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NOTES AND NOTICES

Information and Sundry Items

C. Gross sin on anyone’s part is serious, but misconduct on the part of a minister is a hundredfold more heinous. He is an official representative of the faith, a custodian of the fair name of the church. He is a responsible representative of its principles, the living embodiment of its teachings. Much is expected of the church member, but infinitely more of the minister—and rightly so. When he falls he not only sullies his own name and character but brings disgrace to the whole church and odium upon the entire brotherhood of the ministry. He automatically revokes his credentials and cuts himself off from public representation. He casts a haunting shadow over his entire future. He brings a dread blight upon his family. More than that, he jeopardizes the souls of others who rightly expect probity and righteousness on the part of the minister. Moreover, he may cause others to stumble because of his fall. His is therefore a most solemn accountability before God and man. He should so walk in the fear of God and the fellowship of Christ that the thought and the act of sin will be inconceivable. No one falls from righteousness without first straying from the side of Christ. The last step may sometimes be inevitable, but the first step is invariably one of choice. We are therefore to guard the heart with all diligence, for out of it are the issues of life and death. Affections that are centered in Him will not be bestowed illicitly on another. Feet that are in step with Christ’s will never stray into forbidden paths. When one goes wrong, there lies behind such action a breach of fellowship, a departure from the Keeping Presence. Our sole safety lies in close, abiding fellowship with Jesus. “Let him that thinketh he can stand or walk, alone ‘take heed lest he fall.”

C. When you have finished the F. D. Nichol volume The Midnight Cry, will you not become a committee of one to get your local church to place this important book on the beginnings of the great second advent movement in America in every public library, and every college, university, or seminary library in your vicinity? Bring this volume to the personal attention of the librarian, seminary library in your vicinity? Bring this volume to the personal attention of the librarian, and other molders of public opinion—the editors of newspapers and religious and secular periodicals. See that the editor himself gets it. To these two categories might most properly be added two supplemental groups—teachers of history and religion in colleges and ministers of popular churches. A number of impressive reviews have been received from religious editors and teachers. Let us get the story of the beginnings of the advent movement in the right light before these molders of public opinion. Let us resolutely and persistently labor to correct the misconceptions that obtain.

C. Word from the publishers indicates that the 1945 Ministerial Reading Course distribution surpasses the records of all previous years. And this is largely without the participation of overseas divisions, cut off because of disrupted postal service. When these channels reopen, the sum total of enrollments for our united study plan will be materially increased. General satisfaction is expressed over the high quality, the value, and the utility of the books chosen for this vital worker endeavor. We are glad that you are pleased with the set.

C. Our workers will wish to secure a copy of the newly mimeographed discussion of Spirit of prophecy counsels concerning “Discontinuance of the Use of Dairy Products.” This comprehensive group of Testimony counsels embodies the sane, moderate position ever held by Mrs. White, and will aid our workers in meeting the extremes that have sometimes sought to infiltrate the church. These counsels will help us to reach sound and helpful conclusions. We need to know the facts so as to avoid misconceptions or extremism. Copies may be had upon request from the office of the Ellen G. White Publications, General Conference, Washington 12, D.C.

C. Several of our workers have written us that they tried to order the booklet Ultra-Dispensationism Is Modernism, by Paul B. Fischer. This was reviewed in the October, 1944, Ministry, and listed as published by Weir Brothers, Chicago, price twenty-five cents. We have a copy of the book in our Ministerial Association library, which gives the street address in Chicago as 4840 Grace Street, and date of publication as 1936, but it seems impossible to obtain further copies. Some orders were relayed to this address by the Review and Herald, and some were ordered direct, but so far as we know, not a single order was filled, and not one answer was received from this company. Neither was any of the correspondence returned by the postal authorities; therefore we are at a loss to know what to suggest next.

C. Those who are constantly impugning the leadership of this movement and challenging the orthodoxy of our duly chosen leaders—in contrast, of course, to their own soundness—are actually ecclesiastical saboteurs. They are agitators and disrupters, gravely guilty of sowing suspicion and of fostering weakness and division. In an army, such would be denounced traitors, and promptly court-martialed. But in the church they capitalize upon their immuity. This ought not to be.

C. One statement in the article, “Treading Pioneer Trails With a Camera,” by T. K. Martin in the May Ministry should be corrected. On page 18, near the bottom of column 1, this sentence occurs: “We visited the Belden home, where the Review and Herald was first published in 1849, at Paris, Maine.” The sentence should read: “We visited the home where the Review and Herald was first published in 1859, at Paris, Maine.”
The Pastor’s Relationship Toward Evangelism

By NORVAL F. PEASE, Pastor of the Boston Temple Church

SOME were set aside to be “evangelists; and some, pastors.” In this text is found divine sanction for the existence of these two classifications of workers in the church. This text is a protection against the ever-present tendency to emphasize the importance of either of these two classes of workers at the expense of the other. The evangelist and the pastor must each fill his respective place, one representing the ministry of reconciliation, and the other the ministry of sanctification.

It is true that the evangelist may do valuable pastoral work and the pastor may do successful evangelistic work, but the evangelist must not be judged by his pastoral ability or the pastor by his evangelistic achievements. There is a place for both, and the work of both is important. Any question as to relative importance is like the old question regarding the most important leg of a three-legged stool.

The pastor is continually preparing the way for evangelism. Sometimes preparation for an effort is considered to be the work of a few weeks or months. The facts are that the success of an evangelistic endeavor may be affected by the work and influence of the local church and its pastor during many years previous to a series of meetings. We must face the fact that our converts will become what the church is. For example, if there happens to be a fanatical trend in a church, new members who share that trend will be welcome, and will soon be in positions of leadership. Those of more balanced mind will be under constant suspicion regarding their orthodoxy. On the other hand, if a church is well balanced, the result will be balance and symmetrical development in the lives of its new members.

In the hands of the pastor rests the task of shaping the spiritual life of the church, and thus of preparing the way for the proper development of the new members when they become a part of the church. This task of shaping the church can be done, not by spasmodic effort, but by a consistent program of spiritual education and activity. It requires fervent love for the flock, intense study, diligent visitation, dynamic preaching. Such pastoral work, whether the pastor realizes it or not, is preparing the church for the next effort, whether that effort be this year, next year, or many years hence. The condition and degree of preparation of the church when the effort begins represents in a large measure the sum total of the work of the pastors who have gone before.

Preparing a church for an effort involves more than getting people to give and work. It is easier to persuade people to give than it is to persuade them to live. It is easier to get them to work than to get them to pray. A praying, right-living people will give and work, but the converse is not necessarily true.

It is my firm and studied conviction that thousands would have accepted our faith if our churches had rightly represented its high standards. The ministry of reconciliation can proceed no faster than the ministry of sanctification prepares the way for it. The Lord will not work miracles to bring new members into a church that is unprepared to receive them. Do we look forward to a time when thousands will be converted in a day? Our best preparation for that time is for our churches to lay aside contention, indifference, and low standards, and become more Christ-like.

In order to justify its existence our faith must produce men and women of outstanding Christian character. The world has a right to expect that of us, and the greater our achievements in that direction, the greater will be the willingness of men to listen to our doctrines. Only a converted church can convert sinners.

In addition to spiritual preparation for an effort, there are certain specific, tangible things that pastors can and must do. In the first place, every effort should be made to strengthen every department of the work of the church. Frequently we
hear people express the feeling that when things are not going well, the remedy is an effort—some "new blood," they say, to add spirit to the church. But before we go out searching for "new blood" we had better set our own house in order, to properly receive new members.

We want our new members to attend church regularly. Have we educated our old members to do so? We want all our new members in the Sabbath school, and as many as possible at prayer meeting. If our old members are not there, what can we expect of the new? We desire that our new members send their children to our church schools. We must see to it that our old members patronize the school, and that the building and equipment are in such a condition that we will not have to apologize for them. We want new members to be proud of the church. If it is dirty, unpainted, and unkept, how can they feel drawn toward it?

We hope our new members will receive continued inspiration from the services of the church. They must not go away spiritually hungry. The transfer from the evangelistic service to the church must not be an anticlimax. It may be that the church service will need to be revamped, in order to make it serve the spiritual needs of the congregation. Perhaps order and reverence need to be improved. Possibly the music is inadequate. It may be that the service is long and wearisome. Preparation for an effort includes planning that will ensure the right kind of spiritual food for the new converts after the evangelist leaves.

We want new church members to take seriously their financial responsibility to God and the church. This end will be attained not merely by teaching but by the generous example of the church members who have supported the church for years.

We desire new members to participate in the missionary activities of the church. If on their first visit to the Dorcas Society, the mailing band, or the missionary meeting, they find themselves practically alone, will they continue to attend? The time to anticipate this problem is before the effort begins.

Some seem to be of the opinion that an effort will work a marvelous miracle in the lives of our own people—that, as a result, differences will be laid aside, the indolent will be awakened, and the weak will be made strong. The facts are that the average church member is quite the same kind of mortal after the effort as before. The time to make the necessary change in the church and its membership is before, not during or after the effort.

In this connection a note of warning might well be given. While all these types of preparation are desirable and necessary for the best success of an effort, we must remember that we live in an imperfect world where we never quite reach the ideal. If we wait for every circumstance to be propitious for evangelism, we will always wait. We must do the best we can to make the most complete preparation possible, and at the same time keep the work going. We must strive constantly toward the ideal, but we must not forsake evangelism until perfection of preparation is reached. We must remember that after we have done our best, the power of God can bring success despite our mistakes and despite the shortsightedness of others.

The pastor's relation to evangelism involves not only preparation for the effort but also following up the work of the effort. Generalizing, we might say that the same kind of work that constitutes good, sound preparation will, if carried on after the effort, make for successful follow-up work. In other words, the pastor who prepares well for new members will be able to care for and hold new members. What an ideal situation it is, especially in a large center, when the same pastor who prepares for the effort can remain to do the follow-up work. He knows the people and the problems, and if true to his task, he can greatly increase the fruitage of the evangelistic endeavor. We read in Volume IV of the Testimonies:

"After individuals have been converted to the truth, they need to be looked after. The zeal of many ministers seems to fail as soon as a measure of success attends their efforts. They do not realize that these newly converted ones need nursing,—watchful attention, help, and encouragement. These should not be left alone, a prey to Satan's most powerful temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, and to be visited and prayed with..."—Page 68.

When the devil makes a return trip to gather back these souls, someone needs to be there to protect them. This is part of the work of the pastor, and it ranks in importance with the work of the evangelist who brought the people into the church.

There should be no interim between the effort and follow-up work. The new converts should be tied to the pastor before the evangelist leaves. The pastor should feel as much interest in these new members as if they were his own converts. He should be faithful in visiting, in indoctrinating, and in enlisting their efforts in the church. This process of establishing the new members should continue as long as the need for it exists. If conditions are such that the church cannot have a regular pastor, local leadership should be trained to carry on. Never, at the end of any period of time, should a church be left helpless and unprepared to care for itself.

Evangelism is expensive. It costs money and requires the talents and time of many of our best workers. Furthermore, the salvation of new converts is bought by the infinite sacrifice of the Son of God. We must do everything in our power to hold those who have been purchased at so great a price. It is folly to baptize them, then let the devil reclaim them. We read in Gospel Workers:

"Pastors are needed,—faithful shepherds,—who will not flatter God's people, nor treat them harshly, but who will feed them with the bread of life,—men who in their lives feel daily the converting power of God..."—Page 98.

Please turn to page 46.
THE REALM OF RESEARCH
Historical, Archaeological, and Scientific Findings

Combatting the Theory of Evolution

By EDWARD E. WHITE, Headmaster, Stanborough Secondary and Preparatory School, England

The theory of evolution is one which must often be dealt with in evangelistic campaigns, because the whole basis of our denominational movement is the Sabbath. The Sabbath is the memorial of creation. A true Sabbathkeeper cannot be an evolutionist. The two cannot mix in any shape or form. Obviously, you will have many people in your audience who have been taught the doctrine of evolution. It is taken for granted today. Not only in science but even in the study of geography, present-day textbooks are full of evolution. History books, professing to give an outline of history, start off with the early general ages of prehistoric man. Thus, any person having an ordinary education has had sown in his mind the doctrine of evolution, and when you say that you are preaching the truth of the Sabbath because it is in memorial of a seven-day creation, there is bound to be difficulty.

An inquirer may ask you privately to help him, and I would suggest that this is the best time to bring out your strongest ammunition. I do not think that it would be best to bring out a mass of detail on the platform. I would keep much in reserve for those who desire individual studies afterward and want to get help. Then you can give special information and study the subject with them.

We all have sufficient faith to believe in the Word of God. But that, unfortunately, is not sufficient for the audience. They need to have their faith supplemented. You can supplement it by appeals to reason.

Evolution has changed in its outlook in the past thirty years. It is almost as old as man. Its roots go right back into the past, with the speculators who guessed that man came from eggs or seeds or the like, and developed until we find them as they are today. It is not a new theory. The word itself means “unrolling” or “unfolding.” It is a philosophy based on the principle that all things move gradually, steadily.

Physicists have come to the conclusion that phenomena happen by jumps and not gradually. It looks gradual to our eye, but when we begin to use sensitive instruments we find that all sorts of chemical and physical changes take place in jumps. But evolution believes in gradual changes. Although it has changed in its details, it still maintains that millions of years ago life came and has since been developing so that a higher, more developed form of being results. But do not make the grave mistake of saying that evolution claims we are descended from apes. That used to be said fifty years ago. The popular idea, now, is that apes and man came from one common ancestor, not discovered as yet. They are still looking hopefully.

Evolution, in every case, implies that there has been a gradual ascent from something. It need not say from what. That, of course, is diametrically opposed to the Biblical story and does not recognize a fall, when sin came and man lost his first estate.

Evolution involves a long period of time. I believe we are the only denomination that makes no compromise at all on this phase. There must not be any compromise between our doctrine of seven days in creation week and any idea of some gradual creation. Obviously, we cannot unite the two, because of the Sabbath’s coming every week. That is a wonderful safeguard against walking into error.

The doctrine of evolution began about one hundred years ago. I do not think that is insignificant, and I have found it good to make a point of that—how this denomination began about 1844, or just after that, by proclaiming the Sabbath truth, and at the same time a movement began which supported the idea of evolution. The two are diametrically opposed. If everyone had paid attention to the advent message at that time, the theory would never have taken hold, and there could not possibly have been an evolutionist. The theory has been in existence thousands of years, but had not gained headway until the last seventy years.

The book Darwin wrote on the origin of species by the process of natural selection, should be read before being criticized. There is a great deal of wisdom and truth in the book. If anything were wholly bad, it would never be accepted. It is the devil’s way to wrap up a little piece of truth in a multitude of error. So there is much truth in Darwin’s book. He was a keen scientist. He studied interbreeding of plants and animals. He wrote sound monographs on various subjects of natural history. It does not pay to sneer at anyone simply because he is an evolutionist. That is a great mistake to make.

The very first debate that took place between the evolutionists and those who believed the Bible
resulted in catastrophe. Huxley (grandfather of the present one) debated the case, acting as Darwin's agent and standing up for his theory. Bishop Wilberforce, the bishop of Oxford, opposed it, and his greatest argument against it was, "If you prefer to trace your ancestry from an ape, then you must be rather foolish," which is no argument at all, is it? People are not ashamed now of tracing their ancestry from lower forms of life, and it does not pay to cast scorn on their beliefs. A thinking man will say to himself, "There is no argument in that at all, and so the preacher evidently does not know what he is talking about."

Darwin has been responsible for this wrong theory, but let us not castigate him for it. He was a most retiring man. He took forty-five years to publish his researches, and he did not want them published even then. Since his day men have given much thought to the origin of species.

"Species" is an important word. It does not have a definition. Its meaning varies among scientific people. They cannot come to a conclusion as to what a species really is. Let me try to illustrate it. Some call different breeds species; some call them varieties. You would all know a dog. I should be inclined to call the dachshund and the St. Bernard varieties of dog, although there is a great difference between the two, and if there were not any intermediate animals between them, we might even call them different species. But I belong to the "lumpers"—those who bring the whole lot of different animals that look very much alike under one species.

The opposite camp are the "splitters"—those who, if an animal looks a bit different, class it in a different species. They would multiply the different kinds of creatures. The cat, lion, tiger, panther, and leopard are different animals, but I personally am inclined to put them in the same species, because a great deal of variation can occur between animals of the same species. Others would call them different species. There is no hard and fast line that can be drawn.

All sorts of variation can occur. Brothers are not the same, although they are born of the same parents. Even twins are not the same. Variation occurs in the same species. An audience could be classified as blue-eyed or brown-eyed, or fair-haired or dark-haired. Variations occur, and you cannot predict them.

Darwin's point was that by a succession of variations like that you gradually got a different kind of animal altogether. You know the stock illustration of the giraffe. Food being scanty, animals that happened to have longer necks reached the lower branches of the trees and so obtained food. And in course of time this was transmitted to their descendants, who were eventually born with long necks, and so could graze from the tops of tall trees. That, Darwin says, was how new species came. The race that did not have long necks simply died off. The race that had long necks survived and produced like animals with long necks.

That was what Darwin said in the past century, but no one says it today. His point was that you could get new species by that method, so that if you started off with something that had fins, you could, if you put it in the right place, get it to change its fins to four legs; and then, by putting it onto the hard ground, you could develop the fins into long legs such as the horse has, giving it speed. So a fish, in the course of untold millennia, could gradually change to something entirely different. That was his belief, but it is not considered to be the case today. You have to be careful about criticizing outmoded theories.

In the book Genes and Genesis,* we are shown that animals do change. We used to say that an animal did not change, ever. It was created that way, and all its descendants would be like that forever. In thinking this, we laid ourselves open to objections. The chameleon and the frog are illustrations of variation. They change the color of their skins according to the background. The fox changes its fur according to the season and its environment. There are changes—wide changes—that do occur. There are also changes in plants.

Interbreeding of animals and plants has helped the creationist considerably. There is a fine book written by Doctor William Bateson, one of the greatest authorities on Mendelism—Mendel's Principles of Heredity. He shows how many changes can take place, and how twenty-five years ago we would have called these changes new species, but now we know that they are only new varieties. Man, by the way, has made new varieties; for example, loganberries. The loganberry was not created in the beginning, but the potentialities were there, and when man took the raspberry and the blackberry and crossed them, they produced something new. We observe many cases of interbreeding, but there is no proof that anything really new is produced. That is why I belong to the "lumpers." I think it is the safer side to be on.

The book Genes and Genesis mentions the body cells, and this branch of science is worthy of attention. The cell is like a brick. You put a quantity of bricks together to get a house; a quantity of cells to get a living creature. Each cell is like any other cell superficially. That is, each cell in one animal is like any other cell of the same animal. The different arrangement of cells makes a different creature. The cell has a nucleus, which at certain times splits up into a certain number of little particles now called chromosomes, so named because if you put another chemical with them they pick up a stain, but no other part does.

There are a certain number of chromosomes in a certain species. In man it is forty-eight, and in cell division before fertilization each germinal cell contains twenty-four. In other animals and plants it is a different number. These chromosomes can

* See also the new book Evolution, Creation, and Science, by Frank L. Marsh, a 1945 Ministerial Reading Course book.
be split up still further into little units that are known as genes. In each gene there are potentialities for some characteristic, whatever it may be—for size, in one; in another, color; and in another, intelligence; and so on. As the genes of one male cell associate with the genes of a female cell, some characteristics may be missing, or a double quantity of another may result. This is what causes variation, but it does not cause new species.

If you were to take twenty-six letters of the alphabet in the left hand and twenty-six in the right hand, and divide each into two parts at random, the chances are that when the two groups of thirteen were reassembled, the twenty-six letters would not make a complete alphabet. Some letters would be lacking, and others would be duplicated. That is why we get variations, and that was the plan of God in the beginning. Surely He would not want us to be all the same. It is good to have differences. It is in His plan that the flowers and animals should be different. Thus there is almost unlimited scope for variation, because God has ordained that animals and plants should produce by the mixing of chromosomes.

There are three main arguments that are used by the evolutionist. I do not think you should mention this in your public addresses, but you ought to have the arguments at your finger tips in case someone challenges you.

1. GEOLOGY. This is the study of the rocks and their contents. In brief, rocks are oldest because they contain the oldest fossils; these fossils are the oldest because they are in the oldest rocks. That is arguing in a circle, and the geology argument is essentially that.

2. EMBRYOLOGY. This argument for evolution is definitely untrue, for embryos increasingly diverge as they develop, and so have fewer similarities as they become larger.

3. MORPHOLOGY. This is just as much an argument for the creation theory as for any other. God created the animals on a certain plan, and hence there is a fundamental similarity in structure. On the other hand, if you want some evidence for creation, use the fact that life can only come from existing life. That is a fact that you ought to use in your sermons.

Then, also, I should mention the weekly cycle. There is no astronomical reason why we should carve off time into periods of seven. The best explanation men have found was the one given by Moses. Study the article “Week” in the Encyclopaedia Britannica. You could build up your Sabbath discourse on that.

As evolution involves a climbing upward it does away with salvation. In evolution there is no need for the story of the cross, no need for the sacrifice of Jesus. If man is going upward he never has fallen. Evolution destroys the whole appeal of the gospel. The story of the fall is more out of date. Men think that the world is getting better, and that they are evolving into supermen who do not need a Saviour. But the creationist believes the complete opposite and shows man in his true, woe-begone condition. Taking the Biblical story as our foundation, we can agree with the famous geologist and naturalist, Sir William Dawson, who said, “I know nothing about the origin of man except what I am told in the Scriptures—that God created him. I know nothing more than that, and I do not know of anyone who does.”

VITAL TESTIMONY COUNSEL

To Laborers Entering a New Field

There is great importance attached to the starting in right at the beginning of your work. I have been shown that the work in —— has been bound about without making that decided advancement that it might have made if the work had commenced right.

Far more might have been done with different modes of management, and there would have been less means actually taken from the treasury. We have a great and sacred trust in the elevated truths committed to us. We are glad that there are men who will enter into our mission fields who are willing to work with small remuneration. Money does not weigh with them in the scale against the claims of conscience and duty, to open the truth to those who are in the darkness of error in far-off countries for the love of Christ and their fellow men.

The men who will give themselves to the great work of teaching the truth are not the men who will be bribed with wealth or frightened by poverty. But God would have His delegated servants constantly improving. In order for the work to be carried forward with efficiency, the Lord sent forth His disciples two and two. God has a church, and these churches are organized on the foundation of the apostles and the prophets, Jesus Christ Himself being the chief cornerstone.

No one man’s ideas, one man’s plans, are to have a controlling power in carrying forward the work. One is not to stand apart from the others and make his plans and ideas the criterion for all the workers. There is to be with the individual members sent forth together a board or counsel together. One is not to stand apart from the others and argue his own ways and plans; for he may have an education in a certain direction, and possess certain traits of character, which will be detrimental to the interests of the work if allowed to become a controlling power.

The workers are not to stand apart from one another, but work together in everything that interests the cause of God. And one of the most important things to be considered is self-culture. There is too little attention given to this matter. There should be a cultivation of all the powers to do high and honorable work for God. Wisdom may be gained in a much larger measure than...
many suppose who have been laboring for years in the cause of God, which no man has yet attained. There are men who have narrow ideas, narrow plans, and work in a narrow groove.

This will be the danger in entering a new field,—to plan and bring all the powers to bear to get along in the most inexpensive manner. Now, while the state of the treasury demands that there should be constant economy, there is danger of an economy which results in loss rather than gain. Our growth has been, in untried fields, generally slow because of the seventh-day Sabbath. There stands a sharp cross directly in the way of every soul who accepts the truth.

There are other truths, such as the non-immortality of the soul, and the personal coming of Christ in the clouds of heaven to our earth in a short time. But these are not as objectionable as the Sabbath. Some will conscientiously accept the truth for its own sake, because it is Bible truth, and they love the path of obedience to all the commandments of God. These objectionable features of our faith will bar the way to many souls who do not wish to be a peculiar people, distinct and separate from the world. Therefore, great wisdom is required to be exercised in the matter of how the truth is brought before the people. There are certain clearly defined ends to gain at the very introduction of missionary effort. If the plans and methods had been of a different character, even if they necessarily involved more outlay of means, there would have been far better results.

At some places there should be a slow beginning. This is all they can do. But in many places the work can be entered into in a more thorough and decided manner from the very first. But there must be no haphazard, loose, cheap manner of work done in any place. The work in —— might have been much farther advanced now than it is if our brethren had not tried to move in so cheap a way. If they had hired good halls, and carried forward the work as though they had great truths which would be victorious and that God would have them start in to make the very first impression the very best that can be made as far as they go, the work would have advanced more than it has.

Keep up the elevated character of the missionary work. Let the inquiry of both men and women associated in the missionary work be, What am I and what ought I to be and do? Let each worker consider that he cannot give to others that which he does not possess himself. Therefore, he should not settle down into his own set ways and habits, and make no change for the better. Paul says, "Not as though I had already attained: . . . but I follow after . . . . I press toward the mark." Phil. 3:12-14. It is constant advancement and improvement, and reformation that is to be made with individuals to perfect a symmetrical, well-balanced character.

Please remember the words of caution that I now give you. You all need a more perfect and symmetrical character than you now have. No one has ways and habits that do not need improvement, and if this improvement is not made with you all individually, if you are not constantly seeking for higher attainments in every way, you will greatly hinder the work of each other. There must be a continual advancement with ever-varying changes. New duties will arise, new fields of labor open before you, and thoroughly organized effort will bring success.

Reach the Higher Classes First

There is little that any of you can do alone. Two or more are better than one if there will be that humility that you will esteem each other better than yourselves. If any of you consider your plans and modes of labor perfect, you greatly deceive yourselves. Counsel together with much prayer and humbleness of mind, willing to be entreated and advised. This will bring you where God will be your Counselor. The work you are engaged in cannot be done except by forces which are the result of well-understood plans. If you undertake the work in a narrow, cheap plan, as they have done in ——, it will be no more in place in —— than in any —— territory and will not be wisdom in any large city.

There must be something ventured, and some risks run by those on the field of battle. They must not in every movement feel that they must receive orders from headquarters. They must do the best they can under all circumstances, all counseling together with much earnest prayer to God for His wisdom. There must be union of effort. There is much that will have to be planned for work in accordance with your experience, different from the habits and manners of those countries for whom you labor. Therefore, the necessity for perfect unity among yourselves. As a people we must march under our own standard. Wherever, in reforms, we can connect with others in the countries to which we go, it will be advisable to do so, but there are some things you must do within yourselves, working in the armor which God has given you, not the armor of any one individual, but working together in Christian charity and love. Let not any one of you belittle the importance of your mission, and lower the work by a cheap, inferior way of planning to get the truth before the people.

Work intelligently, wisely, unitedly. Let no special effort be made to magnify the men, but magnify the Lord, and let Him be your fear, your dread, and your sufficiency. Bring your minds up to the greatness of the work: Your narrow plans, your limited ideas, are not to come into your methods of working. There must be reform on this point, and there will be more means brought in to enable the work to be brought up to the high and exalted position it should ever occupy. There will be men who have means who will discern something of the character of the work, although they have not the courage to lift the cross, and to bear the reproach that attends unpopular truth. First reach the high classes if possible; but there should be no neglect of the lower classes.

But it has been the case that the plans and the efforts have been so shaped in many fields that the
lower classes only are the ones who can be reached, but methods may be devised to reach the higher classes who need the light of truth as well as the lower classes. These see the truth, but they are, as it were, in the slavery of poverty, and see starvation before them should they accept the truth. Plan to reach the best classes, and you will not fail to reach the lower classes. There is altogether too much putting the light under the bed or under the bushel, and not on a candlestick, that it may give light to all that are in the house. May the Lord give the workers true wisdom, and much of His Holy Spirit, that they may work in God's order, and may stand as high as possible in favor with God and with the people.

Let Dignity and Order Prevail

The Lord gave special directions in the arrangements of the encampment of the Israelites in regard to how the camp should be arranged. All was to be done with perfect order. Each man had his appointed work. No one man was to do it all, but each man had a specified work and was to attend to that work faithfully and critically, that the order and harmony and exalted character of the work should make decided impressions on the nations around them, showing to these nations that Israel had a Governor who was the Lord Himself. Thus the work and character of God would not stand inferior or belittled in the eyes of the nations who served other gods. The one object to be kept before the mind is that you are reformers, and not bigots.

In dealing with unbelievers, do not show a contemptible spirit of littleness; for if you stop to haggle over a small sum, you will, in the end, lose a much larger sum. They will say, "That man is a sharper; he would cheat you out of your rights if he possibly could, so be on your guard when you have any dealing with him." But if in deal a trifle in your favor is placed to the favor of another, that other will work with you on the same generous plan. Littleness begets littleness, penuriousness begets penuriousness. Those who pursue this course do not see how contemptible it appears to others, especially those not of our faith; and the precious cause of truth bears the stamp of this defect.

We are not to make the world's manner of dealing ours. We are to give to the world a noble example, showing that our faith is of a high and elevated character. Do unto others as you would that others should do unto you. Let every action reveal the nobility of truth. Be true to your faith, and you will be true to God. Come close to the Word, that you may learn what its claims really are. When God speaks, it is your duty to listen and obey. Remember that everything in the world is judged by appearances; therefore, study carefully the Word of God, and see that the words of instruction given to ancient Israel affect your arrangements and plans. While you shall not conform to the world, remember that our faith bears the stamp of singularity, and makes us a peculiar people. Therefore, all odd notions and individual peculiarities, and narrow plans, that would give false impressions of the greatness of the work, should be avoided. None of the workers should manufacture crosses and duties; for the Bible has given the rule, the cross, the way.

Let none of you feel that you are above temptation, that you have good principles, and need fear nothing from yourselves or the work which you have to do. Be jealous of yourselves. You need to humble your hearts constantly before God, that human depravity shall not neutralize your work. Do not cultivate habits of singularity, but obtain Christ's mould every day you live. Study the Pattern. Every one of you united in this missionary work, both our brethren and sisters who act a part in it, are men and women of strong wills. This is as it should be, if each has practiced equal self-control. But this lesson has not been learned as thoroughly as it should be. If you are willing to learn meekness and lowliness of heart in Christ's school, He will surely give you rest and peace.

It is a terribly hard struggle to give up your own will and your own way. But this lesson learned, you will find rest and peace. Pride, selfishness, and ambition must be overcome; your will must be swallowed up in the will of Christ. The whole life may become one constant love sacrifice, and every action a manifestation, and every word an utterance of love. As the life of the vine circulates through stem and cluster, descends into the lower fibers, and reaches to the topmost leaf, so will the grace and love of Christ burn and abound in the soul, sending its virtues to every part of the being, and pervading every exercise of body and mind.

Again I would urge upon [you] the necessity from the very first establishment of your work, to commence in a dignified, Godlike manner, that you may give character to the influence of the truth which you know to be of heavenly birth. But remember that great care is to be exercised in regard to the presentation of truth. Carry the minds along guardedly. Dwell upon practical godliness, weaving the same into doctrinal courses. The teachings and love of Christ will soften and subdue the evil of the heart for the good seed of truth.

You will obtain the confidence of the people by working to obtain acquaintance with them. But keep up the elevated character of the work. Let the publications, the papers, the pamphlets, be working among the people, and preparing the minds of the reading class for the preaching of the truth. Let no stinted efforts be made in this line, and the work, if commenced wisely and prosecuted wisely, will result in success. But do be humble and teachable, if you will teach others, and lead others in the way of truth and righteousness.

—ELLEN G. WHITE Letter 14, 1887.

* * *

Best Paper.—"I think your little paper is the best printed so far as our denomination is concerned."—CURT EFFLER, Calexico, California.

PAGE 9 • THE MINISTRY, AUGUST, 1945
Enchancing Our Favorite Hymns

By Harold A. Miller, Professor of Music, Pacific Union College

In the accompanying arrangement of a favorite hymn the appeal will come mainly through the one thought, "Saviour, like a Shepherd lead us," which will be repeated over and over again to those who hear it played.

Notice the rise and fall in the melodic line of the phrases, and try to adjust the amount of tone given to each succeeding chord so as to form a graceful swelling and diminishing of tone to correspond to the melodic direction. Allow the melody to lift itself and recede smoothly, being careful to avoid a dry, punchy attitude toward the harmonic progressions.

This plan of comprehending, as nearly as possible, the complete harmony of all four voices within the grasp of each hand, doubling the melody and filling the remaining parts with the rest of the fingers, as convenience permits, may be effectively used with other hymns. Practice on those songs which are of simpler harmonic construction until a fair degree of mental and muscular freedom is experienced.

Another approach similar to this, but equally effective, may be had by doubling one of the other voices in the left hand against the melody which is being carried with the right hand. The choice of this other voice should be based upon its pleasing association with the melody. For example: Hymn No. 401 of the new Church Hymnal, "Jesus, Lover of My Soul," will respond nicely to a doubling of the alto voice in the left hand.

Beginning the third score (third line of music), the alto voice does not accompany the melody effectively as does the tenor voice. The following change may be made right here, returning to the above example again on the last line:

If another voice is doubled in the left hand other than the melody, it should run in thirds or sixths to the melody. The thirds may (if the harmony suggests it) run throughout the hymn, or the same constancy may occur with sixths—both of which would be very unusual. There will likely be a generous combination of both these intervals. The intervals of the fifth, fourth, seventh, and second may occur as passing notes toward more consonant combinations; but fifths and fourths are hollow sounding, while sevenths and seconds are dissonant and clashing.

It is better at first, in trying out these suggestions, to experiment on hymns of simple construction—like No. 418, in which the tenor may accompany the melody effectively. In No. 417 the first line of the refrain may move to the tenor and soprano, with alto and soprano for the rest of the hymn.

An easy way to discover which combination of voices would sound well together is to try them with single tones, one for each hand. By making the two parts stand alone with no accompanying harmony, it will be easier to find any weakness that may not otherwise be so apparent.

The task of a more thorough explanation would naturally demand much more space than it is possible to give in an article of this kind; but these suggestions will likely prove helpful to those who would welcome a little change, without too much technical knowledge required of the average church pianist.

The King in His Beauty

By Francis M. Burg

The eastern skies are all aglow, And careworn faces, furrowed deep By pressing cares and vigils long, Are radiant with hope.

Whence come these glorious beams of light That cleave night's shades, which long have wrapped Earth's hills and valleys in their gloom? It is the breaking forth of morn!

Far spent the night, and day's at hand. Yea, breaks the morning long foretold, When in His beauty we shall see Our glorious Lord and King.

In all His glory He will come; And all the angels from above— Yea, cherubim and seraphim Surround His chariot then.

The Father's glory, too, will shine In an effulgence like the sun. Ah, could the shining, blazing orbs, Unnumbered suns, whose glories shine Till all creation's bathed in light— Could all these suns combine in one And pour their glories forth, The splendor of the coming King Would far eclipse the dazzling light; Yea, suns will hide their faces then, When He shall come.

So, wake all ye who have waited long To see the day eternal break And end the long, long night; Lift up your heads and hail with joy The signs of coming day.
HAVING sent the multitude away, the Master Teacher went into the house. There He gave some special instruction to that group of workers whom He was training for leadership in the proclamation of the gospel to the world. He closed His discourse with a bit of counsel that every Seventh-day Adventist minister, teacher, and writer would do well to heed:

"Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matt. 13:52.

In the first years of our labor most of us have felt the need of accumulating a store or "treasure" of notes, clippings, quotations, books, and other material for making our ministry of teaching most effective. Men's minds, like their appetites, have a disrelish for being fed the same thing all the time. But some of us, as time goes by and the pressure of the work grows, neglect to replenish our stock of teaching material with "things new," and remain content to pass out to the people year after year a stale and monotonous diet of "things ... old."

The Lord's counsel is that the worker bring forth "things new and old" from his store. In order to do this, one must keep up to date and extend the scope of his study and reading, constantly adding something new to his treasure of teaching material. The Master does not counsel workers to ignore entirely the old, for the past is rich in teaching material that still can be used effectively. But He does tell us to use something new with the old.

TOO MANY OLD QUOTATIONS.—For example, it is a practice altogether too common for some of us to rely largely on certain threadbare quotations of 1884, 1892, and 1896 printing, to show how leaders of popular churches frankly admit that Sunday observance is not commanded in the Holy Scriptures. Such material was fairly new in the days of Elders Uriah Smith, J. N. Andrews, J. H. Waggoner, and others, but it is rather out of date for us who teach today.

NEW EDITIONS OF OLD MATERIAL.—There is the well-known statement of James Cardinal Gibbons, an outstanding American prelate of the Roman Catholic Church, in which he said:

"Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—Faith of Our Fathers (Baltimore: John Murphy Co., 110th ed. revised and enlarged), p. 89.

Instead of quoting from an edition printed before 1900, why not use the latest edition of Gibbons' work? A recently printed copy can be obtained from Roman Catholic bookstores. There is also the much-quoted excerpt from the Peter Geiermann catechism:

"A. We observe Sunday instead of Saturday because

Q. Which is the Sabbath day?

A. Saturday is the Sabbath day.

Q. Why do we observe Sunday instead of Saturday?

A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 326), transferred the solemnity from Saturday to Sunday. —Covert's Catechism of Catholic Doctrine (St. Louis, Mo.: B. Herder Book Co., 1942), p. 50.

In this case it is certainly better to quote the edition of 1942 than that of 1910. More recent editions of other Roman Catholic catechisms can be quoted effectively, for this shows that the Papacy is teaching now what she has taught in the past on the subject.

IMPORTANCE OF FINDING NEW MATERIAL

In the stream of religious material that flows from the press today one can find something new on the same subject from time to time. Added to his old stock of material, new data give freshness to the worker's teaching. John L. Stoddard, an American agnostic converted to Roman Catholicism, has thrown this challenge to Protestants:

"Protestants often deride the authority of church tradition and claim to be directed by the Bible only; yet they, too, have been guided by customs of the ancient church, which find no warrant in the Bible but rest on church tradition only! A striking instance of this is the following:

"The first positive command in the Decalogue is to 'Remember the Sabbath day, to keep it holy,' and this precept was enforced by the Jews for thousands of years. But the Sabbath day, the observance of which God commanded, was our Saturday. Yet who among either Catholics or Protestants, except a sect or two, like the Seventh Day Baptists, ever keep that commandment..."
now? None: Why is this? The Bible, which Protestants claim to obey exclusively, gives no authorization for the substitution of the first day of the week for the seventh. On what authority, therefore, have they done so? Plainly on the authority of that very Catholic Church which they abandoned, and whose traditions they condemn.”—Rebuilding a Lost Faith (New York: P. J. Kenedy and Sons, 1922), p. 80.

In its question-and-answer column, Our Sunday Visitor, of Huntington, Indiana, which is a widely circulated Roman Catholic weekly, said in its issue of June 1, 1941:

“The Sabbath day, or Saturday, was instituted by God as the day of rest in commemoration of the Bible story of creation, in which it says that on the seventh day God rested. In the Christian dispensation the Sabbath takes the place of the Jewish Sabbath. There is no positive and direct reference to this change in the Bible, though we may indirectly gather it from certain texts. If the Protestant be logical in his contention that the Bible is the only guide of faith, he should continue to observe the Sabbath as the day dedicated to God, and not the Sunday.”

Harris Franklin Rall, a theologian, made the following statement in the Methodist Christian Advocate of July 2, 1942: “Take the matter of Sunday. There are indications in the New Testament as to how the church came to keep the first day of the week as its day of worship, but there is no passage telling Christians to keep that day or to transfer the Jewish Sabbath to that day.”

In 1939 the National Catholic Welfare Conference, of Washington, D.C., began to publish and circulate The Liberal Illusion, by Louis Veuillot (translated by G. B. O’Toole, professor of philosophy in the Catholic University of America). Although Veuillot died in 1883, the republication and circulation of his work by such an institution as the National Catholic Welfare Conference shows that the Papacy does not hesitate to reiterate its former claims relative to Sunday observance. In this booklet we read:

“When the time comes and men realize that the social edifice must be rebuilt according to eternal standards, be it tomorrow, or be it centuries from now, the Catholics will alter the days of worship to suit said standards. They will make obligatory the religious observance of Sunday on behalf of the whole of society and for its own good, revoking the permit for freethinkers and Jews to celebrate unincognito, Monday or Saturday on their own account. Those whom this may annoy will have to put up with the annoyance. Respect will not be refused to the Creator nor repose denied to the creature simply for sake of humoring certain maniacs, whose phrenetic condition causes them stupidly and insolently to block the will of a whole people... In a word, Catholic society will be Catholic, and the dissenters whom it will tolerate will know its charity, but they will not be allowed to disrupt its unity.”—Ibid., p. 64.

And, too, there is the work entitled Letters on Christian Doctrine (first series), by F. M. de Zulueta, a Jesuit, and “revised in accordance with the new Codex of Canon Law,” by H. Davis, another member of the Society of Jesu. In this book the following statement appears:

“it is in the tradition of the Christian Church that we find definite authority for applying the prescription of the third commandment to our Sunday laws. Hence, those of our countrymen who claim to guide themselves by ‘the Bible only,’ and who reject ecclesiastical tradition unless backed by unmistakable Biblical testimonies, should by rights subscribe their names to that obscure sect known as ‘Sabbatarians,’ who, as Bible Christians, more logically retain the old day of rest, and occasionally get into trouble with the police when caught employing labor on Sundays.”

Moreover, the Bible Protestant has no warrant in Scripture for convicting of sin those who, to his way of thinking, profane the sacredness of Sunday.”—(London: Burns, Oates & Washbourne, Ltd., 10th ed., 1929), Vol. I, p. 145.

In the last quarter of 1943 most of the Protestant Sunday schools of the United States studied the Decalogue, and Jesus’ attitude toward it. In the Sunday school literature published for that time, there appeared many interesting statements about Sunday observance.

In the Augsburg Sunday School Teacher of October, 1943, which is issued by the United Lutheran Publication House, Philadelphia, this statement is found: “Following the spirit of Jesus, as we Lutherans should not call the Lord’s day [Sunday] a sabbath. The Christian Sunday is now a transposed Jewish Sabbath.”—Page 585. Also: “You should note that historically Sunday and the Sabbath are not the same. In the New Testament and by early Christians the Old Testament Sabbath laws were not applied to the Lord’s day [Sunday].”—Ibid., p. 587.

In the Augsburg Adult Lessons of the last quarter of 1943, which is also a publication of the United Lutherans, we are reminded “that historically the two days are not the same, and that logically the third commandment does not apply to the Christian festival day.”—Page 15.

The Sunday School Times (Philadelphia) of October 2, 1943, said: “The question is often asked, ‘Who changed the Sabbath from Saturday to Sunday?’ It was never changed. The Jewish Sabbath is Saturday. The Christian rest day is the first day of the week.”—Page 785. Also: “Our Sunday, or Lord’s day, is not the Jewish Sabbath. We may call it the Sabbath, but it is not properly so called. The Sabbath was the last day of the week, the seventh day.”—Ibid., p. 786.

The Bethany Bible Student, issued by the Christian Board of Publication, St. Louis, says in the last quarter of 1943:

“In discussing the Sabbath it is well to remember that we are dealing with the Jewish holy day, the seventh day of the week known to us as Saturday. Our Lord’s day [Sunday], sometimes erroneously called ‘the Sabbath,’ occurs on the first day of the week, Sunday. The Christian practice springs from first Easter. It thus becomes evident at the outset that a literalistic application of the Old Testament Sabbath regulations to the Christian Lord’s day misses the point.”—Page 14.

Let Us Help One Another

By passing on to The Ministry such items as these from time to time, we can help one another greatly in keeping our store of teaching material up to date. Many of the workers in the field have expressed their sincere appreciation of such helpful information. “Give attendance to reading,” said the veteran apostle to a young minister. A monthly visit to your public library will enable you to peruse a great many new books you may not be able to buy, and periodicals to which you cannot afford to subscribe.

THE MINISTRY, AUGUST, 1945 • PAGE 12
Ministers, Consider Your Manners!

This is not an exhaustive treatment of the subject of manners for ministers, but it is rather a series of suggestions for consideration. . . . Some of the habits they have and some of the things they do are done unconsciously. Not even the good wife calls attention to them. As men go on in their work, they become set in their ways, but there is always the possibility of change if they are willing to pay the price. It is easy to say that these things are inconsequential, and yet they may be "little foxes that spoil the vines."

Of course, clergymen must be men of God, whatever else they are. As men of God, they must avoid even the appearance of evil. Whether they like it or not, there is a double standard—one criterion of conduct for the minister and another for the layman. To the minister personally there may be no loss or harm in a certain thing that others do, but he cannot afford to lend his precious influence to practices and habits that waste valuable time and are occasionally at least a marked incentive to evil.

It is certainly reprehensible for a minister of religion to tell a shabby story or to make a suggestive reference. Many a sensitive soul has been hurt by the careless jibes of the wisecracking minister. These mental barbs have served no greater purpose than to inflate the ego of the careless talker. A minister of Jesus Christ ought to be most considerate of the effect of his words and actions.

Pulpit manners especially may make or break the good preacher. Sometimes awesome dignity and holy tones are impressive, but generally they are overdone and hinder the message of the gospel. Let a man be natural and he will be effective. There is the story of a young clergyman who asked an older brother what to do with his hands when preaching. -The old gentleman replied, "Why not let them hang off the ends of your arms, as God intended them?" The habit of lolling over the pulpit with both arms may seem like taking the congregation into one's confidence, but it is slovenly and undignified, no matter how great the D.D. who does it. Sitting cross-legged in the pulpit chair is another abominable habit.

But there are more serious offenses by the leader of worship. No clergyman likes to see whispering in the choir loft, even when the singers are not in full view of the congregation. However, how common it is to see two ministers in the pulpit engage in conversation from time to time, and often when the choir is rendering the anthem. It is even irreverent to be gazing about the room and fumbling the pages of a hymnbook when the choir is leading the congregation in worship. Perhaps the reason some congregations pay no attention to the organ prelude is that the minister and the choir seem to be almost unconscious of it.

Much has been written or said about the habit of poor reading of the Scriptures or rushing through the Lord's prayer as though the only value of the sacred words was their magical repetition, and the manner of clergymen in praying jerkily, putting long and absolutely unnecessary pauses between subject and predicate, or following the "that" of "We thank Thee, Lord, that" or "We pray that." Much, also, may be said of the sermon itself, but there is no space for a lengthy essay on homiletics. However, one habit of speaking ought to be corrected, for it is certainly disconcerting to those who sit near the front of the sanctuary. That is the habit of fixing one's gaze upon the ceiling or some object near the back of the room while preaching. How much better it is to look directly at one's congregation and back up the words by the marvelous influence of the eyes.

There is a series of habits and practices in the general ministry which are often offensive and certainly stand to be corrected. There is the habit of speaking of the church as "my church" or the pulpit as "my pulpit." Did he buy it? How much better it is to speak of "our church" and "our pulpit!"

It is a mistake on the part of some pastors to pay attention to and make regular calls on adults and older young people in the parish, and at the same time almost totally ignore children and those in their teens. They, too, are an important part of the congregation. Perhaps one reason why other organizations and institutions snap up some of our most likely young people and usurp their time and energy for lesser things is that the leaders of the church fail to note their possibilities in time.

One of the most frequent causes of differences between pastor and people is the habit of the former of deciding many important matters without consulting the proper board of the church.

It ought not to be necessary to call the attention of the ministry to cleanliness. Cleanliness ought to be next to godliness, and the more godly the minister, the cleaner. Even halitosis or "B.O." is a matter of real concern to one who has to be in such close contact with people. Carelessness in such things as shaving or having on clean linen or pressed trousers lessens the influence of the minister of religion. Of course, he should be willing to wear overalls for work or slacks for play, but most of the time when he is about his business, his is a white-collar job...

Let the minister become again the most respected man in the community as far as manners are concerned!—George L. Cutton in The Watchman-Examiner, Aug. 7, 1941.

Many Good Things—"I am a former Bible worker, now in my seventies. There are so many good things in the magazine. I really enjoy them all. The editorials are timely, and I also appreciate the articles on music. As I am endeavoring to keep informed along all lines of Bible study, I find The Ministry the best magazine, and just what I need to enable me to fit into an assignment, such as teaching a Sabbath school class or giving a Bible study."—Cora Quinn, Ames, Iowa.
A minister of the gospel is expected to do a wider variety of things than any other man in a community. It seems that division of labor has been carried further in every other profession than in the ministry. In law there are various divisions—research, corporations, trial, counsel, etc. The scientific field is subdivided again and again into physics, chemistry, etc. Likewise writing is divided into essay, novel, history, or journalism. But the minister's work is more widely comprehensive than any of these broad fields, even before they are divided. He must be all things to all men—administrator of the church, shepherd, priest, leader, helper, counselor, preacher.

Of all these manifold duties, preaching is the most important and powerful influence in the world today. People insist on a preacher's knowing how to preach. They will forgive almost anything else, but they will not forgive his inability to preach.

So it was that the Christian church began in a blaze of glory that burst, as it were, from the sermon on the mount. The Reformation was ushered in by a mighty preacher—Martin Luther—who was educated to be a priest but who grew to the stature of being a preacher. Just as long as Luther, Calvin, Latimer, Knox, and the mighty men who followed them kept the pulpit fires burning, the world rolled more and more into light—but when the preachers slid down into pedants, darkness settled once more over the earth.

The author of this excellent volume is Charles E. Jefferson, onetime pastor of the Broadway Tabernacle, New York City. The style of the book is charming, yet vigorous; solemn, but not sad; majestic, but with appropriate humility. Such topics as "Dimensions of the Work" are thoroughly treated. Man's physical, mental, and moral preparation for the ministry are discussed in a refreshing way.

The most intriguing chapter is the one on "The Growing of Sermons." The author tells how to plant, cultivate, and harvest sermons. This stands out in contrast to his observations that "sermons are often made like a piece of furniture"—the carpenter takes pieces of wood, saws them, planes them, puts them together, and the article thus made is sandpapered, painted, and varnished. And in a similar fashion a minister in his study may often bring out his materials, put in a piece of exegesis, add a piece of doctrine, tack on a piece of illustration, and then a piece of exhortation, and these having been nicely fitted together, may be smoothed and polished and given the special label of "sermon," which in many cases may be faultily faultless, icily regular, and splendidly null. Strong emphasis is placed on the preaching of doctrine, but not to the exclusion of preaching the gospel.

This is a most excellent book and will enrich the life of any reader who is interested in delivering better sermons.

R. L. Hubbs. [Educational Secretary, Atlantic Union Conference.]


If our ministers would read and follow the instruction in this excellent work, we would have much better sermons in our pulpits. It is a very practical book, dealing with such factors as posture, breathing, and tone production, but chiefly with the creative spirit, which must, at the moment of delivery, use these mechanical details.

The author, pastor of a Presbyterian church, was for three years instructor in speech in the Union Theological Seminary, Richmond, Virginia. Very thoroughly does he deal with the delivery of sermons, making clear that the externals of preaching must become internal experience before they can become natural. He emphasizes preaching, not elocution.

Good preaching is teamwork of heart and head. This book shows how they should be, may be, linked. Its reading will sober many of us, as we are made to consider how much more forceful and fruitful our pulpit work might have been. It will correct hurtful mannerisms and faulty methods which mar our work. It will serve not only as a critic, but also as a creator. It should be thoroughly read and studied.

Carlisle B. Haynes. [General Secretary, War Service Commission.]


This is a compilation of American sermons preached during four great wars, the American Revolution, the War Between the States, World War I, and the present war. It seeks to present the religious thought associated with these wars. It discusses important questions, such as whether oppressed people are justified in shedding the blood of their oppressors, what a soldier's attitude should be on the field of battle, what true patriotism is, whether Jesus was a pacifist and taught pacifism, whether God takes sides in war, and whether a war can be Christian. It contains the sermons of twenty-two preachers, preached in wartime.

Denominational lines have been crossed in the selections made from more than four hundred sermons and addresses, and all sections of the country

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* Elective, 1945 Ministerial Reading Course. One of the five "musts" of the Augmented Reading Course to be read in addition to the five required volumes. Formerly published by Zondervan, and recently out of print. Now available in inexpensive form by another publisher, Grosset and Dunlap.

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* Elective, 1945 Ministerial Reading Course.
are represented. The sermons selected are timely and well worth study. Each sermon is accompanied with a biographical introduction. The book is an important contribution to American religious literature.

CARLYLE B. HAYNES.


Dr. Poling, editor in chief of the Christian Herald, head of Christian Endeavor, sets forth his reasons for believing that Christian participation in war is necessary so long as aggressor nations spread destruction and suffering over subjugated countries. It is in two parts: the author's personal viewpoint as to the Christian's justification for participation in killing, and a compilation of Christian Herald editorials regarding the peace to follow the war, together with the statement of the Federal Council on Peace, the Program for Action by the Christian Conference on Peace and War, and the Declaration of the Federation of the World. It is a book which every preacher should read even though it is a disappointment, being loosely put together and not measuring up to Dr. Poling's customary effectiveness.

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

* Elective, 1945 Ministerial Reading Course.


Yes, this book is written primarily for teachers—and that includes ministers. Christ was the Master Teacher, and the minister is his representative on earth to "teach," to guide and direct, the lives of their charges.

The emphasis is upon developing a desirable, contagious personality that will enable a worker to have a broader influence upon those with whom he comes in contact. The author gives many valuable suggestions, with numerous examples taken from his wide experience, which add interest and concreteness to the work.

Are you having trouble in fitting in with your surroundings? Do you feel that you are a misfit, tied down for life to a vocation that you do not enjoy? Are you afflicted with self-pity, a disease more deadly than cancer? Are you disliked by others, and unable to discover the reason? Practical suggestions for the solution of these and other problems are given.

The book closes with three chapters on "The Technique of Advising" which will prove of value to the minister, especially in dealing with young people.

CARROLL L. WESTERMeyer. [Student, Pacific Union College, California.]

Readers who have completed the 1945 Ministerial Reading Course are now receiving the credit card shown here. It is not too late to enroll, if you have not done so heretofore. It is highly desirable to report, upon completion of the course for the current year, and for the quadrennial certificate at the end of four consecutive years.
Our Losses and Our Gains

EDITOR, THE MINISTRY:

It has been said that some women will throw out of the back door with a spoon as much as the husband can bring in the front door with a shovel. This saying illustrates the waste in some homes. As I write these lines I am thinking of the waste and loss of members in some churches. Is it not true that about as many members drift out of the back door of some churches as are brought in at the front door by baptism? This is a question of sufficient importance that we should stop and take inventory of the losses as compared with the gains in our church membership.

It is a deplorable fact that in some churches and conferences the membership remains just about stationary year after year. There is no material increase of membership. But saddler is the fact that in some instances there is even a decrease—losses of membership year after year over a period of time. Why should this be? In almost every church there are children growing to maturity. In fact, there are oftentimes as many children in a church as there are actual baptized members, or even more. In such cases the natural increase of church membership by the birth and increase of church membership by the birth and maturity of children should steadily grow, even if there were no new adherents brought to the truth and message of God.

The question arises: What becomes of all this natural increase and growth of membership? Either one of two things. These young people are never baptized into the church, and thus drift into the world before becoming church members; or else the losses after they become church members are enough to offset these natural gains. Perhaps both causes add to the sum total of losses. Some churches and conferences and mission fields seem to be quite content merely to "hold their own" in this matter of numerical growth. But no worker or local church or conference officer should be content with such a situation. The conference or mission field that shows no material growth in membership year after year betrays a serious weakness and a lack that officers should carefully study and prayerfully ponder. Why should any church or conference organization be content to allow one year after another to slip by with no worthwhile gains? Such a situation betrays a weakness leading toward self-decay and destruction—annihilation.

There will always be some losses by death, and perhaps some by apostasy, but these should be small. It is the duty of every leader to study his field and grapple with the problem. He should make sure that the gains far exceed the losses year by year. A good motto for all leaders to follow is, "Hold All Our Gains and Eliminate All Our Losses." In other words, we should see to it that we continually take more members into the front door of the church and allow fewer to escape by the back door. None should be allowed to slip out the back door without passing several well-armed guards. By this I mean that the counsel of the Bible and the Spirit of prophecy should always be carefully followed before disfellowshipping is voted.

I greatly deplore the loose, lax, careless way in which members are sometimes dropped from the church, as though it were a light, passing step to move, second, and vote disfellowshipping. The step should never be taken until every possible effort has been made to hold the erring or discouraged one from falling away. We are prone to deal too carelessly and hastily in this matter. While I am saying all this, I am not intimating that we should lower the bars and let down the church standards, but rather that no human effort by divine blessing should be spared before the final, fateful step in disfellowshipping is voted. And when that is done, if it must be, we still have a responsibility as indicated by the following:

"If the erring one repents and submits to Christ's discipline, he is to be given another trial. And even if he does not repent, even if he stands outside the church, God's servants still have a work to do for him. They are to seek earnestly to win him to repentance. And, however aggravated may have been his offense, if he yields to the striving of the Holy Spirit, and, by confessing and forsaking his sin, gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves, lest they also be tempted. ... The Lord desires His followers to exercise great care in dealing with one another. They are to lift up, to restore, to heal."—Testimonies, Vol. VII, pp. 263, 264.

Let us work energetically to make more converts to the faith, and then by diligent, prayerful effort hold those won to God and His truth. Keep the front door of the church wide open—always with a very gracious welcome. And keep the back door so well guarded that none will slip out unnoticed. May the back door of every Seventh-day Adventist church be so well guarded by earnest, faithful sentinels that the way of escape will be very difficult.

A. R. ODEN, [Camp Pastor, Balboa, Canal Zone.]

It weakens those who know the truth for our ministers to expend on them the time and talent that should be given to the unconverted. In many of our churches in the cities the minister preaches Sabbath after Sabbath, and Sabbath after Sabbath, and the church members come to the house of God with no words to tell of blessings imparted because of blessings imparted. They have not worked during the week to carry out the instruction given them on the Sabbath. So long as church members make no effort to give to others the help given to them, great spiritual feebleness must result. Testimonies, Vol. VII, p. 18, 19.

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Do Hasty Baptisms Make for Strength?

There are two distinct and conflicting philosophies concerning the timing of baptism. One is to rush all those who make profession of faith into the baptismal pool at the earliest possible moment—before the mind changes or the flame of initial fervency cools off. Proponents of this plan hold that thorough instruction can come afterward, when right habits can be established and adjustment and stabilization brought about. Those of this school of thought hold that, despite greater losses likely under this procedure, a larger net increase still accrues in the end. Therefore, notwithstanding heavier losses, they deem this policy justifiable.

Those who maintain the other concept of baptism, believe that more satisfying and lasting results are obtained by more thorough prebaptismal instruction—and that takes time. They believe that habits such as smoking, improper food and drink, wrong amusements and reading, should be thoroughly adjusted, and the individual should be clear and firm in desiring to join the remnant church, with precisely what that implies. They point out that we cannot take our pattern from the popular evangelists and revivalists of the nominal churches, wherein church membership means little by way of change in life.

Citation of Paul and the Philippian jailer, and of Philip and the Ethiopian eunuch, is always made by proponents of the immediate baptism viewpoint. The rebuttal from the other side generally involves the recognized necessity of personal instruction or instruction within baptismal classes. Their plea is therefore for more adequate instruction and less haste, with consequently fewer losses. The advantageous results of rather extended instruction in some of our overseas mission fields is usually mentioned as a pertinent case in point.

The fact that we have such disturbing losses under the hasty-baptism program would seem to give justification to any sound reform that would lessen losses and ensure greater stability. Even if the effect on the candidate were not to be considered, this would appear justifiable from the influence on the church alone.

Substantial people—men and women of affairs who have much at stake in such a basic decision—clearly recognize the revolutionary involvements of such a fundamental decision in social, economic, vocational, and every other phase of life. Such do not make fundamental decisions as rapidly as less responsible and less thoughtful folk. We greatly need and want men and women of talent, means, and influence to throw in their lot with the remnant church. Such always require more time to make this, a vital step. When they come in, however, they usually stay in. The question then inevitably arises: If more adequate time for readjustment of the one group is required, why would not greater care and thoroughness with the other be similarly profitable?

The Christian church has passed through tremendous changes since Paul and Philip's day. The great apostasy of prophecy, developing through the early centuries, perverted practically all the principles and practices of the apostolic church. It introduced a host of things unknown to early Christianity and these perversions became crystallized into the mystery of iniquity. These errors were deep seated, and their later repudiation involved major readjustments of belief and practice. The great Reformation of the sixteenth century broke with the grosser perversions of Catholicism and restored much of the gospel platform. However, numerous errors were retained that weakened the early church's position, such as the Sunday sabbath, innate immortality, etc.

Then, the papal Counter Reformation succeeded in injecting many reactionary views. Next, higher criticism and rationalism sprang up within the ranks of Protestantism, neutralizing many of the clear principles of the Reformation. Finally, the rejection of the advent message by popular Protestantism, in the fourth decade of the nineteenth century, constituted the rejection of heavenly light, and darkness has since made increasing encroachments. Nominalism, the social gospel, and skepticism became rampant in the ranks of the rationalists. Added to these departures are the extremes of dispensationalism, futurism, and the secret rapture theory, which are prevalent in the fundamentalist wing of Protestantism. This calls for the re-establishing of the very fundamentals of Christian verity—God, Christ, the Bible, the atonement, salvation through grace, etc.

Therefore, the acceptance of the advent truth therefore means more than the acceptance of certain neglected truths due the world today. It involves the breaking with false positions and concepts that have accrued through the centuries. These relationships and adjustments must be studied out and thought through individually. And this takes time.

There is yet another vital consideration. In the
early decades of this message most of those who accepted the Sabbath, the sanctuary, and kindred truths were already devout Christians, who simply needed to have their doctrinal misconceptions corrected. In our early days a few weeks of contact usually sufficed to persuade the truth seeker. Having accepted these special truths, the sincere Christian signified that acceptance by baptism. Today, on the contrary, a living Christian experience is becoming increasingly rare in the world about us. Genuine conversion—an actual new birth with its attendant reformation of life—often takes time to bring about.

Consequently, all contributing factors call for sufficient time, so that birth into this new faith shall not be premature. There are few provisions for the proper care and nurture of the premature. Spiritual nurses and doctors are so few and so busy that they have not the time for bringing the premature to the place where they can secure their own proper spiritual nourishment. Hence, again sufficient time is called for to make reasonably sure the spiritual growth and health of those newly born into the faith.

Thorough work, such as will bring about an adequate understanding of present truth and a living connection with Christ, as well as an intelligent grasp of the expectations of the Lord and His church concerning members in the remnant church, will make for abiding strength.

T.E.F.

EFFECTIVE ILLUSTRATIONS
For Use in Sermon or Song

USEFUL INSTRUMENTS.—The story is told how Fritz Kreisler, the famous violinist, secured his treasured violin, which he calls “Heart Guar-nierius.” One day he was in an antique shop, and he heard someone playing a violin in the room behind the shop. Charmed with the pure, liquid, penetrating tone of the violin, he asked if he could buy it. The dealer told him it was not for sale, but that it had already been sold to an Englishman who had a passion for collecting old violins. Kreisler, after handling the violin, said, “I must have this violin; I will give you all I have for it.” Then he asked, “What will this collector do with the violin?” “Oh,” said the dealer, “I suppose he will put it in a glass case and keep it for people to look at.” “This is not an antique to look at,” said Kreisler; “it is an instrument to bless the world with.”

Still determined to get the violin, he went to see the Englishman who had bought it, and week after week he called upon him, to plead with him to sell it to him. One day the Englishman permitted the violinist to take the instrument out of the case and play it. “I played that violin,” said Kreisler, “as one condemned to death would have played to obtain his ransom.” When he finished playing, the Englishman was so moved he said, “I have no right to keep it; it belongs to you. Go out into the world and let it be heard.” And Kreisler used it as a medium for his wonderful music, to bless and inspire the world.

How many Christians there are whose lives are idle so far as giving the truth and love of God to others is concerned, and the world is no better for them. Shall we not yield ourselves to Him as instruments through which He can pour blessing to others?—Alliance Weekly.

CHINESE PARABLE.—In urging the sacredness of, and gratitude for, the Lord’s day, a Chinese preacher said: “It came to pass that a man went to market, having a string of seven large copper coins. (Chinese coins are carried on strings, over the shoulder.) Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the man and stole the seventh also. What an abominable wretch! Yes, but in saying this you condemn yourselves. You receive from the hands of the gracious God six days, yet you are not content. The seventh also you steal.”—Pilgrim Holiness Advocate.

HIGH CHAIR vs. ELECTRIC CHAIR.—If we are going to educate children in the worthwhileness of life, and on the harmful influence of alcohol, the time to start is when the child is plastic, not wait until somebody else has taken him out and given him a drink and he thinks he has done something smart. When it comes to a great many of these social problems, I would not spend hundreds of millions of dollars in correctional work. I would spend hundreds of millions of dollars in the protective and educational work long before they start. The place to stop crime is not in the electric chair but in the high chair.—E nway J. Stan ley Sheppard, Director, Men’s Prison Bureau, Salvation Army.

MISJUDGING THE SAMPLES.—C. H. Spurgeon used to tell this story: “An American said to a friend, ‘I wish you would come down to my garden and taste my apples.’ He asked him about a dozen times, but the friend did not come; and at last the fruit grower said, ‘I suppose you think my apples are good for nothing, so you won’t come and try them.’

‘Well, to tell the truth,’ said his friend, ‘I have tasted them. As I went along the road I picked one up that fell over the wall and I never tasted anything so sour in all my life. I do not particularly wish to have any more of your fruit.’

‘Oh,’ said the owner of the garden, ‘I thought it must be so. Those apples around the outside are for the special benefit of the boys. I went fifty miles to select the sourest sorts to plant all around the orchard, so the boys might give them up as not worth stealing. But if you will come inside, you will find that we grow a very different quality there, sweet as honey.’

‘Those who judge the church by the worst members (the hangers-on around the edge), those most like the world, make the same mistake.’—Sunday School Times.

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A MORE EFFECTUAL MINISTRY
Efficient Evangelistic Methods and Pastoral Technique

Memorial Services for Our Boys

Not all our servicemen will return home. Some will be left to sleep in earth where they were slain. Others will die of wounds received in battle. Others will die of impaired health resulting from service.

It is most appropriate that memorial services in honor of these men should be held in their home churches. This tribute of honor may include all the features of a funeral service, and it may also include features that are different.

The suggestions made by Elder Sorensen in the accompanying article are worthy of careful study by our ministers who will be asked to conduct such memorial services. Nothing that we can do in honor of our fallen servicemen and in comfort of their bereaved families should be left undone.—CARLYLE B. HAYNES.

As the longer this war goes on the more often we shall face the question of conducting memorial services for Adventist men and sons of Adventist parentage who have lost their lives as a result of the war. Perhaps the hardest thing that we shall have to deal with is the attitude of some parents who refuse to believe or become reconciled to the fact that their boy has been killed or is missing in action. Apparently the only safe course to follow is to accept as final the notice from the War Department regarding the death and burial of the individual.

The memorial itself will in some respects resemble a funeral service, while in other ways it may be vastly different. There will naturally be some flowers. We would suggest, however, that all ribbons, etc., be removed and that the floral pieces be in the form of bouquets that would be appropriate for any church service. It has been suggested that the dress of the family and those participating should not be black, but tend toward the lighter shades.

Inasmuch as we are concerned with someone who has seen service for his country, it would be only natural to make sure that we have the national emblem displayed. We shall discover in many cases that the American Legion or some other veterans' organization may be represented in uniform, and it is altogether fitting that such a one carry the flag to its stand at the right of the pulpit on the platform.

We think it entirely within the prerogatives of the minister to suggest to the family that they present to the church a memorial of some kind in remembrance of the one in whose honor this service is held. If the church does not already have a service flag, that would make a most appropriate memorial, with the proper number of blue and gold stars.

An appropriate feature of the service would be the reading of letters and tributes. There will be letters from the chaplain or the commanding officer and others, giving details. There may be letters from the young man to his parents, to the pastor, or to others, giving a real insight into the young man's Christian experience.

There may be others besides the pastor who should be called upon to pay tribute to the young man. In a recent memorial service we had a public school superintendent speak in commendation of the deceased young man.

In thinking of appropriate songs, either congregational or special, naturally the favorites of the deceased and the family should be chosen as far as possible. Some of these may be played as an organ prelude or postlude. Ordinarily we would avoid the strictly funeral hymns and choose hymns of assurance, dedication, hope, and trust. Remembering that we shall have present at such a service many non-Adventists, the one who brings the message of hope and comfort will have an opportunity to present some of our beliefs, especially the advent hope.

We believe it to be in keeping with the spirit of the occasion to have a prayer of dedication at the close of this part of the service, followed by a period of silence, climaxed by the call of a trumpet sounding taps just outside the church door. It may be possible to find some Adventist who can play taps. If not, there are other ways of arranging for this, such as asking an Army bugler from a near-by camp or a bugler from the American Legion to sound taps. If these plans fail, contact the Boy Scouts organization, and they will doubtless furnish a bugler.

If it is possible to have a printed or mimeographed program, it will add greatly to the service. Regular colored printed program folders are available from Methodist, Baptist, Presbyterian, or other religious bookstores. Perhaps the most appropriate one for a memorial service is the one called "Faith of Our Fathers." On page one, below the appropriate picture, you will merely place the words "Memorial Service," and the name of the individual in whose memory it is being held. (This might be printed or mimeographed.)
On page two would be your order of service, under a heading such as “Our Tribute of Honor.” On page three you might list the names of all the servicemen from that particular church or district of churches. If there is more space than that needed for the names, a poem could be added. On page four a life sketch of the deceased serviceman could be given.

Summarizing what we have here suggested, the program would be much as follows: Organ, prelude, processional, hymn of assurance by the congregation, Scripture reading and prayer, special vocal number, letters and tributes, presentation of memorial, words of comfort, prayer of dedication, period of silence, taps, special vocal number, benediction, organ postlude. During the final number on the organ the congregation will leave the church in silence, while the minister or ministers step from the platform to the immediate family to speak personal words of comfort and cheer to them, leaving with them correspondence and extra programs, which they will appreciate and cherish as time goes on.

One thing is certain, and that is that when our people need the services of the church, the ministry should stand ready and willing to serve them and bring comfort and cheer to their hearts.

The Church’s Supreme Task

By Bernard E. Sparrow, Departmental Secretary, North England Conference

The task before us is the salvation of our fellow men. What are we doing to save them? Our answer falls into two sections:

Public Evangelism.—It must be admitted that this only scratches the surface of the populations in our great cities and is a net that catches only the fish who are prepared to swim into it. Something more comprehensive is needed before our consciences can really be at rest.

Home Missionary work.—When we think of the increase in membership if each member added one other during the year, we can see how lay work has great potentialities—but it has few “actualities.” Improvement is both possible and imperative.

Sober consideration of the little we are accomplishing will bring us to acknowledge the failure of the church: we cannot be satisfied with “things as they are.” The “church triumphant” is wishful thinking and not an actual fact. We have yet to fulfill God’s purpose for His church. We believe we shall accomplish this purpose, but the great question is, “How shall we do it?” We must follow divinely ordained methods, from which we draw the following six points for emphasis:

1. Divine power is imperative. We can accomplish nothing of ourselves. Mark 9:29: “By prayer and fasting.” Matt. 19:25, 26: “When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus . . . said unto them, With men this is impossible; but with God all things are possible.”

2. Soulsaving is an intense business. The disciples “left all.”

3. Selflessness is essential. The Master was at the world’s beck and call for twenty-four hours each day.

4. Sinners were saved, and the sick healed, when brought to Christ. He is still the only Saviour.

5. The best advertisement for our faith is our works—good works.

6. Persecution quickens the productive activity of the church.

How is all this idealism to be put into practice? It is of first importance that the ministry and laity be inseparable. The Bible draws little, if any, distinction between the soul-winning work of ministry and laity. Soulsaving is the task of the whole church, not merely a privileged section of it. If we want success we must work more closely together, so that ministry and laity assist each other in this urgent work. Evangelists and pastors are so ordained that they may be able “fully to equip His people for the work of serving.” Eph. 4:12, Weymouth.

“Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work.”—Testimonies, Vol. IX, p. 117.

“The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”—Gospel Workers, p. 352.

Let us frankly realize that if we had a church of truly converted ministry and members, this discussion would be unnecessary. Souls on fire would find their own methods, and as long as they did something, there would be little cause for worry. The root of the problem, therefore, is a spiritual one, namely, Do we possess enough of the Christ life to do some of Christ’s work? If we do not, campaigns will not solve the problem. Conversion is the initial remedy.

Practical Christianity Will Win

Next, let us note that the Gospels and the Testimonies say very little about formal, doctrinal teaching as an aid in gaining converts. They do, however, say much about what we term “practical Christianity.” (Is there an “impractical” Christianity?)

“The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity.” —Ibid., p. 59.

“A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity.” —Ibid., p. 122.

“There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of the love of God, this work will not, cannot, be without fruit.” —Ibid., p. 363.

(See also Matthew 25:31-40, and James 1:27.)

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Such practical methods of accomplishing our purpose are often decried as “soft stuff,” or are referred back for use by the Salvation Army. Let us not be deceived on this matter. These methods were Christ’s methods in A.D. 30. They are still His methods today. Their absence or practice is a good indication of the depth of our religion.

A method used by an ardent worker may not be a hundred per cent correct; nevertheless, it is better than no work at all. If we are sincere, surely the Lord will overrule any serious errors—and in any case human nature does respond to some queer approaches! While unorthodox methods may and will succeed, let us not fail to study sound plans. Some tangible ways are as follows:

We need more fully and continually to exploit the social sphere via neighborliness, Dorcas work, home nursing, and health teaching. Form a lending library from which lay workers can draw books for their prospective converts. Form a “Fisherman’s Band” of willing workers who pledge themselves to make sustained efforts to bring others to public services where the message can be heard in an attractive form. The “Fishermen” would thus co-operate with the minister by supplying him with an interested congregation.

Educate our people to realize that “it is the plan of Heaven that those who have received light shall impart it to those in darkness.”—Acts of the Apostles, p. 134. Teach them that it is a concomitant of salvation.

The church’s conscience is asleep. Awake it by “soul-saving” sermons at least once a month; faithful, enthusiastic support of the monthly missionary meeting; use of the five-minute weekly missionary service. Exercise a more personal, thorough care for our young people; and thus save good potential members.

Such a program will yield results—“a working church is a growing church.”—Gospel Workers, p. 198. And, “If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” 2 Peter 1:8. In Christ’s name, and for the unsaved’s sake, let us put these or other plans into immediate action.

The Ministerial Dead Line

The dead line in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year’s briefs. The physician cannot depend on last week’s diagnosis. The merchant cannot apply that he had received the central idea for it while sitting in an old farmer’s Sabbath school class.

As preachers we absorb through three agencies, generally speaking: They are seeing, reading, and hearing. And the last is as important as the other two. Happy the man who makes full use of the fine art of listening in his ministry and preaching!

The Fine Art of Listening

By Willard A. Dessain, President of the South Dakota Conference

Among the many adjuncts to good preaching none is perhaps more carelessly treated and more grossly neglected than that of listening to what others have to say. However, few of us can lay great claim to outstanding originality, and it behooves many of us to kindle our fires from another’s flame.

Ralph Waldo Emerson, the sage of Concord, said, “Every man I meet is in some way my superior.” In no field is this more true than in the ministry of the gospel and gospel preaching. To listen is to grow. To grow is expansion. And expansion means power. Dwight L. Moody, when visiting Charles Spurgeon, in London, used to climb to the second gallery of Spurgeon’s great Metropolitan Tabernacle to hear him preach. He would lean his elbows over the railing where he sat, listening spellbound, with tears streaming down his cheeks. Daily, for weeks on end, he did this. Then on returning to America he would launch out upon one of his great soul-saving campaigns with a fire, fervor, and freshness that is still an astonishment in the annals of evangelism. He had mastered the fine art of listening, and as a result his tremendous powers were greatly augmented.

There is not a man who preaches, no matter how poorly, who cannot in some way teach us, if we will only faithfully follow his presentation and line of thought. There are those in the gospel ministry who feel that to listen to an inferior is a waste of time, that only by listening to a superior can one’s technique, information, and ability be improved and enriched. But this is a sad and lamentable mistake, which, if continued in, will most certainly result in a stifling of capabilities. The late Dr. David Paulson, so celebrated for his versatility and brilliance as a public speaker, said, “I gather berries from all bushes.” Happy the preacher who enriches his gift by avidly listening to others—superior, mediocre, or lowly!

Charles Wesley spent hours listening to common men preach, in this way gaining many fine arrows for his spiritual quiver. Daniel Webster used to slip into a weather-beaten little country church near his summer home and listen to the plain, homespun preacher. When asked why he spent his valuable time in so simple and primitive a church, he replied, “I am replenishing my fires.” Here was a great man who never wearied of learning from humble teachers.

Great ideas often spring from humble sources. One of our denominational preachers who preached with unusual success was asked about the origin of his most striking and singular sermon. He replied that he had received the central idea for it while sitting in an old farmer’s Sabbath school class.

As preachers we absorb through three agencies, generally speaking: They are seeing, reading, and hearing. And the last is as important as the other two. Happy the man who makes full use of the fine art of listening in his ministry and preaching!
Let us listen to others, not merely by chance or as an unavoidable circumstance, but by deliberate plan, for profit and enlargement!

Give Your Young Associate a Chance

By VERNON FLORY, Pastor-Evangelist, Potomac Conference

It is often the privilege of a minister to have associated with him in his work a ministerial intern just out of school. That first year out in the field is an important one for the intern. In it, he should gain experience and get a vision that will do much to carry him along the way to becoming a successful soul winner. During this year the minister should by all means give the young man a “break.”

Speaking from the viewpoint of one who is not too far removed from his internship days, and from observing the experience of others, may I make the following suggestions that may be helpful:

Make sure the intern knows conference policy with reference to the monthly reporting of his work and expense items. This instructing probably should be done by the president or treasurer of the conference, but these men are very busy and often do not have time or opportunity for these little details. A young man hesitates to ask about money matters, so make sure he understands what he needs to know.

Have a definite program of work and responsibility mapped out for him, so that he feels as if he is accomplishing something. Make sure he understands his responsibilities, and expect him to fulfill them. It is to be hoped that he will not need to be told more than once what his duties are.

Recognize the intern’s capabilities and exploit them to the full. This will add to your program and broaden his experience.

Give him every opportunity you can to speak and lead out in Sabbath services and prayer meetings. Again, it is to be hoped that he will grasp these golden opportunities for experience, and not plead to be excused.

Make sure he has the opportunity to do personal work in the homes of the people. Assist him in this work if he needs help. Experience is the only teacher. Our schools do the very best they can, but practical experience in this phase is very limited until one gets out into the field. He will no doubt appreciate suggestions as to subject matter and sequence for Bible studies. Be sure these visits are made. I visited a list of people once after the intern had moved on, and found that very few visits had been made. Impress upon him the importance of the personal contact.

If you are conducting evangelistic meetings, give him an opportunity to speak occasionally if at all possible. It encourages him and under most circumstances certainly would do your meetings good. If you have a radio program, use him for announcements and let him take a program once in a while.

In all his work seek to impress upon him the sacredness and responsibility of the high calling in which he is engaged. In other words, be careful that he does not get the impression from you that he is merely your “errand boy” or “janitor.” He should, of course, be willing to perform the humble tasks, but cultivate his confidence, and he will see that even these humble responsibilities are steppingstones to greater ones. Do not treat him as an inferior. I gained my greatest inspiration from a man of many years of wide and very successful experience, who yet somehow made me feel his equal.

Do not take for granted that the intern knows all he needs to know in regard to his work and plans. Try to get his viewpoint. Put yourself in his place. Understanding begets confidence. Encourage him to cultivate habits of punctuality, industry, and study, and set a good example before him in this.

An older man sometimes fails to appreciate a young man’s position when the two are associated together. Some of us have passed through difficult weeks and months because we did not know just what was expected of us. This impression is often given: “You are just out of school. There really isn’t much you can do.” A man just out of school has boundless energies and enthusiasm. He should, of course, recognize his limitations, but by all means capitalize on this energy. Turn it into help for you and experience for him. Yes, do “give the young man a break.”

A Minister Who Joined the Dorcas

By PAUL O. CAMPBELL, Evangelist, Northern California Conference

Usually the Dorcas Society is made up of women. When a man joins, it is news. This story has to do with a minister who became an active member. His presence brought new life and great encouragement to the society.

There is much that a minister can do by way of strengthening the Dorcas Society. Women, like other mortals, become weary with the endless task of aiding folks, many of whom are unworthy and unthankful. Ministerial recognition and assistance can help to bring back to the society some of the joys and thrills of service.

This brings us to the story of the man who joined, at Joppa. According to the record, the first Dorcas Society was at this seaport town. The society was named after its first president, whose name means gazelle. Dorcas performed her tasks day by day with swiftness and grace. No wonder the community called her Gazelle.

One day the Dorcas Society in Joppa suffered a great setback. The president became ill and died. It might have been overwork, or lack of encouragement, but from whatever cause, she was dead. It would have been an easy matter to have the funeral and bury the society with Dorcas. But the folks at Joppa did nothing of the kind. They sent for a preacher, an apostle, Peter by name.

Peter could have turned the call down, but he evidently considered the work of the Dorcas Society of value. When he came to Joppa he joined THE MINISTRY, AUGUST, 1945 • PAGE 22
"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas [Margin, "Doe, or Roe"]: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there they sent unto him two men, desiring him that he would not delay [Margin, "be grieved"] to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa; and many believed in the Lord."

The Joppa society must have been a good one, because the Scriptures say of the president that she was "full of good works and almsdeeds which she did." Joppa probably was not the easiest place in which to have such a society. "Joppa" means "beauty," but this town was a seaport, and the usual transient disturbing elements probably passed through it. Nevertheless, in spite of the unfavorable environment, Dorcas did a great work in this community. When Peter joined the society, and the president was resurrected, "many believed in the Lord," according to verse forty-two.

One of the reasons Peter's joining the Dorcas Society did so much good in Joppa was that Dorcas "was full of... almsdeeds which she did." She worked for all. Anyone in need was her beneficiary. At least there is no record of her turning anyone away. When she died, Joppa was sad. Among the mourners were widows and saints. Some of the widows were undoubtedly not saints, and some of the saints were probably not the kind of saints which they should have been. Whether they were worthy or unworthy, Dorcas ministered to their needs.

Peter's work would not have been so productive of good in Joppa had not the Dorcas Society served unstintingly. It was not easy to work for the thankless, but their very need was a challenge to the Joppa society. When folks were in need, the society gave. When the society was in need, it reaped what it had sown. It reaped abundantly, for Dorcas was resurrected. "Many believed in the Lord." What a harvest for well-doing!

If the apostle Paul had been called to Joppa instead of Peter, he would have said: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:9, 10.

It is not so difficult to give assistance to the "household of faith," but many have difficulty in remembering the "all men." Jesus left the perfect example of service for all. He loved all men. This ideal was set forth by Him in the parable of the good Samaritan. The wounded man was given aid without being asked to which church he belonged.

Jesus taught the same principle by personal example, as he organized the nucleus of the apostolic church. There were twelve members. One was a devil. Yet Jesus did not refuse to serve the one who was unworthy. Jesus healed the ten lepers. Nine were unworthy; yet He healed them all that He might win the one who would afterward voice thankfulness.

Peter answered the call from Joppa. He went; he knelt and prayed; he lent a hand. And behold, a miracle followed. God put His stamp of approval upon the Dorcas Society at Joppa by a resurrection. There were two conditions that made this miracle possible. First, Peter was in touch with resurrecting power. Second, Dorcas was "full of good works and almsdeeds which she did." It seemed that God could honor the meeting of two such persons with nothing short of a notable miracle. As a glorious result of Peter's joining hands with Dorcas, "many believed in the Lord."

What About the Prayer Meeting?

By ALBERT C. GRIFFIN, Pastor-Evangelist, Keene, Texas

FOR years I have deplored the fact that so few of our people attend prayer meetings. At the very time that prayer meeting attendance should be increasing (see Heb. 10:24, 25) we have witnessed its steady decrease through the years. Occasionally we have become stirred concerning this matter and have read such strong statements to our churches as we find in Volume IV of the Testimonies: "When the Spirit of God shall work upon the heart, cleansing the soul temple of its defilement of worldliness and pleasure-loving, all will be seen in the prayer meeting... anxious to reap all the benefit they can gain."—Page 461. Yet only a few have come.

We have said that the prayer meeting attendance is a spiritual barometer of the church. If that be true, then certainly many have lost their "first love," and are "lukewarm" and unprepared for heaven and the earth made new.

Fellow ministers, this condition should cause us to be concerned about more than the fact that only a few are out to hear our prayer meeting studies. We should be weeping between the porch and the altar for the souls of our dear people. After all, who is more responsible than we when our people—even in hours like these—are spiritually asleep? Have we given the trumpet a certain sound? Are we fully awake ourselves? Have we, as God's own workmen, sensed the importance of the prayer meeting? Have we always attended when we were not leading out? Read page 461, Volume IV, of the Testimonies.

No doubt the principal reason for the slim at-
tendance at prayer meeting is wrong methods of conducting the service. The sameness, poor management, lack of plans, long and mechanical prayers, "weary the angels" to say nothing of how they wear out the people. (Ibid., p. 71.)

We are told by the seer of these latter days that our people are hungry "for the bread of life" and that "if they find it at the prayer meeting, they will go there."—Ibid., p. 70.

Six months ago I decided to prepare a very special series of studies for our prayer meetings on the subject "Events Associated With the Close of Probation and the Time of Trouble." I told our people about it at the Sabbath services, and within a few weeks our attendance had increased 400 per cent. This increase has continued over six months, and the series of studies has not ended.

I always announce the next subject to be discussed, and with the topic an interesting and important question which will be answered from the Bible or the Spirit of prophecy, such as: Can Satan heal the sick? Can the devil foretell the future? Why haven't we received the latter rain? When shall we sell our property? When shall we flee to the mountains? Should we buy little homes in the mountains to live in during the time of trouble? Will God permit Satan to try, taunt, tempt, and harass the saved after the close of probation? Will God's Spirit be withdrawn from the righteous when probation closes? Will God permit Satan to kill the sealed ones during the time of trouble? Will the wicked, the righteous, or the devil know when probation closes? What and when is Jacob's trouble? When does one receive the mark of the beast? Who only will stand through the time of trouble? Will as great a power attend the preaching of the truth in these latter days as attended the preaching of Paul and Peter? What conditions must be met before one can receive the latter rain?

We also have special music and a soul-stirring song service each evening. Soon the people began coming early for good seats and asking for a longer song service. Now the singing begins fifteen minutes before the regular time of meeting. Put more into your prayer meeting plans, and more persons will attend them.
Active Tent Front

ALKER, Evangelist, California Conference

pea gravel, giving a neat, well-kept appearance.

Inside the tent, overhead lighting with silver-tipped bulbs was used to give a soft, indirect lighting from the canvas. Two spotlights from above illuminated the platform. These lights were directed in such a way as to eliminate shadows, yet light the Bible and pulpit without shining into the speaker’s eyes. All the lights in the auditorium were controlled by two switches at the pulpit. This arrangement gave the minister or

ding the tent front, we found this to

Materials and Construction

The front of the auditorium was built much like a common frame building. The corners at the back of each column were built of used 4 by 4’s, mostly from old tent poles. These were sunk about 3 feet into the ground and extended to the top of each column. This gave the whole structure rigidity, and especially so after the vestibule was built to it. Against these 4 by 4 poles the rest of the frame was built. A 2 by 4-inch foundation was laid on the ground, and the rest of the structure was framed in with regular 2 by 4 studding and crosspieces for nailing. The columns were each framed separately on the ground, then pushed up in the air against the 4 by 4 frame, and nailed fast. These were lined up and braced individually; then the structure as a whole was in place. The center archway was next built in, and the vestibule and side wings leading back to the tent.

This frame was covered with a light fiberboard known as Fir Tex. It is one-eighth inch thick, and comes in 4 by 6 and 4 by 8 foot sizes, with one side smooth. These large slabs went on quickly and easily. The doors were built of the same material laid over a sturdy frame. Strips of 2 by 2’s, nailed perpendicularly on each column, gave a modern effect. A coat of white cold-water casein paint made everything beautiful and attractive,
More "Bouquets" From Readers

Noble Magazine.—“Be assured of my prayers and co-operation as regards the influence and work of The Ministry. It is a noble magazine.”—Arthur Deliafield, Publicity Director, Voice of Prophecy, Glendale, California.

Satisfies a Hunger.—“The Ministry satisfies a particular hunger for spiritual knowledge and fellowship, filled by no other publication.”—Herbert Work, Sanitarium, California.

Without Propaganda.—“I would hate to lose a copy of your good paper, and I am telling you this sincerely, without any subconscious thought of mere propaganda.”—M. I. Fayard, Editor, El Atalaya, Buenos Aires, Argentina.

Reader from First.—“I have been reading The Ministry since it first made its appearance, and I enjoy its useful and necessary articles. Keep the good work going.”—John Nichol, Church Elder, West Los Angeles, California.

Real Inspiration.—“The Ministry is a wonderful help to me and a real inspiration. I read every word of every issue.”—James E. Wilhite, National City, California.

Increasing Interest.—“My husband and I decided that we would subscribe to all our denominational periodicals for our own interest, enlightenment, and enjoyment. When the first copy [The Ministry] came, I read it through, from cover to cover, with increasing interest, without stopping. I am truly glad for The Ministry.”—Mrs. W. H. Comber, Paradise, California.

Music Section Praised.—“I can’t begin to tell you how beneficial and instructive the articles on ‘Music of the Message’ have been to me.”—Eddie Nelson, Singing Evangelist, Houston, Texas.

Real Help.—“I am serving in my twentieth year as local elder in various churches, and I can truly say that in keeping in touch with The Ministry one receives a real help in his experience, and in turn can become a channel of blessing to others.”—David S. Reid, New Castle, Pennsylvania.

Prizes Highly.—“I prize very highly your magazine. The Ministry is a great help and inspiration to me.”—Arnold A. Meyer, Modesto, California.

Useful Articles.—“I have been a local elder for the last twenty years, and my wife is a graduate nurse. We have been subscribing to The Ministry for many years, and enjoy it very much. I find much use for the articles in my Sabbath and prayer meeting services. I have saved all my numbers, and often consult them on questions which arise, and find the journal very helpful in giving Bible studies.”—W. Y. Gale, Reno, Nevada.

Aid in Sabbath Services.—“I am glad to renew my subscription, as I get some very good material from The Ministry for Sabbath studies when there is no minister with us. It helps me in preparing material, and has many good ideas on missionary work. We receive the whole group of our denominational papers, but frankly, although all our publications are the best in the world and very inspiring, still I believe I get more help from your small magazine than from all the rest. The December [1944] copy is worth the year’s subscription—especially the articles on making friends with ministers of other churches, the one on the Spirit of prophecy, and the article by a Bible instructor on leading converts to Christ, rather than indoctrinating.”—Chauncey E. Frye, Church Elder, Blossvale, New York.

Fine Piece of Work.—“I appreciate The Ministry very much and feel it is doing a fine piece of work for our benefit.”—J. Norman Clapp, Associate Chaplain, Paradise Valley Sanitarium.

Very Valuable.—“We very much enjoy The Ministry month by month and look forward to its arrival, and with but one exception, all numbers have arrived safely. Would it be possible to secure a copy of No. 12, Vol. 13, December, 1940? The reason I ask is that prior to the war I had each volume bound, and since I have had a temporary binding, I feel they are very valuable and like to read them over again.”—H. T. Johnson, Evangelist, Blossvale, Scottish Mission.

Appreciates Articles.—“I am sure that all the men who are in evangelistic work appreciate the excellent articles depicting the various methods around the field. I derive much good from The Ministry.”—E. E. Duncan, Evangelist, Tacoma, Washington.

Definite Aid.—“I would like to let you know how much we value your paper here in England. It gives us an insight into many of the methods used so successfully in the States, and while our conditions are often quite different over here, it does give us the opportunity of adapting new ideas to our constant needs. Thus it is a definite aid in our soul-saving work.”—K. A. Elias, Evangelist, North England Conference.
Role of Nutrition in Times of Crises

By Hazel Ausherman Weber, Dietitian, Uruguay Academy, Uruguay, South America

In the grocery store, in the post office, on the streetcar—everywhere for the past four years—we have been reading posters declaring: “U. S. Needs Us Strong,” “Food Will Win the War,” “Food for Defense,” etc. When our country found itself with a war on both hands, almost simultaneously with the gigantic defense industries a tremendous nutritional program was launched. Not only must our men in the front lines be of the highest type of physical specimens, but the army of men and women who have to keep production behind the lines rolling to the front must have physical stamina to endure longer hours and harder work.

Germany had made her nutritional survey and put into use the most modern food sciences five years before she marched on Poland. In any time of crisis the outcome depends upon the health resources of a person or a nation. This is nothing new. Let us consider a number of crises down through history, and the nutritional program connected with each.

Exodus from Egypt.—The first is the nutritional program in connection with the exodus of the Israelites from the land of Egypt. Out of the Hebrew tribes, held in a pitiable state of slavery by an exploiting heathen king, the Lord raised up a nation to spread His glorious truth throughout the entire world.

“When God led the children of Israel out of Egypt, it was His purpose to establish them in the land of Canaan as a pure, happy, healthy people. Let us look at the means by which He would accomplish this. He subjected them to a course of discipline, which, had it been cheerfully followed, would have resulted in good, both to themselves and to their posterity. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. . . . Had they been willing to deny appetite in obedience to His restrictions, feebleness and disease would have been unknown among them. Their descendents would have possessed physical and mental strength. They would have had clear perceptions of truth and duty, keen discriminations, and sound judgment.”—Christian Temperance and Bible Hygiene, p. 118.

He fed them with bread from heaven; “man did eat angels’ food.” “Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose”—Ministry of Healing, p. 311.

Before Sinai and the Ten Commandments God presented His nutritional program. He substituted for their unbalanced, “feverish” diet, food which supplied all the elements their bodies required. “They knew it [manna] was just the food God wished them to have, and that it was healthful for them and their children.” We know the diet was nutritious, for we read that “notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes.” The fact that after forty years of wandering in a barren desert and rocky mountains they should arrive at the border of Canaan in such a state of health, increased in numbers, and well able to take the land, is indeed a nutritional miracle.

Instruction to Samson’s Mother.—The second incident occurs in the time of the judges. Because of apostasy in Israel the Lord permitted His people to fall into the hands of the Philistines. It was about time for a “deliverer” to be raised up. Accordingly an angel appeared to Manoah’s wife and announced the birth of Samson, who should “begin to deliver Israel.” Then the angel instructed her as to what she and the child should eat. Later the angel appeared to Manoah and repeated the dietary instructions. The fact that an angel from heaven was sent twice with the same message, and that in regard to diet, ought to impress us with the importance which God apparently puts upon our diet.

Diet of Daniel, Man of Affairs.—The third instance of a dietary preparation preceding a great work is that of Daniel and his companions. Undoubtedly they realized something of the possibilities of their position, even though captives, and their first preparation of which we have record is nutritional. If they would possess “clear perceptions of truth and duty, keen discrimination and sound judgment,” they must look well to their diet. Daniel was only a young man when we first read of him in the court of Nebuchadnezzar. In these days we often read of men of affairs dying of cerebral hemorrhage when under protracted mental strain, but Daniel lived to participate in three world empires, rendering valiant service to his governments and to his God. If he could have done this...
without carefulness of diet, Inspiration would not have left the record for us. "He purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; for he knew that such a diet would not strengthen his physical powers or increase his mental capability. . . . He would do nothing to cloud his mind; and God gave him knowledge and skill in all learning and wisdom."—Christian Temperance and Bible Hygiene, p. 22.

Examples in the New Testament

In the New Testament there are also examples of a nutritional program accompanying world-shaking events. At the time for the first advent of Christ the whole world was in a state of political and economic unrest. A forerunner of the Messiah had been prophesied—someone to prepare the hearts of the people for this tremendous event; someone who would call the attention of the people to the times in which they were living. Luke, the doctor, tells of the angel appearing to Zacharias to give instructions regarding the child's diet—the child that should be born to Elisabeth to "prepare . . . the way of the Lord." The angel Gabriel, direct from heaven, gave a discourse on health reform to the father and mother of John.

Good nutrition includes and excludes all that "health reform" included and excluded. In Volume III of the Testimonies we read that this is "one of the great branches of the work of preparation for the coming of the Son of man." John the Baptist, living upon his simple, "purely vegetable" diet, was adequately nourished for his vigorous and rugged wilderness preaching campaigns. "He was a representative of those living in these last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ."—Pages 61, 62.

WESLEY BROTHERS AND HEALTH REFORM.—

To my knowledge there is no record of any dietary reform connected with the very early Reformation, but the Wesley brothers, founders of Methodism, were ardent believers in a "health reform." They abstained from foods commonly used on the table at that time, such as liquors, tea, puddings, cakes, and spices. They preached that these articles of diet were detrimental to the human body and defiled "the temple of the Holy Ghost," and therefore earnest seekers after God would omit them. The Wesleys began their preaching about 1729.

Stand Adopted by Other Denominations

Oberlin college was founded by the Congregationalists in 1833, and exists today as a prominent educational institution. In the early days "health reform" was rigorously practiced at Oberlin. They eliminated not only liquors and tobacco, but tea, coffee, spices, puddings, cakes, and salt. At one table in the dining hall no meat was served. In an early reference history of the Congregational Church may be found an account of a group of students on their way to Oberlin. They were traveling on a lake steamer which had to stop over to make repairs. The students were very reluctant to stay at the inn in that place because of the tea, as well as other prohibited foods, which were served.

Dr. Sylvester Graham, a prominent early Presbyterian clergyman, had a burden for the physical phase of man's restitution. He preached that whole grains were better for man than the refined grains. Graham flour is named after this proponent of better nutrition.

The Mormon Church, which came into being in 1830, also has a health program to which the devout adhere to this day. Their prophet, Joseph Smith, left to them the Word of Wisdom, which counsels against the use of liquors, tobacco, tea, and coffee. Meat was to be used only in the winter, and pork not at all.

It is a very interesting and significant observation that the health message in these denominations became prominent at the beginning of "the time of the end," and contemporary with the spectacular fulfillment of some of the prophecies. Everywhere interest in the second coming of Christ was aroused.

INSTRUCTION TO REMNANT CHURCH.—The time for the last message of warning, the three angels' messages, was at hand. A group of people from the previously mentioned churches and others survived the "great disappointment" in 1844 and soon thereafter organized into a church, the remnant church. One among them was chosen of God to be a prophet, and through her God has given more detailed dietary instruction for those who are preparing to experience the last days and meet their God when He shall appear.

For this remnant there is a great work and not one crisis but a series of them, for "the dragon . . . went to make war with the remnant." The people of God must be not only spiritually prepared but physically able to enter "into these times." "God demands that the appetite be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before him a perfected people."—Testimonies, Vol. IX, pp. 153, 154. "The time of trouble is just before us; and then stern necessity will require the people of God to deny self, and to eat merely enough to sustain life."—Ibid., Vol. I, p. 206.

To indicate that health reform is a liberal, balanced, and positive program of good nutrition, we quote the following: "Some of our people conscientiously abstain from eating improper food, and at the same time neglect to eat food that would supply the elements necessary for the proper sustenance of the body. Let us never bear testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. . . . A diet lacking in the proper elements of nutrition brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper sustenance to the body."—Medical Ministry, p. 273.

"Those who labor with their hands must nourish their strength to perform this labor, and those
also who labor in word and doctrine must nourish their strength; for Satan and his evil angels are warring against them to tear down their strength. They should seek rest of body and mind from wearing labor when they can, and should eat of nourishing, strengthening food to build up their strength; for they will be obliged to exercise all the strength they have."—Testimonies, Vol. I, p. 206.

When we view our entire program, particularly the dietary, and strive for better physical being as a God-given means of obtaining a strong body, and "keen discrimination, sound judgment, and clear conceptions of truth and duty" for these momentous times in which we live, we see the health message in its proper setting as the "right arm of the message"—the very last message. We ought to participate in this program with such enthusiasm that it will be contagious. Not one of us will wear the victor's crown until we have eaten at the "training table."

CURRENT SCIENTIFIC COMMENT

EMOTIONS AND GASTRIC FUNCTION.—Increased secretion, increased motility and disturbed circulation, mucosal erosions, and ulcers are phases of the same process differing only in the amount of tissue destruction in the stomach and duodenum. The degree and duration of changes in gastric function are roughly proportional to the intensity and duration of the emotional reaction. Adequate neural mechanisms exist to explain these phenomena. One may infer that these emotionally charged situations are involved directly in the genesis of peptic ulcer in man.—Journal of the American Dietetic Association, March, 1944, p. 178.

ALCOHOLISM A SOCIAL DISEASE.—One need not be labeled an alarmist to insist that the problems of alcoholism were never more acute or pressing to this nation, mobilized as it is in both its manhood and its womanhood for total warfare. Any statistical statement concerning the size of this problem cannot help but be an understatement. It is easy enough to tabulate the worst chronic alcoholic addicts, especially those in the lower economic brackets, who gravitate to the courts and the State hospitals, but the more vexing aspect of the problem occur in the groups who have social and economic prestige and remain therefore statistically sequestered.

As every acute and chronic alcoholic addict is actually a sick person, the treatment of alcoholism naturally becomes a major medical problem. As alcoholic indulgence ultimately affects in turn all the vital organs, including the central nervous system, medical scrutiny has disclosed a wide range of clinical manifestations which in their aggregate have come to be known as "the alcoholic diseases." These diseases, either alone or in combination, set up such formidable medical problems as to tax the ingenuity of the general practitioner and his various consultants.

There are many definitions for alcoholism; one is as good as another. For our purposes any individual who exhibits a strong psychologic affinity for any one or more of the many alcoholic products, coupled with an inordinate physiologic vulnerability of his body tissue to them, may be considered an alcoholic addict.

It is the latter half of this definition, dealing with the tissue vulnerability, that made it necessary to call on the medical and allied disciplines for possible solution. It is to these alterations in the body tissues that those of the biologic sciences have directed their major research. Appreciating their limitations, medical men have in turn been forced to call on other than biologists with a hope that a better understanding of the psychologic antecedents may be disclosed.

While discussing sex it is interesting to note some facts concerning the ratio of male and female alcoholic addicts. The ratio of male and female alcoholic addicts through a span of thirteen years, 1931 to 1943 inclusive, as studied in the Psychiatric Institute of the Municipal Court of Chicago, shows a change of ratio of 1:4.5 or 5 in 1931 to 1:2 in 1943.

Can the doctor alone solve the problem of alcoholism? The answer is definitely no! More and more because of the many aspects in the problem, which I have only attempted to highlight, we must come to the inexorable conclusion that alcoholism is a social disease and that at best the doctor can be busy with only a segment of the problem. As a corollary to this conclusion we must not allow the doctor to become pessimistic of his role. Indeed, it should spur him on to added effort.

The proper approach to the problem is exemplified in the pioneering efforts of the Yale projects of the Research Council on Problems of Alcoholism, wherein all facets of the problem are under scientific investigation and wherein particular stress is placed on the biologic, psychologic, sociologic, anthropologic, and religious aspects. To these efforts the American medical profession should lend its best support.—Journal of the American Medical Association, March 10, 1945, pp. 564-567.

THIAMIN REQUIREMENTS.—Considering the evidence available, the author believes that the allowance for thiamin now commonly recommended is much too large and because of the use of this allowance as a dietary standard, a great deal of alleged deficiency is really nonexistent. At present there is not sufficient information to decide accurately what the optimal requirement for humans really is. If a much lower standard of adequacy is correct for thiamin, the thiamin content of bread is of less importance, provided people use a varied diet containing a number of food sources of thiamin. Bread of high nutritional value can be most economically obtained by retention of all the nutrients found in whole wheat. In-
complete restoration of vitamins to flour impov-
erished during milling is not a satisfactory method
of obtaining bread of high nutritive value.—Can-
dian Medical Association Journal, Vol. 52, Feb-
uary, 1945, p. 147.

Nutritional Status of Populations.—There
is not enough published evidence to justify the
statement appearing in the Times that “the nutri-
tional condition of the population is well main-
tained and may even be improving.” This report
is based on three nutritional surveys carried out
in 1942, 1943, and 1944 by different workers. Since
the assessment was clinical, it is difficult to com-
pare observations. In addition the places where
the surveys were carried out differed appreciably
in economic status. Consequently, the figures
quoted cannot be taken to show anything other
than that nutritional state is dependent upon eco-
nomic state.—Journal of the American Dietetic
Association, May, 1945, p. 312.

Health Education.—Where health education is
done wrongly or insufficiently, it usually has its
reason in only sporadic or badly organized efforts of . . . [medical] groups . . . Health museums are
distinctly different from medical museums. The
emphasis in medical museums is on professional
training; health museums are for lay education.
Medical museums feature “dis-ease”; health mu-
seums aim at better health for more people, so
that they may be physically and mentally “at-ease.”
. . . A museum makes people come, stop, look,
listen, and, last but not least, it makes them remem-
ber what they have learned more readily when the
occasion comes for practical application . . . A
health museum is an ideal place to bring different
groups in contact with health problems.—Journal of
the American Medical Association, March 3, 1945, p. 506.

Effect of Cooking on Cow’s Milk.—Seven
studies were made, using boiled, stirred whole
milk; boiled, unstirred milk with the coagulum
removed; and raw milk. The cooking of milk
does not alter the biological value of the protein
content, its value as a source of calcium for the
white rat, its vitamin A, B complex, and vitamin
D content and total antirachitic potential, or its
total nutritive value for the white rat. Cooking
does decrease the vitamin C content of milk by
12.81 per cent.—Journal of the American Dietetic
Association, May, 1945, p. 316.

* * *

Encouraging Word From Juliaca

The following interesting report is taken from
a personal letter written by Dr. E. Botts-
ford, medical director of our Juliaca Clinic
in Peru.

“The time has passed rapidly since our arrival
here a little more than a year and a half ago. We
have been very busy, as there is work enough for
two doctors most of the time, but the Lord has
given us health and strength in a remarkable man-
er to carry on.

“We have had some very interesting experiences
and some very trying ones, but the valley experi-
cences always lead us to depend upon the Lord’s
mighty arm of power. I recall one in particular
which occurred some months ago. We had a
number of very sick patients in the clinic. One man
especially had been critically ill for several days,
and had been sustained only by intravenous glucose,
as he was taking nothing by mouth. We tried to
comfort the frantic relatives and point them to the
Great Physician who could heal their loved one if
it were according to His will. They, however,
lacked faith and in their desperation ordered a
coffin. We continued our prayers and efforts in
his behalf, and in a few days the man began to im-
prove and the crisis was past. He left the clinic
a short time later, still weak, but feeling fine and
very grateful for the treatment which he had re-
ceived. We praise the Lord for His healing power
under such circumstances.

“Our clinic is known far and wide in this region,
and people come to us for treatment from places
many miles distant, even at times preferring our
clinic to the hospitals in some of the larger cities.
As we have the only X ray within a radius of more
than one hundred miles, we have our share of frac-
ture cases to treat.

“For some time there has been a need for changes
and improvements in the clinic, and, thanks to the
guidance of the Lord, we have been able to start
on some of these. From funds received from
Ingathering, Big Week, etc., apportioned to us,
we have completed a new nurses’ home, an apart-
ment for my family, and a new chapel, for which
we are very thankful. Formerly both the doctor’s
family and the nurses lived in a part of the clinic
building. So there is now more room left in the
clinic for patients. We are converting part of this
space into a hydrotherapy department, which we
have never had before. We have also recently in-
stalled a high-pressure steam boiler, which we
shall use for the new hydrotherapy department
and later use to heat some of the rooms.

“Through the kindness of friends we received
sufficient funds to purchase an electric generator
for the clinic, which now enables us to use the
X ray and the other electrical apparatus during the
day, when there is no public electric light. We
received a diathermy machine from Dr. Guy Kay
and already have given several treatments in the
few days since its arrival. We are very thankful
for it.

“We have several other projects in mind, one of
which is an Electrolux kerosene refrigerator for
use in storing penicillin, as there are no refrigera-
tors in this region nearer than Cusco or Arequipa,
and at times it is a matter of life or death to have
fresh penicillin on hand the moment it is needed.

“We trust that our work in this needy field may
be remembered before the throne of grace, that
it may be blessed, and many precious souls won for
God.”

H. M. W

The Ministry, August, 1945
THE RELIGIO-MEDICAL LIAISON—No. 2

By W. Frederick Norwood, Ph.D., Associate Dean, College of Medical Evangelists

FROM the first, Christianity and Greek philosophy were at odds. There was an element of materialism in Greek learning that was intolerable to the early church. Did not Jesus effect many cures, and that without drugs? Consequently there was little or no quarter for the professional physician in early Christian society. Christian students of the great Galen in the second century A.D. were excommunicated for studying pagan medicine.

Eventually Christian compassion and Greek medicine combined, thus fixing the pattern of the healing art throughout the fallow centuries of church dominion. Christians found in the Apocrypha justification for moderation:

"Honor a physician with the honor due unto him for the uses which ye may have of him; for the Lord hath created him. For from the Most High cometh healing, and from the king He shall receive a gift. The skill of the physician shall lift up his head, and in the sight of great men he shall be in admiration."

After the fall of Rome science and learning sought refuge in the bosom of the church. Benedictine monks engaged in copying and preserving the classics of the past, including Greek medicine. In addition to their literary interests, these sequestered copyists took vows to nurse the sick as a prime duty of the order. Thus came into being what came to be known as monastic medicine. It was a mixture of Christian charity, Hellenistic heathenism in Christianized form, and some scientific precepts of Hippocratic medicine.

In the midst of the Middle Ages a series of papal bulls, issued to regulate the monastic practice of medicine, went wide of their intent and resulted in stopping the monks' practice, particularly surgical procedures. Thereafter surgery gravitated more than ever into the hands of bleeders, cuppers, barbers, and vagabond surgeons. Medicine in general was discredited. Universities then began to provide a place for medicine among the disciplines of learning.

The Renaissance produced a tumult of ideas concerning the emancipation of both mind and matter, all of which contributed to a cleavage between science and ecclesiasticism. The strong trend toward realism gave to the world in the seventeenth century a new conception of science. Modern medicine had its birth at this time when the church was beginning to lose its authoritarian grip on the thinking of men.

Although professing to be primarily interested in the same objective—the welfare of humanity—religion and science have for the past few hundred years been engaged in a warfare of attrition, often becoming to the dignity of neither. Medicine followed along with science, trying to regard itself as a branch of learning unrelated to religion—unrelated because presumably incompatible.

The emancipation of medicine from its shelter of the Church and medieval scholasticism does not mean that religious medicine ceased to exist. In the Catholic Church there are forms of healing reminiscent of pagan rites in which saints take the place of deities. The concept of divine healing in Protestant churches is usually a reflection of the belief and practice of pristine Christianity. In modern times there have been many devoted Christian physicians who looked upon their profession as divinely ordained and their duties as both physical and spiritual. Not a few clergymen of early New England were also physicians who merged their duties in a manner highly acceptable to the community. When the Reverend James Doolittle, a 1766 Yale graduate, died, his admirers placed the following quaint epitaph on his tombstone:

"Blessed with good intellectual parts, Well skilled in two important arts, Nobly he filled the double station Both a preacher and physician, To cure men's sicknesses and sins, He took unwearied care and pains; And strove to make his patient whole Throughout, in body and in soul."

The annals of modern medical missions offer a refreshing contrast to the prevailing trend of medicine away from spiritual considerations. The inspiring and exalted work of David Livingston and Sir Wilfred Grenfell, however, was based more upon a belief in Christian compassion than upon any studied scientific observation resulting in a compelling conviction that the physical and spiritual needs of mankind are inseparable.

Revolutionary discoveries in medicine during the past century, opening up pathology, bacteriology, physiology, chemistry, and pharmacology as vast fields of experimental opportunity, have glorified the materialistic concept of life and made of the laboratory the modern temple of Aesculapius. Further emphasis has been placed on man's inherent capacity to redeem himself physically by the elevation of surgery from the rank of a trade to the level of a highly respected profession. In the wake of Morton and Lister have followed a dramatic and impressive array of achievements in surgical technique.

The pre-eminence of medicine in our modern scientific civilization has had two significant results so far as the mores of the religio-medical liaison are concerned. First, the Christian church in general has exalted the increase of scientific knowledge and counseled its adherents to be grateful to an omnipotent Providence for progress in the struggle to maintain life and health. At the same time a sizable portion of the church has continued its battle with science and heightened the tempo whenever the sacred precincts of theology have been threatened. Meanwhile an increasing number of Christian churchmen have abandoned the struggle with science and have attempted to make their theology comply with popular hypotheses of science, submitting their faith to the trial of slide rule and test tube. Obviously general confusion among the professed followers of Christ has resulted.
The second result is the rise within the church of healing cults, such as Christian Science and New Thought. Although the advent of such religious-intellectual fads may, in large measure, be laid at the door of American medicine, which until well through the nineteenth century was characterized by a stodgy drug therapy, these cults have been sustained and maintained because of the increasing vogue of materialism among both scientists and religious leaders, and by their neglect of psychological factors in disease and religion. Although not a part of this study, it is worthy of note that the contemporary upward trend in the standard of living under American capitalism has had its part along with science and modern religion, in strengthening the impulse that we are “rich and increased with goods, and have need of nothing.”

Another aspect of the modern scientific movement is the exploration of the mental processes—that portion of the human entity which seems to be the least tangible and the most unpredictable. Although pseudo science and quackery have had some share in this movement, there has emerged within the realm of medicine the science of psychiatry and psychology. These fields are complementary.

Some farseeing clergymen in recent years, sensing the increasing deficiency of mental health among professed Christians as well as in the population at large, entered into experimental observations and careful study of the phenomena of consciousness and behavior. For the same reason many physicians have become increasingly aware of the necessity of the psychosomatic approach in medicine. These convictions have resulted in an expanding volume of literature supporting the significance of mental health in considering either the physical or spiritual welfare of the individual.

For the first time in history, then, we find representatives of religion and the healing art standing on common ground, with a measure of mutual respect for each other. May it be that many a physician burdened with the cares of practice and the riddles of emotional medicine will sense his proximity to the Creator and declare: “Surely the Lord is in this place; and I knew it not.” Likewise may many gentlemen of the cloth sense anew their inescapable duty “to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

It should be clear to all of us that psychology is not in itself religion, but the avenue of mental hygiene is an effective approach to spiritual problems. It is equally true that the psychosomatic approach in medicine is no panacea for all ills. We must all recognize that there are conflicting viewpoints and a variety of schools of thought in psychology. Some good can be seen in each system. The Christian, too, must be discriminating. A survey of the life and teachings of Christ are most convincing to the student of mental hygiene. There is no space in this study to detail Jesus’ practical knowledge of what we in the twentieth century call the psychology of personality, but such observations are spiritually and intellectually thrilling.

It may still be argued, by persons seeking a cloistered form of religious experience, that the church should fortify its members with ex-cathedra enactments in pursuance of the moral code so that the individual adherent, like the present-day bureau-conscious American, with OPA bulletin in mind and coupons in hand, knows exactly what he can and cannot do. Such a religious concept is not in harmony with the sovereignty of the individual and his right of choice. Moral character is given sinew by exercising discernment and choice. This principle is repeatedly emphasized in the Scriptures.

The suggestion that one may not, with justification, use the nomenclature of psychology because some scholars have, with the same tools, erected intellectual edifices incompatible with Christianity, does not stand scrutiny. It would be just as rational to rule out embryology because the language of that branch of science is utilized in support of the recapitulation theory, or to abandon anatomy because certain structures are labeled “vestigial remains” in support of the evolutionary hypothesis.

Truth needs to be sought after more than defended. It is its own best defense. No Christian need be disturbed over the fact that a component of truth is discovered by an unbeliever, or is promulgated by one holding a different religious viewpoint. John was perturbed in spirit because he and his fellow disciples saw someone not attached to their group, casting out devils in their Master’s name. They even forbade the action of this unidentified “outsider.” Jesus promptly laid down a basic principle. Said He, “Forbid him not. ... For he that is not against us is on our part.”

What, then, is our duty as a group of Christian physicians, educators, and workers in religious and social fields? A suggestion, full of import, has been made by an outstanding Christian, not of our persuasion, E. Stanley Jones:

“I have been insisting that there should be a demonstration center set up in America where the best in surgery, the best in medicine, the best in psychiatry, and the best in Christianity could be brought together and, working as a team, treat the whole person and make out of him a healthy, adjusted, harmonious, adequate person. Twenty-five leading surgeons, medical men, psychiatrists, and clergymen after a whole day’s discussion agreed that such an institution could and should be set up. Such a venture was the next step. The place was selected for demonstration, but the war has blocked the plans.”

A careful analysis of this quotation should convince us that its idealism is not new. For many years we have had access to a body of literature on the ministry of healing from which a plan not unlike Dr. Jones’ might well be synthesized. The chapter in Ellen G. White’s Ministry of Healing entitled “Mind-Cure” is a classic in the literature of mental hygiene.

Indeed, it is encouraging that this group has undertaken a review of the relationship between the spiritual and physical ills of mankind, and a scrutiny of the common ground on which we
stand. Never was the world in greater need of rapprochement between these vital forces.

*Eusebius, Historia Ecclesiastica, V, 28; Cited by Sigrist, op. cit., p. 18.
Fielding H. Garrison, An Introduction to the History of Medicine, 145 f.
*Ibid., 168 f.
*Cor. 12:29; James 5:14, 15.
Rev. 3:17.
One of many worth-while sources is The Art of Ministrying to the Sick, by Richard C. Cabot and Russell L. Dicks.
*Gen. 28:16.
*Mark 9:29, 40.
E. Stanley Jones, The Christ of the American Road, p. 168.

**Overeating (Health Talk)**

By Geraldine Edgcomb, Frances Quares, and Beryl Wilkerson

The accompanying health talk was arranged by three senior students of the class in nursing and health service in the family at the Takoma Hospital and Sanitarium School of Nursing, Greenville, Tennessee. It was designed as a thirty-minute project—one nurse to present the talk as another illustrates the thoughts by chalk drawings. The third nurse recites a poem at the close of the talk.

I. AIMS:
1. To encourage observance of nature's laws of health
2. To encourage regularity in eating
3. To help realize importance of not overtaxing stomach

II. INTRODUCTION: In a world of many sick people, health recognized as greatest of temporal blessings. Many a wealthy man would give his all to regain health and have sound body. Sickness no respecter of persons; walks into palace as well as hovel.

One factor contributing to disease and physical degeneracy is that too many have lost sight of fundamental laws of healthful living given long ago by God Himself. God's original plan for man forgotten. In these days when stress and strain of life puts more than ordinary load upon our bodies, we should go back to principles of health Creator has given us. Man in image of God; God's purpose that he should increase in both physical and mental power.

God's plan for man frustrated when man sinned and began to live only to satisfy lusts of eye and flesh.

No one who loves and obeys God will do anything that defiles body, the temple where His Spirit dwells. 1 Cor. 3:16, 17.

Words of the apostle Paul: “Every man that striveth for the mastery is temperate in all things.” 1 Cor. 9:25.

Life of an athlete carefully guarded in regard to temperance in exercise, rest, diet, and other things. Have you ever considered importance of temperance in food for yourself? The race to obtain heaven and God is infinitely greater than a mere track race; therefore, if athletes are careful in their living, how much more should Christians be.

III. ORIGINAL DIET FOR MAN.

God is the great dietitian. In the beginning He gave man diet best suited to his physical needs. He declared, “Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.” Gen. 1:29. Vegetables, grains, fruits, and nuts the original diet given to man. A diet designed adequately to sustain life.

Truly, body temple must be kept undefiled. Our bodies should be kept from everything that will harm or defile that which God has both created and redeemed. God, who designed our dietary, interested in our bodies. His servant Paul instructs us thus: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Cor. 10:31.

IV. SPECIFIC CHARGES AGAINST OVEREATING.

Even though many conscientious people adhere to health laws by eating only what has been designed for them, they fail to realize grave importance of indulgence in overeating. Overeating is a serious, a capital offense. Charges brought against it are:

1. Overtaxes the stomach. A common but serious offense.
2. Burdens the system. When too much food is used, entire body is burdened. Life and vitality, instead of being increased are decreased.
3. Stupefies the being. Intemperance in eating, even of healthful foods, will have injurious effect upon system and will blunt mental and moral faculties.
4. Inflicts needless worries. Burdens are created by desire to overfeed guests, who in turn suffer from overeating. This is encouraged by placing foods on table in courses.
5. Weakens self-control. Gluttony a capital offense. Some do not exercise control over their appetites, but indulge taste at expense of health.
6. Produces intoxicating effects. Gluttony leaves same general effects on body and is considered parallel with drunkenness, and equally as serious. None who have sense of accountability to God will allow animal propensities to control reason.
7. Debilitates stomach and weakens digestive organs. Sometimes result of overeating felt at once. In other cases, no sensation of pain, but digestive organs lose vital force and foundation of physical strength is undermined.
8. Hinders circulation of blood. Surplus food burdens system and produces morbid, feverish conditions. Calls undue amount of blood to stomach, causing limbs and extremities to chill quickly. Lays heavy tax on digestive organs. When these organs have accomplished their task, there is feeling of faintness and languor. Some who are continually overeating call this "all-gone" feeling hunger; but it is caused by overworked condition of the digestive organs.

9. Encourages feebleness. Indulgence of appetite greatest cause of physical and mental debility, and lies at foundation of large share of feebleness apparent everywhere.

10. Main cause of dyspepsia. Difficulty in digestion due to overcrowded stomach, not allowing digestive juices to act freely on food.

11. Burdens social life. Those who suffer from dyspepsia suffer mentally and physically; and not only they but their friends must also suffer. Habits of eating and drinking always affect others.

12. Produces drowsiness during waking hours. Not only does one suffer from dyspepsia suffer mentally and physically; and not only they but their friends must also suffer. Habits of eating and drinking always affect others.

13. Encourages lack of exercise, leading to death. Many who complain of sickness fail to take sufficient exercise and indulge in overeating. They are digging their graves, so to speak, with their teeth.

V. SUGGESTIONS FOR RELIEF.

1. Sedentary or mental employees:
   At each meal take only two or three kinds of simple foods, and eat no more than required to satisfy hunger. Take exercise every day, and see if benefit is not received.

2. Laboring men who actively exercise:
   Strong men, engaged in active physical labor, not compelled to be as careful as to quantity and quality of their food as persons of sedentary habits. However, they, too, would enjoy better health if they would practice self-control in eating and drinking.

3. One diet rule cannot be followed by everyone. No one can lay down an exact rule for another. Everyone should exercise reason and self-control, and act from principle. For every offense committed against laws of health, transgressor must pay penalty in his own body.

VI. SUMMARY: Give stomach careful consideration and attention. It must not be kept in continual operation. After it has done its work for one meal, do not crowd more work upon it before it has had a chance to rest, and before a sufficient supply of gastric juice is provided by nature to care for more food.

At least five hours should elapse between meals.

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** Pertinent Health Facts **

The greatest enemy of the heart is fatigue. Its strongest ally is eight hours of sound sleep a night; with twenty minutes of rest and relaxation during the day.

One man in seven has been disqualified for military service, directly or indirectly, because of nutritional deficiencies.

Our consumption of milk and eggs per capita in the United States is low; our consumption of refined sugar is the highest in the world.

It is stated that only one-fourth of the families in the United States have good diets, while a third have fair diets, and another third poor diets.

"Prevention of chronic illness (disorders of heart and blood system, cancer, diabetes, etc.) begins with... proper personal hygiene, right living, and suitable diet,... and an annual physical examination."—Dr. Herman L. Kretschmer.

"To be well fed, people have to know what foods they need every day, how to combine these foods into meals, and how to check meals against standards. To provide meals for a family, they need to know how to buy and prepare food."—National Nutrition Conference for Defense, 1941.

Not all tuberculosis comes from within the family circle. One careful study, however, has shown that the risk of developing tuberculosis is thirteen times greater for members of families in which there has been a case of tuberculosis than for persons in the community at large.

"Every advance in our knowledge increases the potential capacity of man; but the next increase of knowledge, and particularly the knowledge of preventive medicine, or the ways and means of personal hygiene, and well-being can do nothing of itself to prevent disease and safeguard health unless it is understood, accepted, and practiced."—Sir George Newman.

Complacency about the nation's health, engendered in later years by emphasis on the declining mortality and the so-called increase in longevity, received something of a shock when the results of physical examinations of selectees were made public. The current finding that approximately half of the men examined were rejected because of various defects may perhaps indicate no real deterioration of health, but as stated in a report of the United States Public Health Service, "Neither can it be said that the health of young men has improved" since World War I.

THE MINISTRY, AUGUST, 1945
BAPTIST BODIES OF TODAY

NAME.—Baptists—Baptizers.

BEGINNINGS.—"Baptists acknowledge no human founder, recognize no human authority, and subscribe to no human creed. For all these things, Baptists of every name and order go back to the New Testament... Most of them are of one accord in believing that if we could secure the records, there would be found groups of believers in every age who upheld the great outstanding and distinctive principles of the Baptist churches of today."

HISTORY.—Groups holding Baptist principles which emerged during the Reformation were known as Anabaptists (rebaptizers), because they insisted that persons baptized in infancy must be rebaptized to gain church membership. Because of persecution, some of these were driven from Germany and found refuge in the Low Countries. Here they were gathered into groups of Mennonites and later passed over to England. These doubtless played an important part in giving currency to Baptist principles. "To their influence, in all probability, the English Baptists owe their first churches, established in Amsterdam in 1608 and in London in 1611."

Due to the Mennonite influence, "the early Baptist churches in England were Arminian rather than Calvinistic in type, and were termed General Baptists, indicating a belief in a universal atonement, in distinction from Particular Baptists, indicating a limited atonement. The first Calvinistic, or Particular, Baptist church was formed in London in 1638."

In 1641 there was another secession from the same Separatist body, and this new group became convinced that the apostolic baptism was immersion. They accordingly sent one of their ministers, Richard Blunt, to Holland, where he was immersed by a Mennonite minister at Rhynsburg. On his return he baptized the other members. "Gradually this practice was adopted by all the Baptist churches and became in the popular mind their, distinguishing feature. The General and Particular Baptists were united in 1891."

"The first Baptist Church in America was probably established by Roger Williams... in Providence, Rhode Island, in 1639."

EARLY BRANCHES OF BAPTISTS:
2. Seventh Day Baptists (1671).
5. Predestinarian Baptists.
6. Primitive Baptists.

PRESENT-DAY BRANCHES (1936):
1. Northern Baptist Convention.
2. Southern Baptist Convention.
5. Seventh Day Baptists.
6. Freewill Baptists.
7. United American Freewill Baptists (Colored).
8. General Baptists.
10. Regular Baptists.
11. United Baptists.
12. Duck River and Kindred Associations of Baptists (Baptist Church of Christ).
13. Primitive Baptists.
16. Independent Baptist Church of America.
20. Seventh Day Baptist (German).

ORGANIZATION.—The largest body, not only in the United States, but in the whole world, is known simply as Baptist, and is usually referred to as Northern, Southern, and Colored Baptists. No divergence in doctrine is inferred, but it is rather a distinction made for administrative purposes, based on certain local or racial characteristics and conditions. Other bodies, as Freewill Baptists and Primitive Baptists, differ widely.

Since Baptist bodies are not united, they have no general headquarters.

"Baptist Church polity is congregational, or independent. Each church is sovereign so far as its discipline and worship are concerned." For missionary and educational purposes they usually form themselves into associations and State conventions.

"Applicants for the ministry are licensed to preach by the church in which they hold membership. If, after a period of service as licentiate, ordination is desired, a council of sister churches is called by the church in which membership is held, and on the recommendation of this council the church arranges for the ordination. In both cases the right to license and the right to ordain are held by the individual church."

DOCTRINES.—The "cardinal principle is implicit obedience to the plain teachings of the
Word of God. Under this principle . . . they hold:

1. That the churches are independent in their local affairs.
2. That there should be an entire separation of church and state.
3. That religious liberty, or freedom in matters of religion, is an inherent right of the human soul.
4. That a church is a body of regenerated people who have been baptized on profession of personal faith in Christ, and have associated themselves in the fellowship of the gospel.
5. That infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the church.
6. That from the meaning of the word used in the Greek text of the Scriptures, the symbolism of the ordinance, and the practice of the early church, immersion in water only constitutes baptism.
7. That the Scriptural officers of a church are pastors and deacons.
8. That the Lord's Supper is an ordinance within the church, observed in commemoration of the sufferings and death of Christ.

The beliefs of Baptists have been incorporated in confessions of faith. Of these, the Philadelphia Confession, originally issued by the London Baptist churches in 1689, and adopted with some enlargements by the Philadelphia Association in 1742, and the New Hampshire Confession, adopted by the New Hampshire State Convention in 1832, are recognized as the most important. The Philadelphia Confession is strongly Calvinistic. The New Hampshire Confession modifies some of the statements of the earlier documents, and may be characterized as moderately Calvinistic. But while these confessions are recognized as fair expressions of the faith of Baptists, there is nothing binding in them, and they are not regarded as having any special authority.

Baptists are firm in their stand for temperance as far as strong drink is concerned. This is evident from the following quotation from the Baptist Encyclopedia, article, "Temperance": "Let Christians live in the practice of total abstinence from all intoxicating liquors, disowning their use on wedding, and other private or public occasions."

Work.—"The organized activities of the Baptist churches are, for the most part, conducted by societies whose membership includes individuals and delegates from churches or associations, membership in most cases being based on contributions." Chief of these societies are the American Baptist Publication Society, the American Baptist Home Mission Society, and the American Baptist Foreign Missionary Society.

Baptist churches have felt the need for centralization of administration, in the interest both of economy and efficiency. They "began to consider whether their benevolent societies, hitherto in some respects distinct from each other, might not be brought into some form of general organization. . . . After considerable discussion a move in this direction was made in 1907, which has been carried out quite successfully. . . .

Educational work among the Baptists in the United States has made great strides in recent years, but the same general independence of ecclesiastical control is manifest in this department as in the government of the local churches. . . . The same is true in the management of Baptist philanthropic institutions. In most cases, however, the membership of the boards is limited to persons connected with Baptist churches.

In addition to the work done by the denominational societies, a large amount of missionary work and educational is carried on by individual churches, which is not included in any denominational statement."

The Baptist Church (in 1936) was the second largest Protestant denomination, the Methodists holding first place. In that year the total membership was 8,440,922.—Extract from Religious Bodies (1936), by U.S. Department of Commerce. Arranged by Lucille Whitsnaut, Bible Instructor, Arkansas-Louisiana Conference.

Outlines for Bible Studies

Righteousness by Faith

(A Study on Conversion)

By Mrs. Marguerite Williamson, Bible Instructor, Loma Linda Sanitarium

2. What word picture is given of the human heart? Rom. 3:10-18.
3. We all try to be good. Is there not some good about us? Isa. 64:6.
4. If we try harder to make ourselves good, will that make us perfect? Jer. 13:23.
5. God says to be perfect, but human heart is anything but perfect. All our efforts to make ourselves good are of no avail, so what shall we do? Isa. 1:18.

Note: His righteousness is available to us through faith. It is a gift just as forgiveness of sins is a gift. Note verse 25. He declares His righteousness for sins that are past. Our righteousness is as filthy rags. His righteousness is perfect. When He declares His righteousness in place of our past sins, instead of a record of sins forgiven we have a record of Christ's righteousness.

9. When we have accepted Christ's righteousness, do we stand condemned or accepted? Rom. 8:1, first part.

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10. If we are “in Christ” we are accepted, but what must we do to remain accepted? Rom. 8:1, last part. God’s part is to supply righteousness; our part is to walk after the Spirit.

11. What besides death of Jesus is necessary for our salvation? Rom. 5:10. We have not lived a perfect life, but Jesus did; so the record of His perfect life goes down as our record. This is called imputed righteousness. The word “impute” means “counted as though it were so.”

12. Now we stand perfect in His sight. We do not plan to sin, but if we do, what then? 1 John 2:1. Confess, be forgiven, accept His righteousness, and walk in the light. Each moment He supplies His righteousness. This is called imparted righteousness. The imparted righteousness of Christ makes past a perfect record. His imparted righteousness keeps present record perfect as we walk after the Spirit.

13. Although Paul counted himself not to have apprehended, what did he do? Phil. 3:13, 14. Paul did not look perfect to himself, but as he pressed forward, how did God regard him? Phil 3:15.

ILLUSTRATION: A small green apple may be perfect, but as it grows and develops, it will be more useful and more beautiful. So with the Christian.

14. Does acceptance of Christ’s righteousness make any change in our lives? 2 Cor. 3:18. As we behold Jesus and realize He is the perfect One, a work of grace takes place in heart and life. We will put forth every effort to choose right and shun wrong—not to be saved, but because we are saved.

15. May a Christian know he is accepted? 1 John 5:11-13.

16. Let us remember that this precious provision of Christ’s righteousness is available to us only as we do our part. What is our part? 1 John 1:6, 7. God helps us to walk in the light as He lets it shine upon our pathway, that we may stand perfect in His sight.

★ ★ ★

Beware of Jargon.—Certain words and phrases are used until they are worn threadbare. Dr. Marcus Dodd has said that the principal words in the religious vocabulary become so worn in time by usage as to lose their precise measure of spiritual value. They ought to be called in and withdrawn from circulation and reminted and reissued. Wonderful words are carelessly used and cheapened, such as “the latter rain”; “the infilling of the Holy Spirit”; “seven dear souls were buried with their Saviour in baptism”; “the speaker needs no introduction” (Why introduce him then?), etc. Minds are befogged and ears are irritated by such trite phrases.—Lay Preachers’ Handbook, Nottingham, England.

THE FIELD SAYS
Echoes From Our Letter Bag

Remember the Power of Suggestion

EDITOR, THE MINISTRY:

May I make a suggestion concerning a topic for a good, strong editorial or article in THE MINISTRY sometime? It is a topic that we who are in the schools have a great burden to have presented to the field. It concerns workers who come to visit and speak to our students. Those who are unacquainted with school problems often seem to feel that they make a good impression upon the students by mentioning in their talks some of the escapades of their own school days. Recently we had two visitors at our school who had been former schoolmates in the academy, and one of them introduced the other as the speaker of the evening. They seemed to be vying with each other as to which could tell the largest tale about his youthful pranks, one even commenting that he “had always managed to stay out of jail.”

That very evening there was a definite reaction among the students, which we as a faculty felt was directly due to the misguided statements of those two men. The students felt that if ministers now highly respected could “kick over the traces” when young, and turn out all right, they should be able to do the same thing. I am certain that school men all over the country would appreciate a “kindly corrective” word along this line.

We enjoy and greatly appreciate our visiting workers, and for the most part they bring with them a real spirit of helpfulness and inspiration, but to the occasional offender perhaps a word or two might be helpful in some future situation.

ACADEMY BIBLE TEACHER.

Our Youth and Prayer Meetings

EDITOR, THE MINISTRY:

The name of our young people who never attend prayer meeting is Legion. Is it the fault of the minister, the parents, the school, or the youth themselves? Is the Wednesday night prayer meeting, as usually held, adapted to the youth of the church? If not, can it be so adapted without detriment to others?

In a great many churches those who come out Wednesday night are for the most part middle-aged and older. In larger churches the pastor sometimes delegates the prayer meeting responsibility to a retired minister in the congregation or to a local elder. The faithful members who have been long in the way are encouraged to express themselves freely. However heart-warming this expression may be to them, intolerant youth finds it tedious, repetitious, and dull.

What is the solution? Should the minister try tactfully to cut off long testimonies and long prayers, repeated week after week by silver-haired
veterans? Or should this one function of the church be reserved for them, where they can feel free to speak as they choose of their personal Christian experience? Eager, impatient youth will not naturally be drawn to such a program. Should we ask them to develop a more mellow, tolerant attitude, since they have their turn in M.V. meeting and Sabbath school? Or should we streamline the whole service, attempting to make it colorful and vivid, primarily attractive to youth? Can this be done without sacrificing spiritual depth and richness?

In one church there is a well-attended junior prayer meeting preceding the regular service. This seems adequate for those under fourteen, but youth from fifteen to thirty are not juniors. They want strong meat, something fresh, vital, direct. Can we solve the problem of attracting and satisfying all ages by a variety of features within the service itself? Or by variety from week to week?

Perhaps all other questions are compassed in these three: Are the lambs of the flock—even the full-grown sheep—missing out spiritually by their nonattendance at prayer meeting? Are we as shepherds responsible? How can we feed them better? Irene Wakeham. [Teacher, Hawaiian Mission Academy.]

Are You Advertising Your Church?

EDITOR, THE MINISTRY:

I would like to add a word of emphasis on the matter of advertising our churches. So many of our servicemen and servicewomen are traveling back and forth across the States today that we should give all the publicity to our church addresses that we possibly can.

Many have told me of their difficulty in locating our churches. Indeed, one man said it took him three years to find our church in one city in his recurrent trips there.*

Here in Los Angeles each church address and pastor's name is given in our large Los Angeles dailies. We also have our principal church addresses listed in the leading hotels of the city. I think it is very important that we let the people know that we are not asleep at our post of duty. Surely it pays to advertise.

Adlai A. Esteb, [Home Missionary Secretary, Southern California Conference.]

* * * * * * * * * *

6 This brother could have found the address much sooner, of course, by writing the conference office, or by purchasing a copy of S.D.A. Church Directory for United States and Canada, published by the Review and Herald for sixty cents. But what about hundreds of our people who are traveling these days and do not know their destination each Sabbath in time to investigate the whereabouts of "hidden churches"?

The following poem by Elder Esteb was written after hearing a true story of such an experience told at a union home missionary convention, January, 1945.—Editor.

The Hidden Church

By Adlai A. Esteb

O where is the Adventist church; can you say? Just where in this town can it be? We've frantically looked o'er this city today—No sign of the church could we see.

We've eagerly searched through the newspapers here, And also the telephone book. But nowhere the name of the church did appear, We didn't know where else to look.

So went to the chief of police in the town, But he said that he didn't know. The church had done nothing to merit his frown, No record of crimes could he show.

We anxiously rushed to the fire chief then, But the church had never caught fire. And he didn't know any women or men. Who worshiped beneath our church spire.

We hopefully sought out the leading hotel And noted each church listed there; No name or address of our church would it tell, So we turned away in despair.

Did they have a Dorcas? No one in town knew, No great deeds of love did inspire; No singing bands, clinics, or anything new, And no one had heard the church choir.

At last to the funeral directors we went, For they always care for the dead. They told us the spot where it slept in content! O brethren, what more can be said?

I wonder how many church buildings are hid? I wonder who favors this plan? To hide in a city as these brethren did. And say, "FIND OUR CHURCH IF YOU CAN!"

O brethren, do something the world can admire, And don't let our church members nap. Let's lift up the torch of truth higher and higher And help put our church on the map.

John Wesley's Industry.—"John Wesley was a minister of boundless energy. He preached forty thousand sermons, wrote over two hundred books, edited a magazine, abridged scores of other books, compiled Hebrew, Greek, and French grammars, and an English dictionary. He had no secretaries or typists in his day; all was done in his own handwriting. When he was eighty-three he complained that he could not read or write more than fifteen hours a day without hurting his eyes; and when he was eighty-six he was ashamed to have preached all around England and rode horseback thirty to fifty miles a day.

Such a record almost takes our breath when we consider how little we do in these days with train, auto, typewriters, secretaries, etc. The average preacher feels quite content if he preaches a hundred times a year; many of our high-salaried pulpits preach fifty sermons a year and then require a month's vacation, sometimes, two!"
MUCH of a helpful and appropriate nature has been said and written about the development of a self-reliant, self-supporting, and self-propagating indigenous church in our great mission fields. Surely we have approached the time when we need not only to think and talk seriously about this matter but to speedily make practical application of the good counsel and suitable theories advanced.

Those of us who have labored long in the mission fields, and who have seen our church grow from no members at all to one of considerable numbers, who have toiled and sacrificed for it, who have prayed and wept over it, who have sorrowed and rejoiced with it, naturally have very tender feelings for it, as parents who dearly love their children. There is danger, however, that we may fail to realize that this child of our labors is to grow up to normal manhood, to develop initiative and resourcefulness, and to exercise its own inherent energies in the direction of self-reliance and self-support.

We have much to learn from Paul's methods in these matters. This is really essential if we are to build for permanency. The spirit of the pioneers in the advent movement must be planted in the hearts of our members and workers the world around if we are to achieve anything worthy of the name. It does not seem that Paul provided a budget from some foreign source for every church he raised up. He and his associates preached the message, raised up churches, appointed elders from among the newly won members, left them to carry on, and went on to preach elsewhere while the new churches became sources of income to carry on the work. Is it unthinkable that the proclamation of the message can still be promoted by that spirit and method in our great mission fields?

Not for a moment should we be reconciled to the idea that foreign money and foreign missionaries must evangelize these great fields. They never can do it. The indigenous church is chiefly to do it. We need not elaborate on the economic and racial advantages. One who has no religion of his own, that he values, has no interest in winning others. He finds no joy in giving of his service or his means to propagate the gospel. His hands are cupped to receive what he can induce others to give him. As long as our indigenous church is supported by foreign money, it will feel no responsibility for the extension of its work and have little interest in it. But a truly Christian church cannot live to itself alone without feeling a responsibility for the propagation of the message.

The very nature and spirit of Christianity demand that the church shall expand. Therefore, the larger the membership of an organization, the stronger should it be, not only to maintain itself and to provide for its own needs but also to expand into new regions and into a larger work. The church that does not have this missionary experience inevitably becomes atrophied, dwarfed, and enfeebled.

We have been told repeatedly, "But, brethren, you must be patient and give the national church time to grow up. It is still in its infancy." I ask, How long is it to remain in infancy? Is the infant never to grow up? Are we always to be like those parents who never will realize that their children have become adults and are able to care for themselves? Is the alleged juvenility of the church to have no end, and to be forever a reason for its dependence on foreign support? If age and increasing constituency demand more and more dependence on General Conference support, when can we ever look forward to the attainment of a self-reliant, self-propagating national church? The longer we continue, the farther we will be from the goal.

Our aim and ideal must be indigenous support for indigenous work. Foreign work and workers should continue, for the purpose of training and developing indigenous evangelists, and should be supported by foreign money. But in some mission fields we are making no progress worthy of the name. Much of that which we have achieved is built on exceedingly unsound foundations, for a church built entirely of foreign money rests on a foundation of sand or crumbling clay.

In recent years all our foreign workers have had to withdraw from some lands. In other lands similar experiences have threatened our work. Is the indigenous church able to carry on the work? If not, then surely our foreign workers have failed in achieving one of the first and greatest of the essentials of missionary service.

Now that some of the threats to our work did not fully materialize, are we to settle down to a state of complacency and carry on as in the past? Are we to take it for granted that nothing is going to happen because it did not happen before? Surely
this is the time when we should work with haste and earnestness to train the church in mission fields to carry administrative and financial responsibility so that it might survive and grow, even if all foreign man power and financial support should be withdrawn. The danger is by no means remote, and unless we give our church in the mission fields experience in doing its utmost to support itself, we will have failed in building for endurance.

Many missionaries have asserted that the national church cannot become self-supporting and self-propagating because of the poverty of its members. The question is asked, "How can national workers live on the tithes and offerings of such poor people?" That is indeed a difficult question for the foreigner to answer; but is he under obligation to answer it? In these same lands there are non-Christian organizations that flourish financially and otherwise by the support of an economically poor population. In India there is at least one Christian community numbering three-quarters of a million who claim to have existed and prospered for nearly two thousand years without foreign support.

The nationals in these lands know how to do some things of which foreigners know nothing. That which seems like poverty and hardship to a foreigner is often accepted as comfort and abundance by the native. The poverty of the people is no adequate reason for carrying on as we are now doing in some places, nor for crying for larger appropriations from the General Conference whenever we expand a little. Our national church will never be a missionary church unless we give the constituency opportunity to develop a spirit of self-reliance.

We talk about evangelizing the great mission fields, and surely that must be our objective. But who is to evangelize them? We seem to conclude that the General Conference must carry the sole responsibility, and from year to year increase its appropriations to the mission fields. The pioneer missionaries went out to evangelize non-Christians; and they thought they had to be supported in every way by the churches in their homeland.

It would be most unreasonable to demand of the church in the mission field that it support the foreign workers; but now that the national church in some of these fields is older than the General Conference was when it became a foreign mission organization, is it not high time that national workers begin to take the place of foreign missionaries in the evangelization of their own people? Does it not seem very evident that if these great fields are ever to be evangelized, it must be by their nationals and not chiefly by foreigners?

It is the function of the foreign missionary to plant the gospel in unentered regions, but it is the function of the indigenous church to propagate it and maintain it when such a church has been established. The national church is in just as great need of this missionary experience as is the church in the homeland, and to deprive the church of this experience is a serious failure in missionary service.

National administrators are giving good service today, and many of them are doing the work formerly done by foreigners. In fact, there are entire mission organizations and institutions in which there is not a single foreigner. But, unfortunately, this does not necessarily mean real indigenation of the work, because the financial support is almost entirely foreign.

Our denominational form of organization is without a doubt suitable to national needs; with some slight adaptations now and then which may be advisable and helpful. Our national workers often have good ideas that never occur to foreigners, and which are sometimes frowned upon by foreigners when expressed. National leaders frequently know non-Christian administrators who have good service today, and many of them are doing the work formerly done by foreigners. In fact, there are entire mission organizations and institutions in which there is not a single foreigner. But, unfortunately, this does not necessarily mean real indigenation of the work, because the financial support is almost entirely foreign.

Our denominational form of organization is without a doubt suitable to national needs; with some slight adaptations now and then which may be advisable and helpful. Our national workers often have good ideas that never occur to foreigners, and which are sometimes frowned upon by foreigners when expressed. National leaders frequently know
"I used to give Vegex to my boys when they were little. I am still using it as are also my children for their children."

Mrs. E. D.

"Since tasting Vegex at the State Medical Show I am using it regularly." J. E.

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"Where my appetite had been poor, Vegex Extract has made it hearty."

R. H. E.

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of methods and means of which foreigners are ignorant, but because of the restrictions of well-meaning but ill-advised foreign workers, these methods and means are not put into operation. It surely does seem difficult for many of us to comprehend the fact that the national church has grown up, and is capable of taking care of itself if left to do so in its own way.

Administration functions best and most intelligently in the local community. There the problems are perceived with greater clarity, because they are close to those who have to deal with them, and are on a scale within their understanding. When our national churches and committees are not allowed to carry responsibility in administration and support, their self-reliance is destroyed, and they develop the habit of looking to others to solve every little difficulty for them and to carry every burden.

• The remedy does not lie in greater contributions from the General Conference for the support of national work, for regardless of what these contributions may be, they will always be more than counterbalanced by demands. The remedy lies in the improvement of the administration of the work so as to encourage the development of the missionary spirit in the national church, and zeal for the work among our workers. One really consecrated worker who is willing to sacrifice in order that his people may know the gospel, is worth more than entire crews that work only for money.

Our national churches can become self-supporting and self-reliant to a much greater degree than at present if we will permit them to do so. They are subject to the same influences as our people in the homelands. The spirit of sacrifice, without which the church can never thrive, will also seize our people in the mission fields when they see and feel the need of sacrifice. They will carry responsibility if others do not do it for them, and by so doing they will grow in grace and in knowledge. Reforms in these matters would, no doubt, result in some paper losses, but all would not be lost by any means. In these lands there are honest, consecrated, self-sacrificing workers and church members who would stand by the cause, and constitute the glorious reality of that which we are earnestly endeavoring to build.

The Reward of the Righteous

For the books we now forbear to read we shall one day be endowed with wisdom and knowledge; for the music we will not listen to we shall join in the song of the redeemed. For the pictures from which we turn we shall gaze unabashed on the Beatific vision. For the companionship we shun we shall be welcomed into angelic society and the communion of triumphant saints. For the amusements we avoid we shall keep the supreme jubilee. For the pleasures we miss we shall abide forever in the rapture of heaven.—CHRISTIAN ROSSETTI: in Spiritual Lessons From Literary Masters, by Weaver, p. 60.

THE MINISTRY, AUGUST, 1945

THE RELIGIOUS PRESS

Valuable Current Excerpts

MISSIONARY REVIVAL NEEDED.—If, as numerous books indicate, the nineteenth century could be known as "The Missionary Century," the twentieth century, up to now, must be known as one of partial missionary eclipse. Beyond the first few years of the century, which really were carried forward on the impetus gained by missions in the nineteenth, the state of missionary enterprise has suffered from arrestation, some perversion, and a series of gloomy and dark events. The nations are now entering a period of history which will be one of transition, confusion, and antagonism. The forces of disintegration in human society will not cease their work with the restoration of peace. It is in such an atmosphere that the Christian church must undertake to reconstruct the missionary enterprise.

Christian churches need to rediscover what has been almost lost. That is the consciousness that Christian faith and thought—which is the gospel—is primarily announcement, proclamation of salvation, and eternal triumph in righteousness through the power of Jesus Christ our Lord. We must carry on, even though with the futile purpose of seeking to save the nations in the name of cultural purposes and ideals.

God's signs and signals are sure. Weather forecasts may fail, and political prognostications may prove empty, but the prophecies of God stand sure. Fulfillment. Can we not as Christians read God's signals, behold His beckoning signs on our horizons? He is not calling us with any less insistence than hitherto to the noble task of evangelizing a lost world. Yes, rather, He is putting in our hands greater instruments than our fathers knew.—Watchman-Examiner, May 24.

LET FREEDOM RING!—A burning, guiding light may spread across the world from the leaders of the churches of Europe who in the desperation of their struggle for liberty turned afresh to God's Word, and, in the name of that Word and the Christian conscience, defied the state at the risk of life.

In that spirit thousands of pastors in Germany and elsewhere did resist, were arrested and put in concentration camps, where many died. Men like Bishop Berggrav in Norway, Dr. Borsche in Poland, Dr. Eijkmann and Dr. Kraemer in Holland, leaders in their churches, and many hundreds of others with them suffered for their defense.

It is in this conviction that Christians all over Europe are again studying the Bible and seeking afresh to learn its lessons. They know that even when political liberty is again gained, and with it the freedom of religion, the deeper moral struggle must go on, not only among all the people and in every generation—the struggle against the chains of self-interest and selfishness, of ignorance and vice, of coarse living, of cynicism and despair, of racial and national and class hatreds—of all that complexity of human weakness that is sin. Here, too, they know the Word of God is supreme, both as the revelation of the standard of life to which God calls us and also as holding out the power whereby they may live in accordance with that standard.—Bible Society Record, May.

RECORD-BREAKER DISTRIBUTION.—A total of 12,409,541 copies of the Scriptures were circulated by the American Bible Society in 1944, this distribution breaking all previous records of the 129-year-old Society. The figures were 8,258,575 Bibles, 2,595,698 Testaments, 893,069 Gospels and related publications. In the two years 1928 and 1929 exceeded 11,000,000 and 1927 exceeded 10,000,000. No other years have been so large. Even more striking is the comparison for whole Bibles, the 144 number being 65 per cent more than the previous maximum, which occurred in 1883, when the Bible Society was undertaking to supply each home in the
United States, where needed, with a Bible. The present large figure is the result of requests for Bibles from the Army and Navy and of the striking increase in Latin America.—Gospel Minister, May 3.

BEER DEBAUCHERY.—The unrestrained statements made both by officials in the Government and in the armed forces would indicate that they regard beer as essential to the war effort. This kind of spokesman always gets strong support from the daily press. Consider that alcoholic beverages is a moral issue in the minds of fully half the population of our country, this would appear to be a flagrant disregard of public sentiment. Why should alcoholic beverages receive all this free promotion? To whom is beer essential? Of our population fifteen years old and over, 50 per cent use alcoholic beverages, and of this group 4 per cent drink habitually and 1.2 per cent are chronic alcoholics. . . . If the Government did not coddle the liquor traffic, and if certain commanders in our armed forces did not encourage it, many of our problems would be solved. The space now taken to ship alcoholic beverages could be filled with food and clothing and other commodities for the improvement of the lives of afflicted people. We would hear less about the shortage of man power, transportation, food materials, fuels, and other major requirements.—Watchman-Examiner, May 17.

BIBLE FOR BLIND.—The entire Bible has now been made available on 169 records for the use of the blind. Reading time is 84% hours. Cost of the work, which was begun in 1934, was borne by the library of Congress, the American Bible Society, and the New York Bible Society.—Prophecy Monthly, May.

LAST CHANCE.—No one is likely to exaggerate the critical nature of the issues involved in the . . . (San Francisco Conference). As Anthony Eden has said, "This may be the world's last chance to create an effective peace organization combining responsibility with power." War has now become so ruinous that it is doubtful whether any civilization could survive another. The way in which we meet this present crisis may determine—as Abraham Lincoln once said of another solemn occasion—whether "we shall nobly save or meanly lose the last best hope of earth."—Federal Council Bulletin, May.

CENSUS OF RELIGIOUS BODIES.—All denominations are being asked to co-operate in the proposed decennial Census of Religious Bodies for 1946. To be done properly, it must be a government undertaking. The last census was taken in 1936. At that time there were reported 256 religious bodies with 199,302 local churches and 55,807,366 members. These figures, however, were inaccurate because several denominations of numerical importance failed to return questionnaires on the ground that the census was state interference in church affairs.—Watchman-Examiner, May 17.

WALL STREET WITNESS.—Wall Street, New York, the money center of the world, recently published in the Journal a strong endorsement of Christianity. "What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop, and a larger wheat crop, is a revival of religion. The kind that father and mother used to have. A religion that counted it good business to take time for family worship each morning right in the middle of wheat harvest. A religion that prompted them to quit work a half hour earlier on Wednesday so the whole family could get ready to go to prayer meeting."

EUROPE'S NEED.—Missionary Review says Europe has 555,000,000 people. Deduct all the Protestants (who live mostly in the northwest part) plus 25,000,000 who may have heard an adequate presentation of the gospel and we still have 400,000,000 non-Protestants. The number in Europe needing the gospel is more than twice the population of Africa, more than four times the population of South America.—Prophecy Monthly, May, 1945.
CHURCH RECONSTRUCTION.—While American churches are planning to add an estimated $600,000,000 to their properties in this country as soon as war restrictions are lifted, European Christians are asking whether Protestantism can survive on a continent where churches to the value of $1,700,000,000 have been destroyed. Noting the disparity between American prosperity and European need, the commission on worship of the Federal Council of Churches has asked that "a stated percentage" of building funds be assigned to the shattered churches overseas.

We are willing to pay the price to reach our fellow men, to organize and go to work for the Lord in winning men the way of leading them? . . .

MORMON ZEAL.—The Mormons are ready to send missionaries into almost all countries of the world at the end of the war. Since all male members of the Mormon organization have to donate so much time in their early life to missionary work, this faith has made rapid progress in the world. We have no sympathy with Mormonism, but with their methods of missionary propaganda we can quite plainly see how rapidly they have gone forward.—Watchman-Examiner, May 24.

PALESTINE'S LARGEST CITY.—Tel Aviv is now the largest city in Palestine, located near the Bible area. It has a population of 200,000. The most common name there is Cohen, there being 2,000 citizens there bearing that name.—Gospel Minister, May 10.

FIFTY-FOUR DOLLARS EACH.—Commerce Department statistics show that we are now spending about $54 a year for liquor for every man, woman, child, and suckling infant in the country. Statistics just released show that the people spent more than $7,000,000,000 for alcoholic beverages in 1944—an all-time high. Despite the restrictions which have been placed on distilling, they consumed 165,000,000 gallons of distilled spirits.—Prophecy Monthly, May.

CHURCH'S NEED OF MEN.—We have often heard women say, "I cannot understand why I cannot get my husband interested in Christian things," and yet it is a rare thing when a man interested in Christian work cannot get his wife interested. In other words, when we win men to Christ, we are indirectly winning the entire family to Christ. Laymen are particularly needed in the churches; more than $7,000,000,000 for alcoholic beverages in 1944 an all-time high. We have no sympathy with Mormonism, but with their methods of missionary propaganda we can quite plainly see how rapidly they have gone forward.—Watchman-Examiner, May 24.

Christianity has always been and is today, more than ever, a religion of the home, the family, and the church. When a man is interested in his personal salvation, he becomes more interested in the salvation of his family. The church is the community of God's people, and when a man is interested in his own salvation, he becomes interested in the salvation of his fellow men. Laymen are needed in the churches; more than $7,000,000,000 for alcoholic beverages in 1944 an all-time high. We have no sympathy with Mormonism, but with their methods of missionary propaganda we can quite plainly see how rapidly they have gone forward.—Watchman-Examiner, May 24.

GAINS FOR WOMEN.—When the church lays emphasis upon women's work, women predominate; when emphasis will be placed upon men's work, men will predominate to that extent. Laymen are reached through other laymen. . .

Men need more Christian fellowship among men. Laymen are needed in the churches; more than $7,000,000,000 for alcoholic beverages in 1944 an all-time high. We have no sympathy with Mormonism, but with their methods of missionary propaganda we can quite plainly see how rapidly they have gone forward.—Watchman-Examiner, May 24.

Boys look to men for leadership. What are we doing in the way of leading them? . . .

SUMMING UP, my challenge to Christian men is to organize and go to work for the Lord in winning men to Him. Do we as men want to meet this challenge? Are we willing to pay the price to reach our fellow men for Christ?—Watchman-Examiner, May 24.

TRAINING LIQUOR FOES.—The National Anti-Saloon League has announced for June 7-20, to be held at Winona Lake, Indiana, a training school whose aim is to train workers in the crusade against the organized liquor traffic. While the course is designed for those who will work with the league, their broad objective is to train effective leaders who will be prepared to work with any organization. The entire strategy to be employed against alcohol has shifted so rapidly during the last three years that this movement assumes an extremely hopeful aspect.—Christian Advocate, May 31.

AMERICA'S MELTING POT.—We of the United States of America are:

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We have no sympathy with Mormonism, but with their methods of missionary propaganda we can quite plainly see how rapidly they have gone forward.—Watchman-Examiner, May 24.

MODERN LIFE IN THREE WORDS.—Someone has said that modern life can be spelled in three words, "Hurry, worry, bury." The average businessman gulps down his breakfast, races to work through crazy traffic, has a nervous collapse if he misses one section of a revolving door, races home again, listens to world chaos over the radio, works on his income tax, takes an aspirin tablet, and calls it a day.

We are weary and faint in our minds. This fatigue is filling hospitals, insane asylums, and graves. You can't drink it away with whisky. You can't play it away on a card table. You can't laugh it away in a theater. You can't sleep it off with sleeping powders. There are remedies aplenty, but they work on the symptoms and leave the disease.—Moody Monthly, June.

U.S.A. DEBT.—The national debt now stands at $235,000,000,000. In March the expenditures averaged $226,000,000 a day.—Gospel Minister, April 19.

RELIGIOUS LIBERTY FOR ALL.—Upon suggestion of Senator Walter P. George, on the Southern Baptist Radio Hour on March 2, Dr. Rufus W. Weaver, of the Committee on Public Relations, has initiated among Southern Baptist churches the circulating of petitions among their membership, asking that religious liberty for all peoples be written into any international constitution adopted at the United Nations Security Conference in San Francisco.—Watchman-Examiner, April 26.

CHURCH SHORTAGE.—There are 10,000 villages in America without churches; 30,000 without resident pastors, it is reported.—Gospel Minister, April 12.

CHRISTIAN JEWS.—It is said that there are 100,000 Jews at the present time in the membership of Christian churches in the United States and Canada. It is also said that there are 15,000 ministers of Jewish background who are serving Protestant churches. It is not easy for Jewish converts to find themselves at home in many of our Christian churches. A new and more generous hospitality should be extended to these converts.—Watchman-Examiner, March 1.

CLERGY SALARIES.—Statistics released by the information service of the Federal Council of Churches reveal that of 112,500 clergymen responding to an inquiry, 51 per cent received less than $1,200 a year and 24.4 per cent less than $600. There were 3,386 who earned $54 a year for liquor for every man, woman, child, and suckling infant in the country. Statistics just released show that the people spent more than $7,000,000,000 for alcoholic beverages in 1944 an all-time high. We have no sympathy with Mormonism, but with their methods of missionary propaganda we can quite plainly see how rapidly they have gone forward.—Watchman-Examiner, May 24.
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PAGE 45 • THE MINISTRY, AUGUST, 1945
C. Alexander Duff spent most of his long career in India. At the end of his life he came to Edinburgh and spoke at a great convention. For two and a half hours he held the audience spellbound as he told about the trials and hardships and the conquests in the mission field. At the end of that period he fainted, and they carried him off the platform. When his consciousness was restored, he cried out, “Take me back; I must finish my message.” His attendants protested and said, “You will die if you go back.” “I’ll die if I don’t,” was his answer.

Again he stood before that magnificent audience and poured out his heart. “Have you no more sons to send to India? Queen Victoria asks for soldiers, and you gladly offer your sons. Christ asks for missionaries, and you say, ‘No, we have no sons to send.’ If there is no one who will volunteer, I’ll go back to India and let them know that there is one Scotchman that is willing to die for those who sit in heathen darkness.”—Paul W. Rood in Christian Reader’s Digest.

The Pastor and Evangelism

(Continued from page 4)

power of the Holy Spirit, and who cherish a strong, unselfish love for those for whom they labor.”—Page 185.

God called Peter to break down the walls of prejudice and opposition in old Jerusalem and rescue men from the grasp of Satan. He also called James to spend his life in Jerusalem, shepherding the flock that Peter and others had brought to Christ.

God called Paul to go to the outposts of earth and raise up churches, but He also called John and Timothy, who pastored some of the churches that Paul raised up. Of John we read in Acts of the Apostles, “As the years went by and the number of believers grew, John labored with increasing fidelity and earnestness for his brethren.”—Page 553. Here is a picture of effective pastoral work—a growing church and a devoted pastor, laboring “for his brethren.”

Of Timothy we read, “To Timothy had been committed the care of the church at Ephesus,” and again, “He [Paul] had important counsel and instruction for the young man, to whom so great responsibility had been intrusted.”—Ibid., pp. 498, 499. Yes, in Paul’s day pastoral work at Ephesus was a “great responsibility.” In our day pastoral work in the hundreds of churches scattered throughout the field is also a great responsibility. May God raise up pastors like James, Timothy, and John, who can hold and mold the converts who have been reached by evangelists like Peter, Paul, and Apollos. Only thus can a balanced program be carried forward for the converting and sanctifying of souls.

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UNIFIED!—If a unified plan could be devised whereby men seeking a doctorate degree could be led to choose fields of research that would form part of an integrated master plan, great service would be rendered the cause of God. If those working in the field of history, for example, were to choose projects agreeable to personal preference but fitting into an over-all plan covering vital questions that would aid in better understanding of history in relation to the divine plan of the ages and the prophetic outlines, much would be gained. The multiple results accruing could then be pooled, forming a library of priceless worth for reference in our college libraries and editorial offices and for our forward-looking teachers and preachers. The same principle could be extended to other fields. Personal liberty of choice would not be surrendered, but haphazard and sometimes misguided choices, which are wasteful of effort in a unified cause such as ours, would be avoided. Here are possibilities and advantages that should be explored and exploited. Such a plan would be too vital to be sponsored by only one department or small group. A broad plan would need to be laid, and executed by a representative group. In modified form the Ministerial Association has fostered the writing of special Reading Course books by experts to build up a distinctive worker library. The plan suggested would be a further step in a wholesome direction.

UNETHICAL!—No minister has an ethical right to exploit his public opportunities and prestige to promote his own pecuniary interests. It is unseemly, for example, for a minister to exploit his prestige as a preacher or a teacher by capitalizing on his appearances before the public as opportunities to promote or to sell literature from which he receives a personal benefit through royalties or commissions. This has plagued us through the years, and it is undoubtedly unethical. It merits and receives severe criticism, both from our laity and from our ministry as a whole.

ONE-SIDED!—Many of our people are thirsting for the living waters of personal salvation that alone can quench the drought of the soul. Many are hungering for the satisfying bread of life that alone can provide the nutriment necessary for spiritual health and strength. We have too often substituted a one-sided and impoverished diet. Doctrine, prophecy, activity, service, and sacrifice have not been counterbalanced by the simple, sustaining provisions of God’s saving grace and keeping power. We have produced many a doctrinal convert who does not know the first principles of enabling grace and triumphant living. May not this be the secret of much of the powerlessness and barrenness of spiritual life among our people? Of all ministers on the face of the earth we should be the most powerful preachers of the basic provisions of the gospel. This should stand out as a towering mountain peak in our evangelistic presentation to the world.

SENSATIONALISM!—The sensational press, with its flaring headlines, built upon exaggeration, partial truths, or unconfirmed reports, is in sharp contrast to the conservative newspaper that painstakingly checks its stories and sifts its news to present a fair and reliable picture for its readers. These well typify two different types of preaching. One lays hold of anything that sounds good, irrespective of accuracy or reliability. Allowing fancy to enlarge relatively commonplace items, this type of paper blossoms forth as a thriller. Built to sell—like the tabloid on the street—but not taken at face value or counted as reliable, such preaching cheapens the good name of this message and lowers the spokesman in public esteem. But more than that, it thrusts the shadow of a question mark over every sound statement, bringing our pulpit utterances into question. Happy the newspaper of which it can be truthfully said, “When you see it in the — , it is true.” Surely the same ought to be said of every Seventh-day Adventist sermon, oral or printed, and of every piece of advertising. “When you hear it at the auditorium (or tent), it is true.” Our good name is at stake. We are individual guardians of that name. Let us not fail in this responsibility.

RECORDS!—The exactness with which some can repeat year after year the same evangelistic sermon—or whole series of sermons—is astonishing, to put it mildly. When these themes are repeated in a wholly different community, they appear fresh to the hearers, irrespective of the effect upon the evangelist and his company. But when a second series is held in the same place, with titles, sequence, advertising, and the sermons themselves repeated almost verbatim, one almost wonders why, under such a policy, mere recordings could not be used. Ours is a living, expanding message. Conditions are never twice the same. Our presentations should be adapted, improved, and strengthened each time they are given. We tend to become mechanical, stilted, and professional through rigid repetition. We begin to stagnate when we cease growing, developing, and enlarging. We have the most vivid, varied, and powerful message in the world. Let us strengthen our every presentation.

L. E. F.