

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 16, No. 6

June, 1943

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NOTES AND NOTICES

Information and Sundry Items

TO FIND one's niche in God's great scheme of things—one's special place in this last-day movement—is the most stimulating, stabilizing, and soul-satisfying experience that can come to mortal man. With some,

OUR NICHE IN GOD'S SCHEME OF THINGS

that place is in evangelism; with others, in pastoralism; with still others, in writing, editing, Bible teaching, Bible work, executive administration, research, medical missionary endeavor, departmental work, business responsibility, or a combination of these. It little matters just what or where, so long as one is fitted and adapted for his work, is happy in it, has evidence of God's blessing and leadership, and sees his work crowned with success. That niche may change from time to time, not merely in location but in type of service; yet it will always be God's niche for us. It is a dreadful thing to be a misfit and be conscious of it. We have a right to find our respective places. And one of the greatest privileges and responsibilities of leadership in this cause is to put men and women in their rightful places, where they can render the best, most efficient, and most gladsome service of which they are capable. Our goal should be, Every man and woman in the place prepared of God.

¶ THIS good word comes from D. A. Ochs, president of the Northern New England Conference: "We are deeply interested in the Ministerial Reading Course in this conference. You will be glad to know that at the beginning of the year our conference committee voted to present every worker with a complete set of the Reading Course books, including J. D. Snider's book on reading."

¶ DISCREDIT is being cast upon sound interpretation of Biblical prophecy by a mushroom crop of prognosticators who proclaim that certain present world figures are the fulfillment of expressions in Daniel 11, with the symbolic time periods having a present or still future literal application. The result is nonsense, confusion, and disgust. Such fanciful interpretations are cut from the futurist pattern, which throws the appearance and exploits of antichrist this side of the ending of the 1260 years in 1798, and denies the symbolic element of symbolic time. We must not only faithfully expound the great verities and principles of divine prophecy, but must expose the fallacious character of these misleading distortions. Symbolic time is made to deny the basic principle of symbolism when taken as literal. The prophetic day must represent an actual year in fulfillment, not merely a literal day.

¶ OUR churches are largely the reflection of the men who are their ministers—their breadth or narrowness of vision, their concepts of missions, service, consecration, giving, spirituality, singleness of purpose, soul-winning evangelism, and so forth. The constant impress of these ministerial attitudes and convictions upon a congregation is not without definite effect. This is a startling thought and an arresting challenge.

¶ FEARFUL is the responsibility of the evangelist who brings people to the point where decisions for or against truth become inevitable, and who then fails to do everything within his power to bring such to a right decision through intensive visitation, importunate prayer, and personal or family study over the specific problems that deter.

Make Sure You Don't Miss Your "Ministry"

¶ RECENT rationing regulations regarding paper have necessitated cutting the weight of THE MINISTRY stock from a forty-five to a forty pound basis. A further reduction may be called for later, but we are sure our readers would prefer this to a reduction in the number of pages. The lighter weight stock does not lower the value of the magazine, nor does it greatly affect its appearance.

We earnestly solicit your co-operation in endeavoring to notify us in ample time of any change of address. Also, we would ask that those who are responsible personally for their own subscriptions (students, doctors and nurses in private practice, lay preachers), and miscellaneous subscriptions not paid for by employing conferences or institutions, see that their subscriptions do not lapse. We cannot be responsible for solicitation of renewals, other than giving one notice of expiration. Under present restrictions the journal must be withheld as soon as the expiration date arrives.

In other words the publishers can only guarantee delivery of periodicals to those whose names are in the list when the papers are ready for mailing. Those whose renewals are not received before the date of expiration may miss the numbers mailed before their names are again entered on the list.

Therefore, to avoid disappointment, all renewal subscriptions should be ordered a month before expiration if possible, and notices of change of address should be sent in *before* moving, instead of after. For miscellaneous subscribers (other than conference) we suggest subscribing for two or more years, thus ensuring receiving the journal for a longer period of time, and at the present rate of subscription (one year, \$1.50).

Order renewal subscriptions from your Book and Bible House or from the Review and Herald Publishing Association, and send your change of address to the same. See your wrapper for expiration date.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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¶ Here is how the General Conference operates on

MANNING and MAINTAINING a WORLD MOVEMENT

By HAZEL I. SHADEL, *Recording Secretary of
the General Conference Appointees' Committee*

We feel confident that readers of THE MINISTRY will be deeply interested in the following description of the work of the Appointees' Committee of the General Conference. It is written by one who has had mission field experience and has for several years been the recording secretary for the Appointees' Committee. It is her responsibility to accumulate and tabulate the information recorded in our files regarding prospective missionaries. We trust that the brief presentation of this important activity in the General Conference office will contribute to better understanding of some of the problems connected with the manning of our work in the mission fields.—T. J. MICHAEL.

SOME may think that the foreign missions' program is at a standstill. If you are harboring this thought, come join us for a time in the Appointees' Committee. Just now we have eighty-five active calls listed on our "Status of Calls" sheet. These are from China, Inter-America, Northern Europe, South America, Southern Africa, Southern Asia, the Arabic Union, and other sections of the world field. Some of the calls are to places where we cannot now enter but hope to when conditions make it possible. About thirty are for workers who will study the language of their chosen field here in America before they go forward. The other calls are being filled as quickly as we can find workers to send out.

The Appointees' Committee is composed of the General Conference secretaries, one vice-president, a treasurer, and one member from each department of the General Conference. Perhaps you would like first of all to have a glimpse of the work involved in the Secretarial Department of the General Conference in preparing for an Appointees' Committee. When we hear of some young person who is interested in foreign mission service, we send him or her a questionnaire, with the request that the form be completed and returned to our office. Many voluntarily send us their names for such service.

These questionnaires include information regarding parentage, citizenship and nationality, indebtedness, if any, general health condition, educational qualifications, and experience in denominational work, also a few names of those who are acquainted with the applicant, for reference. Then we have a specially prepared blue blank which we send out to the people named, asking for their opinion regarding the character, spiritual experience, temperament, and general fitness for mission work of the person under consideration. A special file is set aside for these questionnaires and blue blanks. The various lines of work are classified, such as teaching, medical, administrative, etc., and the name of a prospect is placed under the proper classification. This expedites the work of discovering who can fill the various calls.

This may appear to be an easy task. Sometimes it is, and sometimes it is not. However, we do not always receive a call for a missionary to handle one line of work only. For instance, we may receive a call for a Bible instructor with a thorough knowledge of Bible doctrines and the third angel's message, a burden for souls, and a willingness to devote her time to actual evangelistic Bible work. In addition to this it may also be desired that this Bible instructor have experience as a teacher and be a practical nurse.

Another call may be for an evangelist-teacher. A man and his wife may be needed to teach or to supervise teaching in a large mission school. At this place they are especially anxious to get a family in which the wife is a music teacher.

We have also been asked for a man who could teach two or three subjects and take care of several industries. His wife must be a qualified nurse, act as preceptress, teach a subject or two, and be the school registrar. You can imagine how easy it is to find such a couple!

AND now suppose we go to a brief meeting of the Appointees' Committee. One of the General Conference secretaries acts as chairman. An agenda has been prepared, listing several calls which have to be filled, and possibly there are some medical reports to be approved. After an earnest prayer, seeking God's guidance in the important work to be undertaken, the items on the agenda are given consideration. Let us say that the first item is a call for a departmental secretary for one of the union missions overseas. From our records one of the secretaries has already selected the names of several likely candidates, and the information on the questionnaires and the recommendations on the blue blanks are presented to the committee. Frequently, in addition to the information on our records, members of our Appointees' Committee, all of whom travel extensively, will have a personal acquaintance with a prospective worker, will give their personal testimony either for or against the particular name being considered.

Sometimes a man appears to be well qualified for the work in mind, but some vital information is missing from our records. In such cases the secretary may be asked to secure the necessary information and bring the name back again for consideration at the next meeting of the committee. The greatest possible care is exercised in the selection of missionary appointees, because not only is the best available talent needed in the mission fields, but a heavy financial investment is made in sending forward a missionary family, and all that is reasonably possible must be done to avoid making mistakes that would result in disappointment and serious financial loss. After the research work has been done and an individual's name has been approved by the Appointees' Committee, the name is recommended to the General Conference Committee for appointment.

Medical blanks are enclosed in the letter of call, and the worker is advised that he must have a medical examination if he plans to accept the call. He is counseled, however, not to sever his present connection until the medical report has been favorably acted upon by the committee. The reports are sent to our office and are reviewed by the secretary of the Medical Department. His comments are read to the committee, and, if favorable, the worker is granted clearance.

It is astonishing how many have to be released from appointment because of poor health. When it is thought that a course of treatment might correct the ailment, clearance is delayed, and the worker is given opportunity to build up his health. Although this delays filling the call, it may be that the worker has qualifications that admirably fit him for the service named, and it is felt that it would be better to send him at a later date than to send someone at once who is less qualified. Sometimes the worker has to be released because he does not show the improve-

ment hoped for. Then the search must begin all over again.

If the medical report is favorable, biographical blanks and credentials are enclosed in the letter that goes to the appointee. The Secretarial Department sends a notification of this clearance to the Treasury and Transportation Departments, and from then on the correspondence is carried from that end.

In this time when sea travel is as unsafe as it is, the General Conference Committee has authorized appointees and those on furlough returning to their fields of labor to make use of plane travel where possible. But because of the large use made of this mode of travel by the military, it sometimes takes months before workers can get away, although at times they can leave at once. To some divisions it is possible to send doctors and nurses only, and no families with children. This, as you will readily see, limits our scope of prospects very materially.

At times a division has had to wait a year before a call is filled. It may be that it has asked for a married couple with a combination of qualifications that is difficult to find. In addition to the many who have to be released because of health conditions, there are others who have to be released from calls because of financial difficulties, because of dependent relatives, and for various other causes, including occasionally a lack of interest when confronted with the actual call.

Letters received from missionaries who have left their homeland bring the encouraging word that they have arrived in the field and are busy with the language study, and tell how glad they are that they responded to the call. They are happy in the service they are able to render to those all about them. The following letter is from a worker called for foreign service, but who was unable to pass the medical examination:

"We know that we have benefited from this call, even though we did not go, for we feel that because of this experience we have received a better Christian experience than we had before. It has made us determined as never before that we will be faithful to this message regardless. Our interest in the mission fields has been increased, and in turn our interest in the work in general."

On our "Status of Calls" sheet at the present time we have requests for nurses, doctors, teachers, principals, Bible instructors, Bible teachers, superintendents of missions, and secretary-treasurers.

In addition to the work of making new appointments for foreign service, this committee considers the medical reports of workers on furlough. If it is felt that the health question is too great a risk, this committee recommends to the General Conference Committee that a permanent return be granted, or an extension of furlough over the ordinary number of months be allowed. An extension is recommended for school privileges in some cases. All in all, it is very interesting to serve on the Appointees' Committee.

UNION EVANGELISTIC COUNCILS

Southern Union Conference, Chattanooga, January 7-14, 1943

IMPRESSIONS OF THE SOUTHERN UNION COUNCIL

By JOHN K. JONES, *President of the
Southern Union Conference*

THE workers in the Southern Union had set their hearts upon the proposed Eastern evangelistic council, which was to include the Atlantic, Columbia, and Southern Unions. When it was learned at the Autumn Council that this large meeting was called off, some of us felt real disappointment, for we had looked forward to it with keen anticipation. We knew there was great need for such a meeting of pastors, Bible instructors, and evangelists.

Following the Autumn Council, special study was given to the plan of holding a council for the evangelists, pastors, district superintendents, and Bible instructors in the Southern Union. It was voted that such a meeting be held in the Chattanooga Civic Auditorium, January 7-14.

We have nearly twenty-one million people in the Southern Union, with many unworked large cities and towns. Although there has been a marked increase in the tithe received in the Southern Union in recent years, yet the tithe in this large field is not so large as that in some of the other unions with a much smaller population. Our lack of tithe has made it impossible for us to carry as large a force of workers as we should. It was apparent to those of us who are laboring in this field that something out of the ordinary must take place soon if the work in this field is to be finished. We cannot depend on man power, but must look to God for divine help. We sensed the hopelessness of the task, based on the way we were going. We were holding our own with other unions when it came to baptisms and net gains in membership, but we longed for greater power from on high. In our helplessness we cried to God, and we believe the blessings of the Chattanooga meeting came in answer to our prayers.

It seems to me that the General Conference could not have sent us better helpers than the persons assigned to this meeting. These workers were: Elders W. H. Branson, W. G. Turner, R. A. Anderson, and Miss Louise Kleuser. We greatly regret that owing to illness, Elder G. E. Peters could not be with us.

The meetings began each morning with a Bible study, followed by prayer and testimony. Round-table topics and discussion occupied the remaining time until noon. In the afternoon the workers met in various prayer band groups. These meetings were very helpful. Round-table discussion also had its place during each after-

noon session. Usually in the evening there was a preaching service. I can say truly that this Chattanooga meeting was different. It was primarily a revival meeting. We discussed plans, to be sure, but the great burden on our hearts was for an infilling of the Spirit. I well remember the meeting in which, after a Spirit-filled appeal by Elder Branson, all pressed to the altar. Hearts were melted, and truly in the quietness of the hour, it did seem that a second Pentecost had come.

In addition to the help he rendered in the general meetings, Elder Anderson held a number of services with the ministers to deal with some of our peculiar problems. This help was much appreciated. The daily meetings which Miss Kleuser held with the Bible instructors were likewise of great help.

On the last day, January 14, a one-day program was conducted for the colored workers. This was presided over by H. D. Singleton, the union colored secretary. We believe this meeting will mean a strong advance in the work of this department in 1943.

The Chattanooga meeting was a real baptism of the Spirit. We trust its showers of refreshing from the presence of the Lord will spread all through the field, not only to prepare our own hearts for greater blessings to come, but to make us, as ministers, greater soul winners for God.

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Ideal Supervision of a District

By CARL J. ASHLOCK, *District Leader,
Alabama-Mississippi Conference*

IN order for a district to be properly supervised, it is important that the superintendent of the district give personal attention to the many problems that arise, and carefully supervise the promotion of conference and local church projects.

In the proclamation of the third angel's message to the entire world, there are of necessity many calls for money. The minister must have a burden for our world-wide mission program and frequently make personal appeals to our people so that sufficient funds will be brought into the treasury. The Lord has sent us this message, "A solemn responsibility rests upon ministers to keep before the churches the needs

of the cause of God, and to educate them to be liberal."—*Acts of the Apostles*, p. 341. He should also have a well-planned organization in each church in his district, so that the missionary activities of the church may be properly cared for. On this question the messenger of the Lord has stated:

"As we near the final crisis, instead of feeling that there is less need of order and harmony of action, we should be more systematic than heretofore. All our work should be conducted according to well-defined plans. I am receiving light from the Lord that there should be wise generalship at this time more than at any former period of our history."—*Ellen G. White, Letter 27a, 1892*. (Quoted by C. C. Crisler in "Organization," p. 141.)

The district superintendent must have officers under his direction who will work as leaders in the churches of his district and be responsible for certain duties in his absence. Therefore, it is very essential for the district superintendent to give close study to his membership sometime before the meeting of the nominating committee. He should meet with the nominating committee of each church of his district and guide in the selection of the officers upon whom will rest the responsibility of the work.

Since the Lord has told us that "all our work should be conducted according to well-defined plans," it is necessary that the church understand these plans. Plans should first be presented to the church board by the pastor. There should be a regular time each month to meet with the church board and discuss these plans with them. Under the guidance and direction of the minister, such plans should be put into operation.

In order that each officer of the church may perform his work acceptably, the pastor should have a special meeting when he can discuss their duties and responsibilities with the newly elected officers. I have followed the practice each year of presenting these duties to the officers of the church in the following manner. First, at the eleven o'clock service I speak about the sacred responsibilities entrusted to an officer of the church and deal with the spiritual and moral phase of his responsibilities. Then, the following Sabbath at the time of the missionary service, or at a special meeting, I bring before the newly elected officers their individual duties. It is very important that we make these duties known to the newly elected and re-elected officers. They will not be able to perform them all unless they know what they are.

There are many conference and local church programs that need our personal attention. Therefore, it is very necessary that every program and campaign be launched on time, or perhaps ahead of schedule.

When there is a campaign to raise money, it is well for the appeal to be made a few Sabbaths before the special offering is to be received, in order that the members may have time to be ready for the special offering. For instance, some few weeks before the Religious Liberty

Offering is to be received, the appeal should be made, at which time pledges may be made for this particular offering. The same plan should be followed in other major campaigns.

I like to present as many of the appeals as possible during the missionary service and devote the eleven o'clock service to some phase of Christian experience. However, it is necessary to devote a portion of the eleven o'clock service to the promotion of certain appeals, such as the Religious Liberty fund, Midsummer Offering, Week of Sacrifice, the signing of Sabbath school pledge cards, and the tithe question.

There should be a clear understanding between the pastor and the missionary leader as to what will be presented during the missionary service. I believe that such topics as the promotion of Ingathering work, Missions Extension, and the *Review and Herald* should be under the direction of the pastor. During the campaign period the missionary leader has the responsibility in the absence of the pastor. The pastor and the missionary leader should work together on every conference program.

Just as the pastor gives counsel, help, and guidance to the church board and to the missionary leader, he must also maintain the same relationship to the Sabbath school council and the Sabbath school superintendent. He should meet with the Sabbath school council at least once a month. He should give counsel in the selection of teachers, and on the various problems that arise. He should study the missing-member problem and help devise plans for enrolling such members in the Sabbath school. When the superintendent is promoting the Thirteenth Sabbath Offering and taking pledges, the minister himself should be ready to make a liberal pledge. Whenever it is possible for him to do so he should attend the teachers' meeting, and he should take an interest in the Sabbath School Training Course.

The youth are another group that need the attention of the pastor. He should meet with the Missionary Volunteer council and help guide this group in their missionary activities, their programs, and socials.

The duties and responsibilities of the district superintendent are many. Although it is necessary for him to take a personal interest in every program of the church, it is also essential that an organization be perfected to carry forward many of these responsibilities, in order that he may devote his time to the greatest of all his duties, that of evangelism. While every program of the church should be of a soul-winning nature, either at home or abroad, the minister should organize his program so that he has time to devote to personal and public evangelism.

The responsibility of the minister of God is twofold. He is not only to make disciples, but he is also to teach them. He is to bring them to Christ and then build them up into Christ. He is to be an evangelist, but also a shepherd of the flock.

A LARGER APPROACH TO A LARGER EVANGELISM

By M. K. ECKENROTH, *Evangelist,
Tallahassee, Florida*

WE need to review anew our concept of soul-winning work and its place in our budget of finance and time. Evangelism has too long been relegated to the place of an adjunct to the ministry, rather than an integral part of the advance of the final triumphant movement. Too long the evangelist has been looked upon as one aspiring for personal achievement, rather than to become a most vital cog in the machinery of the advent ministry.

The hour is past when we should look upon an evangelistic enterprise as merely starting a series of meetings during the summer months, with the hope of securing a few new believers to keep the spark alive a bit longer in some dwindling church. Evangelism today is definitely a science requiring the most exacting qualifications. Modern evangelism cannot be measured by the standards or methods of yesterday, any more than we can measure transportation in the terms and methods of a few years ago.

THE MEETING PLACE.—It is trite to say that without an audience, no effort will succeed. Obviously, the larger the audience, the greater will be the potential possibilities of greater returns. The meeting place, its appointments, and its appeal play a large part in securing an audience and holding that audience.

We must make it easy for people to come to our meetings. Therefore we should secure a location that can easily be reached. Selection of the location depends on the type of effort held. A city-wide effort should be as centrally located as possible, and a sectional effort should be located in the heart of the particular section upon which emphasis is being placed.

It is basic to study your effort. Plan every detail of it before your first sermon is preached. This will take time and earnest prayer and concentration, but it will pay large dividends in the final results. Modern evangelism demands skillful organization. Do not shun details, with an idea that they will work out by themselves. When your effort is planned, then you know how to proceed with your meeting place and the selection of its location. In one city a tent may be the perfect type of meeting place. In another city a tabernacle may be more suitable. Still another city may be best suited for a hall effort. Study must be given to the community.

Considerations of the Meeting Place

What are the surroundings of the projected location of the meeting? Is the location conducive to worship? Does it have a good reputation? If there is a question about it, leave it alone. The reputation of the meeting place

will largely attract or repel the type of audience you are attempting to reach.

Dignity without stiffness is an absolute requirement for the highest type of public evangelism. By all means put forth every effort to make the meeting place attractive. Too little emphasis is placed upon this feature of our work. How frequently our tents are soiled and quickly thrown together. We use bare boards for a platform, and a box for a pulpit desk. Our electric bulbs glare into people's eyes, and we string twisted, patched, bare, or broken electric wires over the heads of the audience. A poorly constructed, and even more poorly lettered, bulletin board is placed outside the tent flap, and we consider ourselves ready to go. Then we wonder why our attendance is small. We console ourselves with the comforting assurance that we have given a sin-hardened city an opportunity to hear the message, and in the judgment they cannot plead ignorance! O the travesty of such self-deception!

Make the entrance to the meeting place as inviting as possible. Don't be afraid to spend part of your budget to make the place attractive and to stimulate the attitude of worship. It is not a waste of money to make the entrance spacious and attractive by the use of flowers and shrubs, plenty of light, and by other devices. It is always best to avoid using steps, if possible. Use a graduated incline, or ramp, if necessary.

We have the grandest, loftiest, most exalted message in all the world. Why not clothe it with a commensurate cloak of beauty? A few quarts of paint applied to the center poles of the tent, or some other labor of love, will greatly improve the appearance. Do not hesitate to spend those few extra hours. We are not under the forty-hour-week limitation.

Things to Watch and Check On

By all means keep the meeting place clean, neat, and fresh looking. Use flowers, ferns, plants, etc., for a natural touch of God's beauty. Watch the ventilation. Use plenty of light. Make the platform attractive by using hidden spotlights, color combinations, etc. Keep your platform balanced. During cold weather have the meeting place comfortably warm, but avoid overheating. Use an amplifier if necessary, but by all means avoid "blasting" the ears of the audience. Provide a prayer room for your aftermeetings. Have a mother's room with cribs, beds, rocking chairs, etc., for the comfort of mothers. Install a speaker there if possible.

Put up an adequate bookstand. In my last two efforts the profits from the bookstand have covered the entire cost of all the literature

used. After speaking on the health question, display our health foods. The volume of your sales will surprise you. Because of food rationing, people are particularly interested in meatless menus right now.

THE ADVERTISING FEATURE OF THE EFFORT.—Perhaps the most discussed question of all is, How can I best advertise?

First of all, do not copy the other fellow. Use any suggestions you might glean from his approach, but adapt your material to your own personality and the needs of your meeting. Another's circumstances may have been different from yours.

Use every line of approach that is of high appeal and in good taste. Handbills, newspaper advertising, window cards, bumper cards, stickers, doorknob hangers, special invitations, outdoor posters, highway signs, blotters, street-car or bus posters, telephone invitations, reserved-seat tickets, free souvenirs, attendance cards, radio advertising—all these and many more can be used to reach persons in almost every walk of life.

The general principles previously mentioned also apply in a broad sense to our advertising. Dignity should be high on our list of "musts" when it comes to advertising. Spend sufficient time on the "layout" of the advertising. Give much thought to the general appearance. Visualize it. Study it, and work it over, and re-work it. Use bold type, but do not overdo it. Make your advertising vigorous and aggressive. Let people understand that your meeting is alive, that something is bound to happen, and that they ought to be on hand when it does happen.

Let there be enough comment in the material to arouse interest and provoke inquisitiveness, but avoid telling too much in your subtitles. Do not betray the message. Let the public be so impressed with your advertising that they will think your program the biggest thing in town. Let your personality speak; then the people will not be disappointed. Do not copy; adapt.

Use a good grade of paper or material. The cheap circus type of advertising will produce circus fruit. Good color combinations make the advertising material 25 per cent more effective. Use colors and combinations of colors that are in good taste. Fashion your advertising so that the color combinations harmonize with the subject titles.

Let the headlines and titles be of a striking and moving type, but avoid sensationalism. Sometimes the line here is pretty thin. Keep the topics up-to-date. This requires much thought and study. Who of us have not spent literally weeks in search for a proper title for a sermon subject? Let that title give promise to answer a pressing need.

It is most undesirable to emphasize the man above the message. It is easy to overempha-

size the greatness of the lecturer, so that he and his party seem to occupy more importance than the message. The words "popular," "great," "noted," "celebrated," "world traveler," and so forth, when prefixed to our names, add little important emphasis. I am unaware of any really "popular" Adventist lecturer among the rank and file of the world. Generally we are the target for the most "unpopular" comment when we begin our work.

Be sure to live up to what you say on your advertising. Cover all that you promise in your advertising. If you are unable to answer certain questions, it is far better not to raise the issue at all. If you advertise "wonderful music," be sure not to disappoint. If you advertise a "lively gospel song service," be sure it is good, earnest, well planned, and well directed.

Avoid sensationalism. Let the advertising be simple, direct, forceful, and appealing in its simple dignity. Let us not be coarse, crude, bombastic, antagonistic, or cheap. Do not use ugly, old, and coarse cuts that have been outdated decades ago.

Use of Radio in the Effort

I am an enthusiast for the use of the radio in our public evangelism. I have had the blessed experience of seeing dozens of people won to this truth by the radio ministry in connection with an effort. Truly we are only on the fringe of the vast possibilities of radio evangelism.

I have learned much personally from the radio work. I have learned the value of simplicity, coherence, and clarity, as well as punctuality, adaptability, and tact. Yes, its personal benefits have been many, and its fruitage has been excellent.

I try to get on the air about three weeks before the effort begins, and immediately present the Bible school plan. I publicize the "Bible School of the Air" in every way possible—through the newspaper, window cards, handbills, friends of church members, etc. I say nothing about my meetings until about three or four days before they are to begin. Then I announce that the interest in the Bible school plan has been so amazing and encouraging that I am sure many would like to hear these lectures, and see them illustrated in a public meeting. Then I proceed to build up for my opening meeting. The lessons are so arranged that they follow along the same schedule I use in the tent or tabernacle. Thus the people have the message brought them several times—at the tent or tabernacle, in the lessons, and by radio talks.

Accompanying each Bible lesson there is a simple mimeographed questionnaire that the student mails back to me. This questionnaire can be answered by merely writing in "Yes" or "No." The questions are very simple, and I have found that as many as 60 per cent actually return the questionnaires. It is simple to

follow up the interest and call on the people as the interest develops.

All the lessons are sent out to those who enroll, whether they send in the questionnaires or not. Experience has shown me that a number of people who never write before the Sabbath discussion, will write after the Sabbath is introduced. A high percentage of those eventually accepting the truth by radio come from those who did not write before the Sabbath question was discussed.

We teach the lessons question by question, and carefully answer any question the student may have. We are careful to avoid any negative presentation of the message. I am persuaded that a rather informal, conversational style is the best.

As an advertising medium the radio is very effective. I have offered reserved seats to those of the radio audience who would write in for them, so that those who came from distances would be assured of a good seat. By this means I have never failed to have every seat filled on the opening night of my meeting.

Radio reaches the highest as well as the most humble family. It has been my pleasure to baptize doctors, teachers, nurses, successful businessmen; and recently the wife of a high State official who is a member of the governor's cabinet accepted the truth here in Florida, through the radio ministry. By radio we can carry the message directly to the people. Of course the greatest of tact must be used. We must ever be on the alert. One slip, one wrong word or phrase, one single unfortunate sentence, may be disastrous to the entire program. Great study, prayer, and consecration are essential for a successful radio program.



Work of the Pastor-Evangelist

By S. HORTON McLENNAN, *Pastor,
West Palm Beach, Florida*

ALTHOUGH the gifts spoken of in Ephesians 4:11 are mentioned separately, every active Seventh-day Adventist minister, aside from those in administrative work, is either a pastor-evangelist or an evangelist-pastor, depending upon which phase is emphasized in his work.

The work of pastor and evangelist is closely related and, in fact, overlaps. The minister who is primarily a pastor must nevertheless seek to bring others into the fold, or he and his work will suffer spiritually. The minister who is primarily an evangelist must also shepherd the flock he has brought into the fold, even though it be for a relatively short time.

The following Scriptural challenges are given to the pastor and to the evangelist. To the pastor: "Lift up your eyes; . . . where is the flock that was given thee, thy beautiful flock?" To the evangelist: "Other sheep I have, which are

not of this fold: them also I must bring." The challenge in these scriptures is to *hold* what we have, as well as to bring in more fruit.

In the early months of the present global war, the policy in respect to shipping seemed to be, "Build them faster than the enemy can sink them." When the emphasis is laid exclusively on evangelism, with little thought to the pastoral side, it seems that a parallel policy, evangelistically, is being followed—"Bring them in faster than the enemy of souls can sink them." But our Government is now carrying out a much more effective program in regard to shipping. It is building as many, yes, more ships than it built before, but it is also building and sending along many escort vessels to save what we already have. Would it not strengthen our own work if we would make a greater effort to save what we already have, as well as to bring others in? Truly, we want to win as many, and more, souls to Christ, but we want also to save those who are already a part of the flock.

An old saying is, "A penny saved is a penny gained." It would not be amiss to suggest that "a soul saved is a soul gained." What profit is there in the work of the minister who brings many in through the front door of the church, while nearly as many are leaving by the back door? More efficient pastoral work will bring more effective evangelistic work.

The work of the pastor falls quite naturally into seven divisions. We will consider each of these in turn.

1. SHEPHERDING THE FLOCK. This should include visitation of the entire membership. How often we have heard the sad comment, "You are the first pastor who has visited me in — years." This ought not to be. It also includes special visitation of the sick, the discouraged, the erring, and new members, as well as prompt care of the needy, through the agency of the deacons, deaconesses, and the Dorcas Society.

2. VIGOROUS LEADERSHIP IN DENOMINATIONAL CAMPAIGNS. If the pastor believes in campaigns and goals, his members will also. The response of the membership is far better and the goal is more quickly reached when the pastor says "Come," rather than "Go." He should, however, be able to delegate authority and responsibility to others. Herein lies the indication of true leadership. Woe betide the pastor who permits his real program to be throttled by running on countless errands, such as hauling sawdust, buying paints, repairing blackboards, and attending to other matters which could easily be handled by his staff of church officers.

3. PRESIDES OVER BOARD MEETINGS. It may be wondered why this should be emphasized or even included. However, the pastor's voice is too often second in importance in his own church board meeting. It is almost superfluous to state that no pastor should manifest a dictatorial attitude. Nevertheless, he has a divine

responsibility as shepherd of the flock and leader of the church, actually to *lead*. His influence should be the strongest in the church board meeting. Unfortunate, indeed, is the church in which some lay member has gained such power, and has such an almost incontestable hold on a church office through years of occupancy that his mold is placed on every decision and action of the church.

There have been cases in which a pastor has felt quite insecure in his position, unless he became, in effect, a "rubber stamp" to some powerful lay member in his church. Such a situation as this breeds discontent and disunity among members and in time will inevitably produce division and even disaster if not corrected. No pastor should be second in authority in his church. He should truly preside over his board meetings.

In counsel with his board the pastor keeps his church on a sound financial footing by careful planning in board meetings. He probably uses some type of budget system. The plan of paying one or two per cent of one's salary is an excellent means of meeting the local expenses of the church and of spreading the responsibility more evenly among the membership. It also eliminates many of those wearying pleas for this need and that.

In the board meeting the pastor should conduct a regular checkup of the membership list, instead of having a "rush act" in December. Such a policy works on the basis of "an ounce of prevention is worth a pound of cure." Mistakes are easily made in the effort to meet a dead line. Many a weak member is thus saved before he goes too far on the downhill path.

4. **INSTALLS ATTITUDE OF REVERENCE.** It is almost impossible to overemphasize this crying need. Sadly it must be admitted that our churches generally have the name of being noisy. Quiet and order are almost unknown in many of them. Visiting members of other churches frequently turn away in disgust at our lack of reverence, and never return. The pastor should address himself to this problem most seriously. Proper ushering, a "speaker" system for mothers with babies in another room of the building, church calendars to give the announcements, a planned, intelligent use of dignified church music, and an occasional sermon on reverence should be helpful factors in meeting this problem.

5. **PREACHES EFFECTIVE, SPIRITUAL SERMONS.** The pastor's sermons should be effective in that they have an objective. He aims at a mark and hits it. He uses a rifle rather than a shotgun. Results are apparent among his hearers. His sermons should be carefully prepared. They should not be haphazardly thrown together or be a rehash of some pet topic, so that his auditors can whisper, "I know what he is going to say next." We have all heard the remark that a certain preacher "preaches on his reputation." Such a sermon is indicative of a lack of prepara-

tion. It catalogues the speaker as being lazy, content to give "the same old thing in the same old way." Most intelligent listeners are allergic to a sermon of that type.

The sermon should be made interesting, with the inclusion of new material and the proper balance of illustrations. Room, of course, should always be left for the Holy Spirit to impress a change, even in the course of the delivery. The spiritual tone of the discourse is, naturally, the most important. "Preach the Word" should be the basic motive in every sermon. It need not be said that each sermon be prepared prayerfully, with the uppermost thought of helping God's children, rather than of deriving any personal glory.

6. **CORDIAL RELATIONSHIPS IN THE COMMUNITY.** We are to be "in the world, but not of the world." Cultivating the friendship of people of influence and position is of inestimable value in breaking down prejudice and increasing esteem for our work. It will produce larger and friendlier giving to our Ingathering solicitation, and secure favor and help in preparing for, and carrying on, a public evangelistic meeting. Many times permission to use a lot, or the granting of a municipal permit, hinges on just such a relationship.

7. **ORGANIZES CHURCH FOR THE FULLEST SERVICE.** The following suggestions are made on the premise that the pastor-evangelist will hold an effort and utilize every bit of strength in his church for complete service. Place greater responsibility on the local elders, especially in matters of a routine nature. Have the deacons and deaconesses carry out an adequate program of visiting. Plan with the church board, acting as a missionary committee, to carry on the regular missionary activities of the church, with a minimum of attention from the pastor. Publicly set forth the plan that every member is to have a part in the effort, including a select few for platform work, lay Bible instructors, ushers, help in the music, a reporter for the newspapers, handbill distributors, and every member helping in the important matter of prayer to God for the success of the meetings.



❧ A MINISTER should never think that he has learned enough, and may now relax his efforts. His education should continue throughout his lifetime; every day he should be learning, and putting to use the knowledge gained.—"*Gospel Workers*," p. 94.



❧ THE apostles' preaching was . . . mighty and successful because plain, natural, and familiar, and by no means above the capacity of their hearers: nothing being more preposterous than for those who were professedly aiming at men's hearts to miss the mark by shooting over their heads.—*Jeremy Taylor*.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

BUILDING NEW MEMBERS INTO CHURCH LIFE

By KATHLEEN MAHON, *Bible Instructor,
South England Conference*

As the artist chooses his canvas, paints the blurred-looking background, and lovingly adds each touch of color, he sees in his mind the finished picture, arresting in its beauty, perfect in its detail. Patiently chipping away at the hard granite, the sculptor sees a noble statue, one day to dominate its surroundings. In the tiny child, so full of faults and impulses, the loving mother sees the man, strong in principle, noble of character, for whom in childhood she is laying the foundation.

So also the Bible instructor with vision will see in the prospect with whom she is studying, a future strong, faithful, spiritual member of the family of God. (1 Cor. 3:9-11.) She will realize that only as she brings her spiritual children to the foot of the cross, can she hope for them to be truly unselfish in their church life when they become members. Only as she bids them listen to Jesus' presentation of the doctrines can she make them not legal Christians, but love-filled learners. As the consistency and tolerance of the Master are impressed on them, she will lay the foundation for balanced, broad-minded members of the church.

The Bible instructor should encourage new members to attend all meetings regularly, especially the Sabbath school and prayer meeting. Those who attend Sabbath school become students of the Word, and strong, intelligent advocates of truth, while attendance at the prayer meeting gives a depth of spirituality.

Paul was able to say, "Be ye followers of me," and the Bible instructor should be able to echo his words. To the new believers she should be an example in all things, some of which we note here in particular.

1. **PUNCTUALITY.** Never should the Bible instructor allow herself to become slack in punctuality at meetings. Once a new member follows such a bad example, he sometimes takes the first step to indifference.

2. **REVERENCE.** The Bible instructor should by her own deportment in church discourage any irreverence.

3. **DISCRETION AND TACT.** All gossiping should be tactfully rebuked and avoided.

4. **DRESS.** A Bible instructor should wear nothing extreme, but choose simple, yet tasteful, clothes of good quality.

5. **ZEAL.** No one should ever be able to ac-

cuse the Bible instructor of lack of interest in church activities. She should be enthusiastic in the various campaigns. Although it is easier for her to go out on her own and get large goals for Ingathering, she should realize that the nurture of souls is much more important. The new members should be taken out, shown how to tackle the job, be encouraged, and have it proved to them that it can be done. This makes live members, workers full of zeal, glorying in the blessing which working for God brings to the soul. If new members are encouraged thus from the beginning, they will become soul winners as they meet with the people and will themselves grow in grace and strength.

If new members are added to a church already established, they should wait a year before being given office. If they become part of a newly organized church, the Bible instructor should remain with them for at least a year, so as to strengthen and help them when reverses come, and assist them in their various offices. She herself must be capable of filling any office, so that she may counsel helpfully.

We are builders of the temple of God on earth, where stones have to be "polished after the similitude of a palace," that they may be "fitly framed together." Sometimes it takes courage to apply the Word, which can cut away rough places. But, remembering that ours is God's work, that we are tools in the Master's hands, we can fearlessly and bravely continue our task. Then, one day, if we have laid the true foundation, if we have taken heed to build only precious stones, we shall look upon our portion of the finished temple and be satisfied.

Greater Bible Work—No. XII

THE worker who prepares people for the sacred step of baptism must himself have a clear conception of its significance in the Christian life. Most of our workers today have a Seventh-day Adventist background and have grown up in the message. Such workers at times may not be able to appreciate what baptism means to someone coming out of another denomination into a church whose standards are entirely different from the church he is leaving.

The struggle is intense, and when the decision to be baptized is finally settled, baptism must be a step that will tie the convert firmly to the message.

During an evangelistic campaign, baptisms are frequently conducted. As workers responsible for the souls who take their stand for our message, we must do everything within our power to make the rite of baptism an impressive occasion. It must be preceded by thorough indoctrination, but this alone does not qualify the candidate for baptism. Baptism is the "answer of a good conscience toward God," the testimony of a fully surrendered life that the habits of the candidate have been definitely changed. There must be a separation from the world in eating and drinking, reading and amusements, and education generally. In view of the fact that baptism is the planting of a new life and that the young plant does not have the strength of the mature stock, this step should witness to a godly life in process.

Let us notice a few points worth emphasis as souls are prepared for baptism. "Idolatry of dress is a moral disease. It must not be taken over into the new life."—*"Testimonies," Vol. VI, p. 96.* Repentance, faith, and remission of sin must be more than theological terms to the candidate; at the time of baptism these new experiences of grace must be a reality. "There should be no undue haste to receive the ordinance." "Before baptism, there should be a thorough inquiry as to the experience of the candidates."—*Id., pp. 93, 95.*

Because the tobacco and liquor habits are now so generally practiced, and other evangelical churches have so decidedly dropped their standards on these points, candidates presenting themselves for baptism and admittance into our church should be thoroughly instructed regarding these evil habits. But even this is not sufficient. Special help should be given so that a complete transformation will be seen in habits and character. This requires more than a decision, or even the consent of the will. With very few exceptions, such habits present a most stubborn battle with the enemy. We are likely to take too much for granted, and at almost the first suggestion of surrender to Christ on the part of the struggling soul, baptism is planned. It is often the part of wisdom to let the candidate wait awhile so that he may demonstrate his absolute sincerity in the stand which he has taken.

How can we hold off the candidate and yet not discourage him in his Christian experience? Again we may ask, Why should he wait to be baptized when he is so fully persuaded to obey and has already expressed his stand for victory? At this important time in his Christian experience he would be greatly helped by a progressive series of heart-to-heart talks and Bible studies designed to establish him. Usually a group of people of like need may be gathered for the special purpose of a deeper work of grace

through prayer and further study. Tobacco and liquor are not the only problems to be dealt with in our efforts. Every other evil practice will need specific help.

Study should also be given to the question of reclaiming backsliders. Backsliding is no light malady; it is a serious illness of the soul. The steps back to Christ are surely not as simple as some might wish them to be. God abhors sin; and before it can be overcome, it must be recognized in all its evil aspects. Unless we as workers know this, we are not able to give the proper help to the backslider. The result may merely become opportunities to slide back into the church without a change of heart. Such a course disgraces the faith and weakens the character of the one concerned.

Backsliders usually do not need doctrine nearly so much as prayer which brings about a revelation of the need of Christ. We must find the most effective way to help these deluded souls get onto a more solid basis, so that their backslidings will be checked forever. Let us not take them all through the regular course of indoctrination again, but rather seek to teach them to pray for themselves so that they may be victorious in the coming conflicts. Fasting and prayer may be the only remedy for backsliders.

How shall we win all the youth in Seventh-day Adventist homes? Many are conversant with our teachings, but they still love the world too much to surrender to Christ. Baptismal classes should be planned for them in our regular series of evangelism. We must not take too much for granted. We may think they know our message, but the unconverted heart and mind does not grasp it, not even its theory. Conscience needs to be awakened. By means of a series of special Bible studies to meet their specific needs, these younger members of the flock should be led step by step to know our message. To the senior youth especially, emphasis should be laid on questions such as amusements, associations, courtship and marriage, employment with Sabbath privileges, and the military problem, which is so important right now.

When our junior youth reach the years of accountability, the church should give special attention to their needs. This is even more necessary where children have not had the background of a church school. It is always inspiring to take in a large group of juniors who may represent the first fruits of an evangelistic series. We must carefully guard the experience of children from divided homes, fortifying them against special tests they will have to meet in the home. A little extra help at the time of baptism will bring courage to the young lad or lassie when he needs it most. A too general preparation for the whole group to be baptized often fails to give the definite help this age level needs.

The challenge of our losses brings the worker

face to face with the problem of salvaging our converts for the gospel. It is not the large number brought into the church that counts. What truly counts is the thorough work done. We must weld them into our great denominational program for soul winning and for the finishing of our message. To do this it is imperative that we give special attention to our present problems and deal with them so as to meet the needs of this hour.

Preparing Souls for Baptism

- I. BAPTISM AND THE GREAT COMMISSION.
 1. What the commission involves.
 2. Baptism must be a spiritual experience.
 3. Worker's responsibility for candidate.
- II. WHEN TO BAPTIZE.
 1. Candidate must have knowledge of salvation.
 2. He must be born again.
 3. He should be carefully examined as to his experience.
- III. BAPTIZED INTO THE MESSAGE.
 1. Candidate must recognize the message.
 2. Should be walking in revealed light.
 3. Should claim victory over evil habits.
- IV. SPECIAL PROBLEMS TODAY.
 1. Workers must deal with specific problems.
 2. Backsliders need more than indoctrination.
 3. Senior youth problems.
 4. Juniors should have careful indoctrination.
 5. Salvaging our losses, a concern of all workers.

L. C. K.



Hints on Approaching New People

☛ A LIST OF SUGGESTIONS to help old residents in friendly calls on newcomers in the community may be helpful to our Bible instructors as they approach new readers and seek to make initial contacts:

"Remember always that you are to take the initiative and responsibility for the conversation. Introduce yourself. You are getting acquainted with new folks. Go on talking—hope they are liking it here. If there are children in sight, admire the baby, or the woman's knitting, flowers, or anything you can pick up conversation about. They may begin to talk by now, and, if so, be a good listener. Don't ask questions at once. Your job is to make this new resident feel comfortable, at ease. Since you live here and feel at home, you are really the hostess. It may be hard for them to act natural at first. It may be that no one else or very few have called before you, so they may be slow to realize you are coming in pure friendliness. If you know, or they mention, what church they are interested in, tell them about the local church and minister."—*Federal Council Bulletin, February.*

The Ministry, June, 1943

Outlines for Bible Studies

The Importance of Obedience

By LILLIAN SANTEE, Bible Instructor,
Glendale Sanitarium, California

Bringing a soul to a decision for the acceptance of new truth really tests a Bible instructor's ability. While the soul in the balance is still hesitating, the instructor must anticipate the need by supplying clear teachings from the word of God, citing those examples of obedience that will make a definite appeal to walk in all the light as it is presented. Miss Santee's study sets forth appealing arguments that weigh in such a crisis.

I. THE TWO CONTENDING POWERS.

1. How do we show whose servants we are? Rom. 6:16.
2. What is the real proof of our love to God? John 14:15; 1 John 2:3-6.
3. Bible examples of old—why written? 1 Cor. 10:11.
 - a. Saul. 1 Sam. 15:1-23.
 - b. Religious leaders. Eze. 22:26, 28.
4. How had the scribes and Pharisees reasoned? Matt. 15:3-9. (They attempted to change the fifth commandment by their traditions.)
5. What did Christ say to them? Mark 7:9, 13. (Christ would surely say this today to those who are substituting a traditional sabbath in place of the Sabbath of the fourth commandment.)
6. What prevented some of the leaders in Christ's day from accepting Him as the Messiah? John 12:42, 43. (This same reason prevents some today from fully obeying God.)

II. THE TEST OF OBEDIENCE.

1. Should popular practice decide our relationship to the truths of God's word? 1 Cor. 1:26-29; Matt. 7:13, 14.
2. Should we today allow anyone or anything to stand in the way of our obeying God? Matt. 10:37, 38; Acts 5:29.
3. How does Christ compare those who obey Him with those who do not? Luke 6:46-49; Matt. 7:21.
4. What promise does Jesus make to those who truly serve Him? Matt. 6:31-33. (Faith and trust in God are needed. God never asks the impossible. Eph. 3:20. He said to Israel at the Red Sea—"Go forward!")

III. THE DANGER OF DELAY.

1. We cannot say No to God with safety.
 - a. Awaiting a convenient season. Acts 24:25.
 - b. Herod did "many things," but not all were what God wanted.
 - c. "What shall it profit?" Mark 8:36. (What does a man gain in the end if

he allows his business or church or friends to stand between him and God? There is a time coming when we would gladly give every dollar we have ever earned if we could have just one more chance to obey God. Isa. 2:19-21.)

2. What does God say of the one who knows and does not do His will? James 4:17; John 15:22; Heb. 10:26, 27.
3. Why is it always dangerous to delay?
 - a. The uncertainty of life.
 - b. Danger of grieving away the Holy Spirit. ("Walk while ye have the light, lest darkness come upon you." John 12:35. After a light has been in a room and then is extinguished, the darkness is greater than before. See 2 Thess. 2:9-11.)
4. What will some be saying when it is too late? Jer. 8:20.

IV. THE BLESSING OF OBEDIENCE.

Upon whom is God's blessing pronounced? Luke 11:28; Rev. 22:14.

- V. APPEAL: What excuse can we offer to God in that day? Excuses that seem plausible *now* will be flimsy *then*. Whenever we face a decision between truth and error, we are at the crossroads of life, and our eternal destiny depends upon the path we choose. Surrender all to God and choose to obey Him explicitly.



Bible Instructor's Badge

THE field has awaited the announcement of a special badge to be used by our Bible instructors. The call was for some type of emblem pin which would distinguish the personal Bible teacher as a professional worker connected with the evangelistic company. The General Conference was asked to give study

to the preparation of such a badge for the purpose of making it available to all our conference-employed Bible instructors.

The new Bible instructor's badge is in the form of a most attractive convex shield 1½ by 2 inches. A pleasing medium blue is the general background. The other colors are white and yellow-gold. The emblem used is a hand holding up a lighted torch against an open Bible. The name "Bible Instructor" is in neat print and easily readable. It is made of a new composition plastic material fastened to a sturdy, untarnishable pin, which can be adjusted without difficulty. This badge will also serve as a cape fastener.

The Bible instructor's badge was referred to in the April number of THE MINISTRY when we announced the new credential card for Bible instructors. We trust these two new items will meet with a most enthusiastic reception by the field. The badge may be ordered by the employing conference from the Review and Herald Publishing Association at the nominal price of only fifty cents.

Notes From the Book of Nature

Lessons From the Forest

► DOWN in the forest there is an "all-day service." It begins when the water of the little brook lightens up with the golden rays of the rising sun. Prayer and praise rise continually from the violets and buttercups and daisies. Tiny rabbits look furtively on, and passing quail and doves lend their presence to the worship.

► The elderberry on the edge of the swamp is not anxious to be the rose beside the stone wall. The lichen clings to the rock and does not disturb the moss by the creek. The oaks on the hillside do not try to crowd the alders from the side of the stream. Each stands where God planted it. If men were as satisfied with their allotted places, there would be no occasion for war and bloodshed.

► If it was best for man in his original perfect state to dwell among the trees, how much more so for man in his restless state today to lay himself open to the quieting influence of the forest. There is something in the woods that stills and sweetens the life and restores the right balance of the mind.

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

—Wordsworth.

H. W. CLARK. [Professor
of Biology, Pacific Union College.]

The Ministry, June, 1943

RADIO EVANGELISM IN ACTION

Plans, Methods, and Objectives

National and Local Broadcasts

By F. W. DETAMORE, *Promotion Secretary,
Voice of Prophecy Radio Program*

WHAT a thrill it is to see "another angel fly in the midst of heaven" and to know that we are all having a part in fulfilling the command, "Prepare ye the way of the Lord"! We are all one in this radio work. This Voice of Prophecy is your broadcast, and you have a right to any benefits you may obtain from it. On the other hand, the Voice of Prophecy needs your support and sympathy. Here are some of the ways in which you can help the Voice of Prophecy:

1. Urge our members to give out logs *everywhere*. The territory should be districted and covered by radio log distribution. In addition to this, our members should be urged to enclose these logs in letters to nonmembers, and hand them out whenever casual contacts are made.

2. If you do not have a Bible correspondence school of your own, then urge our members to cover the territory by a careful door-to-door canvass, using the Voice of Prophecy prospectus, soliciting enrollments in the Bible Correspondence Course or in the Junior or Braille courses. (We also hope soon to have free courses ready in Spanish and German.)

3. Put weekly ads about the Voice of Prophecy broadcast in your local newspaper. We can supply you with sample ads and free mats for newspaper cuts.

4. It will be of great help to us if, when a Voice of Prophecy interest is reported back to you, you will send us information about the individual after you have visited him. We are eager to obtain this information, whether it be good or adverse, encouraging or discouraging.

And now, how can the Voice of Prophecy help you? There are two ways in which it can be of help if you do not have a Bible correspondence school of your own.

1. Early in your evangelistic series you may pass out cards inviting attendants to enroll in the Voice of Prophecy Bible Correspondence Course or in the Junior course. This will be a great help in ripening interests as your meetings progress. As the course moves much more slowly than an evangelistic campaign, there is no danger of attendants' reaching the controversial doctrines before you present these in the public sermon. We have often found that enrollees desire to take their stand after completing only four or five lessons. This spirit of surrender makes them very susceptible to the truths as presented in the baptismal class.

2. Many of our radio evangelists who do not have sufficient time or help to carry on their own Bible schools, choose to use our free Radio Bible Correspondence Course to help in their radio follow-up work.

Over the air and on their handbills they advertise that they have made arrangements with the world's largest free Radio Bible Correspondence School to offer a free course in [give city], etc.; then follows the announcement telling of the value of this excellent course. Enrollments are sent to the local broadcaster, who passes them on to the Voice of Prophecy. In this way he can get these names on his mailing list, and yet he does not have the worry and work of operating a school of his own.

Many evangelists are in one place such a short time that they are unable themselves to bring a long correspondence course to a conclusion; so they prefer to avail themselves of the school conducted by the Voice of Prophecy. Some state frankly in their announcements that they are working in co-operation with the nationally known broadcast, the Voice of Prophecy, and that they are happy to offer a free Radio Bible Correspondence Course. They ask enrollees to write to them, and then they pass these names on to Box 55, Los Angeles, California. Our workers will get a prompt response to requests and correspondence by writing to the Voice of Prophecy, 811 East Broadway, Glendale.

If you have a Bible correspondence school of your own, you may feel free to offer the Junior Correspondence Course in the same way as outlined here. Many conduct the regular Bible school, but desire to offer the Junior course. We are happy for you to take advantage of our Junior school. The response in this school for the children of America has been most thrilling.

You may also offer the Braille course and soon, we hope, the Spanish. These names will be cared for as you send them on to us. In wartime it will not be advisable to offer the German course over the air, but this can be publicized in newspaper ads, in door-to-door solicitation, and in evangelistic meetings.

Our only desire is to see the work finished so that we can go home. None of us can go home until the work in others' territory is done. The hour is late. We must act quickly and unitedly. We will pray for you, and we know you are praying for us.

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☞ **INFELICITIES.**—The church usher who chews gum while passing the offering plate!

The preacher who stumbles through the reading of Scripture as though he had never read it before!

The choir member who retouches her paint job during the morning prayer!

The church attendant who glues himself to the seat next the aisle and forces others to climb over him!—*Prophecy Monthly*.

THE BOOK SHELF

Books, Reviews, and Discussions

How to Live the Victorious Life,* by an unknown Christian, reprinted by Zondervan, Grand Rapids, Michigan, 127 pages, \$1.

This book contains fifteen short but absorbing chapters. It has been translated into five languages. The author carries you along in his quest for a genuine Christian experience in a manner that is quite human in its appeal. He touches the same problems that have tried your soul. His manner is simple and direct. The ease with which he applies and quotes Scripture reveals the fervent heartthrob of a genuine Christian. There may be a few points that we would not call orthodox, but the larger portion of the book, in my judgment, is an excellent treatise on the simple way of a Christian life. His chapter on 1 Corinthians 13 is a challenge to every Christian.

When I first read the book a number of years ago, I was so attracted by the human touch it contained and by its simplicity and genuine sincerity that I read it through four times and was refreshed each time. Its message will bear thought and study.

B. R. SPEAR.

[Evangelist, Lynwood, California.]

Charles E. Cowman, Missionary Warrior, Lettie B. Cowman, Oriental Missionary Society, Los Angeles, 1928, 433 pages, \$1.

Charles E. Cowman, missionary warrior, is one of the most outstanding characters of modern missions. He was the founder of the Oriental Missionary Society, and in the conduct of this work he won the esteem, respect, and affection of thousands, both at home and abroad.

His conversion was miraculous. At the time, he was a chief operator with the Western Union. He began missionary work at once among his comrades, leading many of them to Christ. Later, with humble, simple faith and with no financial backing, he went to Japan to open mission work, sailing February 1, 1901. His was a faith mission. It is truly remarkable how God honored the faith of this earnest, devoted Christian. His life was as thrilling and as marked with divine approval as that of George Müller of Bristol. By faith he lived and labored from day to day.

As but one evidence of how God honored his faith and service, Charles Cowman undertook the task of placing a copy of the Scriptures in every home in Japan during a five-year period. At that time (1913) the population was 58,000,000. The number of homes to be reached was over ten million. The cost of the Bible or portions needed was \$100,000. He started with \$5 in his

treasury and faith in God. Money came in from unknown and unexpected sources. For example, one check received was for \$3,000, another for \$8,000. Thus donations large and small flowed into the treasury. The \$100,000 was received, and the campaign was completed in five brief years.

Charles E. Cowman was a firm believer in the personal coming of Christ. He taught righteousness by faith and paid tithe on all of his income. He was mighty in the Scriptures and in prayer. He was an indefatigable worker. Truly his was a noble life. To read this book portraying his lifework brings a springtime to the soul. Any minister or missionary may well read it with profit. Never do I read it but that my own soul is moved to more earnest service and sacrifice.

J. F. WRIGHT.

[Vice-President, General Conference.]

George Muller, the Man of Faith,* Basil Miller, Zondervan, Grand Rapids, Michigan, 1941, 159 pages, \$1.

Here is a brief, concise biography of the man of orphan-house fame—George Müller, a man who lived day by day by “the heavenly *uplook*, not the earthly *outlook*.” There was but one course of procedure, and that was to trust God daily for supplies. He faced all obstacles by communion with God. This was the foundation for his prayer life, which life grew more beautiful with the years.

The text which inspired Müller to immediate action was, “*Open thy mouth wide, and I will fill it.*” Ps. 81:10. And the Lord did truly fill his coffers with more than seven and a half million dollars. Not once did he ask man for a cent, but always God alone. And God matched every petition with its appropriate gift. It was a hand-to-mouth existence—from God’s hand to the orphans’ mouths—and never once did Müller despair of God’s ability or willingness to give.

This biography covers every phase of Müller’s life, beginning with his early preconversion days, his prayer life, his trust in God, his life’s calling and work, down to those fruitful, closing years. What living monuments this “man God made” left!

One cannot read about Müller without a sense of regret at what might be accomplished if more of us took God at His word.

EDNA EDEBURN.

Personality in Action,* James Samuel Knox, Knox Business Book Company, Oak Park, Illinois, 1940, 404 pages, \$2.50.

The author states that the four cornerstones of success are character, health, personality, and knowledge. The first three have to do with the individual. They are a part of his life and must be developed by him. The fourth, knowledge, is outside the individual. Its acquisition depends upon the development of certain personality qualities, chief of which are ambition, a desire for knowledge, and a desire to

*Elective, 1943 Ministerial Reading Course.

render service. Without ambition and the desire for knowledge, there is no incentive for an education. The lack of incentive for knowledge is, no doubt, a worker's greatest handicap. The worker who looks ahead may determine his future by the kind of knowledge he acquires.

The first fourteen chapters of "Personality in Action," written by Professor Knox himself, deal with personality development. Eight chapters—on personality, charm, conversation, proper use of words, good manners, correct conduct, clothes for various occasions, good grooming, and how to appear to best advantage under all conditions—are written by Alice H. Horner, an outstanding teacher. Mrs. Horner's material is helpful to both men and women.

The final chapter, "Making Your Clothes Work for You," is written by Ruth Wade Ray. She analyzes the five types of faces, and shows the kind of hats and clothes appropriate for each type of individual. Any worker may be benefited by reading this excellent book.

J. J. STRAHLE. [Associate Secretary
of the Publishing Department.]

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Christ's Use of Psalm 117

AT the conclusion of the first communion which Christ held with His disciples, the record says, "When they had sung a hymn [margin, "psalm"], they went out into the Mount of Olives." Matt. 26:30; Mark 14:26. Commentaries suggest the possibility of this song being the Passover hallel (Ps. 113-118), but we are told in "The Desire of Ages," page 672:

"Before leaving the upper chamber, the Saviour led His disciples in a song of praise. His voice was heard; not in the strains of some mournful lament, but in the joyful notes of the Passover hallel:

"O praise the Lord, all ye nations;
Praise Him all ye people.
For His merciful kindness is great toward us,
And the truth of the Lord endureth forever.
Praise ye the Lord."

Psalm 117

George Wargo

In unison or parts

O praise the Lord all ye na-tions; praise Him, all ye peo-ple. For His mer-ci-ful

kind-ness is great to-ward us: And the truth of the Lord en-dur-eth, His

truth en-dur-eth for-ev-er. O praise ye all na-tions, praise ye the Lord.

cresc.

Copyright, 1943, by George Wargo

It is beautiful to think of the peace and praise that filled the Saviour's breast as He resolutely turned His face toward the drinking of the bitter cup that immediately was offered to Him.

Professor Wargo, of Washington Missionary College, has put these words to music, and it would bring joy to many a heart, if upon leaving the communion service, we might sing the same words that the Master used, even though we do not have the same music. Try this composition and see whether it does not fit the words beautifully. Then practice it with the congregation and use it to close your next communion service.

LYNN H. WOOD.

Let's Not Use the "Ave Marias"

By EVA JEUNE MCASSEY, *Music Instructor, Loma Linda, California*

REGARDING the ritual of the Roman Catholic Church we read in "The Great Controversy," page 566: "The ear . . . is captivated. The music is unsurpassed." Perhaps the best known and most generally accepted of all pieces of music honoring Mary are the "Ave Maria" by Schubert and the "Ave Maria" by Gounod. They are among the outstandingly beautiful selections of that music which is "unsurpassed." Then why not use these glorious numbers in our Seventh-day Adventist services? After all, do we not wish to have music in our services that is "unsurpassed" in beauty and inspiration? Yes, of course we do. But let us think this question all the way through.

We know that in the Roman Catholic faith God has had many earnest, sincere followers, both in past eras and at this present time. We would not doubt that God has enabled some of their members to become great writers, others to become master painters, and still others to become master composers of beautiful music. Should we refuse to use good music simply because it was written by those of the Roman Catholic faith? Of course not! Such hymns as "Lead, Kindly Light," "Silent Night," and many other much-loved hymns were so written.

Think, for a moment, of the magnificent works of one of the world's master composers, Charles Gounod, the man who composed "Unfold Ye Portals," "Praise Ye the Father," and "O Divine Redeemer." One can scarcely doubt that such selections were inspired to be used to the praise of God. But just because the "Ave Marias" have been written by such master composers does not necessarily warrant including these selections in our worship. It is commendable to desire the finest music obtainable as part of the worship in our churches—music that will honor and glorify God the Father, God the Son, and God the Holy Spirit. But is the "Ave Maria" a piece of music meant to honor God the Father, God the Son, and God the Holy Spirit? No. Through the prophecies of the

Holy Bible, God has told us of a power that would "speak great words against the Most High, and . . . wear out the saints of the Most High, and think to change times and laws." Furthermore, the power that "opposeth and exalteth himself above all that is called God, or that is worshiped," "so that he as God sitteth in the temple of God, showing himself that he is God," has developed a system of human intercession here on earth to come between the human family and its only Mediator.

And it has gone still further. It has assumed to have human intercessors in heaven itself in the persons of the departed saints. The queen of the departed human intercessors is Mary, "Queen of Heaven." Therefore, the "Ave Marias," consecrated and dedicated to that "Queen of Heaven," are the chosen theme songs of the power that defies the rightful position of Christ, our divine intercessor and the only true mediator between God and man. (1 Tim. 2:5.)

The "Ave Maria" assumes the position, as it were, of the national anthem of Catholicism, the battle song of a power that has put to death

—Please turn to page 46

Music at Church Weddings

By H. B. HANNUM, *Professor of Music, Emmanuel Missionary College*

A WEDDING is a happy time for the bridal couple. When this climax to the period of courtship is reached and the solemn vows of marriage are to be taken, the ceremony, if performed in a church, should be in harmony with the church atmosphere.

A church wedding should be characterized by simplicity in decorations and by a beauty in keeping with the house of worship. This means that the music will be free from sentimental and secular elements and appropriate to a religious ceremony.

"O Perfect Love," number 416 in the "Church Hymnal," represents the type of vocal music which is in harmony with a church ceremony. Religious wedding marches by Guilmant, Loret, and Kreckel make a welcome change from the traditional ones.

By using a better type of religious music and by keeping to simplicity, one may make a church wedding beautiful and in perfect harmony with our church standards.

Sometimes we bring in confusion by using in the church a type of song and instrumental music not appropriate for God's dwelling house. Such music might be suitable at the reception—away from the church, after the ceremony. It is best to make a clear distinction between the solemnity of the church ceremony and the reception after the ceremony. The church ceremony should be dignified and beautified with the best religious music in keeping with the house of God.



PROPHETIC PREACHING NEEDED TODAY

EVANGELISM'S greatest hour has struck. The church's supreme opportunity is here. "This is your hour," declared the Master as He faced the murderous mob in the garden. It was; but it was also His hour. Everything in His life had been shaping toward that supreme hour. Many times before, His enemies had sought to take Him, but "His hour had not yet come." Now it had arrived. But it was not of His hour that He was speaking when He addressed the leaders of the nation that had rejected Him. It was their hour, but His hour and their hour synchronized. To them it was an hour of judgment; to Him, an hour of glory. The momentary eclipse of the cross only made more glorious His triumph over the power of darkness. A few weeks later the infant church, baptized by His Spirit, marched forth in conquest under the commission, "Go ye into all the world, and preach."

World evangelism challenged those first Christian preachers. The Spirit of God, withdrawn from the Jewish nation, came in Pentecostal power on the early church. The prophetic clock was tolling a birth hour in the life of humanity. It was a pivotal point of history.

Another such hour has struck—an hour when the power of darkness is gripping not one nation only, but a world. But it is an hour of glory for the church. And like the apostles', ours is a program of world evangelism. In such an hour we have been called to preach, and to preach the demonstration of the Spirit. The church was built by preaching. Jesus came preaching. He sent the apostles forth preaching. It was Spirit-filled preaching in the sixteenth century that moved the world for God, and led the church back to Christ.

A preacher does more than speak *about* God, he speaks *for* God. His work is not merely to inform, but to transform. That is the great difference between a sermon and a lecture. A real sermon is made and delivered in the Holy Ghost. The preacher must be more than one who possesses the message; *he must be possessed by the message*. It was this prophetic element in their preaching that accounted for the apostolic power. "We preach Christ," the apostles cried. They were not merely lecturing about Him; they were preaching Him. And more; they were preaching "Christ crucified," for the mighty facts of His death and resurrection became the background of the spiritual unction so real in their ministry. Only

as Christ possesses men can they become truly dynamic. To quote Beecher: "The preacher in some degree is a reproduction of the truth in personal form." If that is true—and we add to that the fact that this message is the greatest men have ever been called to proclaim—then the heralds of the advent message should be among the greatest preachers of all time. We should be satisfied with nothing less than that.

In "Counsels to Teachers" we read, "When the laborer stands before the people to hold forth the words of life, there is heard in his voice the echo of the voice of Christ."—Page 509. What a responsibility! Do our congregations always hear the voice of Christ in our sermons? "I am the voice of one crying," declared the Baptist, as he challenged the multitudes in the wilderness. He was indeed the voice of One.

Preacher to Be an Echo of Christ

To be the echo of His pleading voice—the voice of the Saviour of men—is indeed a sobering privilege. The Master's voice was authoritative, but not authoritarian; sympathetic, but not sentimental. "Never man spake as this Man," declared the temple officers who were sent to arrest Him.

Viewed as an excuse for dereliction of duty, their answer seems almost humorous; but it was true. They came to arrest Him; He arrested them. They came to stop Him; He stopped them. It was not mere information He was giving. Rather He was giving Himself, for He was the embodiment of the truth He taught. No wonder men listened. No wonder they were gripped and held. What flowed from Him in parable and precept is still the wonder of the world. We read:

"He [the Saviour] knew how to speak a word in season to him that is weary; for grace was poured upon His lips that He might convey to men in the most attractive way the treasures of truth. . . . His tender compassion fell with a touch of healing upon weary and troubled hearts. . . . Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations He did."—"The Desire of Ages," p. 254.

Is there not something strangely challenging in these descriptive words? On the same page we are told that the Saviour's "love expressed in look and tone, drew to Him all who were not hardened in unbelief." He held His hearers by His love more than by His arguments.

Not only what He said, but how He said it, made Him the greatest teacher of all time. And we are to be the echo of His voice. As heralds of the advent message, we are to win many in the same way that He did. There may be sad and weary hearts all around us whose spirits have been broken, whose hopes have been blasted, who do not respond to His love, simply because they have not heard the echo of His voice as we have spoken to them.

If we would woo and win men for Christ, we must have the sympathetic voice of love. "Let the pathos of your voice, its deep feeling, make its impression on hearts."—"Counsels to Teachers," pp. 253, 254. "Use what language you will," says Emerson, "you will never say anything but what you are." "God . . . called me by His grace," declares the great apostle, "to reveal His Son in me that I might preach Him among the heathen." Gal. 1:15, 16. Only as His grace is revealed in us, can we truly preach Him. Only a crucified life can preach a crucified Christ.

Evangelism is lifting men out of the sea of sin and establishing them upon the Rock of Ages. To preach the unsearchable riches of Christ in such a way as to cause men to see the fellowship of the mystery of God—that is evangelism. Ours is the task of taking men's ears and turning them into eyes. Such a work calls for everything there is in us. As a spiritual surgeon, the preacher is called to the delicate work of removing the cataracts of sin from eyes blinded by the god of this world. To do that, one must be more than a mere lecturer on political issues. He must be more than a mere informant in the realms of religion. The evangelist of the advent message must be a specialist in his field. To be a voice for God in this birth hour of humanity is truly a high calling, and it corresponds largely with the position of a prophet of the old dispensation who was known as "the man of the Spirit," "the messenger of Jehovah," "the man of God," or "the interpreter."

Surely this is an hour when men need Spirit-guided interpreters—men who can do more than deliver a series of lectures about the truth. It is an hour that calls for larger thinking and clearer perceptions. Certain subjects, such as capital and labor, which were important half a century ago, may have little meaning for today, unless we can see that the scene has enlarged. The actors have emerged from the local factory or community, and the issue is now assuming the proportions of a gigantic world struggle.

National and international problems take on entirely new aspects under the quickly changing kaleidoscope of present events, and we must be swift to discern trends and interpret their meaning. To preach, for instance, on such great themes as Judaism or the Papacy, but under the guise of orthodoxy, to pose as

one who "stands by the old landmarks"—merely delivering a "lecture" in the same way, using perhaps the same phraseology and even the same advertising as might have suited the case a quarter of a century ago—not only reveals an unpardonable ignorance of current history, but it is also the evidence that such a one is not truly an interpreter. "We are to keep abreast of the times, bearing a clear, intelligent testimony guided by the unction of the Holy Spirit."—Mrs. E. G. White, *Manuscript 31, 1906*. In the same counsel we are told that the "teachers of truth are to grapple with great themes," and "not to occupy precious time in talking of trifling subjects."

This is the hour of darkness for the world. It is the hour of opportunity for the church—an hour when the advent messengers, baptized with the Spirit of God, are to arise and shine with a glory unknown perhaps since apostolic days. "This is your hour." And the need of the hour is not primarily for evangelistic methods, but for evangelistic men—men with an evangelistic concept and evangelistic confidence; men with evangelistic courage and evangelistic consecration. Only such men can contribute to the evangelistic conquest. R. A. A.

How MINISTRY Is Used in the College

THE following note, from Paul E. Quimby, head of the ministerial training department at Southern Junior College, tells how THE MINISTRY is being utilized in his school:

"Our class in homiletics is making a definite study of each of the articles in THE MINISTRY from month to month. The influence, contribution, and inspiration of this journal to ministerial students, as well as to our ministry at large, cannot be overemphasized. In my former college years I was a faithful reader of the *Princeton Theological Review* and three or four other theological seminary productions, but putting them all together, none that I ever read, speaking from a purely objective viewpoint, compared in material and helpfulness with THE MINISTRY."

This fine tribute to THE MINISTRY and the description of the use made of our journal in Doctor Quimby's classes, are gratifying. Such use is kept in mind by the editors, particularly during the school year.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

THE CHURCH'S SOUL-WINNING AGENCIES *

By THEODORE CARCICH, *President,
Southern New England Conference*

THE methods for winning men to Christ are varied. One method is that of a dynamic personality's conducting large-scale meetings, accompanied by a large budget and specialized assistants. This method has brought its thousands into the church. It should never be minimized as a method simply because one does not have the budget or the personality. Too often a "large-scale meeting" psychosis has developed, which reasons thus: "Since my personality and budget are not equal to this criterion of evangelism, I will just devote myself to the routine program and leave evangelism alone." This negative attitude, which discourages and defeats, can be removed from our minds by considering the following facts relative to the minister's soul-winning responsibility.

Soul winning is the minister's *first* consideration. "Gospel Workers," p. 31.

Soul winning is the *highest* aim. *Id.*, p. 124.

Soul winning is the *greatest* work. *Id.*, p. 18.

Soul winning is the *most* important office. *Id.*, p. 445.

Soul winning, the purpose of his ordination. Mark 3:13, 14; "Acts of the Apostles," pp. 160, 161.

We should also remind ourselves daily that evangelism is not confined to one set method and that it is more than preaching to large crowds. Evangelism is that zeal which utilizes every righteous method and opportunity to bring men to a saving knowledge of the truth. Here are some methods which are not restricted either by inadequate budgets or by the evangelist's personality.

1. **SABBATH SERMON.** The Sabbath sermon should be helpful, encouraging, and hopeful, and should meet human needs. It should bring men to a decision as well as check losses. It should win the young and inspire them to receive a Christian education. It should result in a revival of primitive godliness and then inspire to service for Christ.

2. **VISITATION IN HOMES.** By visiting in the homes, the worker can tactfully compile a list of relatives, friends, and young people who are not church members. Relatives of church members are good prospects. They know something about the truth. It pays to become acquainted with them. Be friendly with them and invite

them to special church functions and meetings. Present them with appropriate literature.

3. **PASTORAL OPPORTUNITIES.** The progressive minister is in a position to make winning contacts with people at crucial times in their individual lives. Births, deaths, marriages, sicknesses, anniversaries, graduations, special honors, are all special events which furnish contact. At such times the right word will be appreciated. A wide-awake minister will recognize his opportunities. The soul-winning minister will keep a prayer list of those with whom he is working and for whom he is praying. It is a good idea, when the right moment comes, to let the person himself know that he is on that list. It helps!

4. **HOME PRAYER MEETINGS.** Teach members to organize prayer services in their homes and invite their neighbors to these meetings. People are now in a praying mood. Fathers and sons are going off to war, and their loved ones want someone to pray for them. Spiritualism capitalized on this mood in the last war. Let us as Adventists awake to this opportunity. It may never come again. (Read the instruction found in "Testimonies," Volume IV, pages 116, 122, 128; "Ministry of Healing," page 152.) In these days of gas and rubber rationing, the wise minister will recognize the value of home prayer meetings.

5. **INGATHERING.** Do not be content with the financial goal alone. Give your members a goal of ten interested names each. Surely, the same Power that helps us to find \$12.55 can also help us to find ten interested people. This will give Ingathering a fresh incentive. We have been collecting money from people for years, and it is time to gather some of these into the church. Visit the regular donors. Give them a small book or one of the papers regularly. The time has come when a church of thirty members should not only raise \$300, but also discover 300 interested names. A soul-winning minister will tie up this interest with his fall effort.

6. **AREA METHOD.** Pick out four or five city streets and have church workers distribute literature each Sabbath for four weeks. Have special workers canvass the area for interest in further reading material. Deliver from week to week the eight Community Lending Library

* Message from a conference president to his workers.

books covering the main points of the message. Invite readers to attend the Sunday evening lectures or to organize cottage meetings. An area of 1,500 people was worked in this manner, and an interest of three hundred was discovered. Thirty were baptized at a total cost of thirty cents a member.

7. COLPORTEUR LEADS. Make a list of the people who have purchased our literature in your territory. Call on them with announcements of special meetings, or send by mail. If you cannot call, have your church officers call. Do not neglect these leads, for they are valuable.

8. CHURCH SCHOOL. Labor to enroll every child in the church school. Talk and preach this goal, and God will help you to realize it. Visit the school about once a week. Talk to the children in a language they can understand. Conduct at least two weeks of prayer in their behalf during the year. A soul-winning minister will realize a baptismal class periodically from his church school.

9. SABBATH SCHOOL. Do not be content to bury yourself in one class. Visit the kindergarten, primary, junior, and youth divisions. Become acquainted with the children who do not attend church school. Learn to know them by their first names. When you visit their parents, they will give you a warm welcome. It all helps in bringing both children and parents over the line. Make a list of the non-Adventist visitors who attend Sabbath school, or have your superintendent keep a list of the same.

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Hints on the Care of Tents

By T. EDWARD HIRST, *Veteran Tent Master, North Middleboro, Massachusetts*

IF I could choose but one text for a tent master, it would be: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54.2. Years ago I wanted to be a minister. Inhibiting circumstances, mostly of my own making, closed the way, but I still wanted to be in the Lord's service. Hence I chose to be a doorkeeper, since I could not be a preacher. I resolved to be the best doorkeeper the Southern New England Conference ever had, and for about fifteen years I served as tent master of the big tent at camp meetings. With a background of some years as a sailor and master of ocean-going vessels, I tried to do my best. The following ideas have been gathered along the way as I sought to serve the Lord acceptably.

I found it necessary to put in twenty-four hours a day on the job. One's vacation comes after the tent has been taken down and put away. The responsibilities cannot be laid on someone else while you go off and spend the day on personal errands. I always slept in the big

tent, for even a small tent pitched near the big tent would not do. I had a cot placed behind the platform, and a fully charged flashlight was always alongside my bed. Electric lights sometimes fail in a storm, and lights are needed in an emergency. It is well to inspect the switch box and see that an ample supply of proper fuses is ready for use. If there was an emergency in the offing I did not go to sleep at all.

When the evening meeting was over, it was time to straighten the chairs. Surely we do not need to admonish a tent master that he should never go to bed until the chairs have been arranged. A clear aisle means everything in a sudden storm. If the night was clear and the weather prospects fine, I would slack the tent by crossing the wall poles and lowering the body of the tent. Heavy dew shrinks the canvas just as rain does, and an overnight tent means straining and stretching at the seams.

After the meetings are over and the tents are taken down, they should never be folded and put away until both the canvas and the ropes are absolutely dry. Otherwise they will mold or dry-rot later on. More damage is done in this way than in any other in the use of tents.* When the canvas is wet, keep it open as far as possible. Canvas which is rolled and piled when wet, especially if it has been waterproofed, will sometimes mildew overnight if the weather is hot. Open up the ropes and feel in the twists to see whether they are really dry.

Waterproofing a tent is a failure unless the best waterproofing is used. Poor waterproofing actually rots the canvas. I advise expert attention to this part of the care of the canvas if the tent is expected to last.

The tent should be aired at every possible opportunity, especially if it is pitched in a grove. Dropping the wall at night after the meeting is usually a good practice, as it prevents the inside of the canvas from absorbing the moisture in the night air and helps to keep the canvas in better condition.

The pole guy lines should be in good condition, for they are the life lines of the tent. Make sure that each guy line is properly fastened to the stake. Never should a guy line be hitched in such a way that it will jam—that may mean a parted guy line and a swaying pole as the result, with the chance of the tent pole's going down and pulling the tent with it. Do not let anyone else tamper with the guy lines. Boys like to take the slack in, but they may tie the line improperly, causing it to jam some night when you are in a hurry.

Look at the tackle and gear which holds the canvas in place. The pole tackle should never be more than hand-tight. The rope should be coiled at the foot of the poles in a storm, but can be kept neatly coiled and fastened to the poles

*In arid countries where it seldom if ever rains, a certain amount of dust will accumulate on the canvas, and the tent should be thoroughly swept before it is stored away.

during meeting when good weather prevails. The tackle blocks should allow the shives, or wheels, to revolve freely. If they do not, oil them before the tent is raised.

The quarter poles should never be pushed high while the top of the tent hangs down slack. That allows a bag shape to develop, which is dangerous in a sudden gale. Also the quarter poles should always have a guy line from the canvas at the quarter pole hole, so that you can tie the canvas down tightly to the quarter pole. Otherwise, in a lifting wind the canvas would lift off the pole and allow it to crash down on someone's head. Never allow a quarter pole to be used without this guy line's being in place. A life may depend on it.

Inspect the wall poles, guys, and stakes. Are they even? Are your stakes in solid ground? If not, double-stake all guy lines, both wall and tent. If they pull out, they are not solid. Of course all the wiring should be properly fused, inspected, and hung. If possible, it is much better to have light poles in the tent rather than place arms on the tent poles. They sway in a gale, and light bulbs work loose and break. Having the lights on their own poles makes it easy to pull the poles up. Then they can be laid flat on the ground in a few minutes, and the tent can be quickly lowered in case of a storm. When the arms are bolted to a swaying pole in an electric storm, it may be dangerous to unbolt them, and you cannot lower the tent until the arms are down. This might mean the difference in time of losing or saving a tent.

Certain supplies should be placed under the platform in the back in an accessible place. There should be a heavy maul, saw, assorted nails, a good ax, pieces of electric wire, pieces of rope to use for splicing guy lines, and some pieces of canvas, with sewing material to mend tears and rents. Other things are needed which will suggest themselves, but these are the indispensables.

I once heard a tent master say that he never had to touch the ropes during a two-month evangelistic campaign. The tent he took care of was a large one having four or five poles. However, the tent under his care was ruined by lack of attention. It had baggy stretches in the spread of the canvas, a condition which made it almost impossible to hold it in shape in a storm. In good weather the guy lines should be inspected every day. The tent should be slacked down every night in good weather and taken up in the morning when the sun has dried the dew off. There should be no worry when bad weather comes. Keep up to date with the weather. Read the weather reports if you are not weather wise.

Suppose at the time of meeting, the stars are out, the weather is fine, and there are two thousand people listening to the speaker. The sermon is wonderful, but you are not hearing all of it. If it is hot, the wall is neatly rolled—always to the inside, so that water rolling off

the tent will not bag the walls. Suddenly you feel a touch of wind, and clouds are swiftly blotting out the stars. Quietly you walk around the tent, loosening every other wall lashing and making sure that the wall will drop clear of all chairs. Each guy rope is inspected in order to make sure that it is secure. As the wind increases, you drop the wall.

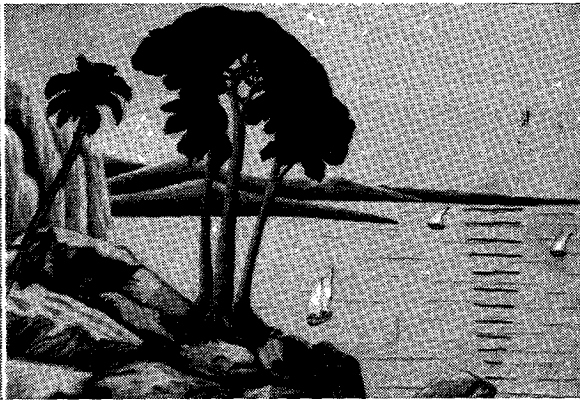
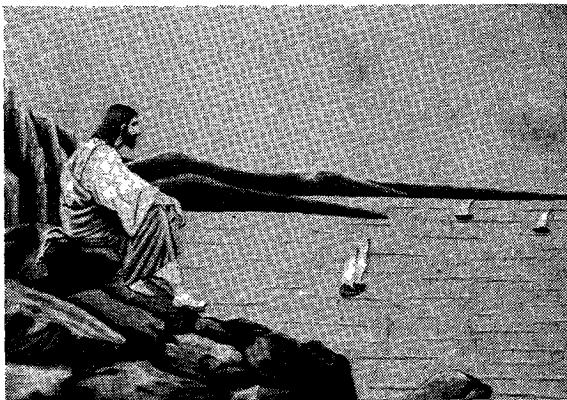
Now the rain comes down! Prop up the quarter poles as tightly as you can after you have gone from pole to pole and pulled the canvas up—up—up—as tight as you can get it. If you have planned for this emergency, there will be none. Do not run, do not look worried, and do not talk, but work fast. The wind is blowing hard now, and if those pole guy ropes are tight, it will be half an hour before you have to slack then, as the rope tightens up with water.

Watch for bellied canvas. It will be no trouble to get at the quarter poles or center poles, because the way has always been kept clear to them. Now cross the wall poles, but not too much. For the next hour lower an inch at a time, first the wall poles, then the quarter poles. Then as the peak tightens, slack off the center. You should go over this again. It is a successful system that should be followed. The success of the plan depends on having the tent up tight and then slacking down inch by inch. Let nothing strain by being too tight. Let nothing blow away by being too loose. All ropes should be fastened with rolling hitches which will not join, and with the rope ends looped so that you can pull free with one try. Do not let anyone go ahead with this process but you.

If the gale becomes heavy, it may be necessary to get the people out even though they get soaked. There is danger in a ripped tent, especially if the rip is on the side from which the wind blows. In all my years of experience with four and five pole tents, I never had a guy part or a rip in the tent while the tent was in use. In soft ground I always took the precaution of double-staking the main guys and some of the wall guys. The rope ends were never snarled, and the tackles were always free.

In one cloudburst which threatened to tear everything apart, there was one to two feet of water everywhere, because the water could not run away fast enough. The people stood on chairs and sang—a very good thing for people to do when they are in a tent under those circumstances. So long as they sing, there will be no panic. That is the task of the platform leader. Wade about the tent again and again, watching every movement. Keep the tent up and keep it tight.

Everything that is done, whether it be by the choir, by those in attendance, or by the tent master, should help the preacher to be more efficient and effective in what he does. The reward for such service is mentioned by David. He made a rule that those who stayed by the stuff should share equally with those who went out to fight.



1. (Left) "Christ at Galilee." 2. (Right) "Sunset." This Scene Is Made From No. 1 by Removing the Figure of Christ and Adding the Tree, White Mountains, and Setting Sun, With Reflection Bars



5. "The Lost Sheep"

THE place of music in our evangelistic campaigns is an important factor in bringing souls to Christ. And the more effective this music can be made, the greater will be its value in attaining the desired objective. Illustrating gospel songs in felt is surely an effective method. Having the picture develop in beautiful colors before the eyes of the audience while the music is being sung and played, multiplies many times the impressiveness of the song.

The secret in the use of felt pictures is the fact that felt sticks to felt, even when at almost

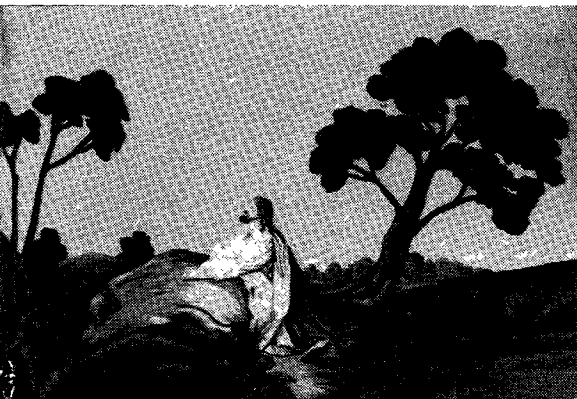
ILLUSTRATED S

By MR. and MRS. STANLEY JOHNSON

a vertical angle. Each picture is assembled piece by piece on a background of felt, while vocal or instrumental music, or both, are being given. The time required is from four to six minutes, just about the same as that needed for singing the song, and the feature is timed so as to have the picture completed about a half minute before the song is finished. A wide variety of adaptations may be used, from a single vocal solo to a full orchestra.

A common background of medium-blue wool felt is used for all pictures. Since the standard size for the picture is 31" x 42", the background cloth should be at least 36" x 48" to allow a margin all around to fold over the edge of the board on which it is fastened. Large-headed or glass-headed thumbtacks are convenient to use in fastening the edges of the felt on the back side of the board. Not only does this background serve as the foundation for the picture, but it makes the sky in the top part of each picture.

A beginner in the use of felt pictures would need to buy one single yard each of medium green, tan, white, and blue felt, and one fourth yard each of purple and black. This supply is enough to make several pictures, if care is taken in cutting. Since the details and shading are painted on in oil paint, artist's oil colors may be used. Tubes of colors in oil, carried by our large mail-order houses or paint stores, however, are satisfactory and less expensive. One tube each of chrome green, ultramarine blue or Prussian blue, chrome yellow, scarlet vermillion, burnt umber, lampblack, burnt sienna, and



3. (Left) "Christ in Gethsemane." 4. (Right) "The Old Rugged Cross." This Scene Is Made From No. 3 by Removing the Figure of Christ and the Tree and Adding City at Left, and Hill and Crosses at Right

SONGS IN FELT

, *Missionary Appointees to the Near East*

French ocher, a small can of pure white lead, and a bottle of turpentine, will make up a first-class paint stock sufficient to mix almost any shade of paint desired.

For brushes, the inexpensive ones are satisfactory. A half-inch brush and a card or two of three or four small brushes each are enough. The bristles on the one-half-inch brush should be cut off to a one-half-inch length, and the smaller brushes to a one-quarter-inch length. These shorter, stiffer bristles will be found to be much better in working the paint down into the rough felt cloth.

The patterns for these pictures are quite restrictive in detail, as shown by the accompanying examples. Making up new, suitable patterns is the test of one's ingenuity in making felt pictures. Whenever we find a good Bible picture with a figure of Christ, that we think will make an appealing felt picture, we have it copied onto a 35 mm. film, put it into our projector, and display it on a sheet of white paper (31" x 42") fastened to the wall. Then with a pencil we trace around such details as trees, rocks, water, shrubs, and hills, filling in landscape in place of the figure of Christ. Figures or details which may not be complete in the slide may be sketched extra to make each part distinct. Then, bringing the projector up closer to the picture on the wall and refocusing, we trace the figure of Christ smaller than it was shown in the original.

In a vertical picture, the figure should be about 20" high, and in a horizontal picture a 12" or 14" figure is about right in proportion to the rest of the picture. Cut the pattern into



6. "Christ Knocking at the Door"

uniform pieces, following the natural lines of the landscape or figures as much as possible. Figures of Christ are best left in one piece. Then lay the pieces of the pattern on the corresponding color of felt and cut out the felt.

Trees, small patches of grass and shrubs, are usually cut from green felt, rocks or other tan or brown objects are cut from tan, and all figures of Christ are cut from white. This method saves much paint, time, and work in painting. Avoid using black felt as much as possible, unless the object is all black, since black felt cannot easily be shaded with light colors.

With the white lead as the base, mix the various colors needed into a thick paste. Care must be exercised in preventing the paint from becoming too thin, lest it soak through the felt pieces and seal the nap on the back side. Since the picture is to be used in churches or larger halls, bright contrasting colors work most satisfactorily. As in all art work, artistic blending of colors and care with details, add perspective and depth, which comprise the measure of quality.

Evangelistic slides and films, Christian Home Calendars, Bible picture cards, and Bible picture catalogues are a good source of supply for ideas and studies to paint from.

After one has made four or five pictures, pieces from these pictures may be reassembled, and with minor additions they will make other new pictures. (See Illustrations 1-4.) Individual trees, shrubs, vines, rocks, bunches of grass, groups of flowers, and hills may be used several times in different settings in different pictures.

The initial cost is the total expense. The background of one piece will cost about \$2.50, and each picture costs from \$1.50 to \$2.

The possibilities of felt pictures are unlimited. They also possess several distinct advantages over the more common chalk illustrations. The finished felt picture is a refined work of art, not merely a sketch. The clear, bright colors and careful shading in oil paint produce an inspiring setting for the message in the gospel song accompaniment. The felt pictures are clean, and anyone who has made chalk pictures will know what an improvement that means.

Each picture may be used over and over again with different songs. For example, the picture of Christ in Gethsemane may be used with the songs "Beautiful Garden of Prayer," "In the Garden," "Have You Been in the Garden With Jesus?" or "At the Place of Prayer." With the picture of Christ knocking at the door, the songs, "There's a Stranger at the Door," "The King at the Door," or "He Is Knocking," can be sung. With "The Lost Sheep" picture, you can use "That One Lost Sheep," "One Is Missing," or "The Ninety and Nine;" with the Holy City picture, "The Holy City," "Beautiful City of Gold," or "The Palace of Light;" with the Good Shepherd picture, "The Lord Is My Shepherd" or "The Twenty-Third Psalm." And so with the rest of the pictures—a variety of appropriate songs fit well with each one. Each finished picture is permanent and can be used indefinitely without additional cost or repair.

In our evangelistic meetings we plan to blend the different pictures right into the subject being presented that night. For instance, on the night we present the subject "Heaven," we use the picture of the Holy City; or with the subject "Conversion," we use the picture of Christ knocking at the door, accompanied by appropriate special music. This feature comes just before the sermon and besides providing a spe-

cial music attraction, it also puts the listening audience in the proper mood to receive the message. The picture is then left up all during the sermon in its place near one end of the platform. When the speaker comes to the appeal, he weaves the trend of thought right into the message of the picture, thus having a twofold medium to bring forth that all-important decision. A stanza or two of the same song used in first putting on the picture may be softly played again on the piano or other instrument while the call is being made. All the pictures contain a convicting appeal, and the telling effectiveness of this device has been observed repeatedly.

In larger auditoriums and halls it has been found advantageous to focus a spotlight on the finished picture during the short interval just after all the picture is in place, until the music has ceased. This increases the brilliance of the picture and also helps to seal the impressiveness of the event for that last minute or two, especially if all other lights have been dimmed.

Other possibilities that have not yet been brought to full fruition are found in using these pictures for illustrating prophetic subjects, such as the image of Daniel 2, the beasts of Daniel 7 and 8, the four horses of Revelation 6, the symbols of Revelation 13 and 17, and others. The various illustrations of the sanctuary could well be pictured in this way. Illustrations in felt open up an almost unlimited field of effective methods.

A further article, on the construction of the art board and stand used in connection with felt illustrations, will appear in an early issue of THE MINISTRY.—EDITOR.

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Soul-Winning Agencies

(Continued from page 22)

Keep in touch with such people; for if they will come to church once, they will usually come again.

10. THE LETTER METHOD. Form a correspondence group that will write regularly to the sick, discouraged, and backslidden, to shut-ins, men in service, etc. This can blossom into a literature band as interest develops. The letters must be personal and well written. Avoid the mimeographed letter. In Boston this method has helped to keep the shut-ins in contact with the church. It saves the minister's time.

11. YOUTH'S MEETINGS. The Missionary Volunteer meeting will live or die according to the interest the minister takes in it. Even if the attendance is small, keep the meetings going. It will grow if you give it attention. Preach a youth's sermon once a month. Remember that the young people are your best helpers in working out many of the methods we have just mentioned.



EDITORIAL COUNCIL: H. M. WALTON, M. D.

D. LOIS BURNETT, R. N.

Devoted to the interests of the Medical Missionary Association of Seventh-day Adventists. This Association is organized for the purpose of uniting all our church agencies in gospel medical missionary work, and teaching by precept and example our broad, balanced principles of healthful living.

OUR HEALTH WORK IN THE NEWSPAPERS

By J. R. FERREN, *Secretary, Bureau of Publicity, General Conference*

IN a large Government cafeteria here in Washington, where more than two thousand people take their noonday meal, I was interested in the special menu on the board—

Oriental Loaf

One vegetable and beverage—30 cents

or

Three vegetables and beverage—30 cents

It was "Meatless Tuesday." I chose the three vegetables, but in passing along the counter I saw many others taking the Oriental loaf, which looked very appetizing indeed. The girl serving it was explaining that it was made of soy beans, eggs, etc.

As I ate my vegetables, I silently mused on what a changed world we are living in. Seventh-day Adventists have been using and advocating meat substitutes for many years, and now the world is coming to use them too. All of which brings me to the subject. In this time of rationing and anxiety about the shortage of flesh foods, why cannot some of the women in our churches conduct instruction classes and food demonstrations in their neighborhoods, and then write them up and publicize them so as to influence large numbers of people in favor of a healthful vegetarian diet?

Newspapers are interested in stories of this kind. When meat rationing was first talked in the early part of this year, there were editors who remembered the teachings of Seventh-day Adventists. During a general meeting of our workers in Minneapolis, the *Tribune* sent a special writer out to get help in staging a Sunday feature story on the nonflesh diet of Seventh-day Adventists. The publicity director for the hotel opened a kitchenette and brought in vegetables and cans for a background in a picture. A young housewife wearing an apron, posed stirring a mixture in a large kettle—a batch of "soyburgers," as the caption explained when the picture was printed.

This feature story and picture came out in fine shape, with big headlines: "RATIONING HAILED BY ADVENTISTS—Termed Blessing in Disguise."

The writer declared that the "rigors of rationing hold little threat for Seventh-day Adventists," and that the "members of the Ad-

ventist faith proceed blithely with the meatless and coffeeless menu which is one of their teachings."

The story was well balanced, pointing out the scientific reasons given by Adventists for preferring a nonflesh diet. He quoted a statement made by one of our dietitians: "Why get your protein 'secondhand' anyway? The protein in animals' flesh is derived from the greens they eat. We can follow their example—and avoid eating meat as well." Further information given the public in this special article in a Sunday edition, with its more than 350,000 circulation, was that "the church eschews tobacco, alcohol, and tea, as well as coffee. As protein substitutes, Adventists use dairy products, nuts, soy beans, eggs, and gluten. . . . The church educates against use of meat by means of dietetic courses and health periodicals. Skilled dietitians are employed in hospitals and sanitariums operated by the group."

Meat Substitute Dishes Desired

From that experience and others I have felt that the newspaper offers opportunities for spreading the right kind of information on the subject of healthful diet. This can best be done by groups' meeting locally to study and exchange ideas, or by holding classes of instruction. Someone gifted in writing can then give the story to the paper.

Newspaper clippings coming back to us show that some are now doing this. Some are furnishing recipes for meat-substitute dishes, and the newspapers are publishing them. One busy Adventist woman in Hamilton, Ontario, Canada, has been offered a column for this very purpose. A reporter interviewed her for a story on foods and used nearly a column for the write-up. He referred to her as "a trained nurse and Dorcas leader of the Seventh-day Adventists."

The story contained much interesting information about her methods of supplying the healthful and simple foods called for by the present emergency. Besides this the writer said that she is teaching the people around her in her rural community how to care for their bodies and their souls. "Busy every minute of

the day, and long into the night, she spends much time concocting tasty dishes which seem none the less appetizing despite the fact that they do not contain meat, or the ingredients which war has made so scarce. This knowledge, as well as nursing lore, she is giving to mountain neighbors and sharing with any interested enough to contact her. She is a firm believer in the value of eggs, milk, and vegetables in the diet, and has not eaten meat in forty years."

In later paragraphs, the writer told of sampling the "war cake" and the "caramel coffee," that this woman brought in, and gave her recipes for making them. You can depend on it that many housewives will read such a story with great interest. Another clipping that came with this one gives a series of recipes for making healthful dishes, free from meat, in which lentils and other vegetable products are used. This woman's experience certainly should encourage many others, especially groups of persons privileged to work together, in endeavors to get wide publicity in behalf of healthful cookery in these favorable times. The good that can thus be accomplished warrants the study and effort expended.

Home Nursing of Growing Importance

Instruction in home nursing and our plans for preparedness to care for the sick, is another subject of growing importance. The newspapers are glad to tell their readers about it. Probably no other church organization as such is giving more attention to training its members to care for the sick and injured than are

Adventists. The opening of a home nursing class gives opportunity for a news story. The completion of the course, the exercises held, the awarding of certificates, names of those who finish the course, etc., also make an item for publication that the newspaper will be glad to have. Some of the points covered in the course can be featured by enlarging on those methods of treatment that are especially advocated by Seventh-day Adventists and taught in our sanitariums.

During 1942, according to figures given out by the General Conference Medical Department, 1,205 persons were granted home nursing certificates. There are at present 250 active instructors in the home nursing program. Since the beginning of the plan, 1,278 persons have been authorized as recognized instructors, and certificates have been granted to 18,395 persons who have successfully finished the courses given.

It is earnestly hoped that our health and medical leaders will seriously take the suggestion of giving publicity through news stories to the good work being carried on. Surely our members can capitalize on the present food situation to bring to the attention of many people the principles given to Seventh-day Adventists. Through the reporting of our plans and our work for preparedness in caring for the sick, the medical missionary phases of our work for humanity can be made widely known. We will greatly appreciate hearing of the experiences you are now having or will have in these lines. We want to be of service if possible in helping you.

The PHYSICIAN in the SCHOOL HEALTH PROGRAM

By NAOMI KIME PITMAN, M. D.,* *Former Medical Secretary, Southern California Conference*

MANY think the acme of medical practice is surgery. Others look with scorn upon the surgeon, declare him to be only a technician, and think the greatness of a medical career depends on laboratory precision or on diagnosis and treatment. But to me the field of endeavor par excellence is the realm of preventive medicine. Such is the work of the school physician.

It is not expected of the school physician that he always have access to the facilities that assist in the accurate diagnosis of disease, that he fit the child with glasses, or that he operate for appendicitis. Nevertheless he serves in important and specific fields, such as:

1. Instructing the children in proper health habits.

2. Inspection for physical defects or contagious disease.

3. Contacts with private doctors or clinics for correction of defects.

4. Contacts with parents through health programs and parent-teacher associations.

5. Personal guidance for individual pupils in their individual problems.

6. Inspection and advice on grounds and buildings.

7. Co-operation with the health department concerning immunizations, tuberculin testing, etc.

8. Guarding teacher health.

From the foregoing one can conclude that the work of the physician involves co-operation with many other agencies and individuals. Diagrammatically the ideal school-health program would look like the arrangement that appears on page 27.

Naturally we are far from this ideal. Many

*The Doctors Pitman are now under appointment to the Chulumani Sanitarium and Hospital in Bolivia.

workable plans are being carried out, however, and improvements are being made. The nurse can well take care of the details of organization. A part-time physician who engages in the treatment of acutely ill patients is obviously an excellent person for a school doctor. In his varied capacities he is able to see the final outcome of uncurbed habits and flagrant disease, in comparison with its more insidious form, in the apparently well school child or young adult.

When we contemplate, for instance, the whole train of diseases that may follow an ordinary "common cold," we begin to have respect for it. If the school physician did no other work than to eliminate colds from the campus, his efforts could be easily justified. Colds are highly contagious, they definitely lower resistance, and may be followed by pneumonia, sinus infection, otitis media, mastoiditis, tonsillitis, pharyngitis, bronchitis, tuberculosis, and in the allergic child are often the precursor of asthmatic attacks. The evils they bring are too many to enumerate. A cold should be isolated the same as measles.

Poor posture is another health problem, the far-reaching influence of which is seldom realized. Visceroptosis, abnormalities affecting childbirth, physiological knock-knee, flatfoot, backache, improper oxygenation of the blood, pelvic congestion, fatigue, and loss of morale are some of the effects of improper posture.

Diet requires constant supervision and early training. In this day of "snacks," such as "cokes," ice cream, and candy bars, to say nothing of cigarettes and alcoholic beverages, an almost Spartan attitude must be instilled in the little child. And let us repeat that it *must* be instilled in the child. It is almost impossible for parental or teacher supervision to regulate the diet of a school child entirely. For any health habit, proper public

opinion must be established in the school, and the child must earnestly desire to live right because of the benefits to be derived from so doing.

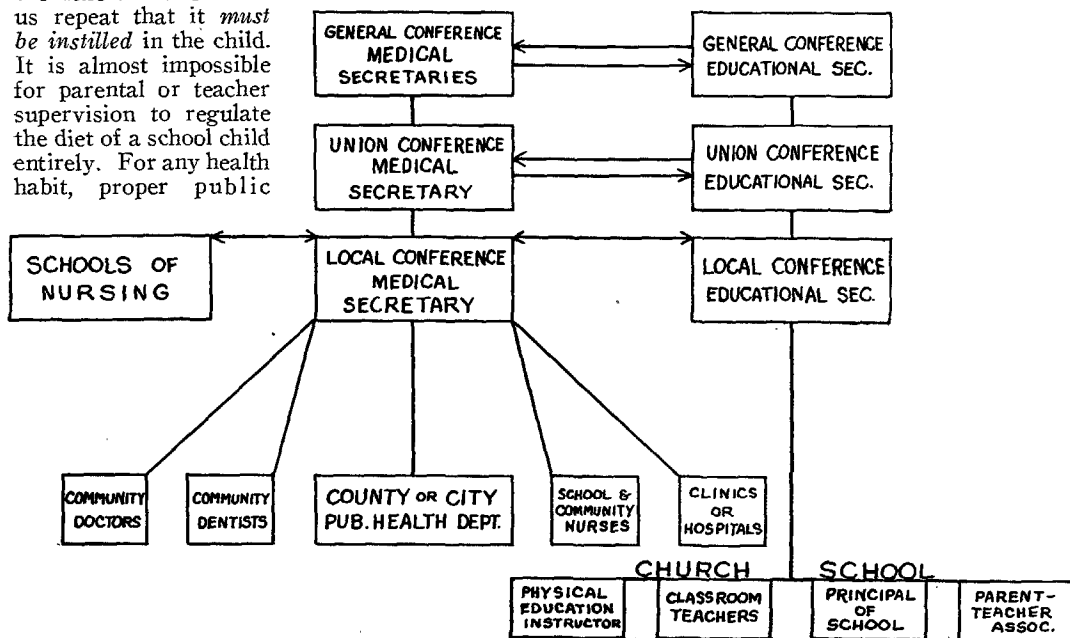
Recently I observed a family who presented the picture of rickets and multiple vitamin deficiency. These children were rather plump, but nevertheless malnourished, with poor skin turgor, knock-knees, and decayed teeth. I asked the mother whether she was able to obtain milk, orange juice, fresh vegetables, etc. To all this she replied, "No, we are too poor."

I then asked, "How about jams and jellies—do they get much of that?"

"Oh, yes," she replied, "they have a lot of that." She also told me with great pride that they had ice cream and candy when they could possibly manage to get it. After I had explained that children need certain simple foods, she said, "Do you mean to tell me that what they eat makes them like this?"

The child must be taught about food. He must be shown the effects of impoverished diets on rats, and must learn the value of proper nourishment by other object lessons.

Inspection by the school physician is of necessity somewhat cursory. There are, however, so many gross defects among our children that even this examination is of great value. Some things frequently observed are carious teeth, diseased gums, defects in hearing and vision, heart ailments, diseased tonsils, postural defects, uncleanness, nail biting, malnutrition. An outstanding case that comes to mind is that of a little girl who had blindness in one eye, from disuse. This trouble had not been previously suspected, even though the child came from a family of the upper stratum. Deafness is often



passed up before inspection, since children readily learn to lip-read.

I believe it is wrong to represent to the parents that any child is perfect on the basis of a school inspection. This service is not meant to take the place of private medical care. Often the defects noted must be checked into more thoroughly by the private doctor or free clinic. The private doctor may find defects not noted at all in the school examination. Corrective work as a rule belongs to private dentists, doctors, or clinics.

On the other hand, I think it is a mistake for parents to refuse to have their child inspected at school, just because he is already taken care of healthwise. As mentioned before, it is highly essential for the child to be health-minded. The physical inspection is just another way to keep health in the school atmosphere. At this time the doctor and the nurses have a chance to discuss proper hygiene and correction of defects with the pupils, and enlist each room to try to keep the health habits and become 100 per cent fit. This co-operative movement gives impetus to remedial endeavor.

When children really become interested in a problem, they manage to interest their parents. Talks to parent-teacher associations will often help to stimulate fathers and mothers who are a little apathetic about their children's health. Moving pictures are also effective.

Our work is being continually crippled because of the cripples among us. Let us remove this stigma. If the school physician could look around at the workers in the mission field and see a boy or girl whom he had saved from disease, then I believe that would be more reward than wealth or fame.

The Head and Not the Tail

By TITUS A. FRAZEE, Superintendent,
California Temperance Federation

A LITTLE boy went to the depot each day at train time with some puppies in a basket, in the hope of finding a purchaser for his pets. It was during a presidential campaign, and the several parties were making vigorous efforts to win. A man put his head out of the car, and asked: "What kind of puppies are those, my son?" The boy told him the name of the breed.

"Oh, I don't mean that," said the man. "I want to know whether they are Republicans, Democrats, or Prohibitionists."

The boy, hoping to make a sale, but not knowing which would please the man, made a guess and said, "They are Republican puppies."

"Oh, I don't want Republican puppies, I want Prohibitionist puppies."

A few days later the same man came back, and the boy as usual was there with his pup-

pies. Thinking to have some more fun with the boy, he proceeded again to question him as to the politics of the puppies. "What kind are they—Republican, Democrat, or Prohibitionist?" he inquired.

The boy, remembering his mistake on the previous occasion, promptly answered; "They are Prohibitionist puppies."

"Now, I caught you, young man," said the traveler. "You told me the other day that they were Republican puppies."

"So I did," said the boy, "but they have got their eyes open since then!"

I fear the same thing might be said of many people today, when it comes to the temperance issue—they do not have their eyes open. The majority, and our ministers are not excluded, consider temperance uninteresting. This is one of the misconceptions we wish to correct.

You can *make* it interesting, but not with statistics read from the encyclopedia stating the amount of alcohol imbibed, or the number of billions of glasses drunk by Americans last year.

No sermon needs illustration more than does the temperance sermon. The first summer I entered the colporteur work, my field missionary secretary taught me three principles of successful salesmanship. These apply directly to a temperance sermon or lecture: 1. Get favorable attention. 2. Create a desire. 3. Convert desire into action.

The usual rules for the use of illustration are applicable. Be sure there is a point in the story itself, or that you can make your audience remember a definite point by tying the appropriate story to that point.

The illustration which opens this article could be elaborated upon with a *first*, *second*, *third*, and so on, about getting our eyes open, but let us be careful lest we insult the intelligence of our hearers with a "Now the moral is," when already alert listeners are giving favorable attention, a desire has been created, and they are ready for action.

After I had spoken in one of our larger Southern California churches, one of my fellow ministers whispered to me, "Why, that was as good as a gospel sermon." "That *was* a gospel sermon," I told him, quoting, "When temperance is presented as a *part of the gospel*, many will see their need of reform. . . . As this instruction is given, the people will become interested in other lines of Bible study."—*Testimonies*, Vol. VII, p. 75.

Christ told His disciples, "Every plant, which My heavenly Father hath not planted, shall be rooted up," and until we as workers realize that God has given us a responsibility in working together with Him in the rooting-up process, we will be slow to lead our churches into tangible action.

Consistent education will lead the people to realize that the gospel of temperance is as

much a part of Christ's gospel as music is an integral part of Christian worship.

When temperance is to be presented, our evangelists on the Pacific Coast like to call in a specially prepared lecturer for that purpose. This serves to get temperance before the people, and also as a variety feature to interest the listener and bring him back for additional meetings to hear the "testing truths." You do not have to be a specialist, however, to present temperance efficiently. Each worker can gather material for his own presentation, and keep it current. Out-of-date material is harder on an audience than a 20-per-cent grade is on a Model T Ford.

The *National Voice*, published weekly by Miss Ethel Hubler, at 126 West Third Street, Los Angeles, is a source of excellent material for lectures and is in no sense a "local" publication. (Forty weeks, \$1.)

"The Amazing Story of Repeal," by Fletcher Dobyns,* is a 457-page account of the methods used in bringing about the repeal of the Eighteenth Amendment. This will give you a thorough insight into "causes." But do not start to read this book unless you are willing to concentrate for several consecutive hours. It is not mastered in one evening of study.

In order to appraise the value of this startling volume properly, you must know something about its author. Fletcher Dobyns is one of the nation's ablest lawyers and a former prosecutor for Cook County, in which Chicago is located. The author put in nearly ten years of research in its preparation. In the short time since coming from the press, it has already been heralded as the "gospel of America's temperance forces."

Four years ago when I began devoting my entire time to temperance, a number of my friends in the ministry began asking me, "Aren't you going into something awfully dead when you take up the temperance work? Hasn't the temperance work about had its day?" I finally said to them, "I can best answer you by telling you about a good Swedish farmer in South Dakota. He had a large acreage of corn, but South Dakota had had some of California's unusual weather that year. They had had too much rain.

"A salesman who was driving by his farm stopped to chat with him over the fence: 'Your corn is very yellow this year, isn't it?'

"Vell, I planted yellow corn.'

"You won't get much more than half a crop out of it, will you?'

"Yust half the crop. The odder half goes to Yim Yohnson. I rent from hem.'

"You're not far from a fool, are you?'

"No, not very far. Yust the fence between.'

"Have you lived out here all your life?'

"No, not yet.'"

Similarly the temperance work has not yet had its day. It has not lived all its life. And your responsibility and my responsibility has not ended yet. It will not end until the entire work is ended, and we have together finished the gospel proclamation, "Go ye into all the world and make Christians."

The messenger of the Lord has told us that in the temperance work we have the one golden opportunity of uniting with other churches. "In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers."—"Counsels on Health," p. 433. "If we unite with them in temperance projects, and lead the way in showing them how we work as well as how we give, they will not have the grounds to call us un-co-operative when on other points of church union we conscientiously refrain from aligning ourselves with them."

And again, "We should unite with other people just as far as we can and not sacrifice principle. We should be at the head in the temperance reform."—Mrs. E. G. White, in *Review and Herald*, Oct. 21, 1884. "In our labors together, my husband and I always felt that it was our duty to demonstrate in every place where we held meetings that we were fully in harmony with the workers in the temperance cause."—S-278-1907.

In most States the Anti-Saloon League is functioning under one name or another as the "Church in Action in Fighting the Liquor Traffic," and quite consistently unites the dry forces of each State in the liquor battle.

Some of our General Conference men are representatives on the Maryland Anti-Saloon League Board. In the California Temperance Federation where the major and minor denominations, the W. C. T. U., and other temperance forces have joined together in a federation to make life uncomfortable for the liquor manufacturer and seller, Elders H. M. Blunden, W. W. Ruble, and W. M. Adams have officially represented our own denomination as directors in past years, with a favorable impression resulting through the State.

"We need at this time to show a decided interest in the workers of the Women's Christian Temperance Union. . . . Thus a union and sympathy will be created where in the past there has sometimes existed prejudice and misunderstanding. I have been surprised as I have seen the indifference of some of our leaders to this organization."—"Gospel Workers," pp. 384, 385.

If our ministers throughout the United States will take an active part in the united temperance efforts of their own community, they will find themselves "the head and not the tail in the temperance movement."



☞ It is difficult to get old if one is seldom sick.

* Order through your Book and Bible House, or American Business Men's Research Foundation, 111 W. Jackson Blvd., Chicago. Price, \$1.50.

The Ministry of the Physician

By G. A. ROBERTS, Associate Secretary, Gen. Conf. Medical Department, Medical Extension

UNTIL the time of the final, glorious climax in the work of God on this earth, He will increasingly bless the efforts of those who serve in His cause. We read these words in the Book of holy writ: "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. Men will be inspired to expand their efforts, and increased blessings from heaven will be placed upon every added effort put forth.

The first physician recorded in Holy Writ as performing the work of a minister of the Word is Luke. God wonderfully blessed his efforts and inspired him to write one of the Gospels in addition to the work he performed as a busy medical practitioner.

Godly physicians are now being used of heaven to speak to suffering men the words of that first pioneer ministerial physician of long ago—Luke the beloved. Special blessings have always accompanied gospel truths spoken by Christian physicians to their patients, and they may now expect increased blessings to attend the words spoken to those who suffer.

We have this word from Mrs. E. G. White: "On the sickbed Christ is often accepted and confessed; and this will be done oftener in the future than it has been in the past; for a quick work will the Lord do in our world. Words of wisdom are to be on the lips of the physician, and Christ will water the seed sown, causing it to bring forth fruit unto eternal life."—*"Testimonies," Vol. VI, p. 233.*

Because we are now in the time when special and added blessings are to rest upon the work of the godly physician, as he speaks the words of life to his patients, a very special appeal comes to each one to use his talents of influence in this way.

"We lose the most precious opportunities by neglecting to speak a word in season. Too often a precious talent that ought to produce a thousandfold is left unused. If the golden privilege is not watched for, it will pass. Something was allowed to prevent the physician from doing his appointed work as a minister of righteousness. . . .

"Countless are the opportunities of the physician for warning the impenitent, cheering the disconsolate and hopeless, and prescribing for the health of mind and body. As he thus instructs the people in the principles of true temperance, and as a guardian of souls gives advice to those who are mentally and physically diseased, the physician is acting his part in the great work of making ready a people prepared for the Lord. This is what medical missionary work is to accomplish in its relation to the third angel's message. . . .

"This work belongs just as surely to the doctor as to the minister. By public and private effort the physician should seek to win souls to Christ."—*"Testimonies," Vol. VI, pp. 233, 234.*

Never before in the history of the world has the time been so propitious as now for the work

of Christian physicians, and never will times be more propitious. The opportunities now afforded physicians to do this work for Christ will soon be gone forever, for the last message to come to men is now sounding, and it is rapidly nearing its close. There is to be no other message of mercy. There is to be no other opportunity for service. What men fail to do in this our day, they will never again have opportunity to do.

Nursing—in the Eyes of God

By LILA REX, Student, Department of Nursing Education, Wash. Miss. College

NURSING is a profession that has helped in many ways to make this world of suffering a better place in which to live. Mrs. E. G. White has counseled us: "Every nurse is to be a channel of blessing, receiving light from above, and letting it shine forth to others. . . . The atmosphere that surrounds their souls is to be a savor of life unto life."—*"Testimonies," Vol. VIII, p. 144.*

At times some have felt that there were too many nurses and that the profession was overcrowded. This is not so, for God's messenger has told us: "I could wish that there were one hundred nurses in training where there is one. . . . Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education."—*"Counsels on Health," p. 503.* A medical education enables one to reach all classes of society.

Mrs. E. G. White mentions our training schools very specifically as follows: "The work should have a definite aim, and should be thorough." "Instruction should be given in agriculture, . . . healthful cookery, sewing, . . . treatment of the sick. . . . The work in every line should be under the direction of skilled instructors."—*"Education," p. 218.*

"Earnest, devoted young people are needed to enter the work of God as nurses. . . . Oh that all who are afflicted could be ministered to by Christlike physicians and nurses who could help them to place their weary, pain-racked bodies in the care of the Great Healer."—*"Medical Ministry," p. 197.* Yes, there is a truly great need for the right type of nurse. "Observation, and the practice of that which has been learned, will enable our youth to become efficient nurses, with superior skill."—*"Counsels to Teachers," p. 470.*

There are many requirements for the nurse who would work for God. "Every nurse . . . who has anything to do in God's service, must aim at perfection. . . . There is a most exacting calling, and their preparation must be painstaking and thorough."—*Ibid.* "Nurses, and all who have to do with the sickroom, should be cheerful, calm, and self-possessed. All hurry, excitement, or confusion should be avoided. . . . Ignorance, forgetfulness, and recklessness have

caused the death of many who might have lived had they received proper care from judicious, thoughtful nurses."—"Ministry of Healing," pp. 221, 222. Her own health is also a requirement. (See "Counsels on Health," p. 407.)

The duties of a Christian nurse go far beyond the physical care of her patient. She must be able to give needed spiritual help. "Nurses should have regular Bible instruction, that they may be able to speak to the sick words that will enlighten and help them."—"Medical Ministry," p. 202. In the lives of nurses the virtues of Christ are to be seen.

Many times the nurse will come in contact with people who have religious and moral standards very different from those of true Christians. "Workers who are thrown into the society of worldlings need to have Jesus held up before them. . . . Counteracting influences should always be exerted lest . . . the worldly element shall steal away hearts from God. Never let the worldly class be honored and great deference be paid to them above those who love God."—"Counsels on Health," p. 422.

Further responsibilities and opportunities of the missionary nurse are set forth as follows:

"There are many lines of work to be carried forward by the missionary nurse. . . . In almost every community there are large numbers who do not attend any religious service. If they are reached by the gospel, it must be carried to their homes. . . . As missionary nurses care for the sick and relieve the distress of the poor, they will find many opportunities to pray with them. . . . They can bring a ray of hope into the lives of the defeated and disheartened."—"Medical Ministry," pp. 246, 247.

"Many can be reached only through acts of disinterested kindness. Their physical wants must first be relieved. Missionary nurses are best qualified for this work."—"Testimonies," Vol. VI, p. 84.

"The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing."—"Counsels on Health," p. 396.

"The cause of God in the earth today is in need of living representatives of Bible truth. . . . God is calling . . . nurses . . . who have a knowledge of the word of God and who know the power of His grace, to consider the needs of the unwarned cities. Time is rapidly passing, and there is much to be done!"—"Acts of the Apostles," p. 158.

I believe God in heaven looks down with great joy and gratitude upon this work of Christian nurses and will continue to bless them.

CURRENT SCIENTIFIC COMMENT

NUTRITION IN 1943.—In 1939 Stiebeling and Phipard reported on a study of wage earners and clerical workers in cities throughout the United States. Only 26

per cent had good diets, 45 per cent were fair, and 26 per cent were classified as poor. Nineteen thirty nine was a "year of plenty" compared with the limited supplies to be available

during 1943. More than ever before the physician will have to question the diet of his patients. Deficiencies of protein and fat, rare in this country, may become as prevalent as mild deficiencies of the vitamins.—U. S. Department of Agriculture, Circular 507.

POOR NUTRITION AND MILITARY REJECTION RATE.—A national nutrition conference was held in May, 1941, at which Brigadier General Hershey told the authorities that of a million men who were examined by Selective Service and about 560,000 examined by the Army, some 380,000 were unfit for general military service. It has been estimated that perhaps one third of the rejections were due either directly or indirectly to nutritional deficiencies.—*American Journal of Public Health*, 32:15, January, 1942.

VEGETABLE JUICE COCKTAILS.—Mixed vegetable juices are likely to be inferior in nutritive value to ordinary tomato juice. The ascorbic acid content in mg. per 100 cc. ranges from 3.9 to 13.0 or an average of 8.3, whereas popular brands of commercial tomato juices contain from 14.0 to 21.0 or an average of 16.8 mg. ascorbic acid per 100 cc. Further, the advertising of mixed vegetable juices is apt to be misleading since by implication the products contain the food values of each ingredient. It appears likely, too, that the vitamin A value of the mixed juices is less than that of undiluted tomato juice.—*Abstract, Journal of the American Dietetic Association*, March, 1943, p. 222.

Whole-Grain Wholesomeness

WE have repeatedly been told that whole-wheat bread is much better for us than white bread. But to many these statements bear the earmarks of a dietary fad; and without giving further thought to the subject, they continue to eat white bread. Though white bread has food values, much has been lost by the milling processes. When we consider that 25 per cent of the calorie intake of the average family is supplied by wheat, the larger part as bread, it is important that we be reminded of some of the facts concerned.

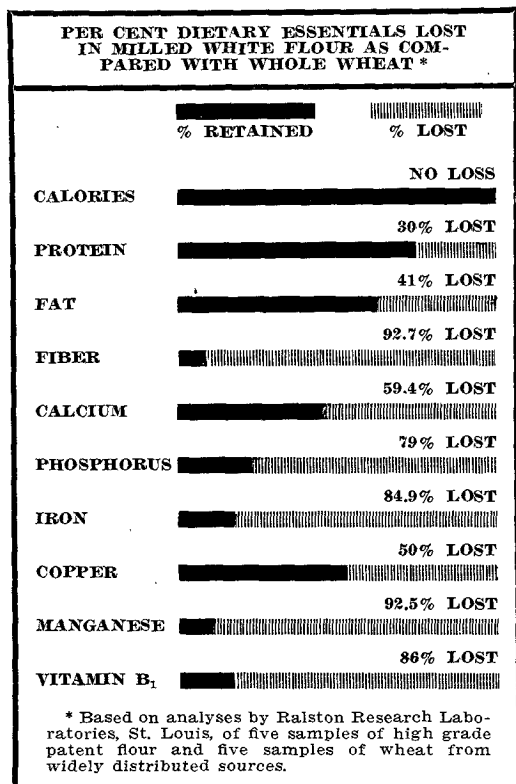
In the original process of milling, which was employed until the latter part of the nineteenth century, wheat for use as food was prepared by grinding it between large stones, with the result that none of the natural food elements were lost. But with the machine age came a change in this process. The roller mill was developed, which not only ground the wheat, but sifted it through silk screens until the bran, rich in minerals, and the germ, rich in vitamin B₁, as well as other natural food elements, were in large part removed. This process gave the public a soft, smooth white flour, but there was a definite loss in nutritional value.

The accompanying diagram shows very plainly the food value in the whole grain of wheat. One can readily see that in addition to containing a high percentage of protein and carbohydrate, essential to energy building, wheat is also rich in minerals and in one of the vitamins (B₁) necessary for "normal appetite, growth and development, metabolism of every living cell, metabolism of carbohydrates, normal tonicity of the gastrointestinal tract, and preventing disturbances of the nervous system."

With the rise in food prices, many families may become confused regarding the selection of foods which are within their economic reach and at the same time rich in minerals and vitamin B₁. Those in the lower income brackets often rely much upon white flour because its cost is low, with the result that the diet is frequently deficient in essential food elements.

Some manufacturers are adding vitamin B₁ to milled white flour, and "while it is possible to enrich foods synthetically, and thereby aid in offsetting the lack of vitamin B₁ in the daily diet, it is more desirable to obtain the needed vitamin from some natural source (wheat germ), because many valuable nutrients in addition to vitamin B₁ come from the wheat germ and bran." Since this is true, one simple way to restore the lack in our diet is to prepare foods from whole grains.

LILLIAN J. BRAGAN.



Sin, a Hereditary Disease

By ELLEN WILSON, R. N., *Instructor,
Paradise Valley Sanitarium*

DEFINITION: Sin is a hereditary disease characterized by acute or chronic behavior changes. In its acute stages it is the most easily transmitted of all diseases.

ETIOLOGY:

- | | |
|---------------|-----------------------------------|
| Isa. 14:12-14 | } Sin originated in self-seeking. |
| Gen. 3:6 | |
| Gen. 3:45 | } Became inherent in all mankind. |
| Rom. 5:12 | |

PATHOLOGY:

- | | |
|---------------|--|
| Gen. 3:18, 20 | } Loss of Eden |
| James 1:15 | |
| Rom. 6:23 | |
| | } Ultimately brings death to man, plants, and animals. |

SYMPTOMS:

- | | |
|---------------|-------------------------|
| Isa. 14:12-14 | } Chronic selfishness. |
| Rom. 8:7 | |
| Gal. 5:19-21 | |
| Rom. 1:21-32 | } Acute manifestations. |

DIAGNOSIS:

- | | |
|---------------|---|
| Rom. 14:12 | } Diagnosis made only by God. |
| Rom. 2:12 | |
| 1 Sam. 16:7 | } Man incapable of diagnosing. His judgment impaired. |
| Matt. 7:16-20 | |
| Matt. 7:1-5 | |

PROGNOSIS:

- | | |
|--------------|--------------------------------|
| Rom. 6:23 | } Fatal except through Christ. |
| Acts 4:12 | |
| Rom. 5:1, 17 | |

TREATMENT:

- | | |
|-----------------|--|
| Rom. 5:19, 21 | } Christ's death atones. Remove diseased tissue. |
| Matt. 5:20 | |
| Ps. 51:10 | } New birth necessary. |
| John 3:3-5 | |
| Acts 3:10 | } Repent. Confess. |
| 1 John 1:9 | |
| 1 John 1:7 | } Washed in Christ's blood. |
| Rev. 1:5 | |
| Eph. 1:7 | |
| Rom. 6:16 | } Die to self, live righteously. |
| 1 Peter 2:2 | |
| Ps. 119:11. | } Sincere milk of the Word. |
| Matt. 4:4. | |
| 2 Tim. 2:15 | |
| Ps. 19:1 | } Nature study. |
| Prov. 6:6 | |
| Heb. 10:25 | |
| Mal. 3:16 | } Witness. Church attendance. |
| 1 Thess. 5:17 | |
| Mark 14:38 | |
| Matt. 26:41 | } Prayer. |
| Matt. 28:19, 20 | |
| Acts 1:8 | |
| Matt. 5:16 | } Exercise by helping others. |

INFECTION AVOIDED BY GOOD NURSING CARE:

- | | |
|----------------|---|
| 1 Cor. 9:25-27 | } Keep body and mind under control of Christ. |
| Rom. 12:1, 2 | |
| Phil. 2:5 | } Abide. |
| 1 Peter 5:7 | |
| John 15:4 | |
| Rev. 22:14 | } Endure. |
| James 1:12 | |

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

The Roman Pontifex Maximus

VI. His Prerogatives Transferred

By ROBERT LEO ODOM, *Editor, The Watchman Magazine, Nashville*

IN Revelation 13 the prophet foretells the rise of a new politico-religious power in the world—represented by the symbol of the ten-horned beast—and points out that “the dragon gave him his power, and his seat, and great authority.” Verse 2. Here is plainly indicated a transfer of prerogatives from the one power to his successor.

About the middle of the second century A. D. the bishops of Rome were teaching Christians to observe Sunday, especially insisting that the solemnities of the paschal (Easter) season should terminate on that day of the week. This was such a serious thing that Polycarp, bishop of Smyrna, made a trip to the great city to discuss the matter with the Roman bishop, Anicetus. Polycarp did not favor the Roman view, and they failed to come to an agreement on the question.¹ Although they parted without enmity between them, the disagreement finally resulted in a great controversy among the churches.

Near 196 A. D. the haughty Roman bishop, Victor I, presumed to cut off the churches of Asia from Christian fellowship because they refused to adopt the Roman practice of Sunday observance in the Easter celebration.¹ Not long afterward Tertullian, whose writings at first upheld the authority assumed by the Roman bishops, saw it grow presumptuous to a degree that he could stand it no more. After the break, Tertullian scoffed at the bishop of Rome with words like these:

“I hear that there has even been an edict set forth, and a peremptory one too. The Pontifex Maximus—that is the bishop of bishops—issues an edict: ‘I remit, to such as have discharged (the requirements of) repentance, the sins both of adultery and of fornication.’”²

This is the first time that the title Pontifex Maximus was used to designate the Roman bishop, but even Roman Catholics note that it was used in irony:

“As regards the title Pontifex Maximus, especially in its application to the pope, there was a further reminiscence of the dignity attached to that title in pagan Rome. Tertullian, as has already been said, uses the phrase of Pope Calixtus. Though his words are ironical, they probably indicate that Catholics already applied it to the pope.”³

Accustomed as they had been, when they were heathen, to regard the pagan Pontifex Maximus with great awe, many of the Chris-

tians of the church at Rome may have held its haughty bishop in similar superstitious esteem. A well-known Roman Catholic authority says:

“It was apparently in the fourth century that it began to become a distinctive title of the Roman [Catholic] pontiff. Pope Siricius (d. 398) seems to so use it (Ep. vi in P. L. xiii, 1164), and Ennodius of Pavia (d. 521) employs it still more clearly in the same sense in a letter to Pope Symmachus (P. L. lxiii, 69). . . . Gregory VII finally prescribed that it should be confined to the successors of Peter.”³

Now let us see what happened prior to the official use of the title by Siricius, the Roman bishop just mentioned. Constantine I (306-337 A. D.) was the first of the Roman emperor-pontiffs to make a profession of Christianity. A prominent Roman Catholic historian notes that “as emperor he was the head (Pontifex Maximus) of the official religion.”⁴ That religion was that of the Invincible Sun, whose cult was then that of the Roman state.

Hence the vision of the cross and the sun really did represent what was effected in the person of Constantine, that is, a reconciliation of the interests of paganism and apostate Christianity. While his pagan subjects regarded him as their sovereign pontiff, Constantine’s Christian subjects often spoke of him as “the most blessed prince” and “the servant of God.” He must have had this combination in mind when he said to the clergy: “While you are bishops of those within the church; also I, having been appointed by God, might be bishop of those outside the church.”⁵

In Constantine we have the curious case of the Pontifex Maximus of the official and pagan religion of the Roman state—the high priest of the Invincible Sun—professing to be a Christian at the same time! He used his power and authority to force upon the world the Roman bishops’ views regarding Sunday observance, especially in regard to Easter observance. And he finally made Christianity the dominant religion of the empire, conferring many favors upon, and giving much aid to, the ecclesiastical party of his choice. With the exception of Julian the Apostate, his successors followed his example. Gibbon observes:

“The title, the insignia, the prerogatives of Sovereign Pontiff, which had been instituted by Numa, and assumed by Augustus, were accepted, without hesitation, by seven Christian emperors; who were invested with a more absolute authority over the religion which they had deserted than over that which they professed.”⁶

More and more the position of the bishop of Rome became enhanced, as dictator of Christendom, by the aid and support of the imperial Pontifex Maximus of Roman paganism. This

strange collaboration continued until the reign of Gratian (375-383 A. D.).

On this point another Roman Catholic historian says: "Gratian (375-383) was the first emperor to sever the official bond linking paganism to the imperial power, by refusing to accept the insignia of Pontifex Maximus (chief priest of paganism). 'Such a garment,' he said, 'is not becoming to a Christian.'" ⁷ Another papal historian observes: "The anomaly of the Catholic functioning as the chief priest of paganism was at an end." ⁸ Dr. Philip Schaff says:

"Under the influence of Ambrose, bishop of Milan, this emperor went a step further. He laid aside the title and dignity of Pontifex Maximus, confiscated the temple property, abolished most of the privileges of the priests and vestal virgins, and withdrew, at least in part, the appropriation from the public treasury for their support (Cod. Theod. xii. 1, 75; xvi. 10, 20; Symmach. Ep. x. 61; Ambrose, Ep. xvii)." ⁹

It is sometimes said ¹⁰ that Gratian refused to accept the insignia of Pontifex Maximus, but those are more correct who affirm that "Gratian resolved to put aside the dress and title of Pontifex Maximus." ¹¹ Foakes-Jackson makes a fitting remark on this point:

"It was owing, doubtless, to the influence of Ambrose that Gratian refused the title of Pontifex Maximus. When this was done is not quite certain. Ausonius, who had been the tutor of Gratian, was made consul in 379 A. D. and addressed a panegyric to the emperor on the occasion. The religion of this writer is a matter of dispute, but on the whole it seems probable that he was a Christian. Yet he uses language which would hardly be possible had Gratian formally refused to be called Pontifex Maximus at this time. The title is also seen in inscriptions and coins of the period. Zosimus [iv., 36], however, declares that Gratian refused the insignia of the office; and he probably did so when he left Trèves for Italy." ¹²

Ausonius wrote thus to Gratian: "One name is on the lips of all—the name of Gratian, Gratian who in virtue of his authority is styled Imperator; of his courage, the Victorious; of his sacred person, Augustus; of his devotion, Pontifex; of his tenderness, Father; of his age, Son; of his natural affection, both one and the other." Likewise about the elections: "You who presided over them, are the Pontifex Maximus and a participator in the designs of God." ¹³ Gratian went a step further, for J. Garnier records:

"Fearing that religion might become disorganized, he offered the title and office to Damasus, bishop of Rome. . . . This bishop, less scrupulous than the emperor, accepted the office, and from that time until now the title has been held by the popes of Rome, from whom and through whom the whole hierarchy of Western Christendom have received their ordination. So also the honors and powers attached to the title, the dominion of the civilized world, previously wielded by the pontiff-emperors of pagan Rome, passed to the pontiffs and hierarchy of papal Rome, who for centuries imposed their will upon kings and held the nations in thrall." ¹⁴

Damasus was bishop of Rome from 366 to 384 A. D. There is extant an edict of Gratian, Valentinian II, and Theodosius, in which the Roman bishop is officially designated as "the Pontiff Damasus." It is as follows:

"It is our pleasure that the nations which are governed by our clemency and moderation should steadfastly adhere to the religion which was taught by St. Peter to the Romans, which faithful tradition has preserved and which is now professed by the Pontiff Damasus and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost: under an equal majesty and a pious Trinity.

"We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge that all others are extravagant madmen, we brand them with the infamous name of 'heretics' and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them." ¹⁵

Thus the official title and office of Pontifex Maximus, established by Numa and long held by his spiritual successors as high priest of Roman paganism, were transferred to the head of the Roman Catholic Church. It is not, therefore, to be wondered at that Siricius (384-398 A. D.), the successor of Damasus (366-384 A. D.), should use the appellation of Pontifex Maximus as "a distinctive title" of the pope. The Roman bishop had become the legal and official head of the state religion—Roman Catholicism—and it merely remained for Justinian I (527-565 A. D.) to make secure the papal claims to the office. Like the pagan pontiffs of old, the bishops of Rome have not only assumed the role of regulator of holydays in Christendom, but also instituted the only calendar reform ¹⁶ effected since the days of the Caesars. The Encyclopedia Americana makes this observation:

"Pomponius, in his history of the Roman law, written about the middle of the second century A. D., informs us that the custody of the XII Tables, the exclusive knowledge of the forms of procedure, and the right of interpreting the law belonged originally to the College of Pontiffs, a patrician order, at the head of which was an officer known as the Pontifex Maximus, from which office, it may be remarked in passing, indirectly and by a strange and circuitous devolution has come down to our day the office of the pope in the Roman Catholic Church." ¹⁷

Thus was fulfilled the prophecy concerning the ten-horned beast, for "the dragon gave him his power, and his seat, and great authority."

[END OF SERIES]

FOOTNOTES AND BIBLIOGRAPHY

¹ See Eusebius, "Ecclesiastical History," bk. 5, chs. 23-25; Socrates, "Ecclesiastical History," bk. 5, ch. 22.

² Tertullian, "On Modesty," ch. 1 ("Ante-Nicene Fathers," Vol. IV, p. 74).

³ Catholic Encyclopedia, Vol. XII, p. 270, art. "Pope."

⁴ Dom Charles Poulet, "A History of the Catholic Church for the Use of Colleges, Seminaries, and Universities," Vol. I, p. 120, 2d impression. (Herder Book Co., St. Louis, 1936.)

⁵ Eusebius, "Life of Constantine," bk. 4, ch. 24 (a literal translation). The Latin translation is more emphatic: "*Vos quidem, inquit, in iis quae in ecclesiam sunt, episcopi estis. Ego vero in iis quae extra geruntur, episcopus a Deo sum constitutus.*"

⁶ Gibbon, "Decline and Fall of the Roman Empire," ch. 21 (Vol. II, p. 394, edition by J. B. Bury, London, 1897).

⁷ S. A. Raemers, "Church History," p. 102. (Herder Book Co., St. Louis, 1936.)

⁸ Philip Hughes, "A History of the Christian Church," p. 225. (Sheed and Ward, New York, 1934.)

⁹ Philip Schaff, "History of the Christian Church," Vol. III, p. 62. (Scribners, New York, 1903.)

¹⁰ Catholic Encyclopedia, Vol. VI, p. 729, art. "Gratian, Roman Emperor."

¹¹ J. Alzog (R. C.), "Manual of Universal Church History," Vol. I, p. 338. (Gill, Dublin, 1879.) Doctor Schaff also says the same thing.

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KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

How Effective Is Your Speech?

By CHARLES E. WENIGER, *Professor of Speech, Pacific Union College*

THE sooner a preacher comes to the point where he intelligently analyzes his own speech, the better preacher he becomes—provided, of course, that he sets about to strengthen his assets and to eliminate his liabilities. Self-diagnosis is one of his best teachers.

To assist in self-analysis, many check lists have been devised. One of the most useful of these, in my opinion, is the "Self-Grading Rating Scale on Elements of Effective Speech," prepared by Professor Charles F. Lindsley of Occidental College, and included in W. Arthur Cable's "Cultural and Scientific Education Today." By the editor's gracious permission, I have slightly revised the scale better to suit the needs of Seventh-day Adventist workers. It appears below.

SELF-GRADING RATING SCALE ON ELEMENTS OF EFFECTIVE SPEECH

Adapted, by permission, from W. Arthur Cable's "Cultural and Scientific Speech Education Today."

		10	20	30	40	50	60	70	80	90	100	
1. Confidence in My Ideas	Uncertain Doubtful											Positive Certain
2. Movement and Gesture	Conspicuous Meaningless											Inconspicuous Meaningful
3. Physical Bearing Outward Manner	Timid Negative											Self-possessed Self-assured
4. Attitude in Presence of Superiors	Confused Shy Self-conscious											Calm Self-controlled Mentally poised
5. Directness of Speech	Indirect Shifting eye Eyes too high.											Direct personal contact Eye to eye Mind to mind
6. Tone of Voice	Domineering Commanding Officious											Pleasant Friendly Conciliatory Persuasive
7. Vocabulary	Scant											Wide and exact command of words
8. Pronunciation	Careless Inaccurate											Always careful and exact
9. Articulation	Slovenly Mouthy											Precise Clear-cut
10. Language	Ungrammatical Inaccurate											Grammatically correct Accurate

Note the ten elements of effective speech arranged at the left side of the chart. Note the gradation in achievement represented by the ten vertical columns following each element of speech, all the way from the lowest conceivable attitude, represented by ten, to the highest, represented by 100—arranged on the familiar old grammar-school percentage basis. Observe the double line drawn down the middle of the chart—this represents the medium, the general average of speech effectiveness.

For example, the speaker who has absolutely no confidence in his ideas, who is always uncertain, doubtful, and apologetic, checks in the 10 per cent column—if, indeed, such a speaker exists. The speaker who, on the other hand, is always sure of himself and invariably certain of his facts, checks in the 100 per cent column—if, indeed, he exists. The ordinary, average garden variety of speaker checks near the middle double line.

Now, Brother Self-Analyst, rate yourself accordingly. Place your marks on the average line, or to the right or left of the average line, according to the degree to which you think you express yourself effectively or otherwise in each instance. Don't rationalize, but pass rather briskly down the list, checking as you go. Don't stop to argue with yourself. Play fair. When you have finished, connect your checks from item one to item ten with a zigzag line, and you will have a fairly accurate graphic picture of your effectiveness as a speaker. Are you above, below, or just average?

It would be a helpful procedure to ask a kind but honest friend to rate the effectiveness of your speech in a similar fashion. Then you might compare notes and draw some conclu-

sions. Better still, ask several friends to help you and take to heart the summary of their criticisms.

Next to hearing your own voice, I know of no procedure better calculated to strengthen your speech effectiveness than this suggestion of self-analysis. Try it! Then begin meeting the challenge of improvement.

(A companion article by Professor Weniger, in which he propounds "Some Questions to Ask Yourself," will appear soon.—EDITOR.)

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Open-Air Evangelism

OPEN-AIR evangelism has always held a definite place in the program of soul winning. In every age of the Christian church there have been those who have taken very literally the injunction of Christ to go out into the highways and byways and compel men to come into the kingdom. The Lord Himself did most of His work in the streets and lanes and open fields of Palestine. In training the apostles to carry the good tidings of salvation, He laid down as one of the very clear principles of His soul-winning program the preaching of the gospel to the passing multitudes. The Christian church was born in an atmosphere of open-air evangelism. It was when they lost the true significance of the church and fell away from the truth, that they felt under compulsion to build huge edifices for worship to the neglect of this vigorous program of evangelism.

When the reformers came with their clear-cut message, they were often found in the fields and in the streets, pressing God's claims upon the multitudes. In fact, history furnishes no more thrilling story than the record of these Spirit-filled men, whose eagerness to bring men to the kingdom of God urged them in many cases to leave the pulpits of their forefathers and go out and uplift Christ to the masses. George Whitefield and the Wesleys were noble examples of this kind of evangelism, and since that time thousands of others have followed their example.

Spurgeon, while preaching to the largest congregations in England, also went out into the open air that he might unfold the treasures of truth to the multitudes, many of whom would never go to a house of worship. He said he did it for his own soul's sake, as well as for the sake of the lost. We are able to contact men of all types in this method of evangelism, and some of the finest converts we have won to the message have been found right in such meetings. We have found this method most successful in such cities as London and New York, and smaller cities may be worked with the same gratifying results.

Four years ago we organized the "King's Crusaders" at La Sierra College, and now another branch has been organized at Washington Missionary College. Here at the nation's capital we are finding an excellent avenue of service in some of the parks and crowded thoroughfares.

There is no finer avenue of service and no better field of training for student preachers. To meet the challenge of the unbeliever, to grip him and hold him, and at last win him to the kingdom, is a joy that must be experienced to be realized. Open-air evangelism provides such opportunity. The King's Crusaders, as these open-air preachers are known, are comprised mainly of junior and senior theological students, and enthusiasm for this work is not waning. Those who have already tasted the joys of this work are eager to continue. At one of the Sunday night meetings a preliminary service is regularly held in the street, and a good interest is being thus developed.

As we enter the closing scenes of this world's history, a definite message is to go with a power that is to enlighten the whole world. We may well long for the day when the moving multitudes in the great cities of earth will hear the clear call of God in a ministry of open-air evangelism, which will, we believe, hasten the outpouring of the Spirit of God. For such an hour as this, we must be preparing.

In subsequent issues of *THE MINISTRY* we plan to outline some of the technique which will ensure success in this interesting field of endeavor. Watch for these items.

R. ALLAN ANDERSON.*

A Tradition at Walla Walla

By FRANCIS M. BURG, *Dean Emeritus,
School of Theology, Walla Walla*

DURING the past twenty years that I have been in College Place, I have planned an annual sacred program for the school family and the public, the program being given after Sabbath once during the school year. We have had eighteen of these programs, and the interest in them has been evidenced by the large attendance from year to year. The students of the school of theology have rendered the parts, and with real profit to themselves, while at the same time interesting the people.

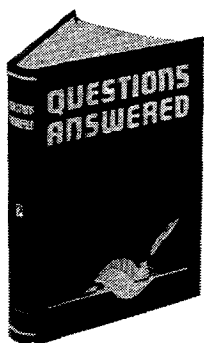
These programs have served to emphasize that department of the college which represents the chief objective of our training school system—the preparation of young men and young women to become workers in the cause of God.

The central theme of our program last year was Walla Walla College and its relation to the world-wide mission field. The program and one of the poems used, follows:

* Special lecturer in Field Evangelism and Pastoral Training II, Washington Missionary College, school year 1942-43.

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The New Covenant of Hebrews 8:7-13.
How I can observe the Two Covenants of Galatians 4:24-31.
What is meant by selling to strangers, in Deuteronomy 14:21.
Aren't both Sunday and Saturday holy days? Rom. 14:5, 6.
What about the "undying worm" and "unquenchable fire" of Isaiah 66:24 and Mark 9:43-48?

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THE ENTERING WEDGE

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

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

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

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

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"Our Beloved Walla Walla College".....MALE CHORUS
"Our School of the Beautiful West" (poem)..
.....LYNN CALLENDER
"The School That Educates for Life" (poem)
.....VERNON EMMERSON
"To the Mission Fields" (tableau).....
.....EDELBERT HALLSTED
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.....CLARENCE SHEPHERD
"From Greenland's Icy Mountains".....CONGREGATION
"Fall Into Line" (poem).....STEWART EMERY
"Ready to Do His Will".....
.....SCHOOL OF THEOLOGY CHORUS
Benediction.....HOLGER LINDSJO

(NOTE: All the poems, with the exception of "Mount Shasta," were composed by F. M. Burg.—EDITOR.)



A School That Educates for Life

By FRANCIS M. BURG

A WISE design, and heaven-born,
A pattern shown upon the mount
To men who bent their knee and bowed the head
In reverential prayer.
So, men whose memory we revere,
Who sought to know the will divine,
Upon this plot of hallowed ground
Laid firm and sure a cornerstone;
And thereupon by faith and prayer
And perseverance through the years,
Built here, by unabating zeal and toil,
A school
That educates for life.

Not wood alone;
Not stone well laid
To plans by architect designed,
Till, set against the tinted West,
A building stood in clear relief
And charmed the passers-by:
Nay, more by far than stone and wood
And studied plans by which to build
From ground to roof complete;
The school that educates for life
Upon a solid rock was reared—
The living Word of God.

Upon this sure foundation's built
A course for training heart and hand;
And here, like clay
The Potter holds and shapes so deftly
At His will,
Young lives, fashioned like to Him
Who trod earth's way before.
So, doors stand open year by year,
Inviting all to enter where
Their lives may feel His shaping touch
Who taught by Galilee.
And from these doors to fields afar,
With mind and heart and hand all trained,
The buoyant youth go streaming forth
To spend their lives among the lost
In loving ministry.

Here stands our school upon the hill,
Designed and built by Heaven's plan—
A school whose aim has ever been
TO EDUCATE FOR LIFE.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

Satan—Who Is He?

(Sermon Outline)

By SVEND A. BROBERG, *Former Superintendent,
Sierra Leone Mission, West Africa*

I. SATAN A PERSONAL BEING.

1. Christ met Satan in person in the wilderness. Luke 4:3-13.
2. Satan a mighty foe. Eph. 6:12; 2 Thess. 2:9.
3. He must be met with determined resistance. 2 Peter 2:8, 9.

II. ORIGIN OF SATAN.

1. Harmony in heaven. Job 38:7.
2. Lucifer created perfect. Eze. 28:15, first part.
3. Lucifer perverted his good character. Eze. 28:15, last part.
4. Rebellion began in heaven. Rev. 12:7-9; Isa. 14:12-14; Eze. 28:12-17.

III. HOW SIN ORIGINATED.

1. Worship ascribed to Christ the Creator. Col. 1:16; Heb. 1:2, 6.
2. Lucifer sought worship for himself. Isa. 14:13, 14; Matt. 4:8, 9.
3. Profaned his high estate. Eze. 28:16, 17.
4. By repeated iniquities, other angels defiled. Rev. 12:4, first part.

IV. WHY GOD PERMITTED SATAN TO LIVE.

1. Rebellion in heaven was unexpected. Isa. 14:12.
2. Sin unmasked before universe. Eph. 1:9; 1 John 3:8.
3. Angels created free moral beings. Must choose between right and wrong. Eph. 2:10.
4. Angels took their stand. 2 Peter 2:4; Jude 6.
5. God long-suffering to all. A universe at stake. 2 Peter 3:9.
6. Sin will eventually have run its course; Satan destroyed. Eze. 28:18, 19.

V. SATAN'S AIM—TO MAKE MAN FALL.

1. After fall, Satan cast to earth, and began his work of tempting man. Rev. 12:9; Gen. 3:1.
2. By yielding to sin man changed masters. Rom. 6:16.

VI. PRESENT CONTROVERSY WITH SATAN.

1. Sin produced harvest of misery; all creation subjected to suffering. Rom. 8:22.
2. Satan works harder at time of end. Rev. 12:12.

The Ministry, June, 1943

FACTS OF FAITH

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VII. OUR VICTORY ASSURED.

In Christ we are more than conquerors. Rom. 8:37-39.

THE FIELD SAYS

Echoes From Our Letter Bag

Vain Repetition of Words

EDITOR, THE MINISTRY:

Some writers have cultivated the habit, it seems, of using a vain repetition of words. For instance, in a recent issue of one of our union conference exchanges, in a single short report the word "our" was used no less than a dozen times. Four of the eight short paragraphs began with "our." A little variation in the use of words would bring added euphony and interest to the reader, if not to the writer.

Not many years ago I received a typewritten letter of a page and a half in which the personal pronoun "I" was used sixty-three times. The useless repetition of the personal pronoun "I" is always much out of place. It sounds too much like the reading of Isaiah 14:13, 14—I-I-I-I-I. We don't want to cultivate the habit of being too much like the particular personage represented by that "I" described by the prophet Isaiah.

ALFRED R. OGDEN.

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Help Soldiers Find Your Church

EDITOR, THE MINISTRY:

In moving frequently from one camp to another in many States since entering the service, I have been astounded to find how little known our churches are. In half a dozen cities of more than 100,000 population I have been able to locate only one church without a great deal of trouble. I had to contact the gas and electric companies as a last resort in most cases.

In one large city where the name of the street had been changed recently, I could not find anyone in the entire block where I finally found the building who knew there was an Adventist church there! Surely our people seem to be hiding their light. You would think we were ashamed of our religion, we are so modest about proclaiming it.

It is very discouraging, to say the least, to men in the service. With thousands of Seventh-day Adventists now in the Army all over the country, I believe it is most important that our churches be listed at every USO, and if possible, in the telephone directory. Almost every service club has a church directory prominently displayed, but I have yet to find one of our churches listed there.

It seems to me that with the urgency and timeliness of our message, every church would see to it that notices of the services appear in home-town newspapers. Nearly every local paper has a church page or special section for this and usually publishes such material without cost. It merely takes the initiative of someone to start the ball rolling.

In towns with chain stations carrying the Voice of Prophecy, I think it would be an excellent idea to place small advertisements in the newspaper announcing the time and station of this program and giving the local church address. Cannot something be done to remedy the situation by calling this to the attention of our ministers?

F. W. EDWARDY [Private, First Class, U. S. Army.]

✱ ✱ ✱

❗ DON'T BE A SLOUCH! Dr. Lester R. Daniels, of Sacramento, California, told the members of the American Osteopathic Association and through them the American public. Slouching develops "abnormal structural patterns," he explains. He continues, "This condition tends to increase the burden of circulation and with the toxic background so often present, it is an important contributing cause of degenerative changes in the blood vessels." Therefore, if you want to avoid high blood pressure, pull yourself erect when you walk, and avoid sitting in a slouched position.—*Walther League Messenger*.

THE RELIGIOUS PRESS

Valuable Current Excerpts

COSTLY WAR.—If you want to know why you are paying such taxes, it is simply due to the fact that we have spent the equivalent of \$600 for every man, woman, and child in the United States—on the war alone. And we're just getting started!—*Prophecy Monthly, March.*

CHINA'S RECONSTRUCTION.—Recently we heard that great woman of China address our Congress and our entire nation. In her book, "This Is Our China," there is a thrilling sentence: "After this cruel war is won, we, leaders in China, plan to reconstruct the New China after the ideas expressed in the Sermon on the Mount." This for China's 400,000,000 people—one fourth of the earth's population.—*Zions Herald, March 31.*

WAR'S COST.—According to the Bureau of the Budget, October 20, 1942, the appropriations and estimates for the United States War Activities show this stupendous sum for war—\$222,548,711,645. Here is the estimated givings of religious bodies in the United States for ALL purposes for the three-year period ending June 30, 1943—\$1,921,000,000. . . . When you break this down to individual giving, how much is it? Per capita for WAR is \$1,690.21. Per capita for RELIGION is \$14.59. Some difference!—*Gospel Minister, April 1.*


GOD'S VOICE.—In our Bibles we have God's voice on records. It is not the voice of Moses or David or Matthew or Paul that we hear when we hear His Book. Those men were, like the radio box, possessed of the sort of perceptions that enabled them to hear what others could not hear and to make a record. Lots of folks worry and debate as to whether Paul wrote Hebrews or whether someone else wrote that book or others of the books. What difference does it make who wrote it? The church of the ages has recognized in the books God's voice—on records. What more do we need?—*C. A. Clark in the Presbyterian, March 11.*

JEWS' RELIGION HOPELESS.—Arthur Rupp, the ardent Zionist, recently declared: "The Jewish religion alone, which in the past welded the Jews together and kept them as a special group, cannot do so any longer. The Jews can only hope to endure as a group if they find a new common ideal associated with their history." In the old ghetto days rabbinical Judaism was able to survive by keeping its people apart from their neighbors. But in the free life of the world the ancient faith has lost its way. It wanders in the wilderness, and there is no prophet in all Israel to lead it to its Promised Land.—*Prophecy Monthly, April.*

PROTESTANTISM IN BRAZIL.—The waning of Catholic influence in Brazil is the outward sign of a social transformation which is profound and active and without precedent in our history. And that transformation is directly traceable to the work of American missionaries. Their first converts came from the poorer classes, who soon perceived the value of education and made every effort to send their children to the available schools. As a result the second generation of Protestants came to occupy important positions in all spheres of Brazilian life. Today many of our eminent teachers, lawyers, physicians, and engineers are Protestants. Moreover, many of the textbooks most widely used in Brazilian schools are written by Protestant ministers. Protestants have made their mark especially in educational circles. Their growing pre-eminence in this field is the cause of deep concern on the part of Catholics.—*Christian Century, March 31.*

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HOPES FOR REVIVAL.—The American Sunday School Union hopes to revive 10,000 abandoned rural churches during the coming year.—*Gospel Minister*, January 21.

REVIVAL IN NORWAY.—In Norway the severe oppression of the churches is resulting in an unprecedented religious revival, according to reports from Stockholm. Correspondence from one Norwegian clergyman, a Baptist, reveals that Free Church membership is mounting rapidly, accompanied by growing numbers of newly formed congregations.—*Gospel Minister*, Dec. 31, 1942.

CANTERBURY OVERTURES.—The Archbishop of Canterbury has opened correspondence with the patriarch of Constantinople, ranking figure in the eastern Orthodox Church. He found that official cordially responsive to his effort to bring eastern and western Christianity more closely together, according to the International Christian Press and Information Service.—*Christian Century*, March 17.

CATHOLIC PRESS.—Circulation of Catholic papers and magazines in the United States now amounts to 9,125,655. This is an increase of 2,000,000 in the past ten years. These are the official figures of the 1942 "Catholic Press Directory." The Catholic Church in the United States has its own International News Service. It supplies its own information to 452 publications and 24 foreign countries.—*Religious Digest*, March.

PALESTINE TODAY.—The transformation which this once backward Oriental country has undergone in the span of a few years is nothing short of miraculous. Where a short while ago the desolate silence was broken only by the doleful wailings of the hungry hyena, today the air is athrob with the din of super-modern factories. . . . Where only yesterday sand dunes stretched away interminably, there are great citrus forests flourishing.

Palestine is an industrial oasis in the great Middle Eastern desert. Nowhere is the contrast between the past and present as great as on the shores of her Dead Sea. Even that sea itself has come to life, and is proving a veritable godsend to the embattled United Nations. The Dead Sea contains a rich deposit of potash, essential for gun powder and fertilizers, drugs and chemicals, soap and glass. That sea alone could supply the entire world with this vital war material for fully 5,000 years at the present rate of consumption. The Dead Sea is also tremendously rich in bromide, indispensable in medicine.—*Emil Lengyel in the New York Herald Tribune (Prophecy Monthly, April.)*

RUSSELLITES' BELIEF.—The name "Jehovah's Witnesses" is comparatively new—but these are the same folks who were called "International Bible Students," "Millennial Dawn," and popularly classified as Russellites. . . . *What do these folks believe?* In their theology they are Arians. They agree with old Arius that Jesus Christ is a created being, "that the Logos was the beginning of God's creation and His active agent in the creation of all other things and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the chief executive officer of Jehovah."

The followers of Pastor Russell promised that in 1914 Satan would be ousted from heaven, that the old world would end, the new world be established, and the Lord Jesus Christ placed on His throne. When nothing spectacular happened that year, save that the European war was started—and that certainly did not enthrone the Christ—instead of confessing to a miscalculation as William Miller did, they said in effect, "Let God be true and every man a liar. God said this was coming in 1914; therefore it must have happened," and they print it boldly in things they believe that "the old world ended in 1914." They keep up our hopes by promising us some more events in the future and Armageddon in the offing.—*Zions Herald*, March 24.

FACTS AND FIGURES.—In a supplement to the *Christian News-Letter* there is provided a most significant report upon "Religion and the People" made by "Mass Observation." (This is in many ways the opposite number here of the Gallup Poll.) It is more important in its facts and figures than in the report of things said, though these are not without their value. The main facts can be thus summarized: (a) Between four fifths and three quarters of our people pay some lip service to religion. (b) About half have some definite interest in a religious faith, deep enough to cause them to pray, at least irregularly. (c) About two fifths pay some lip service to organized religion. (d) About a tenth are closely linked with the organized churches. Reports show a considerable falling off since the war began and for that there are reasons other than those which directly concern faith. It is interesting to note that in 1941, among the national panel of observers, 16 per cent said that war had strengthened their religious faith, 9 per cent that war had weakened it, and a negligible proportion that they had lost their faith. Out of the same company in 1942, 26 per cent had found their faith strengthened. The report shows in general how widespread is the despair of organized religion, and yet how many more than we suspected have still kept their faith, rudimentary as it often is.—*Christian Century*, March 24.

MISSIONARIES WANTED.—At least three of the major Protestant foreign boards in the United States are now seeking new missionaries, both men and women, in the colleges and theological schools. The Board of Foreign Missions of the Presbyterian Church, is seeking twenty men and women for immediate service, forty to begin language study, and 100 for post-war appointment. The Methodist Board of Missions needs 50 immediately, and 175 to be in training for post-war appointment. The Congregational-Christian Church has 40 immediate openings and more for the future. The appointments include men and women for pastoral, medical, nursing, teaching, social service, and some specialized services. Asia, Africa, Latin-America, and the Near East are the principal fields. Those selected are usually members of the churches they are to represent, 24 to 33 years of age, in good health, graduates of college, and with training and experience in their proposed service.—*News in the World of Religion. (Gospel Minister, April 1.)*

BIBLES FOR SOLDIERS.—Requests for Testaments by servicemen to chaplains and clergymen at USO centers has increased 50 per cent in the past few months. The American Bible Society reported that its daily issuance is now 9,000, or 4,000 more than in the early spring. The clergy is requested to distribute these books only on request.

Both chaplains and local ministers continue to send in so many orders and reorders that, according to the Bible Society, the presses are working overtime and books are being shipped the day they are bound. An increase of nearly three quarters of a million volumes of Scripture in one year is reported by the Society, accredited largely to the demands of the servicemen.—*Watchman-Examiner*, Dec. 31, 1942.

SUMMONS TO WORSHIP.—"The church bells are ringing throughout the land inviting all people to worship. Listen to the call as it comes to you from the church in your community. Your church is counting on you." This summons is one of the weekly appeals which are now being made regularly by the National Broadcasting Company in connection with its "National Radio Pulpit" service at ten o'clock Sunday mornings, E. W. T. The "National Radio Pulpit," which is presented by N. B. C. in co-operation with the Federal Council of Churches, introduced the first of the calls to worship mentioned above on one of its February Sundays.—*The Presbyterian*, March 11.

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CHURCHES AND SALOONS.—It is reported that there are 210,000 churches in the United States as against 430,000 places licensed to sell alcoholic liquors—in a land that still has the boldness to label itself "Christian."—*The Gospel Minister*, March 25.

RECONSTRUCTION IN SPAIN.—The Spanish government has set aside 40,000,000 pesetas for the construction and reconstruction of churches. These churches were damaged or destroyed in the civil war. Of course the only churches to be reconstructed are Roman Catholic. Protestant churches are not allowed to function in that unfortunate land.—*Watchman-Examiner*, March 25.

The Roman Pontifex Maximus

(Continued from page 37)

¹² F. J. Foakes-Jackson, "The History of the Christian Church," p. 417. (Richard R. Smith, Inc., New York, 1930.)

¹³ Ausonius, "Thanksgiving for His Consulship, Addressed to Gratian," chs. 7 and 9. (Putnam's, New York, 1921.)

¹⁴ J. Garnier, "The True Christ and the False Christ," Vol. II, pp. 94-96. (George Allen, London, 1909.)

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¹⁵ "Codex Theodosianus," lib. 16, tit. 1, leg. 2 (ed. by Franciscum Fabrum, Lugduni, 1593, pp. 474, 475). The translation is from Gibbon's "Decline and Fall of the Roman Empire," ch. 27.

¹⁶ The calendar reform was made by the Roman pontiff, Gregory XIII, in 1582 A. D. It is interesting to note also that he did not reform the calendar to make it conform to what it was in the time of Christ and the apostles, but to what it was in 325 A. D., the date when the Roman bishop, with the help of the Council of Nicaea and the decrees of Constantine, secured the triumph of Sunday observance in the Easter celebration. At that time the spring equinox fell on March 21. "The equinox, which began on March 25 in Julius Caesar's day, fell on March 21 at the time of the Council of Nice, in 325 A. D. By 1582 it had retrograded to March 11."—G. G. Spicer, "The Book of Festivals," p. 355. (The Woman's Press, New York, 1937.)

¹⁷ Encyclopedia Americana, Vol. VI, p. 732, art. "Civil Law" (sec. 2), ed. 1939. (Americana Corporation, New York.)

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Let's Not Use the "Ave Marias"

(Continued from page 18)

multitudes of God's people. This great nation of ours is now at war. We would not, under such conditions, dare or desire or choose to have played or sung the national anthems of enemy nations in our public assemblies. Another war has been going on for over a thousand years—the war between Christ and antichrist. Let us not introduce the theme songs of the anti-intercessor into our services simply because the music captivates the ears.

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SYMPHONY!—What is more glorious and inspiring than a bird symphony at dawn on a perfect morning in May! From a thousand golden throats, with all their trills and runs and harmonies, this sublime symphony of praise is poured forth by these lovely feathered creatures, as they make melody to their Creator before beginning the activities of the day. Surely God understands and accepts their praise. Without tuning fork or central instrument, they keep in perfect harmony. Without a leader there is perfect synchronizing of time and tone. Truly their chorus at daybreak seems like a lingering echo of paradise. And it becomes an earnest of the songs and beauties of earth made new, when the redeemed shall blend their voices and musical instruments in adoring praise to their Redeemer for His love and power and grace that have fully restored the lost glories of the Paradise of Eden.

TERMINALS!—When a train is late in arriving at its destination, there is always more or less restlessness among the passengers aboard. Watches are consulted and inquiries are made whether or not the train will pull into the station late. Anxious eyes peer out of the windows for evidence of the end of the journey. A sight of the terminal is now of far greater interest than the scenery that formerly held the attention. The friends that wait at the station are likewise restless. They, too, watch the bulletin board and scan the track for the appearance of the iron horse that will bring its

train of cars to a standstill. All of which is a figure: The same restlessness and the same furtive or open glances at watches or the clock mark the attitude of those that wait for the preacher to bring his sermon to a terminus when he has run over his time ten or fifteen minutes. Many a preacher has serious trouble in getting to his terminal on time. The last ten or fifteen minutes added to the sermon after closing time are largely lost on a congregation that is growing restless. More than that, the whole impression of the sermon is counteracted on the part of certain members. Brother Preacher, how are your terminal facilities?

DRIVERS!—To drive one's evangelistic associates throughout the day until they are virtually exhausted from continuous visitation—tramping the streets, climbing steps and terraces, passing out handbills, or delivering requested literature—is not only unwise but is a shortsighted imposition. Few have the physical constitution necessary to follow such a program. Through such a strenuous regime, these workers are unfitted to render their best service when most needed. Worn and weary Bible instructors cannot do their best in those important contacts that public meetings afford, or should afford. The health of not a few has been impaired by the demands of some of our evangelists. Someone needs to speak for them. Berthren, let it not be said of us that we are slave drivers.

REPRESENTATIVE!—The minister is a public representative of the gospel under all conditions. He does not put off his professional and representative character when outside the desk and away from his distinctive ministerial responsibilities. In his relaxations and recreations, as well as in his stated service, he is still a representative of this message. What others may do without challenge, he may have to refrain from. Indulgences, innocent in themselves, may need to be forgone because of his representative character. This becomes increasingly true, the greater one's responsibilities. To illustrate: It is one thing for a layman to indulge in golf. It is quite another for a minister to indulge—especially if his associates are meanwhile tramping the streets in Ingathering or gospel visitation. Some of our laymen and some of our workers are deeply troubled over such proclivities. And what shall be said of the professional baseball park? Relaxation and wholesome recreation are part of every man's need. But let it be found in fields that do not cause others to stumble.

L. E. F.