

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

March, 1947

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## NOTES AND NOTICES

### *Information and Sundry Items*

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ALL honor to the godly, successful soul winners in field ministry and Bible work—those unsung heroes and heroines in direct evangelistic service who constitute the backbone of this movement. And

**SUPERIORITY COMPLEXES** double honor to  
**ARE MOST UNSEEMLY** those who have  
braved the oft-

times uncongenial and hazardous conditions of service in the mission field. Such are the ones who instruct in the faith, who add to our membership, who increase our denominational income, and thus make possible the support of its component organizations and institutional workers. All too many of the latter class have never directly won a soul to Christ and this message in their lifetime. Devoted to some specialized line, they have pursued their vocation, secured advanced training under favoring conditions, and advanced in position, general culture, and remuneration. That is all perfectly proper and good. But it is unseemly for such technical workers in sheltered situations to develop a superiority complex toward those who have borne the brunt of the battle and the heat of the day in direct soul-winning service, who have moved hither and yon in the cause of direct evangelism, and have forgone those educational advantages and advances to hold the lines and press the battle of the Lord. Never should a disparaging word fall from the lips of the non soul winner. Never should an ill-bred superiority complex be manifest toward the less advantaged—though that expression belies the facts. It is the active soul winner who will shine on in the light of eternity. It is the soul winner for God who has attained true greatness and who will receive divine honors and recognition. Mere earthly attainments and emoluments will not count for much at the bar of God. It is the spirit, the loving motive, the service, the growth in grace, the breadth of soul, the largeness of heart, and the achievement for God that are of supreme value there.

¶ **E. B. RUDGE**, president of the British Union, sends the good word that the British Union committee has just appointed George D. King as vice-president of the union and secretary for the Ministerial Association in Great Britain. He formerly served as evangelist and then as local conference president. Assurance of a strong evangelism is given, and bright hopes for future growth and strength are expressed. Plans are under way for a large ministerial council next summer. May a great advance come to Britain!

¶ An attractive and impressive four-color health poster, size 24" x 36", on "Conserving Minerals and Vitamins," is available without charge to any of our public lecturers who write for it to Public Service Department, General Mills, Minneapolis, Minn. Miniatures in the same colors, 12" x 18", are available from the periodical department of the Review and Herald, Takoma Park 12, D.C., at five cents for twenty-five or more. On the back of the miniature are two valuable discussions—"Four Essential Minerals" (calcium, phosphorus, iron, and iodine), by Dr. Wayne McFarland, and a vitamin chart (A, B<sup>1</sup>, B<sup>2</sup>, Niacin, C, and D) by Dr. H. M. Walton.

¶ **A. WILLARD STAPLES** has just been named Ministerial Association secretary for the Southern African Division. The personnel of the division advisory counsel has not yet been received. We are confident that a good choice has been made, and rejoice in the steady filling of these overseas appointments.

#### Back Numbers, Bound Volumes, Etc.

THE last overseas country to be supplied with back numbers of THE MINISTRY was Germany. We have just completed the project of sending eight bound volumes for each of the war years, and 1946 in addition, since we are not yet permitted to send the journal there as second class mail. This completes the rehabilitation project as far as we know. The work of hunting, gathering, and sending all these back numbers to the various countries cut off by war has required many hours, but it has been done willingly and gladly. Our only regret is that it leaves us depleted on some issues, and we have constant calls for back numbers. Of many issues we have plenty, but we would still appreciate receiving any of the following numbers:

1938—July

1940—July

1941—February, March, June, December

1942—April, October

1943—April, July, September

1944—March, April, September, October,  
November

1945—January, September

1946—August

The numbers most urgently needed are listed in italics. Correspondence is invited regarding back numbers.

**BOUND VOLUMES.**—A few bound volumes are available for several years, as follows: 1 each for 1928, 1929, 1931 (at \$2 a copy); 8 copies of 1939; 16 of 1940; 4 of 1941; 8 of 1942; 1 of 1943; 1 of 1945; and several of 1946. The price for each volume from 1939 and on is \$2.75. We may be able to supply other years on request. Write us of your needs. We can usually supply single copies at twenty cents a copy, or less in quantities. Order through the Review and Herald.



# The Ministry



FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of Seventh-day Adventists

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## Training the Ministry of the Future

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

NOTHING is more important to God's cause than the training of the future ministry. The church of tomorrow will be largely the product of the theological trainees of today. "My people are no better than their priestlings," declares the Lord. (Hosea 4:4, Moffatt.) How true this is! We need the best training possible for the ministry.

The General Conference took a long step forward in 1929 when the internship plan was developed for North America. It is to be regretted that such a plan is not in operation in every overseas division. But here in the home base a good start has been made, and much good has resulted. The investment on the part of the General Conference in providing opportunity for field training for ministers in the making is considerable, but unless the ministerial intern really receives an adequate training, even the wisdom of the plan itself might be questioned. Although the original policy require that those benefiting from these provisions spend the period of internship in evangelism, and preferably in the association of more than one evangelist, yet until this last Fall Council no definite pattern for such training during the two-year period was adopted.

Heretofore each conference receiving the services of the ministerial intern has been left free to determine the method of training. For a variety of reasons it has sometimes been quite impossible for some local conferences to place a young man with an experienced evangelist. Consequently some interns have spent the entire two years pastoring one or even up to seven churches and companies without any definite supervision. Such a procedure has really been a breach of the provisions of the policy, yet circumstances have often rendered a change not only difficult but virtually impossible. This has given our leaders real concern. But even more disappointing is the fact that more than one budding preacher has had the misfortune

to spend his whole internship period in service which had little to do with the work of a pastor, to say nothing about the vital work of soul winning.

Although the recent Fall Council action was designed to prevent such abuses, yet the main objective was the setting up of a definite pattern to govern the field training program. Hitherto there has been no pattern. Each man charged with the responsibility of training an intern did what was right in his own eyes, even if it meant that practically the only service the intern rendered was figuratively to pour water over the prophet's hands. The General Conference assumes almost sixty per cent of the salary expense of the two-year period of the internship, the balance being met by the union and local conferences, yet up till now the whole method of intern training has been left largely to individual discretion.

The result has been a very diversified procedure, lacking in many respects both unity and efficiency. The weakness of this has been recognized by administrative leaders in both union and local fields, and it was an effort to strengthen the whole program and provide a pattern for a thorough-all-round training that called for renewed study of the whole internship plan. The recommendations adopted at the 1946 Fall Council are as follows:

WHEREAS, The Internship Plan when rightly carried out provides a unique opportunity for the effective training and well-rounded development of the future ministry of the advent movement; and

WHEREAS, The clear instruction of the Lord, through the Spirit of prophecy, is that "the inexperienced ones should not be sent out alone. They should stand right by the side of older and experienced ministers, where they could educate them" (*Evangelism*, p. 684), and recognizing that not all ministers have the necessary qualifications to measure up to the high responsibility of molding the lives of future ministers,

*We recommend*, 1. That our ministerial interns be placed where there is hopeful prospect for a

well-rounded development in all the phases of the ministry—*Evangelistic, Pastoral, Teaching* (i.e. personal and group instruction, and Promotional (viz., special fields embraced in the various departments of church activity).

*a. Evangelistic.*—That for some months during the internship period, preferably at the outset, opportunity be given for association with one or more experienced evangelists in an aggressive and fruitful evangelistic program where, by observation and participation, he can receive inspiration, and study the techniques of successful soul winning.

*b. Pastoral.*—That the training include some months in association with a pastor of experience, either in a sizable church or in a district. During this time he be given opportunity to observe and participate with the pastor in the numerous duties involved in caring for the flock.

*c. Teaching.*—In the development of one who is "apt to teach," opportunity be given the intern for participation in teaching individuals in home evangelism, group teaching, such as in Community Bible Schools, Pictured Truth meetings, Evangelistic Bible Classes, etc.

*d. Promotional.*—That for a few weeks during the internship period, he be given opportunity to develop qualities of leadership and organization under the supervision of the conference departmental secretaries in programs such as Youth Camps, Ingathering promotion, Educational Conventions, etc.

2. That during the period of his internship, and preferably in his second year, opportunity be given him to lead out in an evangelistic effort for which he would be held personally responsible.

3. In order to strengthen and unify the program of training, and with a view to developing "field trainers," we look with favor upon the inauguration of a plan whereby those to whom these interns are entrusted can be brought together, within their respective unions, for possibly a two-day council at least every two years.

*Evangelistic Training.*—Under this new plan it will be readily seen that the intern is to spend some time, possibly nine months, in association with one or more of our successful evangelists. During this time he will have opportunity to study all the techniques of soul winning. As a member of the evangelistic team he will not only observe but also participate in the various features of the work, such as the publicity program, the community Bible schools, and personal soul winning in the homes; and gain some experience in song leading in association with the music director. He will also be initiated into the important features of financing the campaign, supervising book sales, organizing ushers, and so forth. It is expected that he will have some opportunity to preach, although that may not necessarily be so in the large meetings. If regional meetings are conducted throughout the city or the area, he may take the oversight of one of these, and under the guidance of the evangelist assume the responsibility of the publicity, finance, and organization of a small suburban effort.

Soul winning, important as it is, is not, however, the only work of the minister. He must be a shepherd to the flock and a counselor to the distressed. He must know the principles of organization and how to work with a church board. The promotion of Christian education and all the different interests of

departmental work in the church is definitely the responsibility of the minister. We need strong evangelists, but we also need strong pastors. God has not called every minister to a lifework of evangelism. Pastoring, promotion, and administration are all part of the sacred work of the ministry. Therefore, in training men for so diversified a calling, we must keep a thorough balance.

*Pastoral Training.*—It will be noticed that in addition to the months of definite evangelistic field training, the ministerial intern is to spend a number of months, possibly four to six, in association with a strong pastor. This may be in a large city church or in a district, but in either case he will not be left to sink or swim, but rather under sympathetic guidance he will be initiated into all the responsibilities of the church program. As an assistant pastor he will learn, under guidance, how to chairman a church council, how to promote the various church missionary endeavors, as well as how to work with local church leaders. This will not only be a help to the intern himself but will prevent some problems we have seen arise out of inexperience.

Just as a medical intern is initiated into his profession under expert supervision, so the ministerial intern will, under supervision and by close observation and participation, learn the important techniques of soul surgery and spiritual healing. The conducting of such important services as the Lord's supper, baptisms, funerals, and anointing the sick, requires that one be more than a novice. Then, too, there is that sad but possibly necessary procedure of removing from the church roll the names of those who have made their decision to walk no more with the people of God. All too frequently this delicate work, which requires a deft touch, is left to the inexperienced, and the results are often tragic.

*Promotion Training.*—In addition to definite field training in the techniques of evangelism and pastoral work, it is planned that the intern devote a short period, possibly a month or six weeks during each of the two years, to the definite promotional program of the conference. This would be under the guidance and supervision of the conference departmental secretaries. It is hoped that, in association with the Missionary Volunteer leader, he will help in youth camps and weeks of prayer; and with the home missionary secretary, in Ingathering and other church campaigns. With the educational secretary he would visit schools and academies. Thus he would have opportunity to become acquainted with the various responsibilities of the ministry, with the added advantage of viewing a minister's work from the standpoint of the conference office. Such a program would develop all-round men who can view the whole scope of ministerial work and enter into its responsibilities.

For the carrying out of such a program we need real field trainers, men who, by experience, education, and spiritual leadership, are equipped to mold future workers. The environment in which a young minister finds himself as he leaves college and begins his service in the field influences him throughout his whole life's work. With a view to developing the kind of men who can give young workers the training they need, it is suggested that definite councils be held within each union field, possibly every two years. At such councils, which could be held to a brief two-day period, opportunity may be given for the study of definite ideals, as well as the development of definite techniques for the training of men.

Of course it is expected that these young workers will later come to the Theological Seminary for further study, but in general it is believed that two years' field experience beyond the internship period is an advantage. Defects of technique and knowledge rarely show up at once; therefore one is not usually conscious of his needs until he has had some experience in the field.

The internship plan is part of a long-range training program, and these are the suggestions that led up to the council action. We are confident that should time last for another decade the ministry of the advent movement could reach a standard of efficiency, spirituality, and fellowship in service that would mean everything to the completion of our world task. As ambassadors for Christ and workers together with God, let us be sure that we have received "not the praise of God in vain." And giving no offence in any thing, that the ministry be not blamed," let us go forward, praying God to help us to reach His ideal, and thus meet the need of this great hour.

## God as Leader of His People

By A. W. CORMACK, Associate Secretary  
of the General Conference

### II. Tests and Challenges of Leadership

I WOULD like to draw your attention to the way in which the Scriptures make reference to the *cross of Christ* and *Christ crucified* in close connection with the admonition of our text, which calls us to unity of mind and judgment.

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." 1 Cor. 1:17, 18, 22, 23.

The wisdom of words, it is evident from this, might make of none effect the cross of

Christ. Human wisdom is antagonistic to the spirit of the gospel. It is contrary to it. We read in *Desire of Ages*: "Peter did not desire to see the cross in the work of Christ."—Page 416. Poor Peter was willing to be busy in the work of the Master, but he preferred not to see the cross. The cross stands for crucifixion. Jesus said, "If any man [that includes leaders and counselors and committeemen as well as others] will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23.

Church members in any and all walks of life meet with tests and challenges in this everyday work and service. Not in the same way, perhaps, yet just as truly these tests and challenges come to those who in the direction and leadership of the affairs of the church are called to be burden bearers. Our relationship to the cross as we engage in any line of service is the gauge of the quality of our Christianity.

"Tests are placed all along the way from earth to heaven. It is because of this that the road to heaven is called the narrow way. Character must be tested, else there would be many spurious Christians, who would keep up a fair semblance of religion until their inclinations, their desire to have their own way, their pride and ambition, were crossed. When, by the Lord's permission, sharp trials come to them, their lack of genuine religion, of the meekness and lowliness of Christ, shows them to be in need of the work of the Holy Spirit. Christ's command, 'If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me,' is the touchstone that discovers the quality of the experience. When a man's inclinations or ambitious hopes are crossed, he reveals the spirit that governs him."—*Review and Herald*, Oct. 23, 1900.

Notice, brethren, that this invitation or command of Christ is the *touchstone* that discovers the quality of our experience. And notice, too, that this is to be a *daily* transaction. One can but conjure up in his imagination what a transformation would come over much of our council and committee work, and what breath of power would attend the work of the cause, if all of us who are called to share in this work would take time to contemplate prayerfully these inspired messages from the messenger of the Lord.

It is evident that ministers and leaders and workers are the special objects of Satan's enmity and animosity. Though they are honored members of the body of Christ, he desires they should forget that the message they are called to preach to others is needed for their own souls, that self-idolatry "lies at the foundation of all sin," that "God does not accept the most splendid service unless self is laid on the altar, a living, consuming sacrifice" (*Gospel Workers*, pp. 114, 371), and that what ministers and people need is "a daily conversion to God" (*Testimonies*, vol. 2, p. 516).

I have reserved for the last what is to me a very wonderful statement from Mrs. White, the servant of the Lord, concerning as it does the disappointment that comes to committee-

men when cherished plans that seem at times to be so well conceived and of value to the cause go unapproved and unaccepted. It goes to show that it is the goodness of God toward us that rejects as well as accepts the plans and proposals we may present. It illustrates too, very vividly, how much it costs committee counselors and leaders to exercise the grace of unselfishness and yield their own cherished plans.

"The Lord does not encourage the wisest, the most cherished plans of human beings if He sees that they are not for the health of the spirituality of His cause. Sometimes the Lord's purposes come in direct opposition to plans in which the human agent can not see a flaw. Then it is that the right hand must be sacrificed and the right eye taken out. Purposes that seem in every way desirable may have to be given up. The Lord sees that for the spiritual health of the human agent and for the future well-being of His cause all self-confidence must be cut away. Human wisdom and self-sufficiency must be broken down.

"Men frame for their own necks yokes that seem light and pleasant to wear, but they prove galling in the extreme. Christ sees this, and He says, Take My yoke upon you. The yoke you would place upon your own neck, thinking it a precise fit, will not fit at all. Take My yoke upon you, and learn of Me the lessons essential for you to learn; for I am meek and lowly in heart, and ye shall find rest unto your souls. My yoke is easy, and My burden is light. The Lord never makes a false estimate concerning His heritage. He measures the men with whom He is working. When they submit to His yoke, when they give up the struggle that has been unprofitable for themselves and for the cause of God, they will find peace and rest. When they become sensible of their own weakness, their own deficiencies, they will delight to do God's will. They will submit to the yoke of Christ. Then God can work in them to will and to do of His good pleasure, which is often entirely contrary to the plans of the human mind. When the heavenly anointing comes to us, we shall learn the lesson of meekness and lowliness, which always brings rest to the soul.

"God brings men into trying places, to see if they will trust in a power out of and above themselves. He sees not as man sees. He often has to break up human connections and change the order which man has mapped out, which is perfect in his estimation. What man thinks is for his spiritual and temporal interests may be altogether at variance with the experience he must have in order to be a follower of Christ."—*Review and Herald*, Oct. 23, 1900.

I wish that as we shall go from this, another Autumn Council, we might take back to our people in the home churches that which will confirm and increase their confidence in God as the leader of His people. For with all the multiplied assets that the church now possesses, I am persuaded that the greatest and most valuable asset it has is the confidence that resides in the hearts of our dear people that this movement belongs to God; that in spite of human frailties and weaknesses, the church is still the object of Christ's supreme regard; that "a divine hand is on the wheel" of the universe; and that God is gathering "from the world a people who will serve Him in righteousness."

I have put in the form of a brief set of resolutions the thoughts that I have endeavored to

bring to you this morning, and I will read them in closing:

WHEREAS, God has given it to us to live down in the very closing years of earth's history and in this solemn hour to be called laborers together with God, with the inestimable privilege of participating in the most soul-stirring enterprises ever entrusted to mortals, in proclaiming the last message of mercy to a perishing world; and

WHEREAS, In this hour of crisis and opportunity we are admonished in the Word of God and through the Spirit of prophecy not only to be warmly united in spirit and purpose, but to be united also even to the extent of speaking the same thing and being of the same mind and of the same judgment (our strength and success in our warfare against self and sin depending not so much on our own wisdom or ability or experience, but in "our union with God through His only begotten Son and in our union with one another"); and

WHEREAS, We are informed that the very essence of sin is just selfishness—in one form or another—that "self-idolatry lies at the foundation of all sin"; and now, with so much yet to be done in a closing work, when the church is called upon to arise and clothe herself with power, we are nevertheless warned that "God does not accept the most splendid service unless self is laid upon the altar, a living, consuming sacrifice"; and

WHEREAS, In our personal, individual conflict with sin and the powers of darkness we have proved that it is easier—much easier—to challenge false religion and to deny erroneous doctrine than it is to deny self; it is much less difficult to spend our strength in busy daily activity; and it is easier to give up money and things that we possess for the work of the gospel, than to yield our own opinions, give up our own plans, or surrender our own judgment; because "self is the enemy we most need to fear," even though we wrestle against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places; therefore be it

*Resolved*, 1. That we thank God fervently for calling us out of darkness into His marvelous light and giving us a part in His sacred work; and for this fellowship that is ours as laborers together with God;

2. That here and now we covenant together to live near to God, to testify by our lives and by what we say as well as by what we do, that we believe that the Majesty of heaven has the concerns of His church, as well as the destiny of nations, in His own charge; and

3. That looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, we determine by the grace of God to die daily—to be converted every day—so that having heard the Master saying to us as He did to His first disciples, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me," we shall each and all be able with the apostle Paul to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."



**JEWISH SETTLEMENT.**—There are a million Jews in Brooklyn, according to a Brooklyn Church and Mission Federation survey. This makes it the world's largest Jewish community, although the same survey revealed that not more than 25 per cent of the Brooklyn Jews belong to a synagogue. However, the same lack of church affiliation is true of Brooklyn's Catholics and Protestants.—*Prophecy Monthly*, January.

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# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

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## The Eastern Orthodox Church

By LUCILLE PFLAUMER, *Mission*  
*Appointee, S.D.A. Theological Seminary*

**B**RIEF HISTORY.—In the early centuries after Christ, the East and West were joined in doctrines and rites. But it must be remembered that at this time the church was not so well organized, and that masses were said in many different ways, and the rites of the church varied from place to place. The first split came in 451 at the Council of Chalcedon, when a small group of eastern churches split from the main body on the question of the nature of Christ. (This group believes in Monophysitism, which contends that Christ had one nature, a combination of human and divine. The church held to the two distinct natures of Christ.) This group is still in existence today, and is known as the Old Eastern Churches.

The great schism between the East and West occurred in 1054. There were three main questions in dispute. (1) Power. The patriarch of Constantinople would not concede that the pope had more power than he. Each excommunicated the other. (2) Different teachings in the church, mostly rituals. (3) The Holy Spirit. This arose over the question of filioque. The Eastern church said the Holy Spirit comes from the Father, through the Son; while the Roman church said the Holy Spirit comes from the Father and the Son combined. Since then the churches have been separated. Several attempts have been made to unite them, but each attempt failed.

The early growth of the Eastern Church was very rapid. There was a great addition of members, but most had not been really converted from heathenism. For example, the whole of Russia was accepted into the church in 988 when the emperor Vladimir Sviatoi was baptized, and the whole city of Kiev with him. True, there were some changes for the better. After the people accepted Christianity the rude customs were softened, home life was lifted to a higher level, slavery was abolished, and heathen laws were changed to Christian principles. Yet in the hearts of the people heathen superstitions, customs, and beliefs remained, which have continued almost to the present day.

The doctrine of the Eastern Church is based on the first seven ecumenical councils. It considers itself more orthodox, nearer to the early Christian Church, than the Roman Catholic Church. (From this idea they have received

their name Eastern Orthodox Church, while the Western church, under the rule of Rome, is known as the Roman Catholic Church.)

**DOCTRINES AND RIGHTS.**—Considering the doctrines and rites of the Eastern and Western Churches as a whole, they are mainly the same. There are, however, some points where they decidedly differ.

The Orthodox Church rejects the doctrine of purgatory, and the doctrine of the immaculate conception is accepted by some, but rejected by others. In the Orthodox Church there are prayers for the dead, and the belief is held that the dead pray for the living. Baptism is by triple immersion. Although some might believe in the second coming of Christ, it is not stressed. This hope is very dim. No principles of temperance or dress reform are taught.

Worship is conducted with the congregation standing. There is more singing in services and less organ music, as compared with the West.

The Eastern Church does not have a worldwide missionary program. They are active in work for people in countries where the religion is already established, but there is no aim to convert the whole world, as with the Roman Catholic Church.

The Bible is and always has been in the vernacular in the Eastern Church. The Holy Scriptures have first place in serving as a source of doctrine. Holy tradition has second place as a source. This tradition is found only in the dogmatic decisions of the first seven ecumenical councils. Of more relative importance are the liturgical books and the writings of the church Fathers. The only "symbol" of the church is the Niceo-Constantinopolitan Creed.

The seven sacraments in the East do not hold as much value as in the West. They are: baptism, anointing (confirmation), communion, penance, holy orders, marriage, and holy unction. Considered externally, all Orthodox churches represent free communions. Within the bounds of ecumenical-orthodox rules of doctrine, regulation, and cult, every separate Orthodox church is free in its inner life and management.

It is the firm conviction of orthodoxy that its church is Christianity. The Orthodox Church believes and maintains that it is the church of Christ, the unbroken continuation of the old and undivided church, the true guardian, the pillar and foundation of revealed truth, the holy mediator of the grace of the Holy Spirit, the preferred instrument of God for the salvation of mankind.

The priests of the Eastern Church may marry, but the bishops may not. The clergy is not centralized in one man. There are seven patriarchs. These men are not considered infallible. The order of rank of position in the church is as follows: patriarch, metropolitan, archbishop, bishop, priest.

**PRESENT-DAY STATUS.**—The present-day Orthodox Church embraces almost completely the following peoples: Greeks, Russians, Serbs, Bulgarians, Rumanians, and Georgians. Besides these, there are small bodies of Orthodox believers of various nationalities in Eastern and Central Europe and Western Asia. The majority of the Orthodox live in Europe; in fact, Eastern Europe is almost completely Orthodox.

Statistics show the following approximate numbers for different Orthodox nationalities: Greeks, 5½ millions; Russians, 120 millions; Serbs, 6 millions; Bulgarians, 5 millions; Rumanians, 12 millions; Georgians, 2½ millions; Arabs, 320,000; Albanians, 200,000. Thus the Russians take the lead, with 120 millions. The total of all Orthodox peoples is between 146 and 150 millions, and this does not include small groups of Arabs, Albanians, Letts, Estonians, Lithuanians, Czechs, Japanese, Chinese, and others.

The present-day autocephalous, or autonomous, Orthodox churches are as follows: (1) The patriarchate of Constantinople; (2) the patriarchate of Alexandria; (3) the patriarchate of Antioch; (4) the patriarchate of Jerusalem; (5) the patriarchate of Russia; (6) the patriarchate of Serbia; (7) the patriarchate of Rumania; (8) the Archbishopric of Cyprus; (9) the Church of Greece; (10) the Church of Bulgaria; (11) the Church of Poland; (12) the Church of Georgia in Russia; (13) the Church of Albania; (14) the Church of Finland; (15) the Church of Estonia; (16) the Church of Latvia; (17) the Church of Lithuania; (18) the Church of Czechoslovakia; (19) the Russia Orthodox Archbishopric of North America; (20) the Archbishopric of Japan under Russian leadership.

## Outlines for Bible Studies

### Is the Mass Scriptural?

(Study for a Catholic)

By MARY LEBEDOFF, *Bible Instructor,*  
*Winnipeg, Manitoba, Canada*

#### I. INTRODUCTION.

In conversation with a Catholic priest, while traveling, I was told regarding the mass:

“The mass is the most important part of our worship.”

In the *Holy Family Catechism*, by F. J. Butler, we read: “The holy eucharist is the greatest and the most wonderful of the seven sacraments. It is the divine center of all Catholic worship.”—No. 3, p. 241.

True salvation centers on the cross. John 3:16. Communion service indeed a memorial of Christ's death. Luke 22:19.

#### II. COMMUNION SERVICE REQUIRES PREPARATION.

Scriptural Admonition:

1. “Behold the Lamb.” John 1:29.
2. “Examine himself.” I Cor. 11:28, 27, 29.
3. Open sin excludes partaking. I Cor. 5:11.
4. Lesson of humility and service. John 13:4-9, 16.
5. “By love serve one another.” Gal. 5:13.
6. Symbol of higher cleansing. John 13:10, 11.
7. Christ's command. “Ye . . . ought.” John 13:14, 17.

#### III. SIGNIFICANCE OF LORD'S SUPPER.

1. *Drama of suffering*—commemoration.
  - a. “In remembrance of Me.” I Cor. 11:25, 26.
  - b. “This do in remembrance.” Luke 22:19.
  - c. “Keep in memory.” I Cor. 15:2-4.
2. *Drama of joy*—anticipation.
  - a. Till I drink in kingdom. Matt. 26:29.
  - b. Till kingdom shall come. Luke 22:18, 16.
3. *Thanksgiving and fellowship.*
  - a. Sing a hymn. Matt. 26:30.
  - b. Come together. I Cor. 11:33.
4. *Mystery.*
  - a. Life in a look. John 3:14, 15.
  - b. No life without. John 6:50-54, 57.
  - c. “Christ in you.” Col. 1:27.

#### IV. DOCTRINE OF TRANSUBSTANTIATION.

1. Adopted in A.D. 1215 by Innocent III at 4th Lateran Council as dogma. Based belief in text Luke 22:19. “This is My body” taken literally by Catholic Church.
2. Is such interpretation warranted?
  - a. Similar comparisons in symbolic language:
    - (1) “I am the door.” John 10:7, 10.
    - (2) “I am the light.” John 8:12.
    - (3) “Rock was Christ.” I Cor. 10:4.
    - (4) “This cup is the new testament.” Luke 22:20.
  - b. The body of Christ.
    - (1) Christ is *only* the head of the body. Col. 1:18.
    - (2) Church is “the body of Christ.” Eph. 4:12; 1:22, 23.
    - (3) Can members be transmuted



into wafer and become real body of Christ? Do members become cannibals devouring their Lord (the head) as well as themselves (the members)? No. Therefore it is absurd to take "This is My body" literally.

3. Catholics interpret all other parts of communion service as symbolic. Why take this statement literally?
  - a. "The altar represents Mount Calvary."
  - b. "Crucifix represents our Lord hanging on the cross."
  - c. "Altar cloths represent linen in which our Lord was wrapped."
  - d. "Lighted candles represent our Lord as the light of the world."
  - e. "Sanctuary lamp represents the Star of Bethlehem."
  - f. "White vestments represent purity."
  - g. "Black vestments symbolize sorrow."—(F. J. Butler, *Holy Family Catechism*, pp. 327, 328.)
4. Ordinance instituted *before* crucifixion.
  - a. Jesus said on Thursday night *before* crucifixion: "Take, eat; this is My body." Matt. 26:26.
  - b. "Before I suffer." Luke 22:15.
  - c. Christ had only one body. Eph. 4:5.
  - d. Did not take His own life. Matt. 16:21, 22.
5. "Round disk"—imitation of pagan worship. "The round disk so frequently used in the sacred emblems of Egypt symbolized the sun."—*The Two Babylons*, p. 160, Alex. Hislop.
  - a. Sun worship, abomination. Ezek. 8:3, 16, 17.
  - b. Bread must be broken, not whole. Matt. 26:26.
6. Wine for priest; bread for laity. (Idea introduced A.D. 1414, Council of Constance.)
  - a. In apostolic times—"gave . . . to them." Mark 14:23. "Drink . . . all of it." Matt. 26:27.
  - b. Unfermented wine. Matt. 26:29; 1 Peter 1:19.
  - c. Wine represents Christ's blood. Matt. 26:28.
  - d. Life in the blood. Lev. 17:11.
7. Elevation of the host (sacrificial victim.)
  - a. Introduced by Honorius III soon after 4th Lateran Council.
  - b. After priest says, "Hoc est corpus meum" ("This is My body"), he elevates the host. The people adore wafer, not Christ. (See Joseph Dehark, S.J., *A Complete Catechism of Catholic Religion*, p. 270.)
  - c. Attention on Christ, not wafer. Isaiah 53:5.

- d. "Thou shalt have no other gods." Ex. 20:3-5.
- e. God cannot be a wafer. Isaiah 40:18.
- f. God cannot be likened to gold (Acts 17:29); nor can a priest create God from morsel of bread.
- g. Christ in *you*, not in eucharist. Col. 1:27.
 

"Hence every sacrament must be instituted by Christ."—MOTHER MARY LOYOLA, *What Catholics Believe*, p. 34. (This is true—not by pope or council of church.)
8. Impossible to continue or to repeat Christ's sacrifice.
  - a. Christ suffered *once*. Heb. 9:25.
  - b. Christ "sat down" on right hand of God. Heb. 10:12.
  - c. *One* offering perfected forever. Heb. 9:14.
  - d. Sacrifice is finished. John 19:30.
  - e. Christ died once; now lives. Rom. 6:8.
  - f. Jesus alive forevermore. "I am living forevermore." Rev. 1:18. Revised R.C. New Testament.
  - g. Death hath no dominion over Christ. Rom. 6:9, 10.
 

(In mass of Catholic Church Christ is sacrificed every moment of each day.)
  - h. We cause Christ to suffer anew by our sins. Heb. 6:6.

#### V. APPEAL.

1. Christ is returning to this earth without sin. Heb. 9:28.
2. Have you confessed all your sins? 1 John 1:9.
3. Have you accepted Him? John 1:12.
4. Are you walking as He walked? 1 John 2:6.
5. Accept promise: "The blood of Jesus Christ . . . cleanseth us from all sin." 1 John 1:7.
6. Are you truly looking for that blessed hope? Titus 2:13, 14.

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JESUIT PRIESTS.—The Jesuits are the world's largest order of Catholic priests. In all they number 28,000. There are 6,282 of them in the United States—the largest group of them in any country. Spain comes next, with 4,973; then England with 4,566. Germany has 3,154; France 3,100; Italy 2,353; Latin America 2,540; in the Slav countries of the Balkans there are 1,356. No Jesuit General has ever been an American.—*Converted Catholic Magazine*, December, 1946.

# PULPIT AND STUDY

*Biblical Exposition and Homiletic Helps*

## The "Substance" of Hebrews 11:1

By WALTER E. READ, *General Field Secretary of the General Conference*

MANY are the texts in Holy Scripture which make reference to faith—faith not only from the standpoint of doctrine, as may be indicated in Jude 3, but also in the fuller sense of unqualified belief and implicit trust in God. Many aspects of this question are revealed in the Divine Word, but only occasionally do we find what might be regarded as a definition of faith. In Romans 4:18-22 we are led to conclude, and rightly so, that faith is unwavering, unquestioning confidence in the word God has spoken: that it lays hold of the promises of God and rests upon them, even though all appearances might indicate the contrary. There is one text, however, where faith is explained, or one might say defined, and that is Hebrews 11:1: "*Now faith is the substance of things hoped for, the evidence of things not seen.*"

Here faith is stated to be the substance of things hoped for. Naturally the thing we hope for, we do not possess. (Rom. 8:24, 25.) It is something not within our grasp at the moment of asking, or if it is, in part, our prayers indicate that we long for it in greater measure. In such a case we present the promise of God in our supplications. Then faith lays hold of the promise, accepts it as sure and certain, in fact, lays claim to it because the promises of God never fail. Furthermore, faith believes it receives that for which it prays at the time the petition is offered. Mark 11:24: "*Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*"

In this sense we have the substance of that which is contained in the promise. This we receive by faith; then when we need it most God will make real to us that which we have already accepted by faith. The margin of Hebrews 11:1 gives "ground, or, confidence" of things hoped for.

We might, however, endeavor to ascertain a little more of what this word *substance* really means. In pursuing this study there are offered herewith certain considerations.

### I. As Used in the Translations

"Substance"—A.V., Douay,<sup>1</sup> Variorum,<sup>2</sup> Wyclif,<sup>3</sup> Rhems<sup>4</sup>  
"Confidence"—Rotherham,<sup>5</sup> Tyndale,<sup>6</sup> Young,<sup>7</sup> Moffatt ("Confident"),<sup>8</sup> Cranmer,<sup>9</sup> Variorum<sup>10</sup>

"Ground or confidence"—A.V. (Margin)  
"Giving substance to"—R.V. (Margin) Moulton<sup>11</sup>  
"Assurance"—R.V. Cunningham,<sup>12</sup> Goodspeed,<sup>13</sup> Interlinear<sup>14</sup>  
"Well grounded assurance"—Weymouth<sup>15</sup>  
"Standing ground"—Fenton<sup>16</sup>  
"Basis"—Emphatic Diaglott<sup>17</sup>  
"Persuasion"—Syriac<sup>18</sup>  
"Realization"—20th Century<sup>19</sup>  
"Subsistence"—Wesley<sup>20</sup>

### 2. As Used in the Greek New Testament

The word "hypostasis" ὑπόστασις is used five times in the Greek New Testament, and is rendered in the Authorized Version as follows:

In Hebrews 11:1 \_\_\_\_\_ "Substance"  
" Hebrews 1:3 \_\_\_\_\_ "Person"  
" 2 Corinthians 11:17; Hebrews 3:14 \_\_\_\_\_  
" \_\_\_\_\_ "Confidence"  
" 2 Corinthians 9:4 \_\_\_\_\_ "Confident"

### 3. As It Is Used in the LXX<sup>21</sup>

The word *hypostasis* is used in the LXX about twenty times, and is the translation of twelve different Hebrew words. A few instances of the use of the word, as translated in the Authorized Version, can be seen in the following:

In Deuteronomy 11:6 \_\_\_\_\_ "Substance"  
" Psalms 69:2 \_\_\_\_\_ "Standing"  
" Psalms 39:7 \_\_\_\_\_ "Hope"  
" Judges 6:4 \_\_\_\_\_ "Sustenance"

The general idea as expressed in its use is that of "foundation," "substructure," etc. Of the twelve Hebrew words referred to above, nine are translated "hypostasis" in the LXX, each but once, two are translated by this word twice each, and one, five times.

### 4. As Used in the Lexicons, etc.

a. In Thayer's *Greek Lexicon*:<sup>22</sup> "A setting or placing under; things put under; sub-strata; foundation, also steadiness of mind, firmness, courage, resolution."

b. In the *Manual Greek Lexicon of the New Testament*,<sup>23</sup> by G. Abbott Smith: "To set under, stand under, support . . . base or foundation . . . substance . . . steadiness, firmness . . . , hence assurance, confidence."

On Hebrews 11:1, he remarks, "Here perhaps title-deed, as that which gives reality or guarantee."

c. In Liddell and Scott's *Greek Lexicon*.<sup>24</sup> Here the word is dealt with under six different sections, referring to its varied uses; sections 1 to 5 are: "Sediment, foundation, substructure, ground-work, courage, confidence,

steadiness, undertaking, promise, substance, reality." Under section 6 is to be found "wealth, substance, property, title deeds, documents recording ownership of property."

d. In Moulton and Milligan's *Vocabulary of the Greek Testament*:<sup>25</sup> This authority maintains that "substance" means property, effects, written undertaking, agreements of sale, evidence of ownership. And then there is the following summing up: "These varied uses are at first sight somewhat perplexing, but in all cases there is the same central idea of something that underlies visible conditions, and guarantees future possession. And as this is the essential meaning in Hebrews 11:1, we venture to suggest the translation, 'faith is the title deed of things hoped for.'"—Page 660.

e. In Robertson's *Word Pictures in the New Testament*:<sup>26</sup> "It is common in the papyri in business documents as the basis or guarantee of transactions. 'And as this is the essential meaning in Heb. 11:1, we venture to suggest the translation, 'faith is the title-deed of things hoped for.'" (Moulton and Milligan's *Vocabulary of the Greek Testament*, etc.)."

The finding of ancient papyri has been of inestimable value in determining the true meaning of the many Greek words as found in the New Testament. The word *hypostasis* is a case in point. This will be appreciated more fully in perusing the next section (Section 5). From the testimonies given above, however, we are undoubtedly fully justified in translating the word *title-deed* in Hebrews 11:1. With this conclusion the following authorities also agree: Cunningham's *Translation of the New Testament*<sup>27</sup> (in a footnote). *The Companion Bible*<sup>28</sup> (in a footnote). *Student's Greek New Testament*<sup>29</sup> (marginal note).

### 5. As Used in the Ancient Papyri

Reference has already been made to the invaluable help obtained from these ancient documents in better understanding the meaning of many New Testament words.

In the Oxyrhynchus papyri<sup>30</sup> as tabulated by Grenfell and Hunt, Part 2, we find some interesting data on the use of the word *hypostasis*. In one of these documents, papyri no. 237, there are certain references to *hypostasis* which enable one to see how the word was understood in and around A.D. 186. Actually there are two references in this papyri, and both are used in connection with the complaint of Dionysia. These are in column 4, line 39; and column 8, line 26.

The whole story reveals a complicated legal case in which Dionysia complains against her father, Chaeremon, on the question of his right to take her away from her husband against her will. In defending herself, she cited the agreement between herself and her father, and attached also a proclamation by the late prefect,

Flavius Sulpicius Similis. In this citation she refers to the agreement of her "hypostasia."

Commenting on column 8, line 26, the author remarks on page 176: "ὑπόστασις, of which the central meaning is 'substance,' i.e. property . . . , is used here for the whole body of documents bearing on the ownership of a person's property (whether ἀπογραφαί, sales, mortgages, &c.) deposited in the archives, and forming the evidence of ownership."

Some time ago an interesting brochure was published in New Zealand by H. R. Minn, M.A., associated with the University of Otago, Dunedin, New Zealand. The title of the brochure is *Living Yesterdays*.<sup>31</sup> This is an account of the language of the New Testament, with appendices on relevant aspects of the papyri discoveries.

In the introduction to this brochure, L. M. Blaiklock, M.A., senior lecturer in classics in Auckland University, New Zealand, writes:

"It is a temptation to tell of Dionysia. She was a woman of set jaw and grim determination. She lost a case in legal court over a piece of land. . . . But Dionysia appealed to Alexander. The slave who carried her documents in a stone box perished that night when the inn where he slept blazed over his head. The sands of the desert and the east wind were his winding sheet, and he lay there until today. Charred bones and the dispatch box! The archeologists read Dionysia's appeal: 'In order that my lord and judge may know that my appeal is just, I attach my *hypostasis*.' It was the difficult word in Hebrews 11:1. The attached document was examined. It was Dionysia's title deeds! So, 'Faith is the title deeds of things hoped for.' How full and rich the metaphor plucked from the busy world of trade and commerce, and we have given way to the temptation to tell a good story, but it is so typical of the history of the papyri."

Thus light from the ancient papyri is thrown upon one of the words in the Greek New Testament. It is certainly interesting and helpful to observe at least one of the ways this word was used in the early days of the Christian era.

What a blessed assurance we have as we receive the promise of God by faith! The mansions in the city of God are ours because the word of the Lord cannot fail. When we receive the promise by faith, we have the title deeds of the eternal inheritance.

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<sup>3</sup> The English Hexapla (London: Samuel Bagster & Sons, 1841).

<sup>4</sup> *Ibid.*

<sup>5</sup> The New Testament, Critically Emphasized (London: Rotherham, Samuel Bagster & Sons).

<sup>6</sup> The English Hexapla.

<sup>7</sup> The Whole Bible (London: Robert Young, Samuel Bagster & Sons).

<sup>8</sup> The New Testament, A New Translation, James Moffatt (London: James Moffatt, Hodder & Stoughton).

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<sup>11</sup> Moulton's Reader's Bible (New York: Macmillan, 1908).

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<sup>16</sup> The Complete Bible in Modern English (London & New York: Farrar Fenton, S. W. Partridge & Co., Ltd.).

<sup>17</sup> Emphatic Diaglott (New York: International Bible Students Assn., 1942).

<sup>18</sup> Syriac New Testament (Boston & London: Murdoch's Translation, Scriptural Tract Repository).

<sup>19</sup> The Twentieth Century New Testament (New York: Revell).

<sup>20</sup> John Wesley's New Testament (Philadelphia: J. C. Winston Company).

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## "In the Beginning"

(Sermon Outline)

By GEORGE MCCREADY PRICE, *Teacher and Author, Loma Linda, California*

### I. INTRODUCTION.

"Behold your God!" Isa. 40:9.

"Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. This expression equivalent to Greek *kosmos*, or universe. Object of this discourse is to encourage *faith* and *worship*; and to counteract *superstition* and *magic*. Definitions.

### 2. MODERN PAGANISM.

Ancients had difficult time to account for universe without a God. They taught *matter* to be eternal; hence their god was merely a builder, not a real creator. Strangely enough, this absurd idea has been revived in modern times, by such men as the late H. G. Wells. Most evolutionists hold this view. All this a libel on Jehovah, the Creator, for it makes *evil* something inherent in matter, or the stuff of the universe—always *was* and always *will be*. These moral (ethical) objections to evolution theory are stronger and more important than the scientific, though the latter are conclusive enough.

### 3. METHODS BY WHICH GOD TEACHES US.

Nature is only one of methods by which God teaches us. Other methods are Scriptures, divine providences, and direct action of Holy Spirit. All these are perverted and counterfeited by Satan.

### 4. SCIENCE WITH GOD LEFT OUT.

A blind man groping in the dark. Abundance of modern testimony to this effect.

### 5. MODERN DEISM.

a. "False science" to make "marked distinc-

tion" between natural and supernatural. *Testimonies*, vol. 8, pp. 259, 260.

b. No "independent laws of nature." "It is through the immediate [direct or without any medium] agency of God" that the various phenomena of nature take place. *Review and Herald*, Nov. 8, 1898. Cady's *Principles of True Science*, p. 424.

c. Deism, or theory of an absentee God, contradicted by Nehemiah 9:6; Isaiah 40:26; Psalms 104:27, 28; Hebrews 1:3.

d. Scientifically, deism is contradicted by phenomena of "action at a distance," such as gravitation, magnetic and other "attractions" (which admit of no scientific explanation), taken in connection with law of conservation of energy. (See *Genesis Vindicated*, pp. 81-89.)

### 6. ORIGINAL CREATION.

Now confirmed by such high-grade scientists as Sir J. H. Jeans, Arthur Eddington, A. H. Compton, etc. "Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times not infinitely remote."—JEAN, *Eos*, p. 55, (London, 1928.)

### 7. THE SABBATH VS. EVOLUTION.

a. Theory of geological "ages," with its fuller expression in theory of organic evolution, promotes belief in Deism on part of those who still believe in a supreme Deity. But Sabbath is a protest against all false ideas about origin of world, and about way in which universe is now managed by its Creator.

b. Modern Sabbath reform arose about same time as evolution theory (in its geological form); and now these two ideas (Sabbath and evolution philosophy) are rivals and antagonists for attention and allegiance of modern men and women.

### 8. TIMELINESS OF THE SABBATH.

a. All true reforms have been timed for a particular world situation. Last-day Sabbath reform is divinely adapted to needs of present day. See last chapter in *Genesis Vindicated*.

b. God's creative power needs to be emphasized; for creative power is only power that can redeem or save soul from sin.

9. SUMMARY: Both God's original creation and His present-day methods of managing His universe are memorialized by Sabbath. Message of the Sabbath needs to be "proclaimed more fully" by God's messengers today.

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Price, *Genesis Vindicated* (Review & Herald, 1941), pp. 9, 28, 305, 76-104, 81-89, 44, 45, 52, 53.

Mrs. E. G. White, *Testimonies*, vol. 8, pp. 259, 260, *Review and Herald*, Nov. 8, 1898.

M. E. Cady, *Principles of True Science* (Takoma Park, Washington College Press, 1929).

J. H. Jeans, *Eos* (London: 1928), p. 55.

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## THE BOOK SHELF

*Books, Reviews, and Discussions*

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**Sermon Nuggets in Stories,\* William L. Stidger, Abingdon-Cokesbury Press, Nashville, Tennessee, 1946, 150 pages, \$1.50.**

Dr. Stidger has done it again. He seems to gather stories as some men collect stamps. And he selects them skillfully. They are calculated to "let the light in" on many a sermon or talk. His two former volumes, *There Are Sermons in Stories* (1942), and *More Sermons in Stories* (1944), met with instant success and created a demand for more. The stories are brief, and many of them will aid in reaching hearts. Dr. Stidger has been for eighteen years head of the department of preaching in Boston University School of Theology, minister of the Church of All Nations in Boston, a radio preacher and newspaper columnist, world traveler and author.

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

**The American Canon,\* Daniel L. Marsh, Abingdon-Cokesbury Press, Nashville, 1939, 125 pages, \$1.**

Although not a recent publication, *The American Canon* is of so great value to the minister preparing religious liberty material that your attention should be drawn to it.

A stimulating, clear presentation of the fundamentals of American liberty. The author deals with the "Genesis of American Democracy," "Our Exodus," "Law," emphasizing the sacred high lights of our country's history and inspiring a continual reverence for the principles that made America great. He is the president of Boston University.

PAUL WICKMAN. [Associate Secretary,  
Religious Liberty Association.]

**My Native Land,\* Louis Adamic, Harper and Brothers, New York and London, 1943, 507 pages, \$3.75.**

This is a vitally interesting and informative book. Mr. Adamic writes with strong clarity and an easy eloquence about the political and religious turmoils of the Balkan States. His chapters deal with questions like "The Nightmare: 1941-'43," "Russia, Britain, America, and the Vatican: 1943," "The Communists," "The Problem of Trieste," etc.

The author goes somewhat into detail on the many old and new problems in the Balkan States, and deals with social and religious questions. It is well worth reading.

LOUIS HALSWICK. [Secretary, Home  
Foreign Department, General Conference.]

**Great Interviews of Jesus,\* Clarence E. Macartney, Abingdon-Cokesbury Press, Nashville, Tennessee, 1944, 190 pages, \$1.50.**

In the final analysis the great central fact of evangelism is the bringing of the individual soul into touch with Christ as Saviour, Example, Mediator, and coming King. The absorbing study of the Master's methods in capturing different types of men is one from which the soul winner never graduates.

In the pages of this book Dr. Macartney, with rare insight and imagination, pictures Jesus at work winning varied persons ranging in rank from the thief on the cross to Pontius Pilate, and ranging in need from a blind beggar to a woman of ill repute.

The perusal of this volume will establish in our minds this significant fact—Jesus preached to the multitudes, but the things that He said to individuals are the things we remember best. Every chapter highlights the truth of Christ's personal interest in individual persons.

C. A. REEVES. [Atlantic  
Union Conference Evangelist.]

**Preaching From Samuel,\* Andrew W. Blackwood, Abingdon-Cokesbury Press, Nashville, Tennessee, 1946, 256 pages, \$2.**

This book grew out of *Preaching From the Bible*, an earlier elective in our reading course. That dealt with various parts of Scripture and different kinds of pulpit work. This deals with a single portion of Scripture, the twin books of Samuel, and with one kind of preaching material. It is not a commentary, in the usual understanding of that word. It does not deal with matters of technical scholarship, but rather with the practical use of Biblical material. It endeavors to show preachers how to use in the pulpit the findings of Biblical study, and succeeds admirably.

There is a wealth and variety of preaching material in the two books of Samuel that this reviewer never suspected. Professor Blackwood spreads them out lavishly, and constantly impresses the thought that similar hidden treasure lies all unexplored in every other portion of Holy Writ. Again and again the clash of mighty personalities creates a sense of suspense. This in turn leads to many an exciting climax. With theatricals the narrative becomes dramatic, even thrilling. The presentation here opens up all sorts of "leads" into fertile ground for the preacher.

There is sturdy sermonic structure here, as well as beauty of style. Available preaching metal is uncovered in every chapter, from crudest iron to purest gold. There are thirty-four chapters and a helpful bibliography.

Dr. Blackwood has been professor of homiletics at the Princeton Theological Seminary for sixteen years, and is recognized as an au-

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\* Elective, 1947 Ministerial Reading Course.

\* Elective, 1947 Ministerial Reading Course.

thority in his field and an able writer. There is color, human interest, timeliness of treatment, and abundance of practical preaching values in this book.

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

**Alcoholics Anonymous,\* The Story of How Many Thousands of Men and Women Have Recovered From Alcoholism, Works Publishing Inc., New York, 1946, 400 pages, \$3.50.**

The first printing of *Alcoholics Anonymous* was in 1939. The book is now in the ninth printing, which is indication enough that it is being widely read. It was written precisely to help other alcoholics to recover from alcoholism.

It is divided into two sections, the first of which deals with the approach of Alcoholics Anonymous to the problem of alcohol—what they feel they can do as far as the addict himself is concerned, and what the family can do.

The only requirement the organization has for membership is an honest desire to stop drinking. Although the personnel of this organization are not allied with any particular sect, they plainly state that it requires more than just a man's will power to overcome the alcohol habit. For the source of this help one must look to God.

The second portion of the book contains personal experiences of alcoholics who are now cured of their alcoholic tendency, and who are working for other alcoholics. This is the book to have in order to know just what the Alcoholics Anonymous is, what it does, and how the organization works in curing the alcohol addict.

WAYNE MCFARLAND, M.D. [Assistant  
Secretary, Medical Department.]

\* Elective, 1947 Ministerial Reading Course.

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## What Readers Say (Continued)

**NEW BIBLE INSTRUCTOR.**—"I am enjoying the articles in *THE MINISTRY* very much. They are a source of inspiration and help to me, since I am new in the Bible work."—VIVIAN COOK, *Victoria, B.C., Canada.*

**DOUBLE BENEFIT.**—"I like *THE MINISTRY* because it helps me in keeping abreast with soul-winning work, and also helps me in framing sermons."—T. M. BUTLER, *former publishing department secretary, Wattsburg, Pa.*

**A "READER'S DIGEST."**—"I find *THE MINISTRY* to be the reader's digest that I need. I like its depth, research, details, and clarification."—ROY HALLIDAY, *Coon Rapids, Iowa.*

**CHOICE PIECE.**—"Concerning the renewal of Dr. Dunn's *MINISTRY*. He is now about to return to the States. I am sending the subscription, as I am very sure he will wish it renewed. It has always been his choice piece of reading material."—MRS. RUSSELL A. DUNN, *Orange, Mass.*

**APPRECIATES IT.**—"Be assured that I appreciate *THE MINISTRY* very much."—J. D. SHIVELY, M.D., *church elder, Clinton, Missouri.*

**ONE OF BEST.**—"To me *THE MINISTRY* is one of the best papers published by our denomination. I especially like the sermon outlines found in the paper."—ROBERT L. WHEATLEY, *Ministerial Student, La Sierra College.*

**SPIRITUAL TONE.**—"This is to let you know how much I appreciate the regular visits of your little paper. It contains most helpful material, and I value it for its high spiritual tone."—H. KIRBY MUNSON, *Evangelist, Manchester, England.*

**MEDICAL STUDENT'S APPRECIATION.**—"I have been receiving your magazine for a number of years now, and have thoroughly enjoyed it all the time. I was discharged from the Army last March, and now find myself here at C.M.E. as a medical student. We all receive *THE MINISTRY* each month in the school club, so check my name off your list there for the present, but be assured that when I leave school, I shall be back on your subscription list again."—GEORGE HAMM, *Loma Linda.*

**EAGERLY DEVoured.**—"THE *MINISTRY* magazine is becoming better and better. As soon as it arrives, I tear it open eagerly and devour the contents."—R. M. WHITSETT, *Central Union evangelist.*

**A "MUST" MAGAZINE.**—"I have been following the various articles in *THE MINISTRY* which have been dealing with advertising and other methods. I have greatly appreciated these articles. In fact, *THE MINISTRY* is a must with me."—ROBERT L. OSMUNSON, *licensed minister, Kansas Conference.*

**A GREAT INSTRUMENT.**—"I believe that *THE MINISTRY* is coming to mean more and more to our workers. Personally, I am enjoying it more than I ever did. I believe that the judicious, balanced presentation this magazine can give to the medical missionary work can be a great instrument in bringing us to the ultimate goal that Christ had in mind in His own example and teaching, and in the instruction we have in the Spirit of prophecy."—G. A. ROBERTS, *Medical Extension secretary.*

**GENERAL AND SCIENTIFIC HELP.**—"I always enjoy reading it from month to month, and believe that it provides more general and specific help than any other paper put out by the denomination."—L. C. EVANS, *president, Florida Conference.*

**BLESSING TO STUDENTS.**—"I am an enthusiastic reader of *THE MINISTRY*. Many of its articles have been an inspiring blessing to our students. I have bound all the numbers from 1937 until now. Even through the uncertain years of the war, I have received all the numbers of this precious magazine."—ERNESTO FERREIRA, *teacher, Portuguese Training School, Portugal.*

**WELCOME COMPANION.**—"THE *MINISTRY* continues to be a welcome and helpful companion in labor. May the Lord continue to bless you and your associates in carrying forward this grand work."—J. LEE NEIL, *pastor, Trenton, New Jersey.*

**ABOVE ALL OTHERS.**—"I very much enjoy *THE MINISTRY* above all of our other publications, and look forward to its coming each month. The articles I have especially enjoyed in it are too numerous to mention."—MRS. RUTH COOPRIDER, *Bible instructor, College Place, Wash.*

**BEST OF ITS KIND.**—"After receiving *THE MINISTRY* for more than a year now, I feel I must express my appreciation for such a wonderful paper. It seems to me the best periodical of any kind I have ever read. It has meant a tremendous lot to me, since I recently was brought into the truth."—N. A. BUXTON, M.D., *Giffard Mission Hospital, India.*

**ENJOYS IT.**—"I enjoy reading *THE MINISTRY* very much."—G. M. SCHRAM, *district leader, Michigan Conference.*

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## OUR THEOLOGICAL STUDENTS

*Current Field Training Notes*

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### IV. Teaching Truth for Decision

DECISION for Christ and His message today is the ultimate goal of all our personal work and Bible study. Young workers in training for the ministry have been advised to learn to use properly the scythe for the mowing of the gospel crop. To change the figure, techniques in the use of the large dragnet in evangelism should be mastered. (*Evangelism*, pp. 442, 443.) Another illustration used by the Lord's messenger is the gathering of the ripe berries. (*Ibid.*, pp. 293, 294.) Seminar students will learn much from these illustrations, and should be able to apply the lessons they teach to their personal efforts in winning converts.

While on one hand we have been cautioned not to begin mowing until the gospel grain has reached maturity, we are also warned to recognize the psychological moment of decision. To pass this stage without action for Christ merely complicates the prospect for clear-cut victory in the final acceptance of all light. Our "truth," as we understand it, is recognized progressively. Link by link the chain of evidence is forged into a decision to enlist on the side of Christ. Every visit, and each Bible reading, should be an intelligent attempt to lead the soul logically and definitely across the line.

With evidence comes conviction. A complete change of heart and life now indicates that the interested soul may look forward to baptism. There is no forcing of the blossom, for the new life within is unfolding its own beauty. The fruit is evident, yet the gospel worker must discern the hour when baptism is timely.

The moment of decision is a deep experience with God. Often it brings great conflict, if not persecution. The buffeted soul must lean on Christian strength for fortitude. This hour is the great challenge to the worker's own spirituality. Attaining decision is more than demonstrating techniques in gospel salesmanship; it requires the real God-power! Every new opportunity for decision should find the truly consecrated Bible teacher more humble about his own ability. Every worker learns more about the mastery of the decision art through experience, but, humanly speaking, there seems to be no degree of blissful assurance of success. Contrariwise, every added experience is another anguish of soul to see a new soul born into the kingdom of God.

The success of a worker's ability to get souls across the line may be measured by the number

Fourth number in series on student seminar objectives.

*The Ministry*, March, 1947

of converts who have entered the church by baptism, but the better measuring rod, we are wisely discovering, is the number who remain in the faith, and who develop into Christian leaders and eventually world overcomers. We must not minimize the fact that we are living in a shallow age, and too often souls joyfully accept our convincing principles of truth only to demonstrate later that they have not been sanctified by the truth itself. Every worker is responsible to lead new believers into a heart fellowship with Christ. The depth of the Bible instructor's own experience in this respect often determines how deeply his converts have been planted in our message. It is a solemn work, dear seminar students, but it affords the supreme opportunity to become under God the instrument to bring decisions for eternity.

#### Decision Techniques in Soul Winning

STUDY HELPS: John 4; *Evangelism*, section 9.

#### DISCUSSION PROBLEMS

1. What solemn fact faces every evangelist in the preaching of God's present-day message? *Evangelism*, pp. 279, 280, 283.
2. What God-ordained techniques may be used by the evangelist in gaining decisions for Christ in the public meeting? Pp. 280, 283-285, 296-301.
3. Discover five personal-work principles applicable to gaining decision for truth. Pp. 292-295, 285.
4. What basic experience must influence all decision to walk in new light? Pp. 286-292.
5. In what spirit must the gospel worker meet prejudice and opposition? Pp. 301-306.
6. What should every worker know about binding off an interest? Pp. 321-328.

#### FOR MEDITATION AND PRAYER

1. Because decision for truth is difficult to attain, what personal convictions of divine help must influence our ministry?
2. Having been warned of weakness in our methods of evangelism, we should guard what particular points of cautions? Pp. 319-321, 326-333.

#### SERVICE SUGGESTIONS

1. In your observance of an evangelist seeking public decisions for Christ, what pointers for success have you discovered?
2. In what ways have you been building your series of Bible studies for the final decision of all truth?

#### DOCTRINAL TOPICS FOR MONTH

(Presented by seminar members)

1. Truth's Present-Day Controversy. (Rev. 12.)
2. What is the Mark of the Beast?
3. God's Charter for a New World Order. (Rev. 22:14.)
4. Fleeing a Coming World Dictatorship. (Rev. 18:4.)

L. C. K.

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## MUSIC OF THE MESSAGE

*Ideals, Objectives, and Technique*

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### Popular Music—Satan's Decoy

By ALICE E. SMITH, *Dean of Girls,  
Auburn Academy, Auburn, Washington*

IT WAS sunset, and worship time. One hundred and thirty girls sang that little prayer song, "Into My Heart." Their reverential attitude showed the influence of its melody and words. As prayer was offered, many silent prayers blended with the audible request for God's blessing. Much to the amazement of those present, the speaker asked them to sing that one-time popular favorite, "Roll Out the Barrel." As they finished, the request was made for a volunteer to pray. Those who were usually so ready to respond were speechless. Thus was illustrated the fact that popular music lessens an individual's desire to pray. It was a bold experiment, but it worked, and it checked popular music on the campus.

Many of those young people realized for the first time how strong and subtle is the influence of music upon their lives. The prayerful attitude formed by the first song had been replaced by the "don't care" attitude of the second. Whereas the first awakened devotion and gratitude to God, the second left a careless, degrading influence in the heart.

How little we as teachers, leaders, parents, and ministers realize the far-reaching influence of popular music—Satan's decoy. Mrs. White uses the strongest and most impressive language to try to awaken us to this danger, which is captivating the minds of our youth.

"Satan has no objection to music, if he can make that a channel through which to gain access to the minds of the youth. Anything will suit his purpose that will divert the mind from God, and engage the time which should be devoted to His service. He works through the means which will exert the strongest influence to hold the largest numbers in a pleasing infatuation, while they are paralyzed by his power."—*Messages to Young People*, p. 295.

Recently a young woman was walking down the hall on her way to class. Unknown to others, there was a conflict between right and wrong in her mind. She had struggled with a question for days, and it seemed as if her guardian angel would rejoice with her in her final decision. At a near-by piano a girl was entertaining herself playing some popular ditties. The effect on the young lady was almost instantaneous. The "pleasing infatuation" of the song seemed to paralyze her. Her conscience was dulled by the exhilaration of the moment. A careless attitude replaced the serious one, and another decision—perhaps for eternity—was made on the side of wrong. Satan tri-

umphed once more through this insidious medium of temptation—music.

Hundreds of times a day this experience is repeated, and we—the leaders!—are complacently comfortable, asleep to danger, while the cunning enemy of souls laughs and delights to see a son, a daughter, a student, a church member, enter Lucifer's ranks through this powerful influence.

We ease our conscience by saying, "Elder \_\_\_\_\_'s daughter plays it, and one of the teachers listens to it. The majority of Seventh-day Adventists enjoy the 'pretty' popular songs! Why should I be so narrow-minded?"

We allow our young people the pleasure of the skating rink as long as they stay with the Seventh-day Adventist crowd. Again, through the agency of music (the kind of music that is characteristic of such amusements) Satan weakens our sense of right and wrong, and paves the way for greater temptations to capture our youth. The music at such places is one of the greatest arguments against the attendance of our youth.

We forget that anything that diverts the mind from God gives Satan vantage ground. It is only when we keep our minds stayed on Him that we can overcome evil or even have a desire to contemplate the eternal. Anything that removes our desire to pray or study God's Word is wrong, for it is only those whose minds are fortified with gems of truth, those who know God through prayer, who will be victorious in this controversy with the devil.

"Music . . . is often made one of Satan's most attractive agencies to ensnare souls. When abused, it leads the unconsecrated to pride, vanity, and folly. I was directed to the plain teachings of God's word, which had been passed by unnoticed. In the judgment all these words of inspiration will condemn those who have not heeded them."—*Ibid.*, pp. 295, 296.

### Solos and Duets No. 4, Rodeheaver, Hall-Mack Co., Winona Lake, Indiana.

This new addition to the Rodeheaver Gospel Solos and Duets series is a well-bound little volume containing 121 numbers. The songs are particularly adapted for specials, although in many cases useful for combinations. It is loaded with new material, unpublished heretofore, and represents a class of music well adapted to evangelistic assistance for specials. The quality of the music is particularly good and comes from a large group of composers of gospel songs. A large variety of topics are covered by the song poems; therefore a wide usage of the material is permitted. So many of the gospel songs have been worn threadbare by their frequent use. This book gives a welcome relief through its new offerings, and should be well received by those who are called upon for unpretentious musical assistance.

H. A. MILLER. [Professor of Music,  
Southern Missionary College.]





## Enlarged Association Personnel and Service

**A**T THE San Francisco General Conference of 1941, two new secretaries were added to the headquarters Ministerial Association staff. R. A. Anderson, formerly dean of the theological department of La Sierra College, joined us to foster evangelism and a more effectual field training for our theological students; and Louise C. Kleuser, Educational and Missionary Volunteer secretary of the Greater New York Conference, came to us to lead out in the development of more efficient Bible instructors in the field and to develop more adequate classroom training for this neglected work.

During the ensuing five years God has significantly blessed in these two lines of service through field institutes, college contacts, and in

teaching these special lines in our Theological Seminary. This latter provision, it might be added, was one of the comprehensive aspects of the authorizing General Conference action of 1941. Overseas field work, however, was largely out during the war years, and local Association work abroad could not go forward materially in some of the divisions during the time of world upheaval. In fact, only one Association visit from headquarters was made during this period, following cessation of hostilities—that of R. A. Anderson to Australasia.

The Takoma Park General Conference of 1946 witnessed the launching of aggressive plans and appointments for Ministerial Association secretaries for overseas divisions, as capable men were elected or appointed to care for

expanding Association interests throughout the world field. The personnel of our overseas secretaries appears on page 18 of this issue. Well-balanced divisional Advisory Councils have been appointed as well, in nearly all divisions, and the prospects of advance are bright with promise.

As the world field is again reopened

RIGHT: L. E. Froom, Secretary and Editor THE MINISTRY magazine; R. A. Anderson, Associate Secretary, in charge of evangelism division.

BELOW: Louise C. Kleuser, Associate Secretary for Bible Instructor division; M. K. Eckenroth, Associate Secretary in evangelistic division; G. E. Vandeman, Associate Secretary for theological student field training; Mable H. Towery, Office Editor & Circulation Secretary, THE MINISTRY.



and calls for visitation are piling up, the Association requested the nominating committee of the 1946 General Conference Session to add two more associates to our General Conference Association staff, not only to help meet the increasing calls from North America for representation at worker meetings and institutes, and for counsel in ministerial and Bible instructor field training and practice in our colleges, but to enable us to answer these various overseas calls for extensive help. Sympathetic action was taken by the Session, looking toward two additional associate secretaries to be appointed, after careful study, by the Minority Committee.

The General Conference Committee has accordingly completed its study of the need, and formally called Melvin K. Eckenroth, evangelist of Minneapolis, Minnesota, and George E. Vandeman, field training instructor at Emmanuel Missionary College, Berrien Springs, Michigan. These calls have both been extended and accepted—that of Elder Eckenroth to become effective in March, and that of Elder Vandeman to become effective in June, at the close of the current school year. Broader and stronger service to the world field is contemplated by these actions.

We welcome these junior associates into the fellowship of the Association staff and into enlarged service in the cause. We purpose to make our work more effectual in all lines, both in office and field—through *THE MINISTRY*, the annual Ministerial Reading Course, research findings, and field work at the home base, overseas, and teaching at the Seminary, where all secretaries will carry periodic responsibility. More visitation of individual evangelistic efforts will be possible for counsel and for brief help, more regular contacts with the colleges in America and overseas, more frequent participation in worker meetings at home and abroad can now be carried out. That our workers may actually see our headquarters Association staff, photographs of the personnel are here reproduced.

Your Association staff is grateful for the constant stream of letters expressing strong moral support and appreciation for service already rendered. We take these as a mandate and a challenge to move forward more aggressively than ever in the high task to which we have been called in service to you, our world worker group. May God's choicest blessings attend each of you through 1947. L. E. F.



#### Division Association Secretary Personnel

ALL but two overseas divisions now have ministerial Association secretaries devoting all or a considerable portion of their time to the fostering of Association objectives—a more effectual public and personal ministry, a greater

evangelism, and a more thorough and practical ministerial training. We are happy to record the following divisional Association secretaries serving in that capacity.

Australasia .....	J. B. Conley
China .....	C. I. Meng and Milton Lee
Inter-America .....	L. H. Lindbeck
South America .....	Walter Schubert
Southern Africa .....	A. W. Staples
Southern Europe .....	Albert Meyer
Northern Europe .....	Axel Varmer

Two overseas divisions still have the unwieldy plan of imposing the task upon the division president. But plans are under way to change this as rapidly as feasible. These are:

Far Eastern .....	V. T. Armstrong
Southern Asia .....	A. L. Ham

The Central European field is not yet reorganized, and has no Association secretary as yet. Much may be expected of these secretaries. More help for the headquarters Association is in the offing, and consequently more visitation and help for the overseas divisions. Let us pray for great advance, power, and efficiency.

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## EFFECTIVE ILLUSTRATIONS

*For Use in Sermon or Song*

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**OPPORTUNITY MUFFLED.**—When I was a boy of about fourteen years a minister stayed in our home overnight. In the morning as he started on foot for a neighboring village, I went with him to assist with his baggage. I have never forgotten that walk; it comes back to me with a feeling of sadness. One great desire was surging through my soul, and it was, "I wish he would talk to me about Jesus and my soul"; but he didn't. How much of sin and sorrow I might have been saved had he spoken the word I believe God wanted him to speak.—A. B. KENDALL in *Sunday School Times*, reprinted in *Religious Digest*.

**ATTENDING TO BUSINESS.**—It is said that John Vassar was in a hotel one day and saw in the parlor a finely dressed lady of fashion. Approaching her, he said, "Excuse me, madam, but I feel I must ask you if you are trusting in Jesus Christ." And then he talked to her about her soul.

When the woman's husband returned, she told him what the stranger had said, and he replied, "Why did you not tell him to attend to his own business?" To this the wife responded, "O husband, if you had seen the expression on his face and how earnest he was, you would have thought he was attending to his business."

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# A MORE EFFECTUAL MINISTRY

*Efficient Evangelistic Methods and Pastoral Technique*

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## The Successful Prayer Meeting\*

By TAYLOR G. BUNCH, *President*  
of the Michigan Conference

THE prayer meeting is almost universally the most poorly attended service of the church, and is considered the most difficult to conduct. In many churches it has ceased to function, and in others the pastor would be happy if this weakly and monotonous service could be gotten rid of gracefully by some face-saving method. The small attendance does not seem to justify any special preparation on the part of the pastor or elder, and even when something worth while is given it seems to make but little if any difference.

The prayer meeting has been called the dynamo, or powerhouse, of the church, but in most cases it fails to generate enough light and heat to influence the spiritual life of those who attend. Recognizing that something is drastically wrong, ministers have tried all sorts of innovations and experiments, but generally with no permanent results. The reluctance of the people to pray has gradually but surely reduced this holy exercise of the soul to a minimum so that the term "prayer meeting" has become a misnomer. After begging in vain and in embarrassment for testimonies, and on being informed that some are staying away because they do not relish this part of the service, many pastors have dropped the praise service from their program for weeks or months at a time.

The prayer meeting has largely become just another preaching service, in which the pastor takes practically all the time in merely informative discourses which resemble in nature and content the other services of the church, and the members seem to love to have it so. This method requires little or nothing of them. The prayer meeting is no longer the service of the laity, in which they play the leading role. All they have to do is to listen, and what they hear seems to go in one ear and out the other. We need a Joshua to lead modern Israel out of this desert of dry bones into the valley of green pastures and still waters, so that this midweek service may become a delight and a more definite contribution to the life and progress of the church.

A connected series of studies on an interest-

ing topic somewhat new to the congregation will increase the prayer meeting attendance, but only as long as the series lasts. A good Bible student and interesting speaker may keep this special interest going for some time, but sooner or later the stimulus wears off, the preacher runs out of audience-drawing material, and in the end suffers the pangs of frustration and defeat.

One pastor of my acquaintance has had considerable success by making Wednesday rather than Sunday night the evangelistic service of the church. To Seventh-day Adventists, Sunday night meetings for the public are considered an extra burden on the members because of their not being a part of the regular program. On the other hand Wednesday night is the time of a regular service which they are at least supposed to attend. This minister has succeeded in getting the co-operation of his members in attending this evangelistic service and bringing their friends. It is at least a noble experiment worth trying, especially in those churches where both the Wednesday and Sunday night services are virtually a failure.

There are certain fundamentals that are absolutely necessary to a successful prayer meeting. In the first place, the leader must see that the service begins and closes on schedule. Under no circumstances should he wait for the tardy, even though there be but two or three present to begin with. Giving "meat in due season" should apply to time as well as to subject matter. Delay in opening the services will soon dull and eventually kill the interest of those with well-ordered lives and symmetrical characters. Habitually running overtime is no less fatal.

### One of the Chief Causes of Failure

There are a few in almost every church who feel that unlimited time in a public service not only gives the Spirit a chance to operate, but is also an evidence of superior piety and religious zeal. The long, dry, spiritless prayers and testimonies of such wear on the patience of God as well as of the saints of the most High. To them the ideal service is "where congregations never dismiss and Sabbaths never end." They are entirely out of step with

\* A symposium in three parts.

this modern streamlined age. Ours is a generation of "digests" and information in condensed form. Brevity is the order of the day. This fact cannot be ignored with safety.

The wise leader will see that prayers and testimonies are unselfishly brief, and loud enough to be heard and understood by all present. Failure on this point is the chief cause of the sickly nature and final death of many prayer meetings.

I will not soon forget my first prayer meeting in a new pastorate. Two or three long and lifeless prayers followed by two emotional testimonies of the sermon variety monopolized the entire time, and left the rest of us cold in more ways than one. Nothing was done at the time to change the situation, but the subject announced for the next week was "How to Make the Prayer Meeting a Success." Because of the reading of the following statements from the Spirit of prophecy with appropriate comments, the experience of that first meeting was never repeated.

"The prayer-meetings should be the most interesting gatherings that are held; but these are frequently poorly managed. . . . Wisdom should be sought of God, and plans should be laid to conduct the meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at the prayer-meeting, they will go there to receive it. Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. Those who are forward and ever ready to speak, are allowed to crowd out the testimony of the timid and retiring. Those who are most superficial generally have the most to say. Their prayers are long and mechanical. They weary the angels and the people who listen to them. Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality."—*Testimonies*, vol. 4, pp. 70, 71.

"There are some, I fear, who do not take their troubles to God in private prayer, but reserve them for the prayer-meeting, and there do up their praying for several days. Such may be named conference and prayer-meeting killers. They emit no light; they edify no one. Their cold, frozen prayers and long, back-slidden testimonies cast a shadow. All are glad when they get through, and it is almost impossible to throw off the chill and darkness which their prayers and exhortations bring into the meeting. From the light which I have received, our meetings should be spiritual and social, and not too long."—*Ibid.*, vol. 2, pp. 578, 579.

#### **Factors Which Detract and Mar**

Another weakness pointed out is that of mumbling prayers and giving testimonies with voices so weak they cannot be heard or understood.

"Satan rejoices when the prayers offered to God are almost inaudible. Let God's people learn how to speak and pray in a way that will probably represent the great truths they possess. Let the testimonies borne and the prayers offered be clear and distinct. Thus God will be glorified."—*Ibid.*, vol. 6, p. 382.

"Do not bow down and cover up your faces as if there were something that you desire to conceal; but lift up your eyes toward the heavenly sanctuary, where Christ your Mediator stands before the Father to present your prayers, mingled with His own merit

and spotless righteousness, as fragrant incense."—*Counsels to Teachers*, p. 241.

"In the social meeting there is special need of clear, distinct utterance, that all may hear the testimonies borne and be benefited by them. . . . Let those who pray and those who speak pronounce their words properly, and speak in clear, distinct, even tones. . . . Do not fall into the habit of praying so indistinctly and in so low a tone that your prayers need an interpreter. . . . A prayer uttered so hurriedly that the words are jumbled together, is no honor to God and does the hearers no good."—*Gospel Workers*, pp. 87-89.

Reading and commenting on these and other statements will do much to correct prayer meeting killers, and it is best for the pastor to do this at his first prayer meeting in a church, so that the guilty who need the reproof will not feel that he is making personal thrusts, and thus become offended. However, if he neglects this duty and finds later that he has a problem on his hands, it is better to offend a few than to let that few ruin the service.

Some ministers have learned from experience that the secret of successful prayer meetings is in conducting the service in harmony with its name, and omit sermons, talks, and even most of the testimonies, and confine the service almost wholly to songs and prayer. This method has revived many a dying prayer meeting, and made it one of the most attractive and best attended services of the week. Although the services should be conducted with variations, the following general pattern is followed. After one or two spiritual hymns, the leader reads one of the exceeding great and precious promises of God's Word, and makes a few appropriate comments, not exceeding five or ten minutes. He then asks for a definite number of requests for prayer, not more than three. Two or three volunteers are asked to offer short prayers centering on those requests, and the others are urged to focus their minds and silent petitions on the same. After another song or two, the same program is repeated, until the hour has expired.

With each succeeding meeting the requests come more readily and the prayers become more fervent and prevailing. Soon prayers begin to be answered, and these experiences are eagerly related; thus the services become more and more interesting. The leader may suggest that all bring notebooks and keep a record of the requests and answers, urging them to remember these requests in private devotions during the week. The only testimonies given are the relating of thrilling experiences of answered prayer. When the entire group center their prayers on a few definite objects, something is sure to happen.

The entire church soon hears about what is happening at prayer meeting, and more and more members bring their unanswered petitions to the praying group, who are getting results through united effort. This increase is on a safe and permanent basis because the serv-

ice is all that the name implies, a *prayer meeting*. It is truly the service of all the members, in which each has an equal part, and thus it accomplishes the very object intended by its founders. It then becomes in truth the dynamo and powerhouse of the church, where the fires of revival and reformation are kindled, until all in the church are directly or indirectly affected for good.

A live prayer meeting means a live and growing church, with an increasing attendance at all its services. It is hoped that this plan will be given a fair chance in many churches.

The very conditions now prevailing in the world constitute a call to prayer. "The end of all things is at hand, be ye therefore sober, and watch unto prayer." 1 Peter 4:7. The church of Pentecost was born or reborn at a prayer meeting in the upper room, and the soldiers of the cross went forth conquering and to conquer. The fires of spiritual power that light the earth with gospel glory and finish God's work and cut it short in righteousness will be kindled in the assemblies of praying saints who have learned through experience the joys of answered prayer.

## Observations on Prayer Meetings

By DELMAR P. WOOD, *Pastor,*  
*Middletown, New York*

THESE are the words of a man who had spent the night away from his father's home: "Surely the Lord is in this place; and I knew it not." Apparently alone, Jacob received a wonderful revelation from God, which stood by him the remaining days of his life. The place was a desert, a lonely spot. It was here that he heard the voice of God. It was a call to greater devotion and faithfulness to God's great plan for him in life. Here he resolved and pledged to follow his Lord.

Many of our churches may be likened to a desert, because their members fail to commune with God. They have substituted the material in the place of the spiritual. This has manifested itself in a lack of interest in the midweek prayer service.

To save the church, God is calling His family to assemble for united prayer. There is no better place than the prayer meeting. He desires that each member become better acquainted with Him, and with one another in fellowship and prayer. Here all are to listen carefully for the voice of God. The times demand that we aim more for the spiritual things of life, and that we assemble for prayer. This is a call to ministers and people alike.

The one conducting the service may be dull and uninteresting. He may seem to lack the power to set men on fire. The songs sung may not be the best choice. Those present may not

be particular friends. The place may be likened to a desert, a dreary spot. Remember God is there. Wherever His word is read, His voice can be heard.

I remember a certain prayer meeting that I attended. The room was well filled, but as the meeting progressed, it seemed that the speaker's words were wasted. To all appearances they had no effect upon the congregation. To the speaker the meeting seemed a failure. When a call for testimony was given there was an awful silence. Those who usually responded kept silent. Finally a man arose and said, "I have enjoyed this service. Tonight I see that I am a sinner." Faces in the congregation began to brighten, and the meeting took on new life. Tears were shed. An "Amen" was heard. The man, closing his testimony, said, "I give my heart to God." A meeting that appeared to be likened to a desert rejoiced and blossomed as the rose. Quick responses in testimony were made by others present. Surely God was in this place.

Both young people and the adults should attend the prayer meeting. In some places I have seen as many young people in attendance as adults. Their testimony, telling of their determination to stand for truth, is always helpful. They have brought something new into the service; a new development in their Christian character is seen. It is most interesting to watch this growth.

There are the prayer meeting killers. They are the ones who have no new experience to relate. They are like the boy who visited again a home where he had been before. This day at dinnertime, when the food was being served, the boy said, "This is the same old stuff we had when we were here before." We need a daily experience in the things of God. Our experiences expressed in words will bring new life and new faces to the prayer service. Such may be called prayer meeting builders.

It must be remembered that everyone present casts an influence in the service. A writer has said, "The greatest influence for good that you can wield in the world is by your personal example." Your own steady devotion to high ideals will do more to encourage and help other men than any verbal counsel you can offer. The effect of a great example cannot be fully estimated, since it often influences men unconsciously.

The success of the prayer meeting does not always depend upon the one in charge. We generally get out of a meeting what we put into it. If we do not put our hearts, our prayers, our consecration, into it, it will be tedious and dry.

We are told, "All who are pursuing the onward Christian course, should have, and will have, an experience that is living, that is new and interesting."—*Testimonies*, vol. 2, p. 579. What better place is there to find this than at the weekly prayer meeting?

## How Conduct Prayer Meeting?

By ARTHUR KIESZ, *Pastor,*  
*Fort Worth, Texas*

THE midweek prayer meeting is too often just another service attended only by those who feel it their duty to be present, but not because of any interest in the service. This is deplorable, but often all too true. This service should be conducted in such a manner as to attract both young and old. This is possible if we give special consideration and preparation to it.

I do not feel that I have been any more successful in conducting midweek prayer services than have a large number of my brethren. However, I would like to share with you the procedure I follow which has proved fairly successful.

We spend about ten to fifteen minutes in singing. Our people enjoy singing the good old gospel songs. On the Sabbath they do not have this opportunity. The congregation sings two selected hymns ordinarily. After a season of prayer we have a brief study. This should never exceed thirty minutes, and twenty minutes is better. After this we have a testimony service. We alternate the testimony service and the prayer service. One week we have a season of prayer, the next a season of testimonies, following the evening's study.

My first consideration is the place of meeting. I prefer to meet in a room of the church smaller than the auditorium. When this room is filled it appears that a large number are in attendance. More will attend, and extra chairs will have to be placed. This psychology will work, until you will be forced to move into the auditorium. This is as it should be.

The place of meeting, however, is not the most important. Your attendance will not increase unless you present something which the members need, and which interests them. I follow a series of studies on a given subject. For example: I study Babylon from its origin to its close, when the Lord comes. This has proved very fascinating.

A question and answer form is also very helpful. I write out unusual questions on various phases of the sanctuary service. It is surprising how much you will learn yourself, and how helpful it will prove to those in attendance. This is only one of many subjects which can be used in this manner.

I make the services informal. Anyone present is permitted to ask questions and make comments. This is very stimulating. We also study the books of Daniel and Revelation, verse by verse. In connection with these studies we use the Spirit of prophecy writings as an auxiliary, particularly the book *Great Controversy*.

I find that these studies appeal to our people, and our attendance increases. I am never satis-

fied unless at least a third of the church membership is in attendance at the prayer meeting. The average attendance in most prayer meetings is only ten per cent. The attendance at the midweek service is a good gauge of the spiritual condition of the church.

[END OF SYMPOSIUM]

## Evangelist's Far-reaching Influence

By ROBERT L. BOOTHBY, *Columbia*  
*Union Conference Evangelist*

THE addition of many new members resulting from an evangelistic campaign always brings a thrilling stimulus to the church membership as a whole. There is nothing that rekindles the first love in the hearts of all our people like a genuine Spirit-motivated revival that gives birth to many new converts for Christ and His blessed truth.

The evangelist who is used as God's instrument to bring the truth to men and women, and to rescue them from sin to a glorious liberty in Christ Jesus, carries a tremendous influence and has the respect of the church as a whole. He is in a position to give strong impetus to projects that need to be promoted in the church. It may be raising money for a new church building, or securing the funds for the establishment of a school, raising Ingathering funds for missions, or some other important feature. All phases of God's work are necessary and correlated, and they all fill their place in the accomplishment of the one great objective, the evangelization of the world for God in the shortest time possible.

It has been my personal experience in nearly every church where I conducted a series of meetings that there has been some local project that needed strong support. I have counted it as a personal pleasure, as the evangelistic campaign drew toward a conclusion, to lend my influence to the consummation of that task. The evangelist can thus be used of God to raise thousands of dollars for the advancement of God's cause, which under other circumstances would be much more difficult.

## The Preacher and the Press—6

By J. R. FERREN, *Secretary,*  
*Bureau of Press Relations*

THIS is to continue our discussion of sermon reporting as featured last month. To make reports of evangelistic sermons bright and interesting requires thought, patience, and real effort.

Let us assume you are holding Sunday night meetings for the public in your church, and that the editor of your paper will publish a short sermon extract on Monday. You may have three hundred people at the service, but per-

haps the newspaper goes into thirty-five hundred homes. Any effort you make to get your message, or even part of it, into the newspaper is worth while.

One of the points that should constantly be emphasized is not to attempt too much in sermon reports. Select the outstanding thought, and build around it. The church page of many papers is open to brief extracts from sermons. Here is a good example of how a sermon can be boiled down and still teach a lesson. It appeared in the Syracuse, New York *Post Standard*, with the headline, "Right to Worship Bought With Blood."

Elder Alexander Houghton, pastor of James Street Seventh-day Adventist church, spoke last night on "The Struggle for Liberty."

"Men have paid the price for this liberty to worship according to the dictates of their own conscience," he said, "and it was bought through the blood and sacrifice of those who took their stand for Jesus and His teachings."

He explained that Christ also differentiated man's duty to God and his country when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

A group of clippings from the Fort Pierce *News Tribune* has been sent us by Fenton Froom in Florida. He evidently has the co-operation and confidence of the editor, and can thus reach thousands of people with no expense whatever to the church. Under the heading, "Spiritism Subject of Froom's Talk," this item recently appeared:

"Spiritism has entered the field of religion. That makes it necessary for you and me as Christians to become acquainted with its origin and destiny," declared Fenton E. Froom before a large audience Sunday night in the Adventist temple.

"Through 800,000 mediums \$200,000,000 is spent annually on fortune telling. Spiritualism claims that death is a transition into a higher state of existence and that the deceased are ever present with us," the evangelist continued. "Whereas, the Bible says that the dead know not anything." Eccl. 9:5.

[Then what the Bible says about ancient spiritism an abomination, etc.]

Study to present statements of truth in a few clear strong words. Our church press secretaries are opening the way for their pastors to have sermon extracts on the church pages of the newspapers. We would urge our pastors to interest themselves in the possibilities here presented.

Now let us further discuss leads for sermons. Where the subject so suggests, let your lead be sufficiently general to apply to the entire Christian church. For example, L. K. Dickson addressed a regional meeting of Seventh-day Adventists, and his central theme was depending on prayer and devotion for the finishing of the work. He also reviewed the prophecies and the fulfillment of almost all of them to date. A write-up of this service appeared in the Lansing, Michigan, *State Journal*, with the heading "CITES NEED FOR PRAYER. Adventist Leader Asserts Devotion More Important Than

Material Assets." Note the lead, which is sufficiently general to apply to the Christian church as a whole:

Prayer and devotion of life on the part of its members will do more to advance the work of the church than all its material assets, Elder L. K. Dickson of Washington, D.C., told a large congregation at the West Junior high school auditorium on Saturday.

Addressing a union meeting of Seventh-day Adventist churches in the Lansing and Jackson districts, Mr. Dickson . . . declared that the whole world today is opening for the gospel.

"Every prophecy of the Bible that points to the second coming of Christ has been fulfilled to that point in history which calls for the outpouring of the Spirit of God in its fullness," he said. "The multitude of problems and the mountainous perplexities before the church today can only be met by the power of God in answer to prayer, and not by material resources." . . .

In these days you can often put *hope* into your lead. At the same time you can make it current in interest. Note this in the lead to this sermon preached by H. T. Elliott to a group of workers in St. Paul, Minnesota, and reported in the Minneapolis *Tribune* (circulation 101,000). The story is headlined, "CHRIST GOSPEL SEEN AS HOPE. Adventists Hear Washington Minister."

"In the face of rising crime, labor troubles, and international uncertainty, the gospel of Christ is the only hope that can be held out," the Rev. H. T. Elliott, Washington, D.C., said Friday night in St. Paul.

Addressing Seventh-day Adventist ministers of the Northern Union Conference in the Volunteers of America auditorium, Mr. Elliott urged them to be diligent in studying and preaching the prophecies of the second coming of Christ.

Another recent example of gaining attention in the lead by referring to subjects upon which people are thinking is this report of a sermon preached at a union service of the Twin Cities churches during the Northern Union session, just closed. This story, headlined, "Adventists Told to Prepare for Coming of Christ," came out Sabbath afternoon in the Minneapolis *Star Journal*, appearing in the center at the top of the church page. Note the lead and the general construction.

Recognition of world conditions as fulfillment of Bible prophecy and preparation for the second coming of Christ were urged here today by the Rev. N. C. Wilson, Washington, D.C., head of the Seventh-day Adventist church work in North America.

Mr. Wilson spoke at the Twin Cities Adventist union Sabbath services at Simpson Methodist church, held in connection with the quadrennial session of the Adventist Northern Union Conference.

"Religious and nonreligious people alike recognize that the world has reached a new day, a new hour, a new epoch in its history," Mr. Wilson said.

"It need not be a time for alarm," he added, declaring that "the only sensible thing to do is to let our lives be transformed by the gospel of Christ and make ready for His coming." . . .

You will enjoy working up sermon material for the press as you think of the wonderful possibilities for influencing someone who may not

—Please turn to page 26

## Establishing City Welfare Missions

By A. R. NEWMAN, Director,  
Boston Welfare Mission

*A work such as we are carrying forward in Boston through the Welfare Mission gives the church membership constant opportunity to exercise that altruism and charity which are such a vital part of true Christianity. The fact that we are making this constant effort to reach the poor and needy in the spirit of the Master helps to break down religious prejudice. It has made friends for our church and has predisposed some to accept the message. It is a type of Christian ministry that many of our larger churches could and should undertake.*

C. A. REEVES.

OUR Boston Seventh-day Adventist Mission was established for three reasons, and by the grace of God is accomplishing these objectives.

1. To carry out the injunction of Isaiah 58:6 ("Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free?") together with the counsel given in *Testimonies for the Church*, volume 2: "Read Isaiah 58, ye who claim to be children of the light. . . . The prophet is addressing Sabbath-keepers, not sinners, not unbelievers, but those who make great pretensions to godliness. . . . Our souls must expand."—Pages 35, 36.

2. To reveal God's love for mankind through Christlike compassion for the poor of earth and to be a channel whereby the well-to-do class may respond to our appeals for the unfortunate, thereby working for both classes.

3. To bring to these classes a knowledge of saving truths of the third angel's message.

Conducted in co-operation with the Boston Temple Church, Pastor C. A. Reeves and the

members of the church stand behind us in this work. The mission is sustained by funds gathered in from various sources. Our church members and non-Adventist friends are appealed to for gifts of furniture, clothing, and other items they can spare. These articles are called for by truck, delivered to the mission, then renovated and placed on sale. Another part of our income is derived from the sale of health foods. When our truck calls at the homes of the people, a supply of health foods goes along with it. Profits from these sales aid in our mission expenses.

Three meetings a week are held at our mission headquarters. On Sunday evening the mission director or possibly a visiting minister gives straight doctrinal and prophetic sermons. At our Wednesday evening prayer meetings the simple saving truths of the gospel and testimonies are given. Once each month George Cornforth and some of his fellow workers from the New England Sanitarium come to give our health message. On Sabbath afternoons we have a regular Sabbath school program at the mission. We gather an offering for our world-wide work, and an expense offering is also taken.

The mission is sustaining five full-time workers. Several other church members give part-time service during the week. On page 206 in *Ministry of Healing*, we read, "A thousand doors of usefulness are open before us. Often we lament the scanty resources available, but were Christians thoroughly in earnest, they could multiply the resources a thousandfold." Our mission project is a living monument of the truthfulness of this statement. Our first investment was \$25 for one month's rent for one floor. Today we are buying the whole building.

Since our first investment, we have long since gathered in \$25,000 from various sources, thereby fulfilling that prophecy.

Ministering brethren, why not encourage laymen to establish missions in other cities and towns? If this work were carried on by our people, it would be to many churches as life from the dead.





## Exalting the Ten Commandments

By ANDREW C. FEARING,  
*Evangelist, Paterson,  
New Jersey*

MANY and varied are the opportunities of a Seventh-day Adventist minister to magnify the commandments of God. It is rare indeed to find a church today with these sacred words in evidence, yet God has instructed His servants again and again to hold His great standard of truth and right before the people.

There is no visual aid which I use more frequently than the Ten Commandments, painted in large letters on plywood, resembling two tables of stone. One of its dramatic features is evidenced during a sermon on the change of the Sabbath or the mark of the beast, when the climax is reached concerning man's tampering with God's law. I pull the fourth

commandment out of the law, revealing S-U-N-D-A-Y in its place. This speaks boldly of man's attempted substitution. As I stand beside the law holding the fourth commandment and pointing to the substitution, I ask the question, "Is this NOW God's law?" Amplifying this thought, I use such texts as Mark 7:7 and Matthew 15:3, 9, 13.

In making this appeal, I ask the audience, "Do you wish the law to remain in this tampered condition? Remember Christ says, 'In vain they do worship Me, teaching for doctrines the commandments of men.' No, of course not! Then let us restore the fourth commandment to its rightful place, not only here in the law before our eyes, but also in our own hearts, letting Jesus our Saviour write it there."

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"No discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel."—*Evangelism*, p. 186.

*The Ministry*, March, 1947

I  
Thou shalt have no other gods before Me.

II  
Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III  
Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV  
Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V  
Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI  
Thou shalt not kill.

VII  
Thou shalt not commit adultery.

VIII  
Thou shalt not steal.

IX  
Thou shalt not bear false witness against thy neighbor.

X  
Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

## Ten Commandment Visual Aid

By RICHARD E. HARRIS, *Director, Visual Aids Department, Washington Missionary College*

THE large visual aid illustrating the ten commandment law is in itself an impressive symbol of the declaration of Revelation 14:12: "Here are they that keep the commandments of God." But Elder Fearing has originated an idea, described herewith, which makes this device even more impressive for a specific application—showing wherein the apostate church has sought to disannul God's seal by thinking to change times and laws.

These commandments form an impressive background, as they are eight or ten feet high, overtopping the speaker. The tables are each four feet wide, with a dimensional trim which gives depth to the simulated stone tablets. They are painted on one-fourth-inch plywood in washable oil paint.

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The tables are hinged in the center so that they will stand alone on the platform. Removable pin hinges are used, making the tables easily detachable. Each of the tables is then segmented in the center to make the whole symbol smaller for packing and shipping.

The fourth-commandment section, made of plywood, slides from its place in a groove and reveals the bold letters S-U-N-D-A-Y behind God's true pronouncement. These letters, painted white on a jet black background, give maximum contrast to the whited stone of the true fourth commandment. From a distance this groove is not noticeable by the audience.

Outstanding in significance, yet simple in design, this device is inexpensive in cost compared to the appeal it makes when it is displayed.

## The "Substance" of Hebrews 11:1

(Continued from page 12)

<sup>22</sup> Greek-English Lexicon of the New Testament, J. H. Thayer (New York: Harpers).

<sup>23</sup> A Manual Greek Lexicon of the New Testament (London: G. Abbott Smith, T. & T. Clark).

<sup>24</sup> Greek English Lexicon (Liddell & Scott, new 2 vol. ed., by Steward Jones & McKenzie).

<sup>25</sup> *The Vocabulary of the Greek New Testament* (New York & Toronto: Moulton & Milligan, Hodder & Stoughton).

<sup>26</sup> *Word Pictures in the New Testament* (New York & London: A. T. Robertson, vol. 5, Harpers).

<sup>27</sup> *The New Testament, Translated by E. E. Cunningham.*

<sup>28</sup> *The Companion Bible* (New York, Toronto, Melbourne: Humphrey Milford, vol. 6, Oxford University Press).

<sup>29</sup> *Student's Greek New Testament* (London: Bagsters).

<sup>30</sup> *The Oxyrhynchus Papyri*, part 2, Grenfell and Hunt (London: Oxford University Press).

<sup>31</sup> *Living Yesterdays*, H. R. Minn (Dunedin, New Zealand: A. H. and A. W. Reed).



## Preacher and the Press

(Continued from page 23)

otherwise be reached. There are many types of sermons. They need not be doctrinal. Our ministers are being invited to contribute sermons for the papers along with the other ministers of their cities. These can be general messages of truth. As a result of the news story in the *Topeka, (Kansas), State Capital*, handled by Oscar L. Heinrich, church pastor, he was asked by the church editor to contribute a sermon for the sermon page. He gave me a clipping of it at St. Louis during the Central Union conference session. Under the general title SUNDAY MEDITATION, there is a subtitle, "The Mystery of Peace," with his name and picture. It is a beautiful message. He leads out by quot-

ing John 14:27, followed by a discussion of the peace of Christ. Below this there is a reference to the "Guest Writer today," with full information as to his work and background.

The Bureau of Press Relations (Takoma Park 12, D.C.) will appreciate receiving your clippings of sermons and other material of this type that you are having published. We have recently prepared a rather complete manual in mimeograph and illustrated form that we are using in the union conference sessions. This is entitled "How to Use the Press in Our Program of Evangelism." Any ministers or other workers who do not receive a copy in the union ministerial institute he attends, and who can make use of this material, may feel free to ask us for a copy.

## Wholesome Humor

THE worker's life is one of continuous responsibility, and often of tension. Our public services and professional relationships are largely in the solemn mood. Our personal ministry among the people brings us into constant contact with the sobering facts of sickness, suffering, sin, strife, sorrow, tears, and death. Our very location tends to make us sedate. But it is both wise and desirable to relax periodically and smile. Otherwise we shall appear stern and forbidding. Wholesome humor relieves the tension and provides a helpful balance. If you approve the continuance of this little section, please send in items appropriate to our journal.—EDITOR.

☛ A MINISTER went home for dinner with a family who had a little boy. The preacher had noticed that this lad had paid rapt attention to his sermon, and he was anxious to learn what it was that had interested him so much. "How did you like my sermon today?" he asked.

"Oh, it was fine," said the boy. "But say! you missed three awful good chances to stop."

M. E. KERN.

COMMERCIALS TOO LONG.—According to *The Reader's Digest* a little girl attended Sunday school for the first time, and when asked how she liked it, replied, "Your singing was fine, but I thought your commercials were too long."—*Sunday School Digest*, November.

(Sign in a suburban bus) "Kindly step to the back of the bus—just like in church."

☛ A COLORED PREACHER is said to have put the following advertisement in the Saturday's paper of the city in which he lived: "In the promulgation of the gospel, three books are necessary—the Bible, the hymnbook, and the pocketbook. Come tomorrow and bring all three."—*Watchman-Examiner*.

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Avoid the Spirit of Nebuchadnezzar

By HORACE A. HALL, *Medical Director,*  
*Paradise Valley Sanitarium, California*

AFTER twenty-six years of the busy life of a medical practitioner, I look back to a graduation exercise held at Loma Linda when my classmates and I were just completing the first year of training there. We had gathered for the graduation exercises for one of the earliest classes. Dr. George Harding II, of Ohio, was giving the sermon, and since we had no suitable building, the people were assembled in a large tent such as is used for tent efforts.

Very well do I remember one sentence which Dr. Harding gave to the graduating class, the assembled guests, relatives, and friends. He made the statement that in his opinion the spirit of Nebuchadnezzar was that which came too commonly into the lives of medical practitioners, to spoil their true influence as spiritual guides and leaders. This statement made a great impression upon us, and its influence has been with me during the years. How often I have thought of the fact that a surgeon may make a deep incision into the very vitals of a patient and then close the wound, later to take the credit for all the healing processes. But not one injured tissue cell could he in any way heal, nor could he cause the line of separation of the tissues to unite again. All this is done by the same marvelous re-creative power that is found either in the production of a new world or in the transformation of a sinner into a saint. The healing process in a wound is just as great a marvel, it would seem to me, as the healing miracles which were performed by Christ and written into the New Testament records.

How fitting and pleasing it is to a patient for the doctor to say, "You were healed by divine intervention. I stood by only as an agent—a poor representative of those who today stand for divine healing and righteous living in accordance with the testimonies of the saints and our Lord Himself."

In those cases wherein persons have been led during sickness to find their Lord, we often find a physician taking to himself some of that credit. It may be done almost unconsciously; nevertheless, that feeling often does come into the heart of a doctor. This thought was in Dr. Harding's mind, no doubt, as he talked to us

so many years ago. He had learned and he expounded to us the fact that a doctor, through his admiring friends and patients, is placed under temptation to acquire an exaggerated idea of his own importance. He may not speak it out loud, but he may have within his innermost mind the statement which shook down Nebuchadnezzar's domain, namely, "Is not this great Babylon, that I have built?"

This practice that I have—does it belong to me, or was it given to me by the Lord? My swelling bank account—does it belong to me, or was it given to me by the Lord? Those who stepped out and became members of the church—were they really brought in by me, or by heavenly agencies which I in some way assisted and aided?

The prestige that a physician has who graduates from the College of Medical Evangelists—where did he get it, and how? It so happens that in much of the United States today the simple statement that a physician graduated from the College of Medical Evangelists is all that is required to give him the respect of the public. This also places him in a very satisfactory relationship with hospital staffs and the regular line of physicians in practice. They have heard everywhere of the institution which serves neither meat nor coffee; which closes its doors at the beginning hour of the Sabbath, and does not open them until after the Sabbath is past; where the teachers offer prayer before class is begun; where the odor of tobacco is never noted, and a questionable joke is rarely, if ever, heard.

It is rather pleasing to have and to enjoy this prestige. I have been in various parts of this country many times, and have told hospital staff members that I was a graduate of C.M.E., and have immediately been treated with extra respect. It has always had a very humbling influence upon me, and has also placed within me a high regard and an everlasting gratitude for the mighty men of God who got down on their knees under the palm trees at Loma Linda and established that school, on what Doctor Magan often referred to as the "holy hill." So far as I know, the spirit of Nebuchadnezzar never got into the hearts of those men or the leaders of that place during the years. But I

have always had to fight it down in my own heart, and I have seen it possess and spoil the experience of many graduates. This is a way of thinking that we should resist, and I do pray that the influence of this little statement that I am placing on these pages may help many a man who perhaps was present at that meeting about twenty-nine years ago to take stock of his home, his office, and his practice, and see that the spirit of Nebuchadnezzar shall not for a second have any domination over any of his plans, his work, or his life.

## The Role of the Nutritionist

By M<sup>AR</sup>IA SAUNDERS FICKLING,  
*Dietitian, Orlando, Florida*

**T**H<sup>ES</sup>E are words given to us by one instructed of God: "The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, both for our physical health and for our spiritual advancement, to observe simplicity in diet."—*Medical Ministry*, p. 273.

It is the work of the nutritionist to give this type of instruction to the world. Medical work is called the right arm of the message. A knowledge of nutrition in connection with health is part of the medical work as well as part of the gospel message.

The health message should be linked with the preaching of the third angel's message from the pulpit by our evangelists, or presented by the medical group where they are available. This places a responsibility on the evangelistic workers to know the health message as well as the doctrinal messages they are giving. Those who have been professionally trained in nutrition need to be giving this instruction to our workers, along with the professional services they give to the public.

The medical phase of our work involves caring for the sick, healing diseases, and preventing disease. Disease is closely associated with diet. The regulating of diet is part of caring for the sick. Disease is definitely treated by diet, which aids in the healing process. This is a phase of missionary endeavor that a nutritionist may engage in. In whatever land one finds himself, whether overseas as a missionary or in our own land as a welfare worker, helping to bring back health by diet can always open an avenue for sound health teaching. Our evangelists have found many opportunities of this kind where they have put to use their knowledge in regard to health. People as a rule are more receptive to health principles after they have experienced the results of mistreating their body through improper eating.

Some diseases are not healed by diet or any other method, but may be brought under control by diet. Here the nutritionist can be of

valuable help in health teaching, not only by one contact, but by repeated contacts. In helping those who are sick physically, we open the way for helping them spiritually.

Caring for the sick is fine, but the prevention of disease is of even greater importance. How much better to know how to keep well, than to mistreat the body and then have to be healed. This is a phase that is of the greatest importance. Diet is considered one of nature's remedies and also a preventive. Disease may be brought on by wrong diet. Appetite is something that one must struggle with throughout life in order to keep it under control. To teach people how to choose and prepare food so as to maintain health should be the aim in the work of a nutritionist.

Bad food habits impair health. Overeating is harmful to the system. Overeating of certain foods will impair the digestion even though in themselves they are harmless when taken in temperate amounts. "The digestive organs should not be burdened with a quantity or quality of food which it will tax the system to appropriate. . . . Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined."—*Ministry of Healing*, p. 306.

Eating between meals is strictly forbidden if we wish to care for our bodies. Eating just before retiring is included in this. This practice keeps the digestive organs working all the time, whereas they should be having rest in order to keep in good running order throughout life.

It is the business of the nutritionist to educate along health lines as well as to help care for the sick. It is necessary to educate both parents and children. Anyone who is taking on the responsibility of feeding a family should make it his business to learn how to do it properly, for the health of the children and parents alike is to a large degree at the mercy of the cook.

Parents are oftentimes not interested, but can be reached through their children. In educating a group of children, you will find it necessary to arouse their enthusiasm in the subject; then you can carry them right along with you. It is wonderful what can be done with a group of enthusiastic children.

Different methods can be employed in educating the people. A nutritionist should give health talks and demonstrations, keeping our health principles before their minds. By demonstration the subject is made much more impressive. The eye is a better teacher than the ear, and thereby they will find it easier to take the material home with them and put it into practice. These lectures can be given to clubs, large gatherings, home and school associations, patients in our sanitariums, at camp meetings, and in the churches. A nutritionist should take advantage of every opportunity. As one goes

before these groups, more requests come in for just this sort of information. Many people in our own church and in the world are seeking for knowledge in regard to health principles.

"It is a sin to place poorly prepared food on the table, because the matter of eating concerns the well-being of the entire system. The Lord desires His people to appreciate the necessity of having food prepared in such a way that it will not make sour stomachs, and in consequence, sour tempers. Let us remember that there is practical religion in a loaf of good bread."—*Medical Ministry*, p. 270.

We are instructed that cooking schools should be carried on for those in the church. "Every church should be a training-school for Christian workers. . . . There should be schools of health, cooking schools, and classes in various lines of Christian-help work. There should not only be teaching, but actual work under experienced instructors."—*Ministry of Healing*, p. 149.

In conducting classes for the general public, we can teach our principles of diet. It is surprising how even those not of our faith will readily accept our health principles. This can be an entering wedge into the hearts and souls of unbelievers. "It is a sacred duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result of poor cookery."—*Ministry of Healing*, p. 302. By this statement we are impressed with the connection between cooking and the saving of souls. That is the ultimate aim in all our missionary endeavor, the saving of souls for the kingdom.

It would be a good thing if cooking schools could be conducted regularly in our medical institutions. Those who come to these institutions are in a receptive frame of mind, seeking either how to regain their health or how to maintain it.

The medical work should go hand in hand with the ministerial or evangelistic work. Health instruction should be given right along with spiritual. Cooking schools conducted in connection with evangelistic efforts can be very effective. Those who can give this type of instruction are few in number. If no medical workers are available, it would be well for the wife of the minister to learn how to carry on this type of work so that she can have such schools in the church or with an effort.

Individual instruction will reach many people who will not come for instruction with a group. It can be even more helpful in solving individual problems. Each person has been used to a different type of cooking, and often old habits need to be uprooted.

The school lunchroom is another avenue through which a nutritionist can work. School lunchrooms are often operated by those who do not have a knowledge of nutrition; consequently the best type of food for the growing children is not prepared. Food can be served in a manner to appeal to the appetite, and still be nutritious and healthful. In this way both chil-

dren and parents can be reached. It is a good idea to keep in sight catchy posters that will be interesting and instructive. Ideas for balanced diets pictured in different ways will be beneficial.

A great deal could be done with health restaurants, if properly conducted. This is a field that has not as yet been explored or expanded as widely as it could or should be. Some could be reached in this way who could not be reached otherwise.

"Every hygienic restaurant should be a school. The workers connected with it should be constantly studying and experimenting, that they may make improvement in the preparation of healthful foods. In the cities this work of instruction may be carried forward on a much larger scale than in smaller places. But in every place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods for the use of those who wish to live in accordance with the principles of health reform. And the church-members should impart to the people of their neighborhood the light they receive on this subject."—*Testimonies*, vol. 7, pp. 112, 113.

Health articles should be written. Our principles should be put upon the printed page, and circulated far and wide to spread the message of health to the world. The field of missionary endeavor for the nutritionist is a big one, and there is a place for everyone who will carry this responsibility and take up this line of work.

## Temperance Education in Schools

By ALBERTA C. MACK, *Self-Supporting Temperance Lecturer, Roanoke, Virginia*

A BURDEN was laid upon me a year ago in November to show films to the public school children of Virginia, from grade four on through high school. This humble beginning met with marked success, and God is continuing to open doors to receive these health truths. I have been asked by the editor of THE MINISTRY to tell how this all came about, and to give some details of my work.

While I was doing colporteur and Bible work in Norfolk, Virginia, one of my readers expressed interest in receiving help for her husband, who was an inveterate smoker. This man and his wife were Sunday school workers and leaders in a Methodist mission church in the poor section of the city. After I showed them three still films on tobacco and alcohol, they were both enthusiastic in their request that I show the same films to the young people of their church the next evening, and this I did.

Although the man did not cease smoking altogether, his wife carried the burden for the youth of the neighborhood, and kept after me for three weeks to show these same films to the children in the near-by school. So I finally went to the superintendent of the Norfolk city schools and secured permission to show the films in this particular school. Conditions in this public school were the worst in the city.

Nearly all the teachers smoked, and the children were smoking in and about the premises before and after school and during recess. Liquor was also used, and a child was occasionally sent home because he was intoxicated.

Thus my initial experience in temperance lecturing occurred under very untoward circumstances. But God blessed, and I had success. I spent a month in that one school showing the several films to the various grades and groups. Over eight hundred of the children signed abstinence pledges, and requested literature and the prescription by Dr. Daniel Kress on how to cure the tobacco habit. When I pass by this school today, I rejoice when I observe that there is no smoking about the premises.

This was but the beginning. I became so interested in this work that I devoted my full time to it, with some colporteur work to help pay expenses. Along with other literature I use the Narcotic Facts Set (Pacific Press), which has a book for the intermediate grades, one for junior youth, and one for high school youth, also the *Signs of the Times* temperance number, and *Our Little Friend* temperance annual, as well as the *Clean Life Educator*, a non-denominational paper published bimonthly at Winona Lake, Indiana, by the Clean Life League of America. I also gave away thousands of our tracts on temperance ("Why Boys Should Not Smoke"; "Why Girls Should Not Smoke"; "Shall We Use Tobacco?"; "The Liquor Menace, and the Present Emergency"; "Charged With Murder"; "Tobacco"; "Nicotine Knockout"; "Who Hath Woes?").

I have shown temperance filmstrips in over fifty schools in a period of seven months, reaching over twelve thousand students. This constituted more than two hundred presentations, as I always showed more than one film in a school. In addition to this I show the films in homes, churches, and vacation Bible schools, to W.T.C.U. and other temperance organizations, in juvenile delinquent homes, and have even been requested to show them in jails.

Twice I have been before the previewing committee of the Virginia State Board of Education, and they have suggested that all 150 of the county and city superintendents be contacted to preview these films and textbooks (Narcotic Facts Set) so each superintendent can arrange to secure this material to be used as health aids in his school.

In some States (Iowa, Minnesota, North Dakota, South Dakota) the Narcotic Facts Set is sold to schools, and I am hopeful that the set will soon be listed by the State Board of Education in Virginia. I am exceedingly anxious to see these temperance books and filmstrips on the approved list in every State in the Union. I have been asked why I do not work in other States, but my reply to this is that Virginia is one of the neediest fields, because it is next to the largest tobacco-growing State.

Often after showing the tobacco film in which the decision is "Thumbs down on cigarette," as I meet boys and girls on the street they greet me heartily with "Thumbs down!" and point their thumbs down as they pass. As I board streetcars and busses, they rise, repeat this pass word, and offer me a seat. On one occasion a newspaper reporter's curiosity was aroused, and he began to ask questions. As a result a write-up appeared in the local paper.

These temperance films are made by Mayse Studio, Box 25, San Diego 12, California. The cigarette film, revised recently, is in two parts. It takes fifty minutes. It is called "A Question of Partnership." In it six juniors organize themselves into a club. Mr. Cigarette applies for membership, but the group decide to investigate him before giving an answer.

The film on alcohol, entitled "Al. K. Hall Finds a Job," takes forty minutes. Al invited himself to a school social, but before accepting him the boys and girls consult their high school chemistry teacher and dietitian, also the traffic officer, the physician, the welfare worker, and others. Arguments against drinking are interspersed with the narrative.

It is remarkable how much prejudice is broken down by such a service. God can use many consecrated, self-sacrificing workers in this work and will greatly bless their efforts. Gospel workers and lay workers alike are needed to carry out a similar program of temperance education in other States. What a marvelous work could be accomplished if we could introduce these aids into every State of the Union.

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### What Is True Temperance?

By MERVYN G. HARDINGE, *Instructor in Anatomy, C.M.E., Loma Linda, California*

TEMPERANCE" is a commonly misused word. One is amazed at the varying shades of meaning implied by it, from total abstinence to questionable moderation. Some will declare their temperance in this way: "I smoke moderately and drink only occasionally." Others will say, "I don't drink, but I must admit I am a heavy smoker, although I never go to excesses." Then there are others who feel they are truly temperate, avoiding the use of to-

bacco and alcohol, but consuming large quantities of caffein-containing beverages. However, the mere avoidance of alcohol, tobacco, and caffein-containing beverages does *not* comprise true temperance.

Ellen G. White has expressed it thus: "True temperance teaches us to dispense entirely with everything that is hurtful, and to use judiciously that which is healthful."—*Patriarchs and Prophets*, p. 562. It should be realized that true temperance includes the intelligent use of all that is beneficial to body, mind, and soul. Thus temperance leaves the mere realm of restraint and enters the sphere of positive action. There cannot be room for any activity which might in its action or tendency be detrimental to the physical, mental, or spiritual health of the individual. And even beyond the restrictive, every healthful practice must be incorporated into the daily life in right amounts to be of the utmost benefit.

True temperance, therefore, is found governing every activity of life. For example, it not only asks you what you eat, but why you eat it, how much you eat, and when you eat. It is the WHAT, the WHEN, and the HOW MUCH of everything you do. It is a constant interrogator, demanding of your God-endowed intellect the answer to such questions as: Do

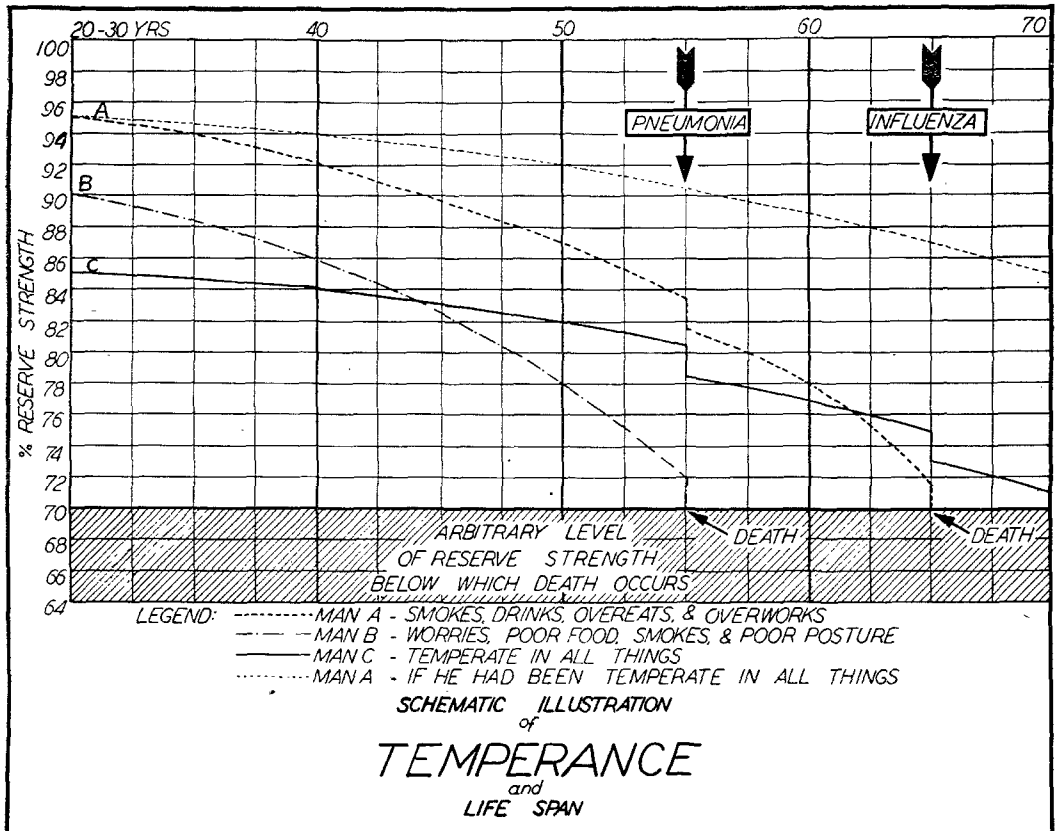
you exercise enough? Are you overworking? Do you have sufficient leisure and recreation? Is the time you allot to sleep sufficient? Is your food of high quality? And is it what you need?

True temperance not only deals with the physical but also delves into the mental and spiritual phases of your life. It calls in question the thoughts you think, asks you why you think them, and whether they strengthen or destroy. It makes you analyze your underlying passions and motives of life, the soul-governing forces, asking whether they are right with God and man, and whether the factors that control behavior are weakening or strengthening your physical, mental, and spiritual life.—(*Counsels on Health*, p. 28.)

As in various games that are played, that they might be enjoyed to their full, rules are drawn up to modify and regulate the different activities of the players, so in your life, temperance is the *summum bonum* of those rules for regulating all your many activities, which work to produce a fit temple. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" I Cor. 6:19.

#### A Recurring Question and Its Answer

The way one lives has a definite effect on the span of life, influencing not only the num-



ber of years, but also their *quality*. It is in this connection that one often hears the remark, "Well, if he can smoke and drink and live to the ripe old age of seventy, enjoying good health and strength, why can't I?" Although this question may not spring from a sincere desire to know the real reasons, nevertheless it deserves careful analysis and a definite answer. The accompanying illustration may be helpful in the problem. [See page 31.]

It is recognized that individuals are born with, or inherit, different degrees of constitutional force. In the accompanying diagram these initial endowments of the reserve strength of three individuals, A, B, and C, have been indicated as 95, 90, and 85 per cent respectively. As a person advances in years, there is a steady decline in his reserve strength. For purposes of simplicity this normal degeneration, which may vary in individuals, has been indicated as equal in all three subjects, as 1 per cent for the first decade shown, 2 per cent for the second, 3 per cent for the third, and so on.

In addition, there may be a variable extra loss of reserve because of diseases and the manner of living. The intemperances of individuals A and B are identical in the diagrammatic illustration, but the effect of this indulgence on their respective reserve strengths is different. A, having a greater initial reserve, is affected less than B, but both A and B are affected more in their advancing years as their constitutional forces gradually diminish.

The graphic curves fall more steeply as their ages advance. Then disease—pneumonia, and later influenza—strikes each individual with the same severity. It is their reserve strength that supports them until the crisis is past, and they are again able to assimilate food and regain strength. But one of them did not have the required reserve, therefore did not recover. What made the difference? Since the severity of the infection was the same for each, the deciding factor was the reserve strength, which in turn was dependent upon the individual's initial reserve and the rate at which it was depleted by normal degeneration and intemperance. Degeneration may be outside one's control, but temperance is within it.

An infection depletes a certain amount of a person's reserve. The arbitrary figure of 2 per cent has been taken here and made to apply equally to each subject. Actually, however, this would differ in each individual, being proportionally greater for those possessing less reserve strength.

Individual C had his reserve strength depleted only by the infections and the constant normal degeneration already alluded to. Thus his curve is considerably flatter. Also shown is the curve of subject A had he lived a temperate life. His initial reserves were such that he no doubt would have resisted infections in such a case, even if exposed to them. Thus, at the age

of seventy, his constitutional stamina might have been the same as that at which individual C started, instead of failing him and causing him to reach an untimely end.

The arbitrary level of reserve strength below which death occurs has been set at 70 per cent. This is for purposes of illustration. A person may, however, fall below this minimum level and live on until a chance infection finding him without reserve assuredly results in a fatal outcome.

It thus becomes evident that those who, on occasion, show remarkable health and longevity despite an intemperate life, do so, *not because of their intemperate habits, but rather in spite of them*. Had it not been for the unusual degree of initial health and strength which they inherited, their destructive habits of life would rapidly bring them to an untimely end. It also becomes apparent that one having only an average degree of initial health may, by the adoption of sound health principles, live not only an active but also a long life. This was illustrated in the case of individual C, who by conserving his constitutional forces, outlived others who had far greater endowments of initial reserve strength.

The game of life is a game of life and death. Hence each should, for best results, conserve his forces. Just because one man endowed with exceptional health can indulge in all forms of intemperance during a long lifetime and live to boast of it, another man has no excuse for dissipating his energies, weakening his physical and mental forces, and consequently dying a premature death.

God in His wisdom and love has constructed our bodies with a wide margin of safety, but we are not to squander our strength.

*A Bulletin of the Metropolitan Life Insurance Company* says:

"Perhaps the best proof is that we ourselves, without being consciously aware of it, conduct our lives on the assumption that our bodies are run according to an economy of abundance rather than an economy of scarcity. Not until we are forced to economize on bodily strength, not until we lose several feet of intestine or a kidney or a lung, do we realize that we have been endowed by Nature with more than enough to live on.

"Here the old adage 'willful waste means woeful want' may be inserted as a warning. Factors of safety are for unlooked-for contingencies. By and large we get along much better if we have all our parts in place and working properly. It is not wise to spend reserves recklessly or to invest them in risky ventures simply because we have them. It is a very comfortable feeling to know they are there ready to be drawn on when the need arises. Thus, the fact that our bodies are constructed on an extravagant scale is no reason for sacrificing our reserves to ambition, carelessness, ignorance, preventable infection, or whatever else exacts the tribute that leads toward untimely death." (Bulletin 12:38, 1941.)

True temperance is self-control in life—engaging in only those activities which are to the best physical, mental, and spiritual interests. It

—Please turn to page 46.



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# AUTUMN COUNCIL HIGH LIGHTS

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Matters of Moment to All Workers

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## “. . . But by My Spirit”

By WILLIAM B. OCHS, *Vice-president of the General Conference*

THE words, “But by My spirit,” found in Zechariah 4:6, deal with the speedy finishing of God’s work in the earth. They are the weapon God has given us with which to accomplish the task. The church today stands in need of many things. She needs more members and more money, better buildings, a greater and a better evangelism, a vision of the unfinished task, a stronger faith in God and in His leadership. But her greatest need is the fullness of the Spirit of God, for this experience will bring all that of which the church stands in need. Surely this is God’s day of power and the church’s day of opportunity. We must arise now and finish the work committed to us.

The Lord states very definitely how His work will not be accomplished or finished—“Not by might nor by power.” The margin says “army.” It is so natural for us to look to human might and to the material things about us rather than to the promised provision, “but by My spirit.” It is well to have methods, machinery, and plans. They are essential for carrying forward the message, but let us remember that the Holy Spirit does not flow through methods but through men. The Spirit does not come upon machinery, but upon the men who operate that machinery. He does not anoint plans, but the men who are chosen to carry out the plans.

Gideon had an army of thirty-two thousand. It was reduced to three hundred. But with the three hundred Gideon succeeded in defeating the enemy. What was the secret of Gideon’s success? Judges 6:34 gives the answer: “But the Spirit of the Lord came upon Gideon, and he blew a trumpet.”

It was not only the power which came upon Gideon, but the unity and co-operation that were found among the three hundred that caused the enemy to flee. Every one of the three hundred was to do his part. “They stood every man in his place.”

Some seem to think that the Lord is going to do the work alone; hence they are content in doing very little or nothing. But God has always worked through His people, His church. “When the churches become living, working churches, the Holy Spirit will be given in an-

swer to their sincere request. . . . Then the windows of heaven will be opened for the showers of the latter rain.”—*Review and Herald*, Feb. 25, 1890. Notice: “When the churches become living, working churches,” then the Lord will do His part. The words, “but by My spirit,” reveal the secret of God’s method of quickly finishing His work. It is to be accomplished in no other way than by His Spirit.

The Spirit of the Lord has been promised to the remnant church. Christ made this promise to His disciples before He ascended. We read in Luke 24:49: “And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Again, in Matthew 28:18, we read: “All power is given unto Me in heaven and in earth.” Jesus had completed His work on earth. He was to ascend to His Father. He was tempted in all points like as we are; yet without sin. For what purpose then was this power given Him? We find the answer in volume 9 of the *Testimonies*:

“What is this power given to Him for?—For us. He desires us to realize that He has returned to heaven as our Elder Brother, and that the measureless power given Him has been placed at our disposal.”—Page 186.

We must recognize, however, that this spiritual power, or the fullness of the Holy Spirit, has been promised upon the fulfillment of definite conditions.

“Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions.”—*Desire of Ages*, p. 672.

The question naturally arises, What are these conditions? The acceptance of Christ as our personal Saviour, confession and forsaking of sin, and true obedience to all the fundamental truths the Lord has given us.

The Lord did a quick work in the early church. The apostles were few in number, but they accomplished what they did because they were filled with the Holy Spirit. The progress of their work was backed by the promise, “Not by might, nor by power, but by My Spirit.” On the day of Pentecost the Holy Spirit came as the rushing of a mighty wind. As a result three thousand souls accepted Christ. God fulfilled His promise because the church met the conditions. And what was the secret of the success of the apostles’ work? The answer is found in two statements: “They were all with one accord in one place” and “They were all filled with the Holy Spirit.”

Pentecost will come to the remnant church

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Devotional Study, Autumn Council, Grand Rapids, Michigan, 1946.

when the experiences that preceded Pentecost come. We are assured in the Bible and in the Spirit of prophecy that the Lord is going to do a quick and a mighty work in this our day, for He who knows the end from the beginning, has set the stage for a quick work in the earth. His work will be finished with lightning speed. John the revelator saw an angel flying, denoting speed. The apostle Paul, through inspiration, was instructed to write: "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

Many years ago the messenger of the Lord said: "Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11.

The first part of this prophecy, "Great changes are soon to take place in our world," surely has been fulfilled during the last ten years. We are living in a different world today than we did then. Consequently, we must expect the latter part of the prophecy to be fulfilled—"The final movements will be rapid ones."

The church of God today faces a mighty challenge, and that challenge is to go into all the world and preach the gospel to every creature. This challenge has been accepted. It must be met in an unusual way. Something out of the ordinary must happen in order to accomplish the task, and this something will be the fulness of the Spirit of God upon the church. The apostolic experiences are to be repeated in the lives of the members of the remnant church, for we read, "All that the apostles did, every church member today is to do."—*Ibid.*, vol. 7, p. 33. And we are to work with as much more fervor, accompanied by the Holy Spirit, as the increase of wickedness demands, and a more decided call to repentance.

Again: "When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."—*Ibid.*, vol. 8, p. 246. God's promises will not fail. Trials, hardships, opposition, persecution, will come, but the church will be true and firm, for "the gates of hell shall not prevail against it." Let us ever remember that in all our perplexities, God is still at the helm of human history. He sees the end from the beginning, and behind the scenes He is working out His eternal purpose. His work will be finished.

In view of the speedy finishing of God's work in all the world, what should be your attitude and mine toward the finishing of the work? First of all, we must keep our lives fully surrendered to God; keep our sins confessed and forgiven; and make sure that when the work is finished in all the world it will also be finished in our own hearts. Then we must be willing to serve wherever God sees best for the advancement of His cause. We must believe that His promises will be fulfilled in due

time, and that the work will be finished regardless of circumstances or prevailing conditions. Surely it is our privilege to believe that the grandest and the greatest and the most glorious work lies still ahead of us, and this will be accomplished by His Spirit.

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## THE QUERY COLUMN

*Bible Questions and Worker Problems*

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### Dietary Practices of Ellen White

*I have been told by someone who claims to be in a position to know, that during the later years of Mrs. White's life she departed from the vegetarian dietary she recommended, and occasionally ate meat, especially chicken. Is this true?*

RECOGNIZING that in the earlier years of vegetarian practice there were occasions when, without use of meat it was not easy to secure an adequate diet, and recognizing her teetotal stand of 1894, the question concerns her later practice. If we are to credit her with truthfulness of statement, the question can be largely answered by Mrs. White herself. In 1908 she wrote:

"It is reported by some that I have not lived up to the principles of health reform, as I have advocated them with my pen. But I can say that so far as my knowledge goes, I have not departed from those principles. Those who have eaten at my table know that I have not placed flesh meats before them. . . . It is many years since I have had meat on my table at home. We never use tea or coffee. . . . I regard it as my duty to refuse to place in my stomach any food that I have reason to believe will create disorder. My mind must be sanctified to God, and I must guard carefully against any habit that would tend to lessen my powers of intellect.

"I am now in my eighty-first year, and I can bear testimony that we do not, as a family, hunger for the fleshpots of Egypt. I have known something of the benefits to be received by living up to the principles of health reform. I consider it a privilege as well as a duty to be a health reformer.

"Yet I am sorry that there are many of our people who do not strictly follow the light on health reform. Those who in their habit transgress the principles of health, and do not heed the light that the Lord has given them, will surely suffer the consequences.

"I write you these details, that you may know how to answer any who may question my manner of eating."—*Counsels on Diet and Foods*, pp. 491-493. (See book for full statement.)

Again the next year she testified as she stood before the General Conference in session in Washington, D.C., on May 31, 1909, reading the following as a part of an address she had prepared for presentation:

"It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true."—Quoted in *Testimonies for the Church*, vol. 9, p. 159.

But, we are asked, what about the years 1909 to 1915, the year of her death? For witness regarding this period we turn to a statement made by one very close to her during these years, her son, W. C. White. He states:

"I was closely associated with Sister White during all the years we were in Australia and during all the years that she lived here in St. Helena after our return in the autumn of 1900. During much of this time, Sister Sara McInterfer, who is now living in Mountain View, was her private secretary and nurse and traveling companion, and she tells me that these reports springing up here and there about Sister White eating meat after her resolution in Melbourne in 1894, that she would be a teetotaler [See statement in *Counsels on Diet and Foods*, p. 488], are absolutely false. From my own observation, I can testify that they are false."—W. C. White letter, Feb. 11, 1931.

This witness from Mrs. White and those close to her should forever silence the wild and misleading rumors which at times spring up charging that Mrs. E. G. White was untrue to the light given her in regard to health reform.

ARTHUR L. WHITE, [Secretary,  
E. G. White Publications Board.]

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## THE REALM OF RESEARCH

*Historical and Scientific Findings*

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### When Sunday Was Kept From Sunset to Sunset

By ROBERT L. ODOM, *Editor*  
"Our Times," Nashville, Tennessee

FOR those interested in the history of the Sabbath-Sunday controversy, here is an item from the article "Vespers," by Desmond A. Schmal, S. J., which appeared in *The Catholic Mind* (Jesuit) of December, 1946. The article is a reprint from another Roman Catholic periodical, *The Ark*, published in Stamford, Connecticut, in May, 1946. The writer says:

"Today vespers forms a part of the daily office chanted by monks and canons and recited privately by priests throughout the world, but originally it was the first public function of Sundays and feast days, because according to an ancient Jewish and Roman custom, which the early church adopted, the civil day began at sunset."—Page 737.

The writer states that this vesper service was also known at one time as the *lucernarium*, in which lamps were lighted, and adds:

"Some think that vespers was consciously substituted by the early Christians for the evening sacrifice of the Jews, who at the beginning of the Sabbath lit a special light in the temple; and this custom was also adopted by the church at the vespers of Saturday evening which began her celebration of the [Sunday] Lord's day."—Page 737.

Thus Roman Catholics admit, even in 1946, that originally Sunday was observed from sun-

*The Ministry, March, 1947*

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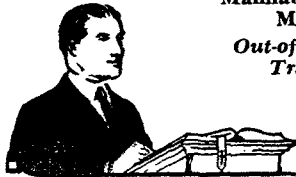
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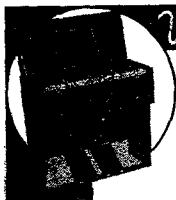
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Page 36

set to sunset in the Roman church. Although abundant historical material on this matter of the beginning and the ending of the day is given in the third chapter of my recent book, *The Lord's Day on a Round World*, here are a few additional items that have come to hand since that volume was penned.

In the year 791 a synod held in Aquileia, Italy, ordered by canon 13 'that the observation of Sunday should begin at vespers on Saturday.'<sup>1</sup> Rabanus Maurus, archbishop of Mainz, Germany, from 847 to 856, wrote on this subject. A well-known Roman Catholic authority says:

"Rabanus was probably the most learned man of his time and age. In scriptural and patristic knowledge he had no equal, and was thoroughly conversant with canon law and liturgy. His literary activity extended over the entire field of sacred and profane learning as then understood."<sup>2</sup>

Wrote the archbishop concerning Sunday:

"Hence the holy doctors of the church decreed that all the glory of the Jewish Sabbath should be transferred to it, that what they [the Jews] kept in figure we should observe in truth. . . . Let us, therefore, observe the [Sunday] Lord's day, brethren, and keep it holy as it is anciently commanded concerning the Sabbath, the lawgiver saying: 'From even unto even ye shall celebrate your Sabbaths.' Leviticus 23. Let us see that our rest be not in vain, but from the evening of the Sabbath until the evening of the Lord's day abstaining from rural labor and from all business, let us attend at divine worship only. . . . Come each one, therefore, whenever it is possible, to the vesper and night service, and in the church assembly pray to God on account of his sins."<sup>3</sup>

The synod of Elne, held in Roussillon, France, in 1027, decreed that "none should attack his enemy from the ninth hour [three o'clock in the afternoon] of the Sabbath until the first hour of Monday, that everybody may show due honor to the [Sunday] Lord's day."<sup>4</sup>

This cessation of hostilities on Sundays, called thereafter the *Trêve de Dieu* (Truce of God), appears to have been first decreed by this council.

A synod held in Rouen, France, in 1072 decreed in canon 8 that holy orders should be conferred on Saturday night or on Sunday morning without breaking the Saturday fast.<sup>5</sup> The canon is based on the decree that Leo I, bishop of Rome (440-461), had issued on the subject.

About 1202 or 1203 a council held in Perth, Scotland, under the leadership of Cardinal John Salerno, the legate of Innocent III, ordered that Sunday be observed from the ninth hour of Saturday until Monday morning.

### REFERENCES

<sup>1</sup> Edward A. Landon, *A Manual of Councils of the Holy Catholic Church*, new and revised edition, vol. 1 (Edinburgh: John Grant, 1909), p. 40.

<sup>2</sup> *The Catholic Encyclopedia*, vol. 12, p. 617, col. 1, art. "Rabanus (Hrabanus, Rhabanus), Maurus Magentius" (New York City: R. Appleton Co., 1911).

<sup>3</sup> Rabanus Maurus, *Homily 41, "In Dominicis Die-*

*The Ministry, March, 1947*

bus," in J. P. Migne's *Patrologia Latina*, vol. 110, cols. 76-77.

<sup>4</sup> G. D. Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. 19 (Paris: 1901), col. 483.

<sup>5</sup> *Ibid.*, vol. 20, col. 37.

<sup>6</sup> *Ibid.*, vol. 22, cols. 743-746.

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## RADIO EVANGELISM IN ACTION

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### How Follow Up Bible Lessons?

By the late JOHN HEGEMAN

FOR sometime I have been studying the follow-up methods and results of our radio and correspondence school interests, and at long last feel that some observations can be made.

It would seem that almost before a worker in the field gets a name from a Bible school director, that minister or Bible instructor is quite positive that the name is not of the best type, or the person will live too far away to reach, or that it is just a passing interest.

Face the facts we must, and they reveal that most conferences have a multitude of names that are never called on by the workers. Let us consider some of the reasons why and see whether a solution can be found.

The first reason is that quite often the directors of Bible courses fail to give sufficient information to the ministers. Second, it is sooner or later discovered that a large number of those who are reporting an interest in the Sabbath are already members of the Seventh-day Adventist Church. At best, and even with the utmost care, some of our own people will be included in the list of those who report as being vitally interested in the truth. This, however, can be cut down to a minimum, if the plan of the 20th Century Bible Course is rigidly followed out, and that is to send out a blank with one of the early lessons on which is asked, "Of what church are you a member?"

Then, too, there is the bogey of not knowing where the person lives. He may give his address as John Doe, Route 3, Hammerstown, Sledge County. Here again if a blank is included with one of the lessons, asking for directions to the student's home, it will save the minister many miles of needless travel.\*

Another factor that hinders efficient follow-

---

\* The Radio Commission of the General Conference reports still another impediment to efficiency and progress, and that is the practice by some zealous church members of copying hundreds of names from telephone books or city directories and sending them in to the Voice of Prophecy. This indiscriminate collecting of names, without any indication of interest, is to be discouraged, of course.

*The Ministry*, March, 1947

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up work is faulty methods of visitation, and we shall now consider a few of these.

Almost without exception, when a follow-up is requested by the Bible Correspondence School, the worker in the field interprets the proposed call as a request to hold studies in the home of the student. It is the natural thing for a worker to do. He has followed the method of calls and Bible studies until it is second nature as far as the routine is concerned.

But right here is the first wrong step. True, there are times when studies are needed, but as one looks over the 20th Century Bible lessons, and those prepared by the Voice of Prophecy, and others, he recognizes that they contain enough truth to ground persons in the message. Why, then, do we need to start all over on some other course, or begin from the beginning with studies in the home?

Usually there is no need for such a procedure. Bible studies with students of the correspondence schools should be the exception rather than the rule. Most students need encouragement more than they need additional studies covering the same ground. For example, a minister gets the name of an interested student, and he learns from the report that the student is already past the Sabbath question, but as yet is a bit confused over one point. The best procedure is to review briefly some of the major points in the lessons that the student has already had, but use the lessons as a *review*. Do not introduce new material until the points in the lesson have been exhausted.

One of our major problems in following up correspondence students is that of overcoming the idea in the minds of others that people cannot be brought into the truth without going through a series of meetings or a regular course of Bible studies in the home.

We must recognize that the Bible Correspondence Course, with the contacts through correspondence from the office, can and does bring persons into the truth, and a series of meetings or a group of Bible studies is not necessary to bind off the work.

Just recently it was my pleasure to call on a woman in Oklahoma City who was taking our Bible lessons and listening to the radio. My first visit produced results, because there was a positive interest. We briefly went over the lessons, and in less than half an hour were talking of bringing her into the church. My expressions of confidence in her stand crystallized her decision, and she was baptized three weeks later. She now has her family taking the Bible lessons.

Fellow teachers and preachers of the message, the Bible Correspondence Courses are capable, under God, of bringing hundreds of persons into the truth, if we will work with them in the proper manner. Too many look upon the lessons as merely a feeder for names in an effort. The lessons are more than open-

ers into homes. They are as vital an avenue of soul winning as any evangelistic effort or any group of Bible studies. The only limit placed upon their effectiveness lies within the minds of those who doubt that it can be done.

How often someone calls on those enrolled in the Voice of Prophecy course and invites them to take another of his series of lessons. This procedure is not the best. How much better to say: "The Voice of Prophecy is a wonderful organization. You should follow in all that it teaches. Tell me of your Sabbathkeeping, and other points that the lessons have covered." At every point where the student avows acceptance of the teachings of the lessons, strengthen that faith by saying, "I am glad to see that you accept that truth. God will honor your faith. Surely you have felt blessed already, have you not? I know that God is working on your heart, and how much better you will feel when you do all that the lessons point out, for they are but the teachings of the Bible."

Such a follow-up call takes the focus off the visitor and places it on the truth of God, and it is the same procedure that is followed in evangelistic efforts. The follow-up worker need not introduce a mass of new material, but back up the lectures, and constantly keep the interested person loyal to the meetings. It must be so with the Bible lessons also. Never can we afford to permit the student to get the idea that the course he has been taking is not as good as the one we have, or studies we can give personally. Such an idea causes confusion and delay in decisions.

God has given us wonderful lessons through a number of courses. Let us use them, and use them to the full. Talk hope, courage, and baptism to those you visit. Rely on the lessons more completely. Constantly direct the student to them, and you will have more baptisms as a result of your follow-up calls.

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## THE RELIGIOUS PRESS

### Valuable Current Excerpts

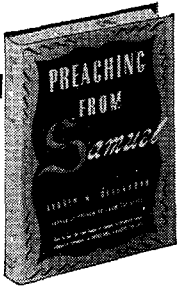
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CHURCH AFFILIATIONS.—According to *The Christian Herald*, there are 42,100,271 Protestants in this country, members of 216,710 churches. There are 23,963,671 Roman Catholics, members of 14,302 churches. There are 4,641,200 members of 3,728 Jewish congregations.—*Watchman-Examiner*, Nov. 14, 1946.

UNIVERSITIES SHUN RELIGION.—Canon Bernard Iddings Bell "read the riot act" on the relegation of religion to the attic by universities when he spoke at the University of Chicago's Rockefeller chapel October 20. As a result of this practice, he said, scholars eventually discover that man in wickedness, not in ignorance, has taken the results of their research and used it for his destruction instead of for his good. The scholar knows himself to be the victim of sin even as he becomes less capable of

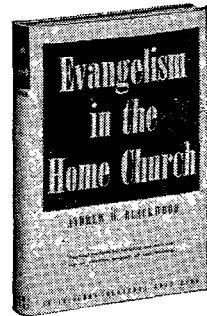
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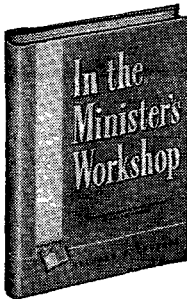
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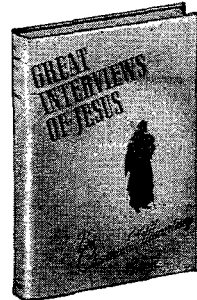
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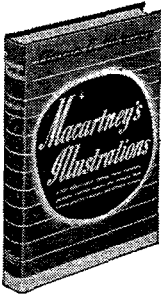
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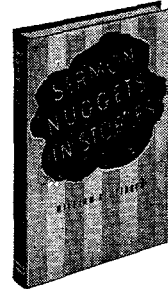
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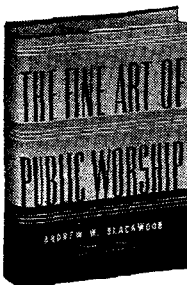
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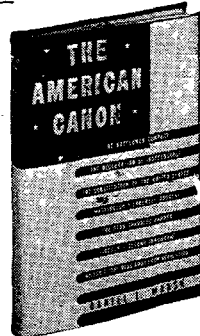
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dealing with sin. "Yet all the while," Dr. Bell declared, "religion is scarcely considered as within the ambit of the modern university, except for pedantic and specialized research or for ministerial training. In consequence, for too many scholars and aspirants to scholarship attempt to deal with the fundamental human problems simply by denying that those problems matter very much."—*Christian Century*, Nov. 6, 1946.

**WORLD'S ILLITERACY.**—Roughly 62 per cent of the world's population cannot read. Dr. Frank Laubach has estimated that 70 per cent of China, 88 per cent of India, 90 per cent of the Moslem world, 95 per cent of the East Indies, 98 per cent of non-Christian Africa, and 99 per cent of Afghanistan, Iran, Iraq, Turkestan, and Arabia are illiterate.—*Prophecy Monthly*, December, 1946.

**CATHOLIC CHALLENGE.**—The Roman church is pushing a plan to put a Catholic newspaper into every non-Catholic home in the nation. A weekly circulation of 100,000,000 is anticipated. These subscriptions are to be paid for by Catholics who are being organized for a "militant crusade in the cause of truth." What a challenge to those who stand for the pure Gospel to make use of the printed page as never before!—*Prophecy Monthly*, August.

**PAROCHIAL INROAD.**—We as Protestants have an honest disagreement with the Roman Catholics on the issue of free public transportation of parochial school students. The Roman Catholics feel that since they pay school taxes, they have a right to use that money to transport their children to other than public schools. The pope has said that Roman Catholic children may not attend public schools unless a dispensation is made in each individual diocese by the local bishop. Hence the Roman Catholic is caught in the midst of two rather formidable forces: the pope and the state. The state requires that there shall be public education supported by taxation, and the Catholic citizen must pay his taxes as do all of the other citizens.

As Protestants we find it difficult to understand the power of the pope. We do not endow any human being with the power like that with which the Catholics cloak their pope. But we would fight to guarantee the right of every Roman Catholic to believe as he does about his church and his pope. At the very same time we cannot allow the freedom of democracy to be undermined by sanctioning any organic relationship between a denomination and the state. To allow public funds to be used for parochial bus transportation is wrong whether it be for the Roman Catholics, the National Association of Evangelicals, the Society of Atheists, or the Methodist Church.—*Zions Herald*, Oct. 23, 1946.

**PROTESTANT ANGLICANS REPUDIATE MASS.**—What Religious News Service's London correspondent calls "pandemonium" broke loose during the celebration of "High Mass" in St. Columb's Church. Celebrants and protesters were alike Anglican. Officials of the National Union of Protestants interrupted the service to present to the Bishop of London, who was to preach the sermon, a written declaration saying: "In the name of the Protestant people whom we represent, we rebuke this Romish Mass and you, my lord, for taking part in it. Our English churches are not licensed for the playing or performing of the Mass. We demand that these practices be made to cease in all churches under your jurisdiction." Missiles flew (and perhaps also missals) and there was a scuffling in the aisles. . . . The recent outbreak in St. Columb's indicates the tension between the Anglo-Catholic element in the Church of England and the more determined among those who oppose it.—*Christian Century*, Nov. 20, 1946.



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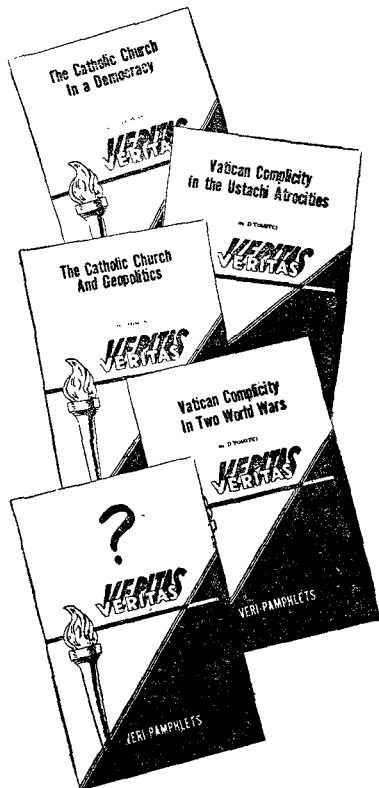
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**RUSSIAN CHURCH.**—The Russian Orthodox Church in North America has agreed to recognize the authority of the Moscow Patriarchate in matters of ritual and dogma, but intends to maintain its right to self-government, it was declared in Montreal by Metropolitan Theophilus of San Francisco, leader of the American Church—*Religious Digest*, January.

**CATHOLICS ON THE AIR.**—Catholic radio has a bright future. In a few years the country will undoubtedly blossom out with FM (Frequency Modulation) stations. These will offer many more outlets for a wider variety of programs than is now possible with conventional AM (Amplitude Modulation) broadcasting. If Catholics are progressive enough to use these increased opportunities, there is no reason

why the church's message should not be multiplied a thousandfold and in a thousand different ways through the opening of these new stations. . . . Catholic radio people are alive to these new opportunities. In such central places as the Catholic University of America and in the Queen's Workshop of the Air, to name only two, Catholic organizations are training young men and women in the radio techniques.—*Catholic Mind*, January.

**RELIGIOUS RADIO.**—Establishment of a new religious radio department in the Federal Council of Churches to provide a central advisory agency for all Protestant radio activities was called for in New York by the Committee on Religious Radio of the General Assembly, Presbyterian Church in the U. S. A.

The committee approved a resolution submitted by Dr. Arthur H. Limouze, of New York, head of the denomination's promotional council, which stated that "the time has arrived for the Federal Council of Churches to create a new department of religious radio, and this committee, as far as we can go in good will and backing, will support the new department."

Dr. William Barrow Pugh, Stated Clerk of the church's General Assembly, told the committee that "the time for interdenominational action in the matter of promotion of religious radio is now."

It was explained by Dr. Theodore F. Savage, of New York, chairman of the radio committee, that the resolution implied no criticism of the present department of national religious radio of the Federal Council.

What is needed, he said, "is one central radio commission for all Protestantism." This, he said, would gather together all Protestant religious radio activities.

Main function of the Federal Council's department as now constituted is the presentation of

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religious radio programs on three of the country's major networks.—*The Churchman*, Dec. 15, 1946.

**CAPITAL OF NATIONS.**—After many months of international bickering over a place for headquarters of the United Nations organization, . . . a surprise offer of a New York location was made by John D. Rockefeller, Jr., less than one week before adjournment of the United Nations General Assembly. . . . Thus was ended a rivalry which had grown tedious and complicated. . . . It will take several years before the new "international city" of skyscraper proportions can be built, but when the project is completed, New York will be the capital of the nations.—*Watchman-Examiner*, Dec. 26, 1946.

**EVANGELICAL UNITED BRETHREN.**—A new Protestant denomination—the Evangelical United Brethren Church—was formed at Johnstown, Pennsylvania, at the united General Conference of the Evangelical Church and the Church of the United Brethren in Christ following 13 years of negotiations between the two groups and 133 years of fraternal association.

The Evangelical United Brethren Church, with more than 714,000 members, ranks as the 13th largest Protestant denomination in the country. The new organization has churches in 36 states and missions in five foreign fields.—*Religious Digest*, January.

**RUSSIAN ORTHODOX CHURCH.**—By a three to one vote, the sobor, or general council of the Russian Orthodox Church in America, resolved to recognize Moscow leadership of the church on condition that the American body is granted complete autonomy and the privilege of electing its own ruling head.

The four-day sessions in Cleveland were attended by more than 300 lay and clerical delegates from 275 Russian Orthodox parishes in the country gathered for the church's first general council since 1937.

In resolutions adopted by a vote of 187 to 61, the council requested Patriarch Alexei of Moscow "to continue the Russian Orthodox Church in America in his fold as its spiritual head," provided that it retain "full administrative autonomy." It reaffirmed its allegiance to Metropolitan Theophilus, as head of the American Church, and asserted that the highest authority in the church is the sobor, which elects the metropolitan.

Another important decision of the sobor was the appointment of a committee to draft a constitution for the American Church "on democratic lines."—*The Churchman*, Dec. 15, 1946.

## What Is True Temperance?

(Continued from page 32)

is to maintain the body, mind, and soul at utmost capacity. It is the promotion and maintenance, at all times, of maximum physical function so that the intellectual and religious faculties may be of the highest quality. It is a life guided and molded by Christian principles.

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**CHRISTIANITY!**—Christianity is more than merely a profession of faith; it is pre-eminently the living of a life governed by high Christian principle. It is intensely practical, and embraces our everyday relationships one to another. It enters into our common dealings, as worker to worker. It likewise applies to our official relationship to the denominational organizations, conference and institutional. It involves the relationship of each of us to our conference president and committee, and vice versa. It similarly comprehends the teacher's relationship to the faculty and board of a school, and likewise the reverse. When genuine and operative, Christianity automatically guarantees fairness, considerateness, thoughtfulness, in all dealings. It will never needlessly wound. It precludes anything dictatorial or arbitrary. It will lead to candid consultation, so no misunderstandings or feelings will arise. It will have us do unto others as we would they would do unto us.

**FITNESS!**—Common courtesy is violated and the propriety of religious assembly is trampled upon when a fellow minister persists in reading a newspaper, page after page—funnies, sports, and all—during a devotional study—hymn, special music, and on into the meeting. Committee meetings and councils may be boring. But if one must seek relief or edification by reading the daily paper, for the sake of the feelings of others and to maintain the eternal fitness of things, why not sit in the back or outside, until this seemingly important function is over? The common amenities of Christian assembly are well known. We catalog ourselves as either thoughtless or rude when we violate them with impunity. One good test is this—What if everyone did as I do?

**CALIBER!**—People usually find their level in harmony with their caliber. The person filling a responsible position is usually understanding in attitude, liberal, interested, and approachable. It is the underling who is frequently dictatorial, snobbish, condescending, apathetic, or penurious. The one having authority does not wish to display it; the one in a petty position usually likes to exert his petty powers of which he is hyperconscious. The large soul employs a large and liberal policy, because he knows it will bring him large returns and build friendship. The small soul thinks it foolish to make a liberal investment

because it brings but a modest return, and so he loses money and friends through his policy of stinginess. One comes away from the man of affairs admiring his real greatness, and instinctively sensing why he is where he is. You leave the pompous little man who is ever seeking to impress you, and to rule rigidly in his little world, wondering how he can be tolerated, and not returning to him if you can help it.

**OFFICE!**—The reverence, if not adulation, of some toward office or official position would be amusing were it not so disquieting. A man is elected or appointed to some post. He was never particularly consulted before. His judgment had not customarily been sought or considered of special value prior thereto. But immediately upon his assumption of office a marked change occurs. He is often appealed to as to an oracle, and is appointed to important committees and what not. He is now qualified to counsel and to make important decisions on various and sundry matters. On the contrary, a man of recognized experience and abilities is superseded. Suddenly his wide and successful background and leadership are no longer sought. This presents an anomalous situation. Let us watch lest we merely worship office and fail to recognize genuine wisdom, experience, and successful achievement.

**FOREIGNERS!**—Our speech and thoughts and attitudes toward one another should differ from the world about us. They should be in sharp contrast to the seething national and racial consciousness and agitation that is rampant all about. Never should we look upon our fellow workers and believers from other lands as "foreigners." In the parlance of the world, each of us is dubbed a "foreigner" in all other countries. But God's children should not be foreigners to one another anywhere. We are members of a world brotherhood that transcends all national and racial boundaries. Never should Seventh-day Adventists refer depreciatingly to workers of other lands as foreigners. Never should we allow the term to slip from our lips as an epithet, or as an implication of assumed superiority, or in the sense of separateness or derision. We must make the believers of all nations welcome and conscious of our oneness, wherever they are. Let us pray for hearts big enough to take all men in. We shall find them all there, near to the heart of God.

L. E. F.