may be utterly unable to meet the demands called for. It is then that the conference executive and the evangelist must adjust the program in harmony with the means in hand. It is extremely important for every worker to plan closely with his conference officers in all the financing of an effort. Financial embarrassment reflects not alone on a worker but also on the conference he represents. Lack of the fullest financial co-operation on the part of a worker will bring untold perplexity to the president and the secretary.

Financing an effort should not come altogether from the conference treasury. The worker himself should be given opportunity to raise a part of the expense from another channel. However, this portion should not be greater than a reasonable possibility. In this each worker’s experience in raising money must be the guide. It is good training for each worker to raise some of his finances himself. The dollar earned by hard labor is not so readily spent as the dollar that is inherited. All donations from whatever source, as well as all expenses, should be accurately reported to the conference.

However, a program as great as that given to Seventh-day Adventists demands large sums of money. Every worker might do more effective service if given more liberal financial encouragement. No farmer, not even a home gardener, will have any returns unless he invests somewhat in the seed sown in the ground. So a little financial aid from the conference will usually bring excellent response.

Message upon message has been given in reference to the importance of warning the cities. But the charge is made, “Some will say, We need all the money we can get to carry on the work in other places.” To this the answer comes from the Lord. “Do you not know that unless you carry the truth to the cities, there will be a drying up of means?”— “Life Sketches,” pp. 417, 418.

Large city efforts require a larger initial investment than do those in the smaller city or town. The laboring force must be larger. The advertising, the hall rent, and everything in general costs more. The help from the conference must therefore be measured according to the size of the city, the location or hall where the effort is to be conducted, and how much territory the effort is desired to cover—whether the whole city or but a section.

Additional Support From Church

After the full arrangements between conference and worker are completed, financial help can be solicited from another source—the church membership. After all, in the final analysis, the constituency is the conference. The rank and file are ready to support heartily any good cause. The greatest joy in any church is a baptismal service. I have long believed in a strong evangelistic program that would appeal to every member and would receive his financial support.

“In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now.”

Please turn to page 44

The Ministry, August, 1943
THE TIME FOR MEDICAL MISSIONARY WORK

By J. WAYNE McFARLAND, M. D., Medical Secretary, Southern California Conference

Is this the time for medical missionary work?

We have some definite instruction on this point in "Counsels on Health": "We have come to a time when every member of the church should take hold of medical missionary work."—Page 425. If this statement was true when it was penned by God's messenger many years ago, how much more so is it today. What are we doing to meet the challenge of this statement? What are we doing to answer the many questions relating to healthful cookery that our neighbors are asking on every side? Can we face the critical shortage of skilled medical care and know we are prepared? Is this the time for medical missionary work in the church?

We believe the answers to these questions are vital to the Seventh-day Adventist Church today. We can best answer by again referring to the pen of inspiration:

"Nothing will help us more at this stage of our work than to understand and to fulfill the mission of the greatest Medical Missionary that ever trod the earth; nothing will help us more than to realize how sacred is this kind of work, and how perfectly it corresponds with the lifework of the Great Missionary. The object of our mission is the same as the object of Christ's mission."—"Medical Ministry," p. 24.

We feel certain that now is one of the most opportune times to present our health message. People are eager to know what to do in the present emergency. We have "come to the kingdom for such a time as this." How shall we make the most of the opportunity?

Any program, to be successful, must be organized and have the whole-hearted support of each church member. This is especially true of a health program in the church. We have inaugurated a program in our churches in the Southern California Conference. In each church a health leader or secretary is appointed. If there is a physician, trained nurse, or dietitian in the church who will take the responsibility of conducting the health program, that is ideal. However, if no such talent is available, then a layman is selected for this duty. Many times the home missionary leader of the church is able to do this work.

Programs and material are furnished the health leader, and once every two months the home missionary period between Sabbath school and the church service is devoted to medical missionary work. On that Sabbath both the home missionary leader and the medical secretary are up in front, as we firmly believe the two should unite in stimulating our health program.

At present we are especially stimulating the interest of our people in the Missions Extension program, and pointing out that the book "Better Meals for Less" is the answer to their neighbors' problems on meat rationing.

In our field we have an army of colporteurs whose experiences in selling our health literature are truly phenomenal. To help them, and help the people in time of illness, they have been given instruction in the use of simple remedies. This has indeed been a real blessing to strengthen the hands of our colporteurs.

BELIEVING that cooking schools are a vital part of the church program, we have inaugurated such schools in our conference. "In every place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods for the use of those who wish to live in accordance with the principles of health reform. And the church members should impart to the people of their neighborhood the light they receive on this subject."—"Testimonies," Vol. VII, pp. 112, 113.

We are fostering such work in this field. Each week at the Conference Welfare Headquarters, a cooking school for leaders is held. We have asked each church to select from its congregation two sisters who will serve as leaders of a Community Cooking School. This will be open not only to our own church members but to those not of our own faith. Six well-planned lessons will be given in each school. The first two are on meatless dishes; then follow sugarless recipes, cooking to save vitamins and minerals, and finally lunches and the lunch box. The churches are entering into this program most heartily, and we feel that many doors will be open to us that have been closed before.
Upon completion of the cooking schools, we plan to concentrate on home nursing courses. Soon the shortage of skilled medical attention will be felt, and surely this is the time to prepare ourselves for the emergency which now exists and is becoming more acute.

There is one angle to the question of home nursing classes which we sometimes forget. Religious liberty in the not too distant future will be encroached upon. We can already see events shaping themselves to this end. Soon we will be unable to carry on our large evangelistic efforts, save as we make them strong. Religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere."

—"Counsels on Health," p. 533.

The Pacific Union Conference, of which our local Southern California Conference is a part, is launching a strong effort to help our young ministers and their wives to carry on this medical missionary program. Following the instruction of God's messenger, they are conducting a short intensive course in medical evangelism at Loma Linda. Here the ministers learn the basic fundamentals of physiology, health, and hygiene, as well as how to conduct cooking schools and home nursing classes, along with their evangelistic efforts. This work has long been needed, and it is progressing under God's leading in a remarkable way. It is gratifying to be connected with such a plan, for we are then carrying out the following injunction from the Spirit of prophecy as found in two of Mrs. White's books:

"In every place the sick may be found, and those who go forth as workers for Christ should be true health reformers, prepared to give those who are sick the simple treatments that will relieve them, and they pray with them."—"Medical Ministry," p. 320.

"It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—"Ministry of Healing," p. 141.

Now is the time to begin, in a wholehearted way, the work of Christ, the work of His disciples, the work for each one of us. Our opening question asks, "Is this the time for medical missionary work?" The answer unequivocally should be, "This is the time for medical missionary work." We conclude this article with the remainder of the quotation we used at its beginning.

"We have come to a time when every member of the church should take hold of medical missionary work. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us... Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'"—"Counsels on Health," p. 425.

**Association Notes**

**Attention** is called to the following article written by President Macpherson, and taken from the *Medical Evangelist*, in which report is made of the plans which are being studied for the integration of the medical missionary program in the curriculum of the College of Medical Evangelists. This decision on the part of the faculties of the medical college to restudy the objectives for which the college was established is very heartening. We believe it is very appropriate that from the College of Medical Evangelists there should stem out a wave of added emphasis to this important subject, which is ultimately to reach out to all areas where our denominational work is represented. Doctor Macpherson's remarks follow:

"**Definite Health Evangelism.**—On Sabbath afternoon, May 15, members of the Loma Linda and Los Angeles faculties met in Paulson Hall, White Memorial Hospital, for the purpose of considering the means by which the College of Medical Evangelists can increase its functions in promoting greater activities in the field of health by its students and graduates. It is recognized that this school exists for the purpose of educating men and women in the medical field so that they may be qualified to carry the message of health and of salvation to the world fields.

"Dr. Harold M. Walton, medical secretary of the General Conference, presented skeleton plans which, when put into operation, will create a greater interest in health evangelism than has ever existed in the denomination. William H. Branson, vice-president of the General Conference, and Frederick Griggs, chairman of the Board of Trustees of the College of Medical Evangelists, made remarks which gave much momentum to the project under discussion.

"Members of the faculty in attendance were most enthusiastic over the whole plan, and pledged their support in helping to extend such functions within the school. It is the purpose of the school to demonstrate acceptable leadership and co-operation with the denomination in making the health program an active and important part of the message for the world today."
Your Child’s Teeth

(Demonstration Health Talk)

By Stella Beauchamp, R. N., Supervisor, Washington Sanitarium and Hospital

I. INTRODUCTION.—Mrs. Brown was worried about Mary. She seemed to have lost the happy disposition and sunny smile that were so “taking” when she was a little girl of five. Mary was seven now, and in the second grade at school. Mary was having trouble with her teeth. Several had decayed rapidly, and though the dentist advised filling them, Mr. and Mrs. Brown had decided to have them pulled, as the permanent teeth would be along soon anyway. Since losing her teeth, Mary no longer displayed her happy, sunny smile. She avoided other children and moped a great deal. The consciousness of good or poor teeth has its effect upon the personality, especially of children.

“Our teeth are constantly on display, when we laugh, when we speak, and when we eat. Good teeth give a sense of personal pride, bad teeth cause us to be ill at ease. The teeth are also good indicators of bodily health. We grow up but once, and we develop but two sets of teeth. The permanent teeth are meant to last us a lifetime, and their loss is unnecessary if there is understanding of the growing needs of the body.”—“A Manual on Dental Health for School Teachers,” pp. 3, 4. (Division of Public Health, State of Colorado.)

Let us learn more about these indicators of health and personality.

II. WHAT SHOULD BE KNOWN ABOUT CHILDREN’S TEETH.

(Show picture of a tooth. See page 30.)

1. Tooth divided into two parts—crown and roots—and composed of four different substances (indicate on illustration),
   a. Enamel, a hard, glistening substance, covering crown only.
   b. Cementum, a bonelike substance which covers root portion only.
   c. Dentine, an ivorylike substance which forms bulk of crown and root.
   d. Dental pulp, composed of connective tissue containing nerves, arteries, veins, lymphatics.

2. Individuals have only two sets of natural teeth—temporary and permanent.
   a. The deciduous, or first, set.
      (1) Twenty in the first set, ten in each jaw.
      (2) Time of eruption of temporary set.
         Two middle lower incisors ....... 6 to 8 months
         Four upper incisors ............. 8 to 10 months
         Two later lower incisors and first four molars ................. 12 to 14 months
         Four canines ..................... 18 to 20 months
         Four second molars ............. 28 to 32 months
      (3) First teeth usually lost between sixth and fourteenth years.
      (4) This first set very important to health, chewing (mastication), and speech. Give form and symmetry to face.
      (5) Should be kept in healthy condition until replaced by permanent teeth.
      (6) First teeth have long roots which gradually absorb as the second set gets ready to take their place.
      (7) If first teeth become diseased, roots often do not absorb, which is one cause of crooked second, or permanent, teeth.
   b. The permanent set.
      (1) Usually comes in between sixth and fourteenth years, except third molars, or wisdom teeth.
      (2) Thirty-two in this set.
      (3) Eruption time: From fifth to seventeenth year or later.
      (4) The sixth-year molar.
         (a) Usually first permanent tooth to erupt. Known as sixth-year molar, because it often comes in when child is six years old. Also it is the sixth one, counting from front.
         (b) Important because “keystone” of the dental arch, and should receive special care to preserve it. Often mistaken for a baby molar.
      (5) The twelve permanent molars do not replace any deciduous teeth, but come in behind the first teeth, as the jaw becomes longer.

III. PROPER CARE OF CHILDREN’S TEETH.

1. Sound, general health, very important.
   a. Good health habits. Sufficient sleep, food adequate for needs of body, sunshine, exercise.
   b. Use of large amounts of concentrated sweets, such as candy, jams, jellies, pastries, and soda pop, is associated with dental decay.
      (1) Concentrated sweets take away appetite for regular meals.
      (2) Destruction of enamel and dentine caused by action of a certain kind of bacteria which ferments sugar and other carbohydrate foods, thus forming acids which attack surface of teeth, causing decay. Important to note that decay always begins on external surface; never within the tooth.
   c. Protect against serious diseases, such as scarlet fever, during first and second years, as they may cause imperfect enamel formation of permanent teeth.

2. Adequate diet necessary.
   a. Research workers tell us that good nu-
trition from birth to eight years is very important in building well-formed teeth.

b. Eating "protective foods." (Milk, milk products, vegetables, whole-grain cereals and breads, eggs, and fruits.)

c. Use charts showing relative values of different foods. ("Food and Nutrition," American National Red Cross, Washington, D. C.)

3. Early childhood care.

a. Exercise for the very young child when teeth are coming in, biting and chewing upon hard crusts of bread or toast.

b. Why early dental care important.

1. Approximately fifty per cent of children from two to three have dental defects.

2. Early loss of teeth causes difficulty in chewing food, and may also cause a shift of remaining teeth, making eruption of permanent teeth difficult.

3. Healthy deciduous, or first, teeth are a mental and physical comfort to the child.

4. Decayed and abscessed deciduous teeth cause the child unnecessary pain and discomfort.

5. Bacteria from abscessed teeth, or the poisons they produce, may enter the blood stream and seriously injure the child's heart, kidneys, or joints.

6. Improperly erupted teeth may press on nerves which cause facial neuralgia.

b. An early visit to the dentist (between the age of 2½ and 3 years) is important because:

1. Flaws in the enamel at this time may be easily, painlessly, and inexpensively corrected.

2. If the child goes before extensive work is necessary, this will help him overcome or prevent fear, and enable the dentist to make friends with him.

3. Dentist can instruct parent regarding diet and home care of the mouth.

4. X rays sometimes necessary to detect decay between teeth.

5. Fillings help prevent too early loss of first teeth.

6. If necessary to extract a decayed tooth, dentist can insert a space maintainer to prevent other teeth from drifting out of line, and thus help maintain natural shape of jaws.

d. Begin brushing teeth early.

1. At 18 or 20 months, twice a day, with a small, soft brush (show a brush five or six tufts in length, and two tufts in width).

2. Ordinary baking soda is a good, inexpensive dentifrice.

3. Demonstrate proper method of brushing.

(a) Upper teeth should be brushed from gum line down, in a spiral motion; lower teeth from gum line up.

(b) Chewing surfaces of the teeth should be brushed.

(c) Surface of the tongue should be brushed.
IV. Conclusions.

“Good teeth are necessary for the proper chewing of our food. The teeth must do their part in preparing the food for digestion. When teeth are in poor condition, digestion is interfered with.

“Decaying teeth provide a breeding place for harmful germs. Poisons from decayed teeth may circulate through the body and cause serious infections at places distant from the teeth. The body resistance to disease is lowered. Diseases such as arthritis, rheumatism, and certain diseases of the heart, kidneys, and eyes, are thought to be traceable to this kind of infections.

“The teeth help us make our speech sounds correctly. With poorly placed or missing teeth, certain speech defects result. Teeth are accessory speech organs! Nothing does more to aid good appearance and beauty than a full set of healthy, well-formed teeth. The formation of the face and mouth depends upon the teeth. Nothing is so disfiguring as decayed or missing teeth, or jaws malformed because of the early loss of either deciduous or permanent teeth during childhood.” —"The Importance of Good Teeth.”

C. L. Drain, M. D. (The School Health Program, Vol. II, No. 5, February, 1940.)

Are you giving your child the proper dental care, thus laying the foundation for good health and proper personality development?

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The American Dental Association, Bureau Public Relations, 212 E. Superior Street, Chicago, will send diagrams and pamphlets.

Maun Medical Mission

Concerning the work at the Maun Medical Mission, Bechuanaland, South Africa, Dr. J. G. Foster writes encouragingly: “This year we averaged sixty-nine patients a day, which is almost three patients for each bed we have. This made conditions very crowded. Patients were lying on the floor, in every available place, even in the European section. The European patients we had were cared for in our house. At the beginning of the year an epidemic of trypanosomiasis (sleeping sickness) occurred along the Tahoe River. Patients from this area soon filled the hospital to overflowing. The Medical Department of the Bechuanaland Protectorate government secured the loan of twelve bell tents from the A. A. P. C. These were all occupied for a time.

“The three most common diseases admitted to the hospital were trypanosomiasis, malaria fever, and syphilis. These three diseases made up 78 per cent of the patients admitted. There was a decided drop in the amount of surgical work done, because of the lack of bed space available. Many people who wanted to come to the hospital were turned away because of the crowded condition. The only operations performed were emergencies or very urgent cases.”

Dr. and Mrs. Ralph Royer have recently joined the staff at the Maun Hospital, and there are now two European doctors and two graduate nurses on the staff, in addition to a number of native attendants. They also have a native evangelist connected with the medical group. Of this mission work Doctor Foster says: “During the year one hundred people have joined our Bible classes. It has been only recently that the natives have seemed to care about religious matters, and now it is hard for us to look after the interest in our district properly. We are thankful for the progress God has enabled us to make, and ask to be remembered in your prayers, that the work here will continue to prosper.”

H. M. W.

Ministering to a Sick World

By Taylor G. Bunch, President, Michigan Conference

The clouds of global war darken every horizon. As we listen to the roar of battle and witness the destruction of life and property on a scale unparalleled in the history of man, it is difficult to find a place for optimism. During an address to a graduating class of an Eastern university a British ambassador to the United States expressed the gloomy forebodings of many in these words: “As one looks ahead, there is little light save when dazzling flash on flash writes a great interrogation on the murky background.”

The world is sick in more ways than one. One writer speaks of it as a vast lazaret house filled with the sick and dying. Medical science has performed marvels in combating and preventing disease. Diseases that were once the dreaded scourges of mankind have been conquered, and others will soon be under control. But still others, old and new, challenge the skill and baffle the efforts of physicians. In spite of
all efforts, disease is still rampant and hospitals are crowded to capacity. Millions of others are suffering a variety of physical infirmities in their homes. Doubtless no human being can be said to have perfect physical health.

Millions are sick mentally. Their thinking mechanism has broken under the strain of the complications of modern life, and the insane asylums are crowded with these unfortunate victims. Multitudes of others who are more or less irrational are still a part of modern society. The chief cause of the many forms of mental disease is the transgression of moral and natural laws, and since no person is entirely free from guilt, no mind is perfectly balanced. None can boast of a life entirely free from warped thinking, foolish talking, and irrational conduct. Jesus Christ alone had a fully balanced mind, and therefore He only was free from mistakes in word and conduct.

The Most Effectual Permanent Remedy

The Scriptures declare that in Jesus' mouth was found no guile and that He "did no sin." This was because He had a well-balanced mind. Thomas Carlyle said of Him: "Jesus Christ, our divinest symbol! Higher has the human thought not yet reached." And Johann Herder said, "Jesus Christ is in the noblest, the most perfect sense, the realized ideal of humanity." Heeding the admonition of the apostle Paul would bring revolutionary changes in our world. He said, "Let this mind be in you, which was also in Christ Jesus." Since it is always true that as a man "thinketh in his heart, so is he," having the mind of Christ will produce thoughts and conduct similar to His. This is the most effectual and permanent remedy for mental illness. This alone will produce mental poise and equilibrium.

The world is also sick morally, and in this realm there is desperate need of skillful and sympathetic ministry. The world today is experiencing a moral slump. It is passing through a moral depression such as always follows in the wake of war. War always results in the breakdown of moral fiber and sensitiveness. It has a tendency to lower standards and cause men and women to relax their usual vigilance against the vulgar and impure. Those of us who are older will not soon forget the moral atmosphere of the previous World War, and the thought of postwar conditions now makes many dread the coming peace almost as much as the war itself.

The most important contribution that citizens can make toward an all-out war effort is to help bring about a moral revival and regeneration. Such a movement would soon crown our war efforts with success, for it is still true that "righteousness exalteth a nation: but sin is a reproach to any people." Out of the distant past comes the voice of Jehovah declaring that He "ruleth in the kingdom of man, and giveth it to whomsoever He will;" that "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?"

God deals with nations as with individuals. When the national cup of iniquity is filled to overflowing, a nation is weighed in the balances of divine justice and found wanting, and its destiny is certain and its downfall sure. It must give place to a nation with more vigorous morals that will bring forth the fruits of national righteousness. The Lord says through His prophet Jeremiah:

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, whereby I said I would benefit them." Jer. 18:7-10.

This is still God's program for men and nations. It is not an arbitrary decree but an unalterable, self-acting law that never changes. We are told that the throne of God will continue forever because a scepter of righteousness is the scepter of His kingdom. In the history of men and nations morality has always been synonymous with vituity and stability, and moral degeneracy has been the harbinger of individual and national ruin. Visit the cemetery of the dead nations of the past, and the epitaphs on the tombstones tell of a moral fall which was the cause of decay and death. That the relation between moral vitality and physical health is close and decided no person can successfully deny. In this respect the fittest always survive.

The world is also very sick spiritually. In fact, this is the most serious of all diseases because of its effects not only on this life but also on the life to come. Its blighting influence affects every inhabitant of the earth to a greater or lesser extent. None have been able to escape fully the deadly virus of the disease of sin. No person is spiritually whole. From a spiritual viewpoint all are sick and subnormal, and therefore in need of a revival of genuine religion. Many of our modern leaders—civil, military, and religious—consider a return to religion the most potent of all our individual and national needs.

Though the chief occupation of physicians and nurses is to minister to the physical needs, they must not be unmindful of these other related realms which have such a definite bearing on the physical well-being of the patient. One of the apostles set forth this relationship when he said, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." How would we all fare in material prosperity and physical health if they were...
apportioned to us on the basis of our spirituality? The three belong together and should never be separated. In a well-balanced life and program they are properly proportioned. If our lives would be full and complete, our spiritual natures must be nourished and developed on a parallel with the mental and physical. This is essential to the building of a symmetrical character and the making of a successful career.

"A cheerful heart is a good medicine," is another scriptural expression whose truthfulness has been abundantly demonstrated by time and experience. In fact, a cheerful spirit is one of the most effectual of all remedies, and takes first place in the healing of certain maladies. Cheer begets cheer, and because of the natural state of sick people, a sunny disposition is essential to success in the medical profession. But genuine cheerfulness comes from within, out of the heart, and it cannot therefore be put on for the occasion. One who deals with the sick cannot long hide an ugly and disagreeable nature.

A cheerful heart is the offspring of "a conscience void of offense toward God, and toward men." It comes out of mental poise and balance, moral character, and spiritual experience. Only a genuine Christian can "count it all joy" and "rejoice . . . alway" regardless of the outward circumstances, knowing that "all things work together for good to them that love God, to them who are the called according to His purpose."

Speaking of the recuperative power of good cheer, a physician has said: "Those who are cheerful and confident, who are free from anxieties and fear, make far more satisfactory progress than those who keep themselves in a turmoil of distress and worry. Once we remove the conflicting emotions and maintain our patients in a peaceful, hopeful, fearless attitude, we have won more than half the battle. We do not know why worry causes an increase of pain in angina, a recurrence of ulcers in harassed businessmen, an elevation of blood pressure in the diabetic. The sincere Christian has no time for nerves. The religious man faces life confident and unafraid, and saves himself from countless ills, the creation of a purposeless and disintegrating personality." Thousands of other physicians and nurses will heartily agree with this statement.

A background of faith and spiritual experience is essential in those who minister the medicine of good cheer, courage, confidence, and helpfulness, which are so vital in mental and physical recovery. Life is a complete whole. The body, mind, and soul cannot be treated as entirely separate entities. It is a mistake to think that the body can be handed over to the physician, the mind to the psychiatrist, and the soul to the minister. The close relationship between the physical, mental, and spiritual realms is being recognized more and more by the medical fraternity, and this is a hopeful sign.

A group of doctors at Johns Hopkins were discussing the percentage of patients whose illness is more mental and spiritual than physical. The psychiatrist of the group declared that forty per cent of the cases that come to his clinic were mental and spiritual in their origin. The surgeon said that he believed the percentage to be more nearly sixty.

We are in receipt of a series of attractive, inexpensive mimeographed bulletins prepared by Ellen Curran for use in her cooking classes at the Radio Reading Room in Los Angeles. The whole process of preparing wholesome and delicious recipes is shown in unique Kodachrome pictures, and the bulletins are given without cost to all who attend. They deal with various phases of the health question, particularly that phase relating to foods and nutrition, and are suitable to use in connection with evangelistic efforts as a health feature.

We believe bulletins of this character to be especially timely just now. They are a very effective means of informing the public on the subject of nutrition, healthful diet, and the preparation of meatless recipes. They are an excellent means of creating interest not alone in our distinctive health message but also in our whole denominational truth as well.

The three cover pages here shown present a very attractive appearance, with their pictorial design, and are mimeographed on colored paper. Each bulletin contains several sheets of recipes, remarks, and information, mimeographed on white paper.

We feel that efforts of this character are to be encouraged and might well be duplicated in every center where our work is represented.

The Ministry, August, 1943
An experienced physician once said to a minister friend: "Forty per cent of the people who come to me should have gone to you." A well-known neurologist placed the percentage of patients who are more in need of spiritual than physical treatment at eighty, and another at eighty-five. The American Medical Association officially approves the statement of Dr. C. Raimer in Hygeia for June, 1931, that the percentage is about fifty-fifty. A physician once said to his patient, "You are suffering from loss of faith in God and in a future life." And another said, "If three quarters of my patients found God, they would be well." The famous surgeon, Dr. Howard Kelly of Johns Hopkins, said to a patient, "What you need is a New Testament."

The most successful physicians and nurses are those who are qualified to minister to life as a whole, and not as mere specialists dealing only with the physical. Mental, moral, and spiritual health, growth, and development are of more value than the physical. The whole man—body, mind, and spirit—needs to be nursed back to health and normalcy.

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**CURRENT SCIENTIFIC COMMENT**

**Essential Food Facts.**

The Council on Foods and Nutrition of the American Medical Association has been publishing in a series of articles established facts regarding nutrition in relation to health and disease. While the material thus far available, accumulated even in condensed form, will occupy some hundreds of pages, it is nevertheless merely an indication of the vast amount of unexplored territory that yet remains. Some facts, however, already emphasized, deserve some repetition.

1. We are a careless people. We fortify our foods with riboflavin; then we leave a bottle of milk standing in the sunlight for an hour so that it loses most of its riboflavin.

2. We shop carelessly, selecting our foods for the pictures on the packages rather than with a knowledge of their actual food values.

3. We prepare food carelessly; fruits cut for salad, or cabbage shredded for coleslaw, loses one fourth of its vitamin C by standing exposed to the air hours before use.

4. We cook our foods into food deficiencies, throwing away the water from vegetables and destroying vitamin values by long heating.

5. Oleomargarine, suitably enriched with vitamin A, is a good source of fat in the diet. However, it is just oleomargarine enriched with vitamin A. We are not yet certain that it is in every way equivalent to butter.

6. The old idea that fats were unnecessary in the diet is no longer acceptable. New standards suggest that we eat about the same number of calories in fats as in carbohydrates and that about fifteen per cent of the diet must be protein. We should regulate the quantity of food to the amount of energy required and make certain that food taken in these amounts supplies the essential substances of which we now have knowledge.

7. The problems of infancy and of old age related to nutrition are special problems. Old people do not eat properly in relation to their diminished output of energy; neither do they select the necessary ingredients. Proper nutrition for old people might give us a greater number of men and women beyond sixty years of age capable of standing erect, working efficiently, and more free from the aches and pains which were formerly accepted as an inevitable accompaniment of the sixth and seventh decades of life.

8. Nobody knows how many factors actually constitute the vitamin B complex. There are at least twelve. The evolution of our knowledge of this vitamin can serve as an example of the manner in which we are progressing and of the danger of drawing conclusions that are too hasty in relation to essential substances.

9. Indiscriminate mixtures of vitamins and minerals have never been approved by any scientific body in the field of nutrition. When the Council on Foods and Nutrition announced its action regarding mixtures, it recognized the necessity for such mixtures as the vitamin B complex. It did not approve and has never approved mixtures with all the known vitamins and extra minerals.

10. The human being is constituted with a stomach and some thirty feet of intestines which require food for their functional efficiency. Man is not made for a diet of pills and capsules.—*Journal of the American Dietetic Association, May, 1943.*

**Nation's Eating Habits.**—A recent survey conducted by the American Institute of Public Opinion attempted to discover how representative adults in all States were observing the rules for good diet as laid down by nutrition experts. Results showed that 45 per cent ate no fruits or raw greens in a 24-hour period; 48 per cent, no eggs; 34 per cent, no milk or cheese; 25 per cent, no leafy green or yellow vegetables; 8 per cent, no other vegetables or fruit; and 3 per cent, no whole-grain or enriched cereals or bread. Breaking this down into sections revealed that those who lived in the South showed a greater tendency to ignore the rule regarding consumption of citrus fruit and raw greens, while those in the New England and Middle Atlantic area showed greatest deficiency of all sections in consumption of milk and milk products. It is suggested that wartime shortages of food, as well as rationing and high prices, are factors which affect the percentages found in the survey.—*Abstract, Journal American Dietetic Association, April, 1943, p. 312.*
THERE is a desperate shortage of singing evangelists in our ranks. It would be a waste of time to attempt to ascertain just why there is such a shortage in this phase of the ministry. There are no doubt many contributing factors. But the fact remains that there is an urgent need for consecrated gospel song leaders who have an insight into the possibilities of this wonderful gift of song, and who are so closely connected with divine power that they can be used to win souls through this gift.

Inspiring people to sing is not an ordinary task. It takes skill. It requires an understanding of human nature and how it reacts. Merely beating time will not answer the purpose. There is nothing that inspires participation in beautiful music like beautiful music itself. He who would be successful in this part of the ministry must establish, early in his youth, proper habits of conduct that pertain to his physical, mental, and spiritual growth. Correct singing neither offends the ear of the listener nor does damage to the voice of the singer. For this reason the singing evangelist should carefully guard against harsh, loud, noisy pronunciation, that does so much harm to the voice. There is considerable difference between a singer with a good voice, who understands the correct application of power in producing a vocal utterance full of virility and color, and one with a loud, noisy voice.

Because of the fact that people are so easily influenced, and are so willing to be led in a service of praise and thanksgiving to their Creator, it has become increasingly important that the leader demonstrate correct singing. He should direct in such a way that it does not attract attention to himself just to create an effect. But rather he should enter into the spirit of the song and inspire a freedom of expression which, when joined by the heavenly choir, makes the very courts of heaven ring with joyful, harmonious exaltations to the King of the universe.

In assisting the future song leaders who come to us for preparation in this important service, we should outline a careful program. A theory class, a conducting class with field assignments, private vocal study, and choir, in addition to the regular courses of study, make up a complete program. It is easy to understand the reason for most of these required subjects, but many times the question arises regarding choir work, even including the a cappella choir.

Remarks such as the following are sometimes heard: "We enjoy the choir and all that, but is it an essential part of the building program? Besides, most of those who take choir training will not have the opportunity of conducting such choirs in the average tent meeting or church, or even in radio efforts. And, too, the kind of music they sing is not gospel music, is it?" Allow me to show briefly just how the choir at La Sierra College, for instance, fits into the building program of the ministry of music.

Requisites in the Course of Training

HEALTH AND POSTURE.—Health and vitality are the first prerequisites to success in any branch of the work. Emphasis is placed upon physical education. Every choir member is required to do a certain amount of physical exercise every day in order to maintain a habitually correct posture. One of the world's greatest voice builders has said that ninety per cent of all vocal difficulties could be cured by correcting the posture. During the singing period, correct posture, either sitting or standing, is mandatory.

GETTING THE PITCH.—The second requirement is tuning. A tuning bar, tuned to A 440, is hung on the wall of the rehearsal room. As the bar is struck, every member hums the pitch quietly. When we consider that all natural voices will tune one with the other almost habitually, we realize that this effect assists the conductor in finding the voice that is out of place. He can then correct the difficulty, thereby permitting the singer to coordinate with the others. This practice does not take away individuality, but helps in establishing a habitually natural position of the voice box. "In unity there is strength."

CORRECT PRONUNCIATION.—Pronunciation is the third step. Correct English is studied phonetically. Standards are taken from universally accepted dictionaries, and from rules recommended by prominent radio authorities and recording laboratories. Choral participation in this study is accomplished by having the choir chant a rhythmic series of vocal phonetics while in correct posture and in tune. The English language, when spoken and sung correctly, is beautiful—few other languages being as

The Ministry, August, 1943
pleasant to the ear. When we set in vibration the pure vowels and vocal consonants, and sharpen their understanding with the other types of consonants, then subject that unrestricted utterance to the will of the mind which makes use of the interpretation inborn in good music, the effect on the listener is pleasant, and the singer continues to grow vocally and has the satisfaction of creating something worth while.

**ADAPTATION TO COMPOSITION.—** Next comes adaptation to the composition. A properly balanced voice should be able to sing any note within the normal three-octave range, taking into consideration the modification of vowels in the ascending scale; that is, all vowels naturally shade toward the sound of "uh" as the voice approaches the top of the range. Therefore proper habits are to be established early in the training of the voice and closely adhered to while singing. If these simple rules are followed, the voice will grow in strength and virility, and continue to be of service after the average voice has broken down because of misuse. The unfortunate individual who has not followed these rules finds himself making such excuses as, "I used to be able to sing, but I can't now." This is regrettable, because at the age of vocal maturity (between forty and fifty years of age) he could be of greater service than ever with his rich background of experience in life.

The kind of music selected for the class to study varies with the demand of various occasions. For this year our choir here at La Sierra College has participated in a church dedication, several anniversary celebrations, a Victory Bond drive, sacred and secular radio broadcasts, a College Day program, and a special broadcast for the Red Cross drive. Plans are now being laid to visit some of the near-by churches and efforts. All these activities help to break down prejudice and give the students a variety of training.

Choirs in our colleges should not be for the chosen few. The choir is a training center. A student who comes into the choir with the idea that he is making a most valuable contribution to the organization is wasting time and damaging his own character.

Students who begin to establish proper vocal habits, who then take the directing class, and try their skill on the various activities about the college, in the Sabbath school, singing bands, small efforts, etc., thereby begin to develop proficiency in the art of inspiring people to sing. Unfortunately, many excellent song directors have been sidetracked with the idea that music is not a bread-and-butter subject. This may be one of the contributing factors pertinent to the scarcity of singing evangelists, in which we find ourselves today. Another difficult problem is the limited number of college hours that are allowed, even to the ministerial student, in this field of study. Since so much is required of him when he receives his assigned position, more time should be given to his preparation.

It is encouraging, however, to see the increasing prospects for the future. Let us work together more closely to solve our common problems and present a united front to the enemy. A mighty work is yet to be wrought in these last days, and we know that soul-stirring music will play an active part. It is my earnest prayer that the ministers of the Word and the ministers of sacred song may unite in a strong bond of fellowship that will produce an impregnable fortress and fight together a victorious battle for the King of kings.

**CHALLENGE OF A WORLD TASK**

**Mission Problems and Methods**

**Oriental Village Work**

*By Josephine Holmes, Former Missionary to the China Division*

SEVENTH-DAY ADVENTISTS have just one message, the message of salvation from sin and death, to give alike to the most sophisticated individual in the world or to the poor peasant woman who may not even be aware that she is a human being. But while the message is one, the methods of approach and the manner of giving it must vary with the circumstances. The spirit of Paul manifest in his words, "I am made all things to all men, that I might by all means save some," should be the attitude of every messenger for Christ.

There is one fact that should never be overlooked by the one commissioned to carry the gospel to people who are living in less fortunate surroundings than he is accustomed to. And that is the fact of the equality of all mankind. Psalms 33:14, 15 sets it forth clearly. "From the place of His habitation He [the Lord] looketh upon all the inhabitants of the earth. He fashioneth their hearts alike."

The village women of China, regardless of the social standing of their families, have very few opportunities to contact the outside world or develop their own personality, except through the influence of Christianity. Although in the large cities there is a very definite progressive movement, both among Christians and among those who may not have a personal knowledge of Christ, the village women, even of the most respected families, have little knowledge of what takes place beyond walking distance of their own homes.

It is not hard for the missionary woman to attract attention in an Oriental village. Human curiosity will cause a group of native women to gather around her. But the real problem is to adapt herself to her surroundings, and to adapt the message to their comprehension and needs. The ideal way is for her to be in such close
sympathy with them that they will forget she is not one of them, and center their interest in the message she has to give.

But before she can shift the center of interest from herself to her message, it is necessary to lead her hearers to feel that she is just a normal human being very much like themselves. Sometimes it is necessary to receive a great deal of personal attention that may seem strange, but it is all a part of giving the gospel. If the women are permitted to feel her hair, take her hand and scrutinize it carefully, and examine her clothes, they will tend to become better acquainted with her. A genuine interest in them and their families also helps to remove any feeling of strangeness between the village women and their guest.

The food the guest eats is always an item of intense interest. If she will sit down with them and eat the same food they have prepared for their families, using the same utensils they use, they begin to feel at once that she is not so different from them. To refuse or hesitate to do this will certainly cause loss of prestige. Food is an item of universal interest to women, both because of their own needs and because they must prepare it for their families. Therefore a guest in a far-off land must take a thoughtful and wise attitude toward the native foods.

Clothes are also of vital interest to women everywhere. If the woman missionary will permit her wearing apparel to be carefully examined, and answer patiently any questions that may be asked, she will help the natives. If she is really wise, she will dress as nearly as possible like those with whom she associates. She will also prove her ability to use her hands, for Oriental women of all classes are intensely practical. Seldom could a scholastically trained woman compete with Oriental village women in hand sewing, but they do enjoy watching her knit. They recognize knitting as a very useful art and desire to master it. They also very much appreciate having their own handwork admired, and truly most of them are real geniuses with the needle. All these things tend to build up a common interest and mutual understanding.

It is always a source of gratification to village women to feel that their guest is quite at home and at ease in their surroundings. The wise guest will reply to any questions about her home, that it is very much like theirs. She will find points of similarity and make them prominent. If someone is present who speaks of outstanding differences, she will let everyone know that those differences are immaterial to her. She will put everyone at ease by a comfortable, happy, unafraid attitude.

The woman missionary has come to tell the wonderful story of salvation. All her contacts should lead to the one great objective of making known the Creator and Ruler of all the earth. Truly He has created alike the hearts of all the inhabitants of earth. It is only a matter of looking past the superficial and into the heart to gain a mutual understanding and establish a common sisterhood. Then heralding the "good tidings of great joy, which shall be to all people" will be very much simplified.

Jesus, in praying for His disciples, made this request, "Sanctify them through Thy truth: Thy word is truth." And Paul says, "We through the patience and comfort of the Scriptures might have hope." It is impossible to build a strong Christian character or maintain a bright hope through these trying days without personally studying the Scriptures.

This fundamental truth is the same the world over. If the Oriental village woman is to be "strong in faith," she must be able to search the Scriptures for herself. But in the interior villages of China, the majority of women who have not been under Christian influence are not able to read. Until the last few years intellectual training for them has been considered unnecessary. The majority of younger women, however, are very eager to learn to read if someone will offer to help them and give them the necessary encouragement. Herein lies a real opportunity for the missionary woman.

The Christian Literature Society of Shanghai has put out some very useful books for women who are just beginning to learn to read. It is profitable for us as a denomination to use some of their books, but we find that we must have our own to teach the third angel's message in its fullness. Since the very early days of our work in the interior we have had one or two little books, and in the last few years there has been real progress in this direction.

In China, as in America, the Sabbath school is the door of the church. So it was the Sabbath school department that began putting out more simple literature for the uneducated. In a short time we had a very creditable supply. The first book to be used by those who had no knowledge of the written language had just one sentence on a page and the characters were about an inch square. The first page had on it the foundation stone of Christianity: "God is love." Each page thereafter had a simple statement of an outstanding doctrine. For example, one page contained these words, "'The dead know not anything,'" and another, "Jesus said, 'I will come again.'" As the page was read, the fuller meaning of the doctrine was explained.

After the first book had been mastered, the student was ready to begin the study of the simple Sabbath school lessons. Each lesson contained the memory verse and about ten sentences summing up the principal thoughts of the lesson for the week. Those lessons were very popular. Often after a woman had learned to read quite freely, she still chose to study the simple Quarterly. Using that, she was able to read the entire lesson through each day and really fix the thoughts well in her mind.
Other simple books on Bible doctrines, health principles, sanitation, and child training followed. The Home Commission put out material similar in content to the material used in America. The Christian mothers showed a very keen interest in it, and the influence was felt throughout the field. Even the grandmothers found it interesting and helpful, and many of them enrolled in the classes that were conducted. The little child playing on a mat at the door of a hut on the bank of the Yellow River lived a happier, healthier life because of those classes.

The ultimate goal of each of the women converted to Christianity was to be able to read the Bible for herself. It took several years for the average woman to reach her individual goal, but hundreds of women have done it. Where once it might have been said, “My people are destroyed for lack of knowledge,” now they may say, “Thy Word is a lamp unto my feet, and a light unto my path.” And with light come comfort, hope, and courage. The former things that are the natural result of a heathen religion have passed away. Life in this world has much more value and meaning, and there is the hope of immortality in the world made new.

Zulu Woman’s Observation

At a recent church conference on African affairs there were almost two hundred delegates present, representing most of the Protestant churches in America which are working in Africa. It was interesting to note the emphasis which was placed on the home during this conference, not only out in the mission field but also as a background in the preparation of missionaries to go to foreign lands.

A Zulu woman was in attendance at this meeting. She calls herself a “third generation Christian,” her grandfather having accepted Christianity under the teachings of the American Board of Missions, which went out to Africa in 1835. Zealous for her people, she has come to this country to prepare herself for better service in teaching them. She said, “The missionary prepares the people to live in this world, as well as preparing them for heaven, and the gospel message they teach will tame the savage better than the sword.”

She was disappointed, however, to find some standards so low in a Christian nation, and to find many things being practiced here which the missionary has taught her people to give up. For instance, she said, “Polygamy is practiced openly by the heathen, but secretly in civilized lands.” The use of alcoholic beverages seems to be as promiscuous in this country now as in Africa. While we do not expect to find the grosser sins in the homes of Christians, yet there are many professed Christian homes which are being blasted upon the rocks of sin today.

Mrs. J. F. Wright.

Radio Evangelism in Action

Plans, Methods, and Objectives

“Weep With Them That Weep”  
By John Hegeman, Intern, Georgia-Cumberland Conference

We are always interested in making our radio broadcasts help meet the needs of the public generally. Some time ago our thoughts were directed to the words, “Weep with them that weep.” After discussing together what we might do to reach the hearts of the sorrowing at the time of the loss of some loved one, we thought of the plan of making a contact with bereaved homes by sending the family a special sympathy card from our Words of Life radio program over WPAX.

It is the custom of WPAX to give obituary notices over the air, and we arranged with the management of the station for names to be passed on to us, so that we might send the bereaved ones a message of comfort. The station is very much pleased with this thoughtful gesture of sympathy to their listeners, and we have heard many encouraging comments on this type of service.

We are using a paneled card, 5½ by 2½ inches. Both the card and the envelope are edged in black. The message on the card is brief: “Sincere Christian Sympathy to You and Yours.” This is set in Old English type. The sender’s name, Words of Life, Thomasville, is placed in the lower right-hand corner.

As we endeavor to make every possible contact with the homes we are trying to reach, we feel confident that God will use this plan to win hearts to the message. When sorrow creeps into the home, people are in a receptive mood, and this little attention on our part will be remembered.

Radio Reading Room Progress

By Howard A. Curran, Director, Radio Reading Room, Los Angeles

March 31, 1943, marked the close of the first fiscal year of the Radio Reading Room at 540 West 6th Street, in downtown Los Angeles. It has been an enjoyable and profitable year in various ways, especially in the good that has been accomplished. It has afforded a fine opportunity to contact hundreds of people who in many cases would not have been reached in any other way.

Good, strong impressions have been made on many hearts toward this precious truth. Many have been helped in their health habits and personal problems—strangers who knew not where else to go. Many people of other faiths...
have passed by their own ministers to come here and seek counsel and pray, because, as they have said, "The Christian atmosphere is different here from that of any other place I know." Christian experiences have been deepened, and real conversions have been effected in many cases. Various people, young and old, have been baptized into the faith—some who have been partly prepared through the agency of the Radio Reading Room, and others, entirely so.

We feel sure that the twenty thousand leaflets, pamphlets, books, copies of Signs, Watchman, Health, and Little Friend given freely to the public have had a good influence on the minds of the readers. As one example of the many expressions of appreciation that come to us, a card was received a few days ago with the following short message:

"Radio Reading Room: So glad for your fine place which gives these good magazines to the public. Many times I have taken free copies of the Signs of the Times. I have been so thankful for something to read at the moment. Thank you and God bless you."

"(Signed) A Passerby."

We get numerous notes and letters of this kind, as well as orders for books, Bibles, and plaques, from as far north as Canada, as far east as Boston, and from all over the South, sent by people who were out here on a visit, found our place, and remembered.

Even the financial aspect of the picture is becoming more and more encouraging. We have worked under various handicaps, such as inexperience, weather conditions, religious opposition and prejudice, war restrictions and dimouts, limited advertising, etc. But it is interesting to note the growth of sales month by month:

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<th>Month</th>
<th>Total Sales</th>
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<td>332.49</td>
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Total Sales $6,916.98 Total Gain $2,014.96

If we were to count only the days the reading room has been open, our average daily sales for the entire period would be $22, but since the rent continues on every day, one must average the entire number of days for the first year since the opening of the room—366 days. We have had a daily average of about $19 sales, which has taken care of over 70 per cent of our running expenses. Fourteen hundred Crisis books, many hundreds of other books, pamphlets, and 2,100 plaques were sold during this first year. The 716 Bibles and New Testaments sold over this period were valued at $2,732.

The first two months of the second fiscal year show a very substantial growth in sales—$2,000. As the daily overhead expense of the reading room is in the neighborhood of eight dollars, the daily gain of this two-month period has very nearly approached the point where it will cover not only the overhead of the business but the salaries of the two full-time workers as well. In this respect the business is truly becoming self-supporting.

Complete Series of Credential Papers (Spring Council Action)

CERTAIN actions that will interest and enhearten all MINISTRY readers were taken at the recent Spring Meeting of the General Conference Committee in New York City, with all union presidents present. They pertain to the question of credentials and licenses, and are designed to correct two unfortunate practices into which we have drifted through the years. The first abuse was to make the Ministerial License an omnibus paper issued to brethren engaged in various non-ministerial lines—treasurers, Book and Bible House secretaries, teachers, and certain unordained departmental secretaries, together with a few Bible instructors (Bible workers) of special ability and experience—as well as for those younger brethren in the gospel ministry who in due course would be ordained and receive Ministerial Credentials.

The second abuse centers about the Missionary Credentials, which had likewise become an omnibus paper for office workers, Bible instructors, various institutional workers, and even stenographers in our conferences. The first step in the correction of this second abuse was taken at the last Autumn Council. A specific Bible Instructor’s Credential was authorized, which would remove all Bible instructors from this general group and authorize them separately. A facsimile copy of this credential card appeared in the April MINISTRY.

Years ago we used to have a Missionary License for beginners and for older persons holding lesser responsibilities in denominational employ. This has now been revived and authorized by this Spring Meeting action. The five credential and license cards are therefore now as follows:

1. Ministerial Credentials (for ordained ministers).
2. Ministerial License.
3. Bible Instructor Credentials.
5. Missionary License.

The April Spring Meeting actions, which are clear in the light of this explanation, are as follows:

The Ministry, August, 1943
 Credentials and Licenses

"We recommend, 1. That Ministerial Licenses be granted only to those who are engaged in ministerial work and who would be expected to be ordained in due course.

2. That Missionary Credentials be granted to workers of experience and to those carrying major responsibilities in our work who would not qualify for the Ministerial License.

3. That Missionary Licenses be granted to all regularly employed office and institutional workers who do not qualify by the nature of their work and experience to receive Missionary Credentials.

4. That the General Conference Committee at Washington be asked to define the detailed standards which would govern the issuance of the Missionary Credentials and Licenses."—April 19, 1943.

The determining standards authorized in number 4, as later passed by the General Conference Committee, are as follows:

"We believe that the following principles should be recognized in the issuing of ministerial and missionary papers to denominational employees:

a. If the worker gives evidence of the evangelistic and ministerial gift, and if he is active in ministerial work, then whether he serves in the field, in an institution, in a conference department, in financial or secretarial lines, or in any other capacity, he should, at the discretion of the employing committee, be granted ministerial license and look forward to ordination.

b. If the worker does not give evidence of the ministerial gift, and serves the denomination primarily along non-ministerial lines, he is to receive either the Missionary Credential or the Missionary License.

"We therefore recommend,

1. That MINISTERIAL LICENSES now held be renewed only to those found eligible under the provisions of the policy adopted at the 1943 Spring Meeting of the General Conference Committee, as follows:

"That Ministerial Licenses be granted only to those who are engaged in ministerial work and who would be expected to be ordained in due course.

2. MISSIONARY CREDENTIALS. That in issuing Missionary Credentials to those who do not hold ministerial license, and who are not ordained, the following classes of workers be considered eligible:

a. Secretaries, treasurers, and auditors of local and union conferences, and the General Conference and its divisions.

b. Conference department secretaries.

c. Institutional managers and treasurers, and heads of major institutional departments.

d. College presidents, and principals of regular twelve-grade academies.

e. Sanitarium and hospital medical superintendents.

f. At the discretion of the conference committees concerned, other institutional and conference workers who are bearing major responsibilities in the institution or conference.

3. MISSIONARY LICENSES. That regularly employed denominational workers, not holding other credentials or licenses, may be issued Missionary Licenses at the discretion of and by the conference which employs them or in which they labor.

4. That the names of workers holding Missionary Credentials be included in the Ministerial Directory in the annual Year Book, with a suitable designation.

5. That the Missionary License be valid only during the time the worker is actually in denominational employ.

6. That the question of renewals to experienced workers who have held the Ministerial License for a number of years, be referred to the next Autumn Council."
To Ministers and Bible Instructors

How often people say, Please explain—

How I can observe the Two Covenants of Galatians 4:24-31.
What is meant by selling to strangers, in Deuteronomy 14:21.
Aren’t both Sunday and Saturday holy days? Rom. 14:5, 6.
What about the “undying worm” and “unquenchable fire” of Isaiah 66:24 and Mark 9:43-48?

“QUESTIONS ANSWERED” will give you a quick, satisfactory explanation to these and hundreds of other questions which people frequently wish to have explained!

It takes up such vital subjects as—

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- The Deity—Father, Son, and Holy Spirit
- Prophecies of the Second Advent
- The Unpardonable Sin
- Religions and Civil Liberties
- Reason for Church Ordinances, etc.
- The Nature of Man
- Nearly 1,000 texts are cited, giving satisfactory, convincing proofs for positions held by Seventh-day Adventists regarding various points of faith and practice. A complete General and Scriptural Index enables you to find quickly any text or subject treated in the book. You, too, will prize “QUESTIONS ANSWERED” and use it often.

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- God Answers Prayer
- Faith, Courage, and Love
- If You Had But One Wish
- “Behold, I Have Played the Fool”
- Great Heroes
- Be a Good Soldier
- The Biggest Bully in the World
- Christians in Wrong Places
- The Power of Influence
- A Deadly Enemy of Youth
- Leadership for God

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

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

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

There has been a noticeable awakening in our church membership recently in response to the health-food program advocated by Madison College. A liberal discount is offered to those who are interested in becoming agents for health foods in their neighborhood or in their church membership. This is an excellent missionary project, in that it supplies healthful foods as well as profits for various missionary activities. Write for full particulars.

MADISON FOODS
MADISON COLLEGE, TENNESSEE, U.S.A.

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THE NUMBERS GOD.—We have been, and I fear still are, bowing down before the god of numbers. Why have we been so careless in receiving members? Is it because people who wish to join the church demand it be made easy? My experience is that those who become the best members don't want to slip into church membership without having its meaning explained to them. They want to know what is expected of them. Those whom we almost beg to join our churches and who finally consent if we make it easy (and what minister among us can cast the first stone?), usually are just as careless in keeping their vows as we ministers were in receiving them.

Why have we been so careless in this sacred experience of church membership? Primarily because we have been a "nose counting" church. Our leaders have done much writing and talking about quality of membership, but somehow there has been a sneaking suspicion on the part of the rank and file of the ministers that the columns in the conference minutes dealing with "members received" has to a marked degree determined our status in the eyes of our leaders. Those figures don't tell all the truth: The real test of a man's ministry is not the number of people he has received into church membership but the number of people he has helped build themselves into the church and its prayer, attendance, giving, and service. Often we have resolved that we would be more careful, that we would stress quality rather than numbers. Then along toward Easter comes what might be called the "membership fever."

How then can we combine the Visitation Evangelism with the necessary period of training before reception into full membership? By returning to the policy of preparatory or probationary membership for all joining on profession of faith. I see nothing that would be lost if the church would again adopt the policy of preparatory membership of at least six months. On the other hand, there would be these advantages:

1. It would provide for a period of training, the understanding being that such training was a requirement for reception into full membership.

2. It would provide a period in which the habits of church attendance, stewardship, and service of the new recruit could be studied by the pastor and church officials.

3. It would give the prospective member an opportunity to discover if our particular church was the one he really felt he fitted into.—C. H. Phillips (Methodist Minister), Religious Digest, June.

TRANSPORTATION'S FUTURE.—When the air routes of the world are developed, travel will be the last word in speed and comfort. A certain missionary in Central Africa used to take six weeks to travel from the nearest railway station to his missionary outpost. After a furlough just before the war he wrote home to say that he had done the same trip in six hours by air... Soldiers of Christ do not look for ease, but when their tasks are simplified they are left with correspondingly less excuse if they do not perform them. The missionaries of years ago went when it was hard; shall we forbear to go now it has become easy? The "millions of souls in heathen darkness dwelling" will not be "far, far away;" they will be just a few hours' flight away.

The Christian with his Master's warnings ever in his ears will not expect this easy intercourse of nations to bring an age of peace and brotherhood. Evil can travel just as quickly as good. The hideous weapons of modern war are made all the more terrible because of the speed at which they can
travel about. The bomber force and the mechanized army can swoop down with devastating effect on their unsuspecting victims. Through the wireless the voices of evil men as well as good can reach the four corners of the world in a split second. In these things present a stirring challenge to the Christian church today. Can we pass by on the other side? No! Rather let us lay hold increasing, power of our democratic principles and regime.—R. N. Wyatt in Midday Outlook, World-Wide Witness No. 13.

SCHOOL ON ALCOHOLISM.—The subject of the role of religion in preventing and treating alcoholism is to be an outstanding feature in the curriculum of Yale University's newly established School of Alcoholic Studies. The first session of the school begins July 8 and will last six weeks. The subjects to be studied will include the handling of alcoholics by religious organizations; pastoral counseling of alcoholics; the minister, the community, and the alcohol problem; religion and health; and the religious idea in Alcoholics Anonymous. If these subjects are handled fearlessly and intelligently, we believe that they can produce deep and abiding convictions regarding the evils of the beverage alcohol traffic. In these strenuous days ministers need learn all they possibly can regarding this most pressing social problem. The lives of human beings are affected therewith, and above all, the tragedy of childhood should make all thoughtful men serious as they contemplate the flood of liquor which now debases a growing proportion of our nation's citizenship.—Watchman-Examiner, May 27.

NEW TYPE "COMICS."—The publishers of Parents' Magazine have undertaken what may prove a really helpful step toward the substitution for horror comics of a more wholesome type of comic book. In launching three new publications—True Comics, Real Heroes, and Calling All Girls, they seek to instruct and uplift rather than horrify and degrade young minds. Among the features of the first issue of True Comics was a biographical sketch of Winston Churchill, a chapter depicting scientific history, the story of Simon Bolivar, the South American liberator, and episodes in the winning of the American West. However much others may scoff at what may seem an attempt to make ascetics out of children, this much is certain: that every time a child is diverted from a trashy movie, radio program, or comic serial and given something constructive and character building to do, a little will have been done toward remedying the spiritual flabbiness of which the comic strip is symptomatic.—The Catholic Mind, May.

SECOND THOUGHTS.—Freedom of speech might almost be defined as freedom to disagree with the majority. For there is no problem about those who agree with the majority. It is the minority, discordant groups who need protection. We all dislike opposition to our favorite ideas, and when the same ideas are held by almost everyone, the way of the majority. For there is no problem about those opposition to our favorite ideas, and when the same ideas are held by almost everyone, the way of the majority. For there is no problem about those

HOW MUCH IS A BILLION?—In this day when we talk in billions, it is a good thing for us to consider this paragraph from the Religious Telescope: "Somebody has figured that if you started in business in the year 1840 with a billion dollars, you would still have enough money left today to keep going at the same rate for 800 years more."—Watchman-Examiner, February 11.

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mouths of millions of women and girls. It cannot be said that these turned naturally to the use of nicotine. American femininity on the whole has a love of cleanliness, pure air, and pleasant things. But these fine tastes were broken down until it has become the fashion for millions of women and girls to tote spark-endangering cigarettes, to cover clothing—their own sometimes, but mostly other people's—with dirty cigarette dust, and to exude acrid odors of stale tobacco smoke. This is an evolution in the wrong direction. Advertising brought it about. And we are now seeing advertisements of beautiful girls holding up somebody's beer.

What think you is the objective of such advertising? Is it not to make beer drinkers out of our women and girls? What the brewers want is that millions of clean, wholesome women and girls, whose blood has not yet been tainted with alcohol, shall acquire the habit. What matters it to them that the bearers of and the future mothers of the nation's children may become alcoholics? . . . Congress should pass a law immediately outlawing the advertising of alcoholic beverages. The nation's billboards, magazines, newspapers, and radios should be purged of this sort of thing.—Watchman-Examiner, June 3.

The Book Shelf
(Continued from page 20)

Placing a similar religious belief as one of the most requisite assets to permanence in married happiness, he believes this common interest in religion should be exercised and developed by study and prayer by the family together.

C. Wickwire. [Pastor, Pueblo, Colorado.]

Sabbath School and the Minister
(Continued from page 14)
in all its activities, make it manifest that they regard the work of the Sabbath school of the highest importance.

Some years ago the question was asked through the Sabbath School Worker, “Should a pastor miss the Sabbath school and come to church just in time for the church service?” The reply was:

“Under normal conditions the pastor should be present and have an active part in the Sabbath school. To absent himself is to do damage to the very thing that he is supposed to be building up. One of the best soul-winning agencies of his church work is the Sabbath school. To neglect it is to fail in his own work of leadership and soul winning. His example will be followed by his parishioners and their families. If he is, by reason of illness or death among his congregation, or for other equally valid reasons, compelled to be away at times, it should be the exception, not the rule. The pastor who is always in Sabbath school, teaching a class, taking an active interest in the youth, and otherwise contributing to the well-being of the school, is certain to have a stronger church, one that will hold firmly to the faith.”

As we remember that the Sabbath school lessons we study are the same lessons that are being studied in all Sabbath schools throughout the world, we can readily appreciate the plan as being one calculated to establish unity of belief throughout the denomination, all thus being instructed alike and led to “speak the same thing,” that there be no schisms or divisions among us. And this is certainly a most desirable thing.

Then finally, the minister, the Bible instructor, and all Sabbath school officers and teachers should realize that they sustain more than a mere official relationship to their work. They are God's stewards and custodians of interests most vital to the prosperity of the work of God.

Financing the Effort
(Continued from page 26)

“He has provided His people with a surplus of means, that when He calls for help, they may cheerfully respond.”—Counsels on Stewardship, pp. 40, 41.

I believe that our people are ready to support any program that will hasten the coming of the Lord. We as a people have undertaken a gigantic task. We must not fail as the climax is being forecast by the unmistakable signs all around us.

The Ministry, August, 1943
LOMA LINDA FOOD COMPANY

Maintains a consistent advertising schedule telling the advantages of clean, wholesome foods. Now, as never before, people are turning to us for help and guidance in their serious food problems. This is health-evangelism’s big opportunity for sincere service.

VITAMINS • PROTEINS • MINERALS

A NATION’S HEALTH
IS A NATION’S STRENGTH

AT HEALTH AND QUALITY FOOD STORES

LOMA LINDA FOOD COMPANY

The Ministry, August, 1943
Deserts and jungles are lonesome places; so are cities in far-off lands where strange languages and customs make more poignant thoughts of home and loved ones. Fathers, husbands, brothers, and sons on distant battle fronts need your letters—be sure to write to them often.

They need also the comforting influences of church, Sabbath school, and Missionary Volunteer Society that may reach them only through the REVIEW and INSTRUCTOR. Subscriptions can be entered for soldiers overseas with A. P. O. addresses, provided they have written you asking for the papers; so be sure to include this information with your order.

There is no additional charge for postage on subscriptions sent to men in the military services overseas; so you can send the papers to them anywhere in the world at these domestic rates:

**REVIEW, one year ........$2.75**

**INSTRUCTOR, one year, 2.15**

**REVIEW & INSTRUCTOR, 4.45**

in combination, one year

Order from your

**BOOK and BIBLE HOUSE**

For the first few years after 1844, our leaders gave themselves to the task of learning the platform of the third angel's message. The second period was the development of organization. The third step was the building of institutions—academies, colleges, sanitariums, and publishing houses. Today we know the message; we have the organization; and we have established educational, medical, and publishing centers. One more task must be accomplished—the last and final step. It is the supreme effort to give the last warning message to all nations. Once again the clarion call must be sounded throughout all Israel for financial support—the call for evangelism. It is a call for surplus means, a call for an additional sum besides the tithe, to warn the world of the coming of Jesus Christ. Therefore, let us make our appeal not only to those in the region where a local effort might be held, but to the whole constituency, for the support of the greatest evangelistic program ever carried on by any people in the history of the world.

**Public Collections and Special Donations**

Every audience in every effort should be made to feel that the effort needs its financial assistance. It might be profitable for the collections to carry a certain expense item necessary to the effort, such as the expense of advertising, the rent of the hall, or the like. Some smaller efforts can be made entirely self-supporting. Our appeals should always be made in harmony with the dignity and solemnity of the message and our high calling. Let us not cheapen our ministry by crude attempts to extract coppers or quarters from tightfisted misers.

Finally, is economy necessary? My counsel is: though you be a billionaire, spend your money as if you were a servant. Let us remember that “in the books of heaven, an account of every business transaction is kept.” The Lord holds us responsible “to look after all the larger and smaller matters, that nothing be wasted or damaged through neglect. A little squandered here and there amounts to a large sum in the course of a year. Some have never learned to exercise their faculties to save the remnants, notwithstanding the injunction of Christ, ‘Gather up the fragments that remain, that nothing be lost.’ . . . Attention should be given to saving even so trifling a matter as wastepaper, for it can be turned into money.”—“Testimonies,” Vol. IV, p. 457.

If we do this, the meal in the barrel and the oil in the cruse shall never cease. No one is watched more closely by the laymen than a conference worker. They readily observe whether the worker overadvertises himself and whether he displays himself or makes the message the center of attraction. Extravagant display and careless spending of money have brought discouragement and have caused donations from the laity to cease flowing. In humility, sincerity, and meekness we must proclaim the message of Christ’s coming.
THE SABBATH
Which Day and Why?

By M. L. ANDREASEN

THIS refreshing confirmation of the Sabbath message we bear is a postgraduate course on this vital subject for our own workers.

For all others who honestly seek for truth, it is a sane, sensible interpretation and analysis of the subject of Sabbath observance. Elder Andreasen never dodges the issue. He is always positive and orthodox. His sturdy arguments stand up under criticism, but are presented in a spirit entirely inoffensive and wholly free from dogmatism. A refreshing atmosphere of trusting Christian faith pervades every chapter as the author proceeds through each aspect of the Sabbath question. He discusses at considerable length the law, the test of obedience, the seal of God, the mark of the beast, and the final conflict over the truth of God.

Here is a book that every Adventist worker will want to read for himself and give or lend to those honest inquirers who ask for a reason for our faith. A most thought-provoking book from the beginning of the first chapter. *Attractively bound in cloth.*

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PRESS!—Despite the marvelous potentialities of the radio, the newspaper still affords an unparalleled avenue for publicity that all our evangelists and pastors should capitalize to the full. Besides sermon write-ups, think of the news possibilities of the local church—special services and programs, guest speakers, rallies, funerals, weddings, welfare work and campaigns, not to mention visits of the pastor to worker meetings, institutes, and conventions, as well as occasional dedications, transfers, etc. Or think of the evangelistic side—securing the auditorium or lot, erecting the tabernacle or tent, lecture high lights, baptisms, local radio broadcasts, health or food demonstrations, exceptional music, and the like. Then there are camp meetings, conference sessions, Junior Camps, campaigns, institutional reports, and limitless other features waiting to be publicized. The reading public wants news. We have news and we are news. Our message is the greatest and best news, yes, the most startling news, in the world. Let us give it in an interest-gripping, newsy way through the public press.

QUESTIONABLE!—To make a heavy draft upon one's junior evangelistic associates, whose salaries are paid by the conference treasury, requiring them to multiply and assemble mimeographed sermons, for example, either personally or through superintending a laymen's "bee"—put on either during the day or at night after the meeting—is open to serious question ethically. In the first place, young workers are entitled to fair opportunity in phases of actual evangelism suitable for beginners, and should not be confined to mechanical routine. This is especially true when the returns from the sales do not go back into the literature sales funds. However, the most serious aspect of all is that priceless time is thus taken away from personal work and visitation, which is our first business and responsibility during the course of an effort.

EDENIC!—Once in a great while, one is privileged to catch some glimpse of nature's lingering beauty that serves as a reminder of the fadeless glories of Eden, and becomes a foretaste and an earnest of those glories to be restored in the earth made new. Recently I beheld such a scene at the famous Sherwood Azalea Gardens in Baltimore. Never have I seen a more glorious riot of color. Massed bank upon bank, flanked by great beds of gorgeous tulips and pansies, and set into backgrounds of evergreens of every variety, the ravishing beauty of the azaleas simply swept one off his feet. It was awesome and inspiring, uplifting and stimulating. Yet these glorious blooms soon fade. At best, they last only a few days. Thus they become the grim reminder of the tragic result of sin. All earthly beauty passes, the petals fall, and the grandeur is soon over. May God hasten the day when Edenic beauty shall be restored forever, when the leaf shall not wither nor the blossom fail, when man redeemed shall dwell with Him in the earth made new!

STULTIFYING!—Listening in to the radio program of a young evangelist recently, we noted a very startling similarity of phrasing to a set of sermons by one of our experienced evangelists. We found that it was the identical sermon almost word for word. It was a good sermon, but it was distinctly borrowed. Quite apart from the ethics of such out and out plagiarism, the stultifying, stagnating, effect upon a minister who follows this practice is tragic. It means the crippling of his own growth and development through leaning upon the work of other's instead of creating new themes by study, prayer, toil, and downright sweat. Someday that youthful evangelist may wonder why certain others of his age, or even younger, seem to forge ahead, while he lags behind in recognition and advancement. But the responsibility for his slow-up must rest squarely on his own shoulders. The "easy" way is the way beset by disappointment and perhaps defeat.

DIVERTED!—It is gratifying, in many ways, to find an evangelist or Bible instructor with unusual capabilities as a promoter or financial lifter. To be able to turn financial agent and raise hundreds or even thousands of dollars, so that the conference instinctively (and frequently) turns to such a person for help in all emergencies and extremities, is not without its virtues and its rewards. He or she will usually be in demand, especially with reference to financial matters. But for a Bible instructor, for example, to spend weeks and months on conference salary, liquidating the indebtedness of a church or school, or carrying the major burden of the Ingathering for a church, is open to serious challenge. That is neither the purpose of her call nor the sphere of her calling—especially when there is such a demand for effective, soul-winning Bible instructors today. We must all do our part in carrying the load, but let us not be constantly diverted from our commissioned task.

L. E. F.

The Ministry, August, 1943