

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

October, 1945

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## NOTES AND NOTICES

### Information and Sundry Items

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¶ WHEN the word "Peace" flashed out over the air to a waiting world, the joyous cry, "Thank God!" burst forth spontaneously from numberless lips. The war was

#### THE CHALLENGE OF THE PEACE

over. The boys would come home and families be reunited. The violent dislocations of war would be readjusted and the return to peaceful pursuits begin. Censorship would end, and communications and transportation would be restored. Reconstruction in Europe and Asia would begin. Unprecedented changes for the better and undreamed of facilities would be assured. The fervent hopes and aspirations of a distraught world are pinned on a lasting peace, which statesmen are seeking to formulate.

We are privileged and obligated above all others today, in that we have in our hands the inspired outline of the future. The greatest peace hopes and expectations of all time are in the high tide of expression. But, alas! the high aspirations of the human heart are destined to prove a tragic disappointment. This old earth is headed not for millennial blessedness, peace, and perpetual prosperity, but for catastrophic, sudden collapse. And we are the commissioned heralds of the coming doom—a doom, however, to be followed by the glorious eternal earth made new. It is a message of comfort, as well as of disillusionment as to false hopes. We will become the irritating Mordecai in the world's gate, but we have our divine commission, and we shall see the swift unfolding of the prophetic picture.

What we need above all else just now is the spiritual enabling to rise to the challenge of the peace. This is our favored "little time of peace," in which to finish a tremendous world task. The summons calls for advance in all directions. The mandate is to arise and finish the work of God on earth. This calls for the most far-reaching plans for evangelization in all time. Most of all, it is a solemn summons to a consecration of all we are and have to finishing our mission to mankind. It is a challenge to toil, tears, sacrifice, and perchance to suffering. It means giving, going, and doing as God shall indicate.

The coming of the peace is a call to a humbling of heart before God. We need to confess our failures and shortcomings. We need to move into line with God's expectations for this crucial hour. We cannot accomplish what is expected of us by our own human endeavors—by better plans, superior equipment, or the mechanics of our organization. God alone can finish His work through us when He can possess us wholly and endue us with His Holy Spirit. The loud cry will not come through mechanical amplifiers of our earthy words. It will come only by the power of the Holy Spirit surcharging consecrated men and women. Then our words will grip. Then hearts will be pierced by the arrows of conviction. To

seek this divine fitness should be our supreme concern and our most earnest endeavor at this time.

We must lead our people forward and upward in this high endeavor. Sacrificial giving and layman witnessing are called for. Every phase of denominational activity needs to be surcharged with the supreme purpose of soul winning—medical, educational, publishing, and all others. Here is opportunity for Christian statesmanship of the highest order. The people will respond if only we will lead the way. The fault has been with us—with our pettiness, our jealousies, our factional spirit, and our maneuvering for position, favor, or power. Pentecostal results will come only through the Pentecostal experience. What is your response?

¶ ANOTHER copy of *The Advance* has just been received. This is a six-page mimeographed exchange issued periodically by the Ministerial Association of the Southern Asia Division. Words of counsel from the division leaders, reports on current evangelistic endeavors out in the field, and the fostering of Association objectives, such as Ministerial Reading Course, characterize its pages.

¶ THAT division offices isolated by the war might have access to at least a single copy of *THE MINISTRY*, one issue with closely trimmed margins is sent monthly to Southern Europe and to China. A. V. Olson, president of the Southern European Division, writes from Bern: "I wish you could see how eagerly the contents of these papers is being devoured. As soon as one man has read the paper, another one stands ready to take it." E. L. Longway of the China Division, in Chungking, says, "Thank you for this good gift of *THE MINISTRY*." We trust that the cessation of hostilities will soon permit the sending of this magazine to all workers in our cut-off sections.

¶ CLUBS of subscriptions to *THE MINISTRY* are beginning to trickle into our office from countries in Europe cut off for several years by the war. Welcome back to our lists, dear overseas brethren! We have missed you, and you have missed the monthly visits of this journal. Its circulation has grown, and its service to the field has been strengthened in the intervening years. The hardship has again come to stress as never before the world character of this movement, and the oneness of our work and workers.

¶ OUR next issue will feature the new 1946 Ministerial Reading Course. It will comprise four strong **REQUIRED** volumes, and a fine list of "Electives" designed to meet the diversified interests and needs of the large group of workers who follow this annual united study program. Here are books suited to the times, meeting our needs, and designed to strengthen our service for God. Watch for the full announcement in the November *MINISTRY*. Keep in touch with your Book and Bible House. If your conference does not furnish the course in whole or in part, arrange personally with your employing organization. These are **musts** for every progressive worker.

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

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## Meeting the Specious "Scapegoat" Charges

By MILTON E. KERN, *General Field  
Secretary, General Conference*

The following article is the substance of a chapter in a forthcoming pamphlet which has been written in answer to E. B. Jones' pamphlet: "Forty Bible-Supported Reasons Why You Should Not Be a Seventh-day Adventist." For some time the Jones pamphlet, with its false and misleading charges, has been widely circulated by enemies of the truth in an endeavor to neutralize Adventist efforts. The M. E. Kern pamphlet in reply deals fully and fairly with the whole series of Jones' charges, answering them to the satisfaction of any honest seeker for truth. Elder Kern has provided the field with a piece of defense literature of great and practical value. It is published by the Review and Herald.—F. D. NICHOL.

**B**ECAUSE Seventh-day Adventists teach that the scapegoat in the tabernacle services of the Day of Atonement represented Satan, we are often accused of substituting Satan for Christ as a vicarious sufferer for sin. Of course we do not believe or teach that the devil is our savior in any sense of the word; and in the light of Biblical scholarship it seems strange that the charge of heresy should be hurled against us because we believe that the scapegoat represented Satan.

There has been much discussion among Biblical scholars over the question of what the scapegoat symbolized—some taking the position that the two goats represented different phases of Christ's work; and others, perhaps the majority, that "the Lord's goat" represented Christ, and the scapegoat (margin, "Azazel") is a personal, wicked, super-human being.

**MEANING OF "AZAZEL."**—The Hebrew word is "Azazel" and is so transliterated in the Revised Version. The English word "scapegoat" was doubtless used in the common version because of the final disposition of the animal. A learned Jewish scholar, Dr. M. M. Kalisch, speaks of the scapegoat as the "evil demon, or devil, Azazel, the author and originator of sin." Azazel is a noted character in Eastern legend—doubtless reflections of the story of Satan's fall from heaven.

In commenting on Azazel's part in the services

of the Day of Atonement, Kalisch says: "It would be too much to consider both [goats] virtually as one sin offering presented to God; the two worked out the desired object in a very different manner; one was a victim intended to atone for sins, the other carried away sins already atoned for; the one was dedicated to God, the other to a different power (Lev. 16:8). . . . They implied the acknowledgment of two opposite and opposing forces in the moral world, since Azazel, though passive in the ceremonial of the Day of Atonement, was considered to have been most active throughout the year as a tempter and instigator to sin."—*Commentary on Leviticus* (English or Abridged Edition), Part 2, p. 209.

Again, Dr. Kalisch says: "The goat was no sacrifice presented to Azazel, no offering meant to appease his wrath; it was not slaughtered, but left in the desert . . . to its fate; it did not work the atonement of the people, which was effected solely by the blood of the second goat killed as a sin offering; it served, in fact, merely as a symbol of complete removal."—*Ibid.*, p. 185.

An article by T. M. Chambers, in *The Presbyterian and Reformed Review* (January, 1892), in speaking of the function of the two goats on the great day of atonement, says that "the double offering [one for Jehovah and the other for Azazel] typified not only the removing of the guilt of the people, but its transfer to the odious and detestable being who was the first cause of its existence." That is, Satan.

### In What Sense Did Scapegoat Bear Sin?

Is it not self-evident that if one goat was "for the Lord" and the other "for Azazel" these two were antithetical? The scapegoat could in no sense be a part of the atonement, for it was not killed, and "without shedding of blood is no remission." Heb. 9:22. How could a live goat, bearing all the sins of the people (Lev. 16:21), sent into the wilderness, entirely separated from the people, represent Christ?

The Lord's goat was a "sin offering, that is for the people," the blood of which was brought within the second veil and sprinkled on the mercy seat. With this blood, atonement was made "for the holy place," "for the tabernacle of the congregation," and for the altar of burnt offering, "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." (Lev. 16:15, 16, 18, 19.) Not until the high priest had "made an end of reconciling" ("atoning," A.R.V.) did the live goat have any part in the ceremony. (Verse 20.) After the atonement was finished and judgment passed, the high priest confessed over the scapegoat all the signs of the people, and it was sent away into an uninhabited wilderness, entirely separated from the camp of Israel. The scapegoat then atoned for sin, only as a criminal atones for his crime.

A man who influences another to commit a crime is recognized as sharing the responsibility for it, and is legally punished. Satan is the originator of sin. He is the direct instigator of all the sins that have cursed our world, and which caused the death of the Son of God. It is nothing but justice that he should suffer for all his own sins, and as the great tempter, for his part in the sins of God's children.

When the investigative judgment is finished and our Lord Himself descends from heaven with the trump of God to raise His sleeping saints, they with the righteous living will be caught up to meet their Lord. (1 Thess. 4:16, 17.) The wicked will be destroyed by the brightness of His coming (2 Thess. 2:8) and will not live again until after a thousand years. (Rev. 20:5.) The earth will be left a desolation, a land uninhabited (the bottomless pit), where Satan, the antitypical scapegoat, will have a thousand years in which to contemplate the terrible havoc and suffering that sin has caused. (Rev. 20:1-3.) At the close of the thousand years the wicked dead will be raised to life, and the devil and all the wicked host will be utterly destroyed. (Rev. 20:5, 7-10, 14, 15.)

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## MUSIC OF THE MESSAGE

### Ideals, Objectives, and Technique

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### Our Attitude Toward Music

By H. A. MILLER, Professor of Music, Southern Missionary College

TO become a professional musician requires considerable time, talent, and effort. Perhaps the general interest in music exceeds that of many other callings which also have their devotees who worship as faithfully at their chosen shrines as does the musician at his.

The music student frequently boasts of spending six to ten hours a day at his instrument. He confines himself almost solely to that one pursuit, and a pursuit it really is, for he never arrives to his own satisfaction. Frequently he presents him-

self with ashen cheek, hollow eye, and sunken chest; and this is so common as to cause us to question his musical ability without this condition as an accompaniment. The charge is made: Place him at his instrument, and he is master of it; take him away from his music bench, and he fears being consulted on anything foreign to his art.

He who flourishes a technique that permits him to delve into the masterpieces with grace and a degree of comfort, pays the price in sweat and blood. But should that not be held before the student as praiseworthy, to give himself devotedly to a task? Yes, by all means, but it should be determined whether or not the task be worthy.

Do you say, "What a strange statement to come from a professional musician. See him throwing stones at his own profession. See how he discourages painstaking effort in students of music?" Far from this. It is the all-absorbing interest in music that leads many who are somewhat gifted in the art to spend more time than is good for them. The bulk of their labor is given to mastering technical difficulties to the neglect of sufficient interest in the finer form of technique—musical feeling and interpretation.

Too many young people think they are studying music, when in reality they are merely studying an instrument. There is a vast difference between the two. There is also a danger that students may be led into thinking of music in terms of the sonata, the concerto, and the symphony. Some even feel apologetic if they should accidentally play a smaller form, and to sing a gospel song is to lower one's artistic dignity. This attitude, sincere as it may be, is no different in some respects from that of the world. What a pity that musicians, both in the bud and in the ripened fruit, should feel uneasy in the presence of the smaller forms, and at home only where the larger forms exist! As a matter of fact, not infrequently the heavy technical numbers display to the trained ear not only a lack of sufficient technical training but a definite absence of interpretation.

Benedict, the musician, speaks of "one supplicant worshiper of Beethoven to whom no task was ever thought too heavy or severe that might lead to promote an interest in the works of this master." He continues:

"The devotion was beautiful but disastrous. It allowed no thought for proportion; no alignment with even the larger designs of music. I very well remember his enormous and protracted labors in the performance of the *Opus 106 Sonata*. [Incidentally, this sonata is forty-six pages in length.] That monument of exalted despair kept him long and late at his instrument for weeks and months at a stretch. He would come from his hours of practice day after day literally worn out, dull of eye, shrunken in spirit, wan and weak, and sad and depressed as from a death chamber. And there was never any end, and he knew there would be none, to his toil.

"No joy that I could perceive, and no benefit, ever came from the overhanging gloom of this mighty creation. Only once to my knowledge did he come before an audience with this work, and then it was listened to, for the most part, uncomprehendingly and with only cold respect. For the rest of the time he played it only to himself. Much of the physical force and mental energy of this man went into this one work. It takes an

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# THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

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¶ The problem and early history.

## Saturday and Sunday in the Coptic Church

By ERNEST L. BRANSON, *Superintendent of the Middle East Union Mission*

*This presentation was a term paper prepared by Elder Branson while attending the Theological Seminary. The writer spent six years in Egypt (1938-1944), and during that time he was able to study the present practice of the Coptic Church regarding Saturday and Sunday observance. He also spent some months in Ethiopia, where he interviewed church officials and investigated current teachings and practices.*

THE observance of a weekly rest day or days in the various Christian churches has been dealt with at great length by many authors. However, not so much is known about the teachings and practice of the Coptic Church in this matter. It is the purpose of this study to trace the history of the observance of Saturday and Sunday in the Coptic Church of Egypt and Ethiopia from early Christian times to the present day.

The material gathered in this paper will be of interest to anyone making a study of the process whereby the first day of the week superseded the seventh day in the Christian church. The change came about very early in the West, but in the Coptic Church it was much more gradual, and even today Sunday stands on a different basis than in the Western and Greek churches.

**DEFINITION OF TERMS.**—Saturday is used in referring to the Old Testament Sabbath, the seventh day of the week, which was retained by certain Christian churches. Sunday refers to the first day of the week and was sometimes called the Lord's day and the Christian Sabbath. The Coptic Church refers primarily to the church in Egypt. The word "Copt," or "Coptic," comes via the Arabic, from the Greek word for Egypt, which was taken from Hakaptah, the old religious name for Memphis, one of the ancient capitals.<sup>1</sup> The Ethiopian Church is counted as a branch of the Coptic Church, for both churches accepted the same councils, and the bishop, or abuna, of Ethiopia has been and is today appointed by the Coptic patriarch of Egypt.

It is not intended in this investigation to study the theological merits of these two holy days, except as such statements throw light on the customs of the church.

**REVIEW OF SOURCES.**—For the history of the church in Egypt a number of reliable books are available. The existing old Coptic manuscripts are now scattered throughout the great museums of the world, but fortunately Toga Mina, of Cairo, has copied many of them and printed a French

translation entitled *Martyre D'Apa Epima*. Later Jacob Muysier extracted and organized statements from this book, which dealt with Saturday and Sunday in the Coptic Church and literature.<sup>2</sup>

The Portuguese, who went to Ethiopia in 1520 and later, have left us very detailed accounts of that church. The first of these reports, printed in Portugal in 1521, was lost and only discovered in London in 1935. The British Museum has reprinted the original with an English translation, and this is a very valuable addition to current knowledge of the Ethiopian Church.

### Early History of Coptic Church

**APOSTOLIC BACKGROUND.**—Within a period of about a hundred years, or between 30 B.C. and A.D. 60, Egypt was visited by several men who changed the course of her national life for many centuries. The first was Caesar. Caesar's rule was hated, and this political feeling affected the country's attitude toward the imperial church later. After a time all Egypt became Christian. Tradition says that Jesus with His parents sojourned briefly, but the founder of the church was John Mark, the evangelist. It seems that Peter the apostle accompanied him to Babylon, an important commercial city known as Old Cairo today; some think that Peter's first epistle was written from that city, and he mentions Mark in 1 Peter 5:13.<sup>3</sup>

There are legends stating that the apostle Matthew preached the gospel in Ethiopia.<sup>4</sup> But the only positive record of Ethiopia in apostolic times is the story of the conversion and baptism of the eunuch by Philip, the evangelist, as found in Acts 8:26-39. The Ethiopians claim that the church in turn converted his mistress, Queen Candace, and all her household, and that she caused a large church to be built in the capital city of Axum.<sup>5</sup> However, Christianity was not generally accepted by the Ethiopians until about three hundred years later.<sup>6</sup>

**ALEXANDRIAN PHILOSOPHER, A.D. 200-300.**—Toward the close of the second century a celebrated Christian college was founded in Alexandria, known as the Catechetical School. Influential pagans conversant with Greek philosophy (some of whom may have been connected with the famed Alexandrian museum and library) were converted to Christianity, and some of them began to teach a mixture of doctrine not found in the writings of the Old and New Testaments. One of the most prominent among these educated pagan converts

was Clement, who became head of the theological school. He taught that Christianity was the heir not only of Hebrew and Christian thought but of all the past, including the philosophies of Greece and Egypt.<sup>7</sup>

This Clement of Alexandria made the first clear reference to Sunday as the Lord's day. To support his argument he quoted from Plato, the Greek philosopher. He said: "And the Lord's day Plato prophetically speaks of in the tenth book of the *Republic*, in these words: 'And when seven days have passed to each of them in the meadow, on the eighth [day] they are to set out and arrive in four days.'" <sup>8</sup> It is difficult to see any connection between this statement and the point he was making, but those were the days of finespun theological debates, and the learned men of the Alexandrian school began to influence the church in other parts of the empire. It seems that for a time, at least, Sunday took the place of Saturday in Alexandria. "The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria."<sup>9</sup>

When Constantine the emperor became a nominal Christian, he brought about a close union of church and state, and began to issue religious decrees. On March 7, 321, he issued a decree making Sunday the official rest day of the empire. In June he issued a modification "so as to allow the manumission of slaves on Sunday."<sup>10</sup>

Constantine soon assumed the leadership of the church. He convened and controlled the famous Council of Nice in A.D. 325.

"The decisions of the Council of Nice mark the beginning of centuries in which imperial law determined what should be called Christianity, what orthodoxy, and what heterodoxy. The Bible was not the standard of faith, or practice. Traditions, imperial decrees, the decisions of councils called and dictated by the imperial power, determined the practice of the Church, and formulated her faith."<sup>11</sup>

However, the church in Egypt soon rebelled from imperial domination.

ATHANASIUS, (Patriarch, ca. 326-373).—Athanasius, who is most remembered for his controversy with Arius over the single or dual nature of Christ, was the twentieth patriarch of Alexandria during the years from about 326 to 373.<sup>12</sup> If he was the author of certain statements attributed to him, he did not agree with those who would eliminate Saturday as a day of worship, but held that both Saturday and Sunday should be observed as weekly holy days.<sup>13</sup>

It was during his term of office, in about 330,<sup>14</sup> that Frumentius arrived from Ethiopia, where he had spent some years at the court, and reported a real interest in Christianity. Athanasius was presiding over a synod of his bishops when the stranger from the south was announced. He was invited to enter, and told his thrilling story of shipwreck on the Ethiopian coast and his adventures there. He pleaded that a bishop be appointed, so the church could be properly organized. After consulting with the bishops Athanasius urged Frumentius himself to return and carry on the work. He agreed, and was soon consecrated and sent back to Ethiopia, where he spent the rest of his

life. "He is revered by the Abyssinians under the name of Abu Salama, the Father of Peace,"<sup>15</sup> and a poem was written in his honor.

"Peace to the Voice of Gladness I pronounce,  
The fair Renowned Salama, for he at once  
Did open wide the Gate of Mercy and Grace:  
And Ethiopian shew'd the splendid Face  
Of Truth and Zeal by which we Christ adore,  
Where only Mist and Darkness dwelt before."<sup>16</sup>

Christianity spread rapidly after its introduction during the reign of King Abreha Atsbeha the Queen Mother Sofya,<sup>17</sup> and the Ethiopian Church was permanently affiliated with the Egyptian Church from then on.

BREAK WITH BYZANTINE AND THE LATIN CHURCHES.—The climax of the political struggle of the great bishops for supremacy within the church came at the Council of Chalcedon in 451. The controversy was political and personal, but the excuse was the difference between two Greek prepositions—*en* and *ek* (*in* or *of* two natures).<sup>18</sup>

"For the first two centuries the five sees of first rank had been Alexandria, Rome, Antioch, Jerusalem, and Caesarea; and of these, Alexandria was generally reckoned the first. The encyclical letter which yearly fixed the date of Easter came from Alexandria. . . . At the Council of Nicaea the first blow was given to the prestige of Alexandria by the adoption of the Western date for the celebration of Easter. . . . The Council of Constantinople . . . gave Rome the primacy, Constantinople the second place, and degraded Alexandria to the third rank among the papal sees."<sup>19</sup> Finally at the Council of Chalcedon, which began October 8, 451, Leo of Rome, through four legates, demanded the withdrawal of Dioscorus, patriarch of Alexandria. At an irregular session Dioscorus was excommunicated and banished to Gangra. "But the people of Egypt did not submit so easily, and the church of Egypt to this day refuses to accept the decrees of the Council of Chalcedon."<sup>20</sup>

"In Abyssinia also the church remained faithful to Egypt, rejecting with her the Council of Chalcedon and the intruding patriarchs which the Byzantine emperors endeavored to force upon her. The metropolitan of Abyssinia always came for consecration to the Egyptian patriarch, and refused to acknowledge any other."<sup>21</sup>

(To be continued in November)

<sup>1</sup> Edith Louisa Butcher, *The Story of the Church of Egypt* (London: Smith, Elder & Co., 1897), Vol. I, p. 357.

(The author lived for many years in Egypt and has written a very exhaustive summary of the Coptic Church from the first century B.C. until 1897.)

<sup>2</sup> Jacob Muyser, *Le samedi et le dimanche dans l'Église et la littérature coptes* (Cairo: Imprimerie Nationale, Boulak, 1937), pp. 89-111.

(The first attempt to gather from all sources statements concerning Saturday and Sunday in Coptic literature. Part of a larger work by Toga Mina, *Martyre D'Apa Epima*.)

<sup>3</sup> Butcher, *op. cit.*, p. 19.

<sup>4</sup> C. F. Rey, *The Real Abyssinia* (London: Seeley Service & Co. Limited, 1935), p. 274.

(Mr. Rey has spent much time in Ethiopia.)

<sup>5</sup> Francisco Alvarez, *Narrative of the Portuguese Embassy to Abyssinia During the Years 1520-1527*, trans-

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# CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

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¶ How our denominational statistics are made up

## The Procedures in "Numbering" Israel

By CLAUDE CONARD, *Statistical Secretary of the General Conference*

SOME wag has knavishly observed that one of the two heinous sins for which the Lord punished David the most severely was that of gathering statistics—the numbering of Israel.

The circumstances surrounding this experience are not clearly explained; but it is evident from other Bible enumerations that the work of God is, at least sometimes, not hindered by the exact knowledge of its resources and accomplishments. The twelve sons of Jacob in Canaan; the seventy souls that went into Egypt, and the six hundred thousand men that left the land of their bondage some two hundred years later; the numbering of the tribes in the wilderness of Sinai; Gideon's thirty-two thousand, ten thousand, and finally his three hundred triumphant, warriors; David's accumulated treasure for the building of the temple; the three thousand and the five thousand daily additions to the church at Pentecost; the one hundred and forty-four thousand who follow the Lamb whithersoever He goeth; the twelve foundations of the New Jerusalem and the twelve gates through which the redeemed will enter the Holy City—these are but a few of the revealing numerals of the Bible that measure progress and encouragement.

In the world today economic and business activity and management rely heavily on the records and reports of statistical and accounting information that disclose current conditions and trends. Vital are these factors considered to be that elaborate provisions are made for censuses, polls, investment comparisons, tabulations of scientific data, and other information, that indicate advancement or decline. Each ten years the United States Government takes a complete census of its population and resources, publishing voluminous analyses of its results. Every home in the country is visited, and information is gathered that forms bases for the study of economic and other conditions throughout the land.

Each month during the ten-year interim between complete counts, the Census Bureau adds birth and immigration numbers to the last census totals, and subtracts deaths, emigrations, and other losses, to keep approximate population figures always up to date. For specific information samplings are frequently made of small areas or particular activities and industries.

In recent years the practice of securing infor-

mation by means of special inquiries and polls has attracted considerable attention. More and more the United States Government and other agencies are using the poll method; and some Government statisticians assert that, with careful planning, thoroughgoing samples of public opinion upon any subject, accurate within two to four per cent, could be secured within two weeks at a cost of \$5,000 or \$6,000. A popular poll of this nature is that conducted by Dr. George Gallup of the American Institute of Public Opinion, which predicted almost exactly the returns in several States in the recent Presidential elections, and missed by only two and one-half per cent in reckoning the strength of the two major candidates in the country.

Dr. Gallup's methods illustrate how a small number of persons, well selected as to age, economic background, environment, geographic area, and other factors that influence public thinking, can be used to determine the general concensus on almost any topic of common interest. His polls are usually based on interviews with only about 3,250 persons in the whole United States—the equivalent of a little more than one person to each county—and Dr. Gallup is credited with the statement that practically the same results could be obtained by carefully questioning not more than half that number.

### The Process of Computation

Seventh-day Adventist statistical information relating to church membership, the number of workers, the tithes and offerings, is gathered quarterly in most sections of the world field. Reports come from the church clerks and treasurers through the local and union conferences and mission offices. At the end of each year more complete summaries are gathered, including those of institutional and other activities, and these reports are passed on to be tabulated by the General Conference statistical secretary at general headquarters in Washington, D.C.

Throughout the world nearly ten thousand Seventh-day Adventist churches are scattered, in 320 local conferences and missions, in 68 union territories. To secure complete and accurate reports from all these organizations requires careful planning and timing, from the local church to the General Conference.

Within a few days after the end of each quarter or end of the year the church clerks send to the conference or mission secretary, on blanks pro-

vided for this purpose, notations of their current church membership, number of baptisms and members taken into the church by transfers from other places, members transferred to other church organizations or dropped for any reason. The church treasurer makes his remittance of tithe and offerings to the conference or mission treasurer; and the Sabbath school, young people's, and other organizations report to their several conference departments.

As soon as these reports are received from the churches, they are tabulated by the local conference or mission secretaries and passed on to the union conference office, where they are combined with other conference and mission summaries, and sent to the division headquarters. The division reports, including all the unions in its territory, are sent to the General Conference headquarters, where, with similar data from other divisions, they are amalgamated into the world totals of denominational activities.

If at any point along the way a clerk or treasurer or secretary wavers or delays in his or her part of this program, the whole line is slowed down. Sometimes in order to avoid the necessity of leaving a church or conference out of the report entirely because of the tardiness or neglect of some dilatory officer, a conference or union secretary has to repeat the previous quarter's or year's statistics in place of that which failed to reach him by the time his report had to go to the next higher office.

#### Computation Difficulties in Wartime

During war and other periods when transportation and communications are interrupted or stopped entirely, it is with extreme difficulty that satisfactory statistical and financial summaries are maintained. It is hardly consistent that whole divisions or major sections of territory should be omitted because war or other conditions beyond human control make the transmission of current reports impossible. In such cases, to obviate the violent fluctuations in comparisons which such omissions would create, it has been the practice of the General Conference, in making up its world summaries, to repeat the latest available figures and amounts, designating clearly that such previous information has been used, so that it can be eliminated if the need requires. It is recognized that such methods do not furnish exact current information, but for practical purposes this procedure has seemed to be the most feasible until accurate data can be secured.

When He left His disciples on the earth, the Master commissioned them to preach to all the world the good news of salvation; and the message of the angels flying in the midst of heaven representing God's remnant people was to go to "every nation, and kindred, and tongue, and people." To measure in a modest way the progress being made in compassing this world task, tabulations have been kept of the countries and major territorial sections entered by Seventh-day Adventists, and the languages in which their work is being conducted.

Unfortunately, in earlier years clear definitions

were not formulated as to what should constitute the territorial designations in which the church's work was carried forward. When finally an effort was made to define specifically the sections entered, it was found that the previous count had been more than ample; and considerable adjustment was necessary to bring the records within the scope of consistent territorial limitations and the recognition of broader geographical units by adopting a standard list of countries, islands, and island groups to be used in checking the locations where the denomination is carrying on its work.

#### Compassing the Language Problem

How many languages are being used in the world today, and in how many languages is the gospel being carried? The officers of the French Academy counted 2,796 languages and dialects in the world. Students of linguistics have failed to prescribe a very clear distinction between primary languages and secondary tongues or dialects. The American and Foreign Bible Societies are publishing the Scriptures in whole or in part in 1,000 different forms of speech. Their practice is to prepare a new translation when their representatives and the church workers in the respective mission fields determine that the interest of a sufficient number of native people will warrant.

Difficulties are encountered by those who endeavor to make an exact count of the number of languages in some large divisions of the world, such as in Africa, from the fact that the same language may be known by several different names, and at times the names of the language and of the people who speak it are confused. Different spellings are also a source of perplexity. In some sections the government encourages the several native populations to unite on a lingua franca, or general language, in place of their native tongues.

Either through literature or by oral presentation, Seventh-day Adventists are doing work in all the major languages of the world, and in many of the minor groups and dialects. Because several individuals, over a period of years, have made reports regarding these languages, sometimes describing the same language by several names, the lists of languages and dialects as compiled by Seventh-day Adventists have been found to contain a number of duplications and incorrect forms. It is probable that when the recheck now in progress is completed by the officers of the several division fields, the number of languages previously reported will be considerably reduced as these overlappings are discovered.

In the work of God, as with other active endeavor, tabulations and statistics are helpful in measuring material progress; but numbers alone cannot fathom the deeper ebb and flow of spiritual experience. The Spirit of God is not given by measure. The questioning remonstrance of Joab, when directed by King David to number the hosts of Israel and Judah, is worthy of careful attention by God's people today: "The Lord thy God add unto the people, how many soever they be, an hun-

dredfold, . . . but why . . . delight in this thing?"

Surely in these latter times, as of old, "there is no restraint to the Lord to save by many or by few." God "will finish the work, and cut it short in righteousness," "not by might, nor by power, but by My Spirit, saith the Lord of hosts"; and that day will be hastened when "a little one shall become a thousand, and a small one a strong nation," and the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," shall stand "before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

## Week of Sacrifice, November 24

By LOUIS K. DICKSON, *Vice-President of the General Conference for North America*

THE Week of Sacrifice and the Week of Prayer offerings are to be combined again into one offering this year. Sabbath, November 24, has been set apart as the day when the gifts of our people shall be received.

This offering takes on unusual significance and importance as more and more facts filter through regarding the suffering of our people in other lands. Many have been called upon to sacrifice all they have, and to suffer much for Christ under the iron heel of oppression in widely extended areas.

Surely, all these things come to our hearts with a mighty appeal to join together in the true spirit of sacrifice at this time. We urge our ministers and other church leaders to faithfully present the needs of the world field before our people, that they may have ample time before the date set for the offering to plan for larger generosity this year than ever before.

Everyone should be encouraged to have as large a part in the coming sacrifice offering as the Lord impresses his heart. In this land of prosperity and peace we should carefully and faithfully measure our responsibility to God and to our fellow believers who are facing stark realities of the present results of war.

All should be reminded to join in giving a week's salary, if possible. Others who may not be able to do this will wish to make their offering on November 24 an unusually large one.

We are now entering the most wonderful epoch in all the history of the church. Nothing like it has ever been known. The nations will probably never again be so ready for the truth as now.

The missionary opportunity has increased manyfold in the past quarter of a century. Millions of people are accessible now who were not a short time ago. Never were there so many open doors and urgent calls for a great forward movement of universal proportions.

To meet this emergency and opportunity, our great need is a revival of such a practical sense of Christian stewardship of self and possessions as shall adequately provide men and ample means for

the utmost prosecution of a finishing work in the earth.

Many do not realize their position before God as stewards. Many are living as if they were owners instead of trustees. As ministers, we must bring to our people everywhere a realization and development of the sense of stewardship as essential to human salvation. The true Christian life is found where this recognition, this sense of stewardship, is found, and true Christianity is absent when this sense is absent.

There never was a time when God's cause needed more the results of faithfulness on the part of the church than now. The recent hearty response of our dear workers and people to the call for funds for construction reveals without any doubt whatever that God's remnant church is settling down to a new determination to sound the message quickly to the ends of the earth, meeting with fearless courage and faith every necessary sacrifice in reaching that great objective. How important it is now to finish the work in all the earth while men's minds are still plastic.

Let us all unite for a greater Week of Sacrifice Offering on Sabbath, November 24. The times demand it; our vows to God impel us. The vast open doors before us everywhere call for a mighty advance to earth's uttermost frontiers. May every leader now be found faithful to his trust and, in the Spirit of Christ, rally our people for this greater offering.



WIDE SCOPE.—"It has always been a helpful magazine and has been most useful to me in my work. I appreciate the Bible studies that appear from time to time, and the sermon outlines. I believe it is a valuable asset to any preacher, teacher, or layman—a magazine that cannot be surpassed for its wide scope of educational help."  
—GLENDON E. WHITELY, *Licensed Minister, Nova Scotia.*



### WELL-TOLD TRUTHS.—

¶ Blessed is the soprano who can listen to another soprano and enjoy it, for of such is the kingdom of heaven.  
¶ Some of the best preachers have been defeated by poor janitors.

¶ One flat tire is enough to stop some very fine cars.  
¶ It is always better when a man has to explain why he was left off the committee than why he was put on.

¶ You can dress a bull pup in furs and fine velvet, but it will not take the love of a fight out of his heart.

¶ A waitress or a porter would hold some of us in contempt if we offered him the same tip we offer to God when the collection plate goes past.

¶ No man is saved by buying a Bible he does not read.  
¶ Some people think they have listened to a gospel sermon just because they have heard some phrases with which they were familiar.

¶ God help the man whose loyalty to his wife is pitted over against his loyalty to some other duty.

¶ It is hard to hear the voice of God in a church that is engaged in a quarrel.

¶ Jesus did some of His best preaching to small congregations.

¶ It is sometimes surprising how serious a matter a headache can become on Sabbath morning.

¶ Every taxi driver in town ought to be able to tell a tourist where the church is.—*Christian Advocate.*

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## THE QUERY CORNER

Bible Questions and Worker Problems

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### Sabbath Prior to Captivity

*In an article written against the observance of the seventh day the author maintains that the idea that the Sabbath was to be observed as a day of public worship of God was unknown among the Jews prior to their return to Palestine after the Babylonian captivity. He says that the Hebrews were mostly an agricultural people at first, that they had no synagogues prior to the time of Ezra and Nehemiah, and that originally they merely kept the seventh day as a rest from their work. How may one answer this argument that the Sabbath day was not originally a day of public worship?*

IT is true that the fourth precept of the Decalogue does not expressly command that a public assembly be had for the worship of God on the seventh day. It does explicitly prohibit the pursuit of common labor on the Sabbath. The command, being all-inclusive, is so broad as to be of universal application, so that both public and private worship of the Deity are proper on that day. The best way to interpret the fourth commandment is to read what the Bible says about how it was used by God's people.

Note, for example, that the seventh day is "the Sabbath of the Lord thy God." It belongs to Him. It is also said to be "the rest of the holy Sabbath unto the Lord." Ex. 16:23, 25; 35:2. There would be no point in merely commanding abstinence from labor on the seventh day for the sake of idleness. The fact that the seventh day is the Sabbath of the Lord marks the day as sacred and religious. It is to Him, or for Him, that the rest on that day is made. The thought of the day lifts the mind of man to the One to whom it is sacred. (Isa. 58:13.) Because He is our Creator and our God, the Sabbath day constitutes a call to worship Him.

The Lord, through Moses, gave to His people a list of festival days that were to be proclaimed "holy convocations." Lev. 23:2. The first in the list is the Sabbath day. "Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." Verse 3.

The word "convocation" denotes a calling, or a summoning, of people to meet together in assembly. The Hebrew term is *miqra'*, a noun derived from the verb *qara'*, which means "to call." This shows that there was to be a public religious meeting on the Sabbath day.

In Matthew 12:5 Christ stated His approval of the ministry of the priests in the temple on the Sabbath. The services of the temple were of a public nature. The morning and the evening sacrifices to be offered as burnt offerings at the sanctuary on the Sabbath were to be double those presented on the other days of the week. (Num. 28:9, 10.) Hence, the public religious services of the temple on the Sabbath were extraordinary, greater than those of the other days of the week.

After the Hebrew people were established in

the land of Canaan most of them lived too far from the place of the sanctuary to go there for the public worship on the Sabbath day. The question as to whether or not there were synagogues or other meeting places in the cities and towns of Israel prior to the Babylonian captivity is not definitely settled yet, because available archaeological and historical data concerning the matter is still meager. James says that "Moses of old time hath in every city them that preach Him, being read in the synagogues every Sabbath day." Acts 15:21.

There is the case of the Shunammite woman whose son was restored to life by Elisha. When her husband saw her going away from home he said to her: "Wherefore wilt thou go to him [Elisha] today? It is neither new moon, nor Sabbath." 2 Kings 4:23. This passage implies that it was the custom of the people to go to their religious teachers, particularly to the prophets, on the Sabbath day. It was because the Shunammite was going to Elisha on another day of the week than the Sabbath that her husband manifested surprise. Thus it seems that it was the custom of the faithful among Israel's teachers to gather the people together for religious instruction on the Sabbath.

It is not necessary, however, for us to appeal to the Old Testament to show that public worship is proper on the Sabbath day. Jesus Christ, our Redeemer, is the Lord of the Sabbath. (Matt. 12:8; Luke 6:5; Mark 2:28.) He is our example. And we read of Him: "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. It was His custom to participate in public worship on the Sabbath. And when He left Nazareth, He "came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Verse 31. (See also Mark 1:21.)

Following the example of their Master, the apostles also had public worship on the Sabbath day, in which both Jews and Gentiles participated. (Acts 13:42-44; 16:12, 13; 17:1-3; 18:1-4, 11.)

ROBERT L. ODOM, [Editor,  
*Watchman Magazine*, Nashville]



### KEEP CHURCH BUILDING ATTRACTIVE

ONE effective way to reach the newcomer in the community is to have your church look alive and up to date. I was told one day that if we gave our church a new coat of paint it would do more good than five thousand handbills! Soon afterward a family came to the church who had seen an ad in our local newspaper of some special meetings. They told me they had passed our building before, but thought it was closed; I began at once to work with the trustees and we got some new type of white shingles and also several stained-glass windows for the front of our building. We remodeled the steeple and placed on the top of it a 6 by 12-foot sign, well illuminated with floodlights. Also, we placed an attractive sign on the main road a block away. The results have been most gratifying.

We have, of course, other plans with which to reach the newcomers, but when a newcomer sees a church that looks alive and progressive, it is one of the best incentives for him to want to attend there, even before he has been personally invited to come.—*Moody Monthly*.

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# BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

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## The Roman Catholic Church

By BETTY CANON, Office Assistant,  
South American Division Headquarters

### I. HOW CATHOLIC CHURCH RECEIVED ITS NAME.

Early church fathers cast about for name that, when added to "Christian," would signify one universal church. References to universal history, laws, etc., suggested term "catholic." Ignatius of Antioch was first to apply catholicity to Christian church. "Where Christ is, there also is the catholic church." "Catholic" became complement of "Christian." Soon universal Christian church became known as "Catholic church."

### II. HOW CHURCH WAS FOUNDED.

Dates its origin from selection by Jesus Christ of apostle Peter as chief of apostles, and traces its history through his successors in Bishop of Rome. (See *Handbook of All Denominations*.)

The church dates back to sixth century, but creed of Catholic Church not formulated until sixteenth century.

Romanism did not exist in days of apostles. (Not till sixth century.) There were churches in Rome, same as at Jerusalem and Corinth, but there was no resemblance in doctrine or government to the Roman Catholic.

Romanists get credentials from their own interpretation of Scripture. (Matt. 16:18; 1 Peter 2:4-6.) None of the Scriptures they use contains slightest allusion to Roman church.

### III. HISTORY OF THE CATHOLIC CHURCH.

Since Seventh-day Adventist workers must become thoroughly acquainted with historical steps which became basis for transfer of original rest day, the seventh-day Sabbath, to Sunday, first day of the week, we will not here enter into these details. Efforts of Rome in this direction well known to us. We know background for her designs as foretold by Daniel—"shall . . . think to change times and laws." Because of Rome's last-day program for world, our workers must remain intelligent on all her moves, and especially final ones in earth's history.

### IV. APPROACHING CATHOLICS WITH MESSAGE.

Seventh-day Adventists have guidance in Spirit of prophecy in approaching Catholics. We are not to "make a raid" on them, but rather be tactful and diplomatic in deal-

ing with them. We are to find points of agreement, and proceed carefully.

### V. TRUTHS ON WHICH S.D.A.'S CAN FIND COMMON GROUND WITH CATHOLICS.

1. God has created, preserves, and governs all things.
2. Trinity of three Persons.
3. Second Person of Trinity became man, and died on cross for us.
4. No one can be saved without grace of God.
5. God will judge all men.
6. Not sufficient to *believe* what God has revealed; we must all *keep* His commandments.
7. Sin is transgression of law of God. (See *Abridged Catechism of Christian Doctrine* by Rev. Joseph Deharbe, S. J., pp. 7, 8, 21.)

### VI. SUNDAYKEEPING AND SABBATHKEEPING PRINCIPLES.

1. Points on proper observance of Sunday which we might also apply to observance of Sabbath. (See *Keeping Sunday Holy*, Rev. J. B. Bagshawe, pp. 9-16.)
  - a. Give time to "recollection of spirit." (Page 11.)
  - b. Good reading ought to have a place. (Page 15.)
  - c. Reading should be instructive and devotional—Holy Scriptures, sermons, meditations, etc. (Page 16.)
  - d. Study life of our Lord, His doctrines, and example. (Page 16.)
  - e. Abstain from all unnecessary work. (Page 9.)
2. Sunday observance which we could *not* apply to true Sabbathkeeping. (See *Keeping Sunday Holy*, pp. 7-13.)
  - a. Give lessons in drawing, writing, reading, music, etc. (Page 7.)
  - b. Buy necessary things for daily consumption. (Page 7.)
  - c. Reap corn, mow hay, or gather fruit when such things would be likely to suffer from bad weather. (Page 7.)
  - d. "If young people occasionally take an unreasonable part of it [Sunday], and, now and then, spend a large part of the day in taking fresh air and exercise, which they cannot otherwise get, I do not think He [God] will be offended—if they are careful in hearing mass—provided that, as a rule and habitually, they keep Sunday in a right spirit, and give their time and service generously to Him." (Page 13.)

VII. VARIOUS CATHOLIC TEACHINGS AFFECTING OUR APPROACHES.

1. *Mary—Mother of God.*

Mary declared by church to be mother of God, but not mother of His Godhead; Second Person of Holy Trinity existed from all eternity. Mary a finite creature, born according to human nature. Obviously she could not have been mother of Infinite Godhead of her divine Son. In Christ, two natures—the one divine, the other human; but one Person. That one Person was the Son of Mary, Mother of God. (See *Catholic Mind*, June, 1943.)

2. *Papal Infallibility.*

Papal infallibility does not mean that the Pope can use his high authority to mislead the church. It means that after due consideration, he defines a dogma that has been divinely revealed to church by God. Scope of this power applies to faith and morals, but not to science or history. If Pope were to declare earth is flat, that would be something quite outside his pontifical authority, and anyone would be free to dispute his point of view. But when he defines a dogma that God has revealed to His church, then he is infallible, and you cannot argue. (*Ibid.*)

3. *Has Rome Fostered Bible Study?*

(The question of whether or not Catholics may read their Bibles, is a real, live, present-day issue. One hears much today regarding Rome's new interest in advocating a study of the Bible for all her members. Judging from conflicting opinions on this point one must conclude that she has not changed her policies of adroitness. Rome is still circumscribing the reading program of her members. In a recent move to circulate a special war edition of the New Testament, we observe that many verses and whole chapters of the Word are omitted. Readers are left under the impression that they are reading God's Word as it was given through inspiration. The following quotations throw light on both sides of the question of her attitude.)

a. *Writers favoring Bible study.*

"Two encyclicals in fifty years on the study of the Bible, not to mention similar pleas by other popes and high Roman ecclesiastics, surely "give the lie," says the *Catholic Times*, "to the age-old slander that Catholics may not read the Bible."

"Pasquier Quesnel, in the eighteenth century, in his *Moral Reflections and the Gospels*, pleaded that 'the reading of Holy

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## Some Claims of Catholicism Refuted

By ROBERT F. CORREIA, Intern, Potomac Conference

### CLAIMS

### REFUTATION

1. "Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice."—JAMES CARDINAL GIBBONS, *Faith of Our Fathers* (Baltimore, John Murphy Co., 1893), p. III.

2. "We must, therefore, conclude that the Scriptures alone cannot be a sufficient guide and rule of faith. . . . They do not contain all the truths necessary for Salvation."—*Ibid.*

3. "Unlike the rest of the children of Adam, the soul of Mary was never subject to sin, even in the first moment of its infusion into the body. She alone was exempt from the original taint. This immunity of Mary from original sin is exclusively due to the merits of Christ."—*Ibid.*, p. 204.

4. "But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*Ibid.*, p. III.

5. "If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing the Saturday with the Jews."—REV. BERTRAND L. CONWAY, *The Question-Box Answers* (New York, Columbus Press, 1912), p. 254.

1. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 2 Tim. 3:16, 17.

2. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

3. "All have sinned." Rom. 3:10, 23; 5:12.

4. "This attribute, or note, of the church implies that the true church must always teach the identical doctrines once delivered by the apostles. . . . Consequently, no church can claim to be the true one whose doctrines differ from those of the apostles."—JAMES CARDINAL GIBBONS, *Faith of Our Fathers* (Baltimore, John Murphy Co., 1893), p. 58.

5. *Ibid.*

Scripture is for everybody, it is useful and necessary at all times, in all places, and for all sorts of persons to study and know the spirit, piety, and mystery of the Holy Scripture, and that to take the New Testament out of the hands of Christians, or to keep it closed up, by taking from them the means of understanding it, is no other than to shut up or close the mouth of Christ in respect of them.' (Though Pasquier Quesnel was a Catholic, his opinions were promptly condemned by Clement XI.)—"Has Rome Fostered Bible Study?" By W. L. EMMERSON in *Signs of the Times*, Aug. 15, 1944.

"Be assured that if you become a Catholic you will never be forbidden to read the Bible. It is our earnest wish that every word of the Gospel may be imprinted on your memory and on your heart."—JAMES CARDINAL GIBBONS, *Faith of Our Fathers*, pp. 74-91.

#### b. Authorities against Bible study.

"At that Council [of Trent] an index of prohibited books was submitted to, and approved by, Pope Pius IV. One of these was the Bible in the common tongue. . . . Therefore it was decreed: 'If anyone without a license presume to read or keep by him the Bible, he shall be disqualified to receive the absolution of his sins till he deliver it up to the ordinary.'"—W. L. EMMERSON in *Signs of the Times*, Aug. 15, 1944.

"According to Cardinal Bellarmine, the Scriptures 'ought not to be read publicly in the vulgar tongue.'"—*Ibid.*

Cardinal Wiseman wrote in the September, 1852, issue of the *Dublin Review*, "We do not urge them [the Scriptures] on our people; we do not encourage them to read them; we do not spread them to the utmost among them. Certainly not!"—Page 254.

"God never intended the Bible to be the Christian's rule of faith."—JAMES CARDINAL GIBBONS, *Faith of Our Fathers*, p. 78. "The Scriptures alone cannot be a sufficient guide and rule of faith, because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible, even in matters of the highest importance, and because they do not contain all the truths necessary for salvation."—*Ibid.*, pp. 89, 91.

#### 4. On Parochial Schools.

Rome cherishes a deadly hostility to schools not completely under her own care. She would like supreme authority over the schools of all Christian countries. People in Catholic lands have not received the benefits of education. (See *The Papal System*, Cathcart, pp. 370, 372.)

#### 5. On the Sacrament of the Mass.

While stressing the sacrament as essential to salvation, there is no certainty about salvation in Catholic Church.

According to Cardinal Bellarmine, "It is not possible for anyone to be sure with the certainty of faith that he has received a true sacrament, as a sacrament cannot be celebrated without the intention of the minister, and no one can see the intention of another." "In the Romish Church, by the testimony of Bellarmine and the Council of Trent, no one can tell whether he has ever received a true sacrament; nor has he any certainty whether he is not going headlong to the pit when he may have observed all the rites of the Church; and when he may have the assurance of all its clergy that he is going straight to heaven. There is ground here for dreadful uncertainty and apprehension."—*Ibid.*, p. 360.

#### VIII. MEMBERSHIP.

Number of Catholics in United States in 1944, about 22,000,000.

## Outlines for Bible Studies

### The Fifth Universal Empire

By DOROTHY WHITNEY CONKLIN, *Bible Instructor, Southern New England*

*There is much confusion today as to the nature of Christ's kingdom. As we study the subject with typical dispensationalists, we must lay a solid foundation. The usual new earth and New Jerusalem texts are not sufficient proof for those who are greatly deluded with their "kingdom come" fallacies. The texts given in parentheses in this study may be held in reserve by the Bible instructor, but they should be familiar to her. Mrs. Conklin has well emphasized the citizenship requirement for Christ's kingdom. It is advisable to treat the subject in two studies.*

L. C. K.

- I. PROPHECIC ASSURANCE OF FIFTH UNIVERSAL EMPIRE. Daniel 2:44.
  1. Not a mere putting together again of parts of any former empire. Dan. 2:43.
  2. Present heavens and the earth to be burned up. 2 Peter 3:10-13.
  3. Foundations will remain. (Psalms 104:5.)
  4. New will entirely eclipse the old. Isa. 65:17.
- II. TWO PHASES TO CHRIST'S KINGDOM.
  1. Kingdom of *grace* already in existence.
    - a. Not of this world. John 18:36.
    - b. Set up in our hearts. (Luke 17:20, 21.)
    - c. Christ as High Priest occupies throne. Heb. 4:14-16.
    - d. We are to grow in grace. (2 Peter 3:18.)
  2. Kingdom of *glory* to be ushered in.
    - a. Earthly kingdoms to pass into His control. Rev. 11:15.
    - b. Every knee shall bow to Him. Phil. 2:10, 11.

- c. Christ as King of kings then occupies throne. Matt. 25:34.
- d. Called unto His eternal glory. (1 Peter 5:10.)

### III. NATURE OF CHRIST'S KINGDOM OF GLORY.

1. Government.
  - a. He is King of kings. Rev. 17:14; 19:16.
  - b. Throne of Father will be with men. Rev. 21:3; 22:3, 4.
  - c. This involves changing center of universe. (Matt. 24:29.)
  - d. No changes to be made in this government once it is set up. Isa. 9:6, 7.
  - d. Victorious man to have active part in this government. Rev. 3:21.
2. Capital city.
  - a. Location. Zech. 14:3.
  - b. Made in heaven. Comes to this earth. Rev. 21:2, 10-21.
    - (1) Size—1,500 miles in circumference.
    - (2) Walls of jasper. 375 miles long.
    - (3) 12 gates—names of tribes.
    - (4) 12 foundations—names of apostles.
    - (5) Tree of life—12 manner of fruits.
    - (6) River of life—out of God's throne.
    - (7) Mansions of the saints. (John 14:2.)
3. Citizens.
  - a. Real beings. Like Christ. (1 John 3:2,3.)
    - (1) He returns in same form as He went. (Acts 1:9-11.)
    - (2) He had flesh, bones, and digestive system (after His resurrection). (Luke 24:36-43.)
  - b. No sickness, pain, nor death. Rev. 21:4; Isa. 33:24.
  - c. No physical blemishes. Isa. 35:5, 6.
4. Country.
  - a. Eden restored. Isa. 35:1, 2.
  - b. Inheritance of the meek. Ps. 37:11.
 

With our mental and physical powers restored to perfection, and no limit set to future development of those powers, unbounded opportunities open before us to realize dreams unfulfilled on this earth, with ever-fresh vistas before us.
  - c. Privileged to build our own homes and to plant our own gardens. Isa. 65:21,22.
5. Worship.
  - a. Assemble at Jerusalem each Sabbath. (Imagine going to church to hear God Himself.) Isa. 66:22, 23.
  - b. Each new moon. (Perhaps to partake of the tree of life). Rev. 22:2.

### IV. CITIZENSHIP REQUIREMENTS.

1. Citizens of new earth are *chosen*. (2 Peter 1:10.)
2. What must I do? Matt. 19:16, 17; Eccl. 12:13; (1 Sam. 15:22, 23); (Ps. 15:1-5); Micah 6:8.
3. Above all else, I must be "in Him." Eph. 1:3, 4.

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## RELIGIOUS WORLD TRENDS

### Import of Leading Press Declarations

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### Recent Sabbath-Sunday Declarations

*Our pioneers used to assert that "statements from the enemy are the highest kind of evidence." The three quotations following, from Roman Catholic sources, are authentic and of recent origin. Too many of those we have been using were issued many years ago. The appearance of the following declarations given in full from late Roman Catholic sources demonstrates two things: First, that there is constant request on the part of readers to have the Catholic position on the Sabbath and Sunday clarified. Second, that the Roman Catholic Church is most frank in its statements that it is responsible for the change of the Sabbath. These admissions are highly quotable.*

HENRY F. BROWN. [Departmental Secretary, Lake Union Conference.]

### Sunday in Place of Sabbath

[From *The Savior's Call*, June, 1941, a Catholic magazine published monthly by the Salvatorian Fathers, St. Nazianz, Wisconsin.]

[Question] *The Seventh-day Adventists say that the apostles had no right nor power to change the Sabbath into the Sunday. Christ, they say, came to fulfill the law of God, and not one iota has been broken. They maintain that the resurrection of Christ on a Sunday and the descent of the Holy Ghost on a Sunday are no reasons to change the law.*

[Answer] The apostles did not change the Sabbath into the Sunday; they remain distinct days of the week. But what the apostles and their successors did was to transfer the obligations attaching to the Sabbath, divine worship and cessation from servile work, to the Sunday. This was done gradually. It was not until about the second century of the Christian Era that the observance of the Sunday in place of the Sabbath became universal. St. Thomas Aquinas teaches that the observance of Sunday in the new law succeeds to the observance of the Sabbath in the old law, not by virtue of a divine precept, but from authority of the church and the custom of Christians. The introduction of this change by the church must have had the sanction of Christ, who is the Lord of the Sabbath, and who promised to be "with" the church even to the consummation of the world.

The Seventh-day Adventist tenet is an instance of individualism and private judgment against the custom of the whole Christian church (though it is logical for those who maintain the "Bible and the Bible only" theory). They insist that divine worship and bodily rest must be observed on the seventh day of the week, instead of the first.

In this they agree with the Jews. In the old law the Sabbath was a figure of things to come, while in the new law the Sunday is a symbol of the accomplishment of the prophecies in the Redeemer. By continuing the Sabbath observance, the Adventists, though they call themselves Christians,

not only associate themselves with the Jews, who are still hoping for the Redeemer, but they also contradict the practice of the whole Christian church. Is it not presumptuous for them to decide what the apostles could not do? The apostles were given the power to bind and loose, and their decisions were ratified in heaven. (Matt. 18:18.)

The sanctification of one day in the week is of divine law, but the determination of the day in the new law was left to the authority of the church. Since the ceremonial and judicial precepts of the old law were abolished by the new law, the church determined that the first day of the week was to be devoted to divine worship and bodily rest, in order to distinguish the true religion from the Mosaic, which was supplanted by Christianity.

### No Sabbath Observance for Catholics

[From *Our Sunday Visitor*, October 1, 1944, Catholic weekly, published at Huntington, Indiana.]

**NO SIR!** We don't believe in it. We work all day, and keep our stores open, and shop, and do everything else, just like on Monday. We've been doing it that way for almost 1900 years.

Sabbath day observance? That was all right in Old Testament times, but we're different. We're followers of Jesus Christ. We've made a break with the Jewish religion. Theirs is the old law; ours is the new.

The apostles knew that, and that's the very reason they decided to switch from the Sabbath to Sunday. No, you won't find much about it in the New Testament—hardly any mention of Sunday as the Lord's day. It's mostly a part of what we Catholics call tradition, that body of customs and teachings brought down to us from the time of the apostles, and it's as much a part of God's word as the Holy Bible. Everyone admits that—everyone who works on the Sabbath and goes to church on Sunday.

Mind you, God commanded Moses to keep Saturday holy. The Jews of today, with no faith in Jesus, are absolutely logical in clinging to the Sabbath. But our apostles, believing firmly that Jesus was God and that He had given them the power to loose and bind in heaven and on earth, decided to break with the age-old law—a matter in which they had complete authority. Had it been a question of permitting theft or perjury, then they would have been helpless; but this was a question simply of transferring a weekly observance from one day to another.

Why to Sunday? Because it had been a Sunday when Christ rose from the dead. That miracle gripped their minds for eternity. It had been a Sunday when Jesus gave them the authority to hear confessions. It had been a Sunday fifty days later when the Holy Ghost came down from heaven in the form of fiery tongues and filled them all with the Spirit of truth for the preaching of the

gospel. All these things made Sunday a day especially honored among the Christians.

It is Sunday, then, that we observe by hearing Mass and by keeping away from manual labor. The Sabbath, Saturday, is no different from any other day, excepting that on that day we get our marketing done, and everything made ready for the following day of rest.

### Bible and Rule of Faith

[From *Why*, December 31, 1944, New Series, Vol. I, No. 53. "Published weekly with ecclesiastical approbation by the Defenders of the Faith" at Conception, Missouri.]

**T**HE Bible is a very important relation to the rule of faith. It contains most of the things that we must believe. The Bible, rightly used, is a real fountainhead of faith, but it is not the only source of faith. Tradition shares that honor with it. Does not St. John tell us that only a portion of what Jesus said and did was written down (John 21:25)? Where in the Bible, for example, can one find any command to keep Sunday holy? It does say, "Remember that thou keep holy the Sabbath day." But the Sabbath was Saturday, not Sunday. We get our Sunday from Christ through St. Peter and the apostles, but that fact, like many others, is recorded only in tradition, not in the Bible. Scripture and tradition together, then, make up the deposit of the Christian faith; and over both, the Bible and tradition, Christ Himself has set that teaching organization called the church to be His official custodian and interpreter. To that church alone, and not to any book or private individual, did He say, "Go therefore, and make disciples of all nations. I am with you." Matt. 28:19.

The Bible, then, is a source of faith, but it is not the only source of faith. It is a source of faith, but only in so far as it is used as God designed it to be used, namely, as a textbook in the hands of His teaching church. Those who distort it from that place wherein God Himself has placed it and pin their faith to its private interpretation "distort it to their own destruction" (2 Peter 3:16), for "no prophecy of Scripture is made by private interpretation" (2 Peter 1:20).

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## KINDLY CORRECTIVES

### Correct Speech and Cultured Conduct

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#### Do's and Don'ts for Preachers

Do regard your present parish as "the best ever"—at least while you are there. It is home for the parishioners and they must find God there.

Don't disparage your predecessor. Of course he had his weaknesses; so have you. Remembering the golden rule, ennoble the ministerial office, never disparage it.

Do answer your correspondence promptly. Neg-

lect in this respect often mirrors other characteristics and sullies a man's reputation.

Don't quote your achievement in former parishes. Let the people think you have occasional new ideas and that they really are different.

Do keep church records accurately and completely, and in writing. Memory is elusive and church records are not private property.

Don't neglect your personal appearance. Soap, suspenders, a shoebrush, and a pressing iron are essential ministerial accessories.

Do make some friends "down the street." Your contacts and conversations may be the only sermons some men hear—except at funerals.

Don't waste time and energy explaining the reason for failures. The same expenditure in intelligent endeavor may produce results.

Do make time for some off-the-parish service and participation. Enlarged friendship and experience increases a man's outlook, ability, sympathy, and ministry.

Don't neglect to call in the homes of the parish—all of them. Heartaches and hungers are seldom displayed in public.

Do play fair with your church financially. Contribute of your tithe through the regular church channels as parishioners are exhorted to do.

Don't take all the credit nor seek to escape all the blame. Honor bestowed where honor is due will inspire new endeavor.

Do pay your bills fully and promptly. Few things mark a minister more quickly or hinder a church more seriously than delinquent ministerial accounts.

Don't believe a word of gossip—nor repeat it. The minister should be a purveyor of the truth, and sometimes not all of that.

Do read some good and substantial books annually. Magazine, newspaper, and radio information is familiar to most parishioners.—*Religious Digest*. (Gleaned by C. H. Prouty, Scottsbluff, Nebraska, during years of experience as a district superintendent.)

## The Evil of Long Sermons

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

HOW true are the following words from *Testimonies to Ministers*: "Your discourses are generally double the length they should be. It is possible to handle a good thing in such a manner that it loses its flavor. When a discourse is too long, the last part of the preaching detracts from the force and interest of that which has preceded it."—Page 311.

All of us have had the experience of listening to long sermons. Do you remember how anxious you were for the speaker to stop? Why? You lost interest in his discourse because his "much speaking" wearied you. I believe much good is lost from our sermons because we make them too long. After all, people can retain and digest only a certain amount, and what goes beyond that is lost.

For one thing, we should consider the mothers with infants who are worshiping with us, for these infants become very restless at times. And, too, we often have sisters whose companions are not in the church, and some of these must get home at a certain time to prepare meals.

Frequently, when I have announced a visiting speaker to come, a number of folks have not attended because they thought the speaker might not know when to stop. It sometimes does "wear out the saints" to have to remain for such long-drawn-out sermons. I no longer announce a visiting speaker to come, for then I know I will have my people all out to the worship hour. Not long ago I heard one of our leading men make this remark: "I always pray for the speaker while he speaks, but when he speaks longer than an hour I cease praying for him, for I must then start praying for myself." I am sure we understand what he meant.

I am confident that our Sabbath services would be attended by a larger number if our people knew they would not be kept too long. If the Sabbath school begins at nine-thirty, there is no good reason for keeping the people after twelve o'clock. It seems to me that two and one-half hours is long enough to hold our people. And those who attend the teachers' meeting at nine o'clock will have been at the church for three hours.

"Speak short, and you will create an interest to hear again and again."—*Ibid.*, p. 258. Brethren, I am for short, spiritual, inspiring sermons, which will revive our people. A long sermon which wearies our people will never revive.



## The Majesty of His Kingdom

By FRANCIS M. BURG

THE great I AM, the living God,  
Has set His throne above the heavens—  
'Bove cherubim and seraphim;  
"His kingdom ruleth over all."  
Around His throne celestial songs  
And vibrant strains from harps of gold  
Arise in harmonies  
Unknown to mortals here below.  
The pillars of His temple move  
As, "Holy, holy, holy, Lord,"  
Is wafted forth in seraph song.  
The chorus rings in loud refrain,  
"Thrice holy is the Lord of hosts."

Loud echoes ring from world to world,  
Until creation's wide domain  
Is vibrant with the sound.

The habitation of His throne  
Is equity and truth;  
And angel hosts in reverence bow  
And harken to His word.

O hasten, Lord, that crowning day  
When on the earth, as up in heaven,  
As oft we pray, "Thy will be done,"  
Forever more will be.  
Then through the glad eternal years  
Our song, O Lord our King, will be,  
"The kingdom thine, the power thine,  
And thine the glory evermore."



## Frequent Worker Transfers Foster Weakness

THE distinct trend of our present system of frequent shifting of workers is to foster weakness. This short-stay policy is wasteful of time, money, and worker development. And it robs the cause of that larger harvest of souls that is its rightful and needful heritage. It is, moreover, bad for the worker himself.

When conferences and institutions vie for a worker, material considerations often come to be the determining factor in the final choice. Too often it is the call with the better salary, the larger allowances, the most extras, the more pleasant living conditions, the speedier ordination, the more congenial climate, or that which provides a larger steppingstone to advancement, that receives the favorable decision. In other words, it is the appeal of the human and material—the selfish considerations—that too often influence the decision, rather than the challenge, the need, a sense of duty, providential direction, or in other words, the divine side.

The true soldier goes where he is sent—to the tropics or the arctic, to the East or the West, to the battle front or the rear. In the army the winning of the war as a whole swallows up personal considerations. Men are deployed, held, or moved in accordance with the over-all need. Personal preference is not the ultimate factor, but it is the general need, coupled with response to duty.

Frequent changes are often ruinous to the worker's intellectual life and growth. He develops his "repertoire" of sermons, pastoral and evangelistic. Then, in the new place to which he is transferred, he uses them over because of the pressure of the new task and the opportunity of the new environs. He fails to read, to grow, to progress, to make better and stronger approaches. He brings out the old instead of developing new approaches, keyed to the need of the hour. There are many workers who, after two years in a place, have run low of stock ammunition and feel that they must move on.

That is a ruinous policy. It develops weaklings instead of men of power, freshness, and versatility. Such workers will have to continue to move on, periodically. Such a procedure fosters shallowness, because the frequency of the calls relieves them of the necessity and the effort involved in developing new themes and perfecting better presentations of old themes.

When a man stays on in the same place for a period of years he really grows with his task—broadening, rounding out, mastering his problem, developing his possibilities, adding new aspects,

and expanding with his work. In other denominations giants of the pulpit remain on for years feeding the people, increasing in pulpit power and expositional strength through the years. G. Campbell Morgan was such. Spurgeon was another notable example. Yet such frequently started with nothing, building their congregations and churches, and extending their influence in ever-widening circles. A man's final year should be his strongest and most fruitful year. For the sake of personal growth and real accomplishment he should stay on for several years in one place and build and grow.

FREQUENT moves develop other weaknesses. The frequent mover usually leaves his knotty problems to his successor—cases that he himself should have handled. For the sake of the church's welfare, difficult situations should be dealt with promptly and with understanding. It will take a while for the successor to become acquainted with the situation. And he may hesitate to handle it, because it really is not his problem. Thus, weakness in the church is fostered and perpetuated.

There is inevitable loss of souls in frequent transfers. If a worker is at all successful, when he goes to a new post he leaves behind a group of interested prospects—potential Seventh-day Adventists. The successor, as a stranger, does not know them nor have the influence with them that naturally accrues to the one who first interested them and gained their confidence. In these shifts of workers there is an inevitable and irreparable loss of fruitage. This is especially true when the newcomer prefers to develop his own interests and to build upon his own foundation, not on another man's—forgetting that souls won are souls gained, irrespective of the initial influences. This aspect could be expanded to include flagrant cases of indifference and neglect of the interested. But the allusion must suffice.

Furthermore, it takes a certain amount of time to develop a real interest in a new place. If a worker is at all successful, that interest is cumulative. The longer a man is in a community, the better and more favorably he should be known, and the more contacts and influence he should have, in drawing men and women toward the message. He therefore fails to reach his maximum when he does not stay long enough to capitalize on the larger fruitage of which he is capable.

Yes, there is inescapable loss in transfers. Frequent transfers consequently increase that loss.

So far as the individual church or district is concerned, while six months would be too long for

a man without the pastoral gift, it takes time for a church to become acquainted with a new minister. Their confidence and support have to be won. Not until they come to have confidence and respect through acquaintance, will they seek his spiritual counsel on their more fundamental problems. And not till he really knows them can the pastor give them the best advice and help. So, frequent moves result in loss to the spiritual life of the church.

**T**HE material, or financial, side is not the least of the factors. Long train hauls, freight or truck transfers, are costly, and the Lord's money is involved. The way some have shifted back and forth across the continent involves an expenditure for which someone will surely be held accountable before God. The individual worker is a party to the transaction and needs to ponder his part in the accountability. We need a new sense of the sacredness of trusteeship of the funds of the church. God will not hold our executives, committees, and boards guiltless for the extravagant transportation expenditures of short-term workers. We have all become careless here, and need to take a new grip on ourselves.

The loss of time alone in severing connections in one place, making the transfer, and establishing oneself in a new location, hunting for a house, getting the telephone, water, gas, and electricity all operating, securing new furnishings and so forth, involve weeks of time for each party in the transfer aside from the matter of getting up momentum in the new location. This is all on full salary, without returns to the conference for a number of weeks.

Another unfortunate by-product is that an unprofitable worker can often be shifted elsewhere, to repeat the process of perplexity for the new president or conference committee. If a worker were staying longer, some frank counsel and guiding help would be necessary, and a stronger worker would result. But the easy way is to pass on the problem and to let the next conference handle the situation if it can or will. This, too, perpetuates

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## THE FIELD SAYS

Echoes From Our Letter Bag

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### A Sidelight on Daniel 2

EDITOR, THE MINISTRY:

We have preached for many years that the prophecy of the great image of Daniel 2 is against any permanent amalgamation of the nations of Europe who occupy the territory of the ancient Roman Empire, that there cannot be a continuing United States of Europe under a single leader. History has borne out the truth of this great prophecy, but it is interesting to note a point which still further emphasizes its teaching.

The toes of the great metallic image are part of

iron and part of clay. If the clay were of the soft kind, there could be a "smearing over" of the toes with clay, to give an appearance of unity, although no real amalgamation would be possible. But even the appearance of unity is ruled out by the prophecy. The word used in Daniel 2 (and found nowhere else) for "clay" is *chasaph*, and means "burnt clay of the potter." So both the iron and the clay are hard, and no temporary or slight fusion can take place.

The expression "miry clay," in verses 41 and 43, may give the impression that it is soft clay, whereas it is really "burnt miry clay," which is hard and brittle. The reading of verse 42, referring to the toes as part of iron and part of clay—"so the kingdom shall be partly strong, and partly broken"—is corrected in the margin by translating "brittle" for "broken." This is in harmony with the original word *chasaph*—"burnt clay of the potter."

This side light on the word "clay" merely illumines more clearly the great rock of truth against which so many would-be conquerors have hurled themselves and their armies in vain.

LEONARD E. LANE. [Minister,  
South England Conference.]

### Music Makes or Mars

EDITOR, THE MINISTRY:

I agree fully with "A Retired Missionary" in the March MINISTRY in his disapproval of the practice of having organ music during the Scripture reading and prayer. Music at such a point in the worship service does not add to the effectiveness of the Word of God or to the solemnity of the prayer.

May I make a further suggestion in regard to church weddings? Nothing is more solemn at a wedding than the exchange of the vows, and I believe it is the best practice not to have music played during the marriage ceremony. Sometimes I think we overdo in using music at times when silence or the solemn spoken word is more impressive.

The various parts of a service should be bound together with effective music. This can be done with good taste by a trained organist. For example, the parts of a communion service can be beautifully integrated by quiet organ music, but the solemn moments of partaking of the emblems or the offering of prayer should never have the distraction of background music.

It would greatly enrich our services of worship if our people would cultivate the habit of silent meditation during all the instrumental music connected with the church service. The prelude is not to quiet the congregation. They should be quiet from the first note of the prelude.

Good music is a divine blessing in our services. May our people learn to value its place in worship.

H. B. HANNUM. [Head, Department  
of Music, La Sierra College.]

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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¶ A survey of privileges, responsibilities, and opportunities

## The High Calling of the Pastor

By CLINTON J. COON, *Pastor,*  
*Takoma Park Church, Maryland*

IN a special sense the pastor is an ambassador for Christ, to win, by the power of divine love, lost souls from sin to righteousness. In everything he must represent Christ. His work and influence have the same scope as does the gospel invitation, which is world wide. As the ripple started by a pebble thrown into the ocean reaches the farthest shore, so the work and influence of the pastor extends to the ends of the earth and will be felt on the sinless shore of eternity. Truly, "The light that shines farthest, shines brightest nearest home." The pastor who is not a soul winner is a failure.

Earnest Bible study, sincere, fervent prayer, and a life fully surrendered to God must precede all successful service. Then, as the pastor goes forth to labor, his work will be well directed. He becomes the master of situations and conditions. Emergencies present opportunities, not disasters; circumstances become steppingstones, not stumbling blocks. He has a humble grace and a heaven-born dignity which are in keeping with his holy calling. His first work is to live the gospel. His life is his true sermon; it must be above reproach in everything. People will follow what he does more than what he says.

The pastor should be an example in frugality. By precept and example he should teach the evil of signing away one's right to "life, liberty, and the pursuit of happiness," by mortgaging his future in order to come into possession of unearned and unpaid-for conveniences. Good religion teaches good business, strict honesty, and a practical regard for the poor.

The pastor should become thoroughly acquainted with the work of every department of church endeavor, encouraging the leaders and members by taking an active interest in them, attending all meetings regularly, if possible, and helping to make each department and worker a success.

Among the activities of the church the Sabbath school stands without a rival. Here the "church at study" is learning from the Great Teacher. The Sabbath school should be made the most interesting, best attended service of the church. The best Bible study course in the world is here conducted. The pastor should encourage the church members to attend regularly and to invite their friends and neighbors to accompany them. Then the Sabbath

school will become the soul-saving agency which it should be, and in this way the members can "unite their efforts with those of ministers and church officers" for saving the lost, and wonderful results will follow.

The Sabbath school is a most appropriate time and place to acquaint the members with our worldwide work and its needs in foreign fields, by giving interesting reports of its encouraging progress in distant lands. And there is no better time or place for taking offerings for this work.

It is a good plan to invite and to encourage the members to set individual goals of amounts to be given regularly each week for foreign missions through the Sabbath school. Some are glad to pledge a dollar a week; others set goals of lesser amounts. This plan, faithfully followed, means much to a church in reaching its missions offerings goal, as more than 50 per cent of our missions offerings are raised in the Sabbath school. I believe in setting goals and reaching them. Too many are willing to bring to God a lazy offering. They give as they "happen" to have something. This method of paying the grocer, the milkman, the landlord, etc., would not work with men. Why try to work it with God? His work is of supreme importance, and we as His stewards should determine to set aside a certain amount *first*, weekly, for the support of His work, in addition to the tithe. When properly instructed, the members quickly adjust their budgets to recognize God's cause, and enjoy it. The pastor does not have to be a great preacher to foster the Sabbath school, and this is a most important part of his work.

THEN there is the Young People's Missionary Volunteer Society. Here is a wonderful group to work with and to train for service. Young people are eager to do things. The pastor who fails to recognize in this army of youth the church's greatest material asset is failing in one of his most responsible duties. No true estimate can be placed on the value to the church of its young people, and a pastor does not have to be a superman to attend their meetings and encourage them.

The prayer meeting is said to be the thermometer of the church. What better place to feed the sheep with the bread of life! A pastor does not have to be eloquent to bring from the source of truth rich feasts of good things for his members.

And how they do enjoy eating! The pastor who gives this service deep study, giving opportunity for several prayers, and who leads out in the service, using fifteen or twenty minutes for his message, then turning the meeting over to the members for testimonies, will be rendering a most valuable service to the church.

No proper estimate can be placed upon the value of personal work by the pastor in visiting the church members and interested individuals. The pastor who performs this sacred duty and privilege, praying with the people and helping them over their hard places, will have the hearts of his members. It will not be easy for such to be led astray by false teachers or teachings. Personal work anchors souls to Christ as nothing else does. To fail in this service is next to unpardonable. If this work were faithfully done there would be less work to do in dealing with backslidden members. If one half of the love and effort put forth to win souls to the truth were exercised in *keeping* them in the church, very few would become discouraged. It is nothing short of tragic to win people from the world and then see them slip away, almost unnoticed, when a word of encouragement would have saved them.

Most of those who leave the church do not go because they have lost confidence in the doctrines of the church. They leave because they become discouraged in their battle with the prince of darkness. A kindly sympathy and a strong mantle of love, which cost so little and are worth so much, would have been all that was needed in keeping many a precious, blood-bought soul in the pathway of life.

Too often pastors let members slip far away before trying to reclaim them, and then are unkind to them. The shepherd who found his lost sheep did not scold, but bound up its wounds in tenderest sympathy. He manifested, not revenge, but love for the lost sheep. Tenderly he lifted the sheep to his heart and carried it himself back to the fold. It is said that such a sheep will never stray again.

This does not mean that the pastor should not rebuke sin in the church. But there is a difference between faithfully rebuking sin, and *harping* on sin. A pastor must not be so concerned about tares that he fails to plant wheat. Evil is overcome with good. One can be so occupied with his muckrake that he never sees his crown. A mariner steers his ship not by the waves but by the stars.

Surgeons sometimes perform operations which they call successful, but the patients die. I do not call the spiritual operation a success that kills the sinner's soul. Before Christ gave Peter his commission to continue preaching, He drew from Peter his pledge of love three times. No pastor can acceptably *feed* His sheep until he first *loves* his sheep. And not only will love win souls, but love will keep souls, for "love is of God."

Lastly, let us consider the regular Sabbath preaching service. I have purposely placed this last. If the preceding conditions have been met the church is sure to prosper, and *no preaching has yet been done*. Too many pastors depend too much upon the Sabbath preaching service to do

what the other services should do. Too many pastors use this hour to put over campaigns. The preaching service should not be thus prostituted. This is a time to feed the sheep, not shear them! Many good sermons have been ruined by attaching a campaign reminder onto the end, in an endeavor to do what the pastor has failed to do in the other services of the church. The Sabbath morning preaching hour should be made and kept deeply spiritual.

The pastor should be well informed regarding his sermon topic. His material should be authentic. He should make every necessary preparation, that he may not waste the time of the listeners by rambling, or lead them astray by inaccuracies or misstatements. Having thus prepared, he should deliver his message with dignified enthusiasm, as one who must give an account of his ambassadorship in the day of judgment at the bar of God.

There are the various goals to reach, of course. I hear someone say, "I was ordained to preach the gospel, not to raise goals." Now, this is but a bold admission of the worker's lack of vision. To lead the church in raising all goals is a very definite and important part of the pastor's work. The raising of the Sabbath school missions offering goal, of the Ingathering quotas, of all missions offerings is a soul-winning work of the highest type. It is preaching the gospel to the heathen. Most of us cannot go as foreign missionaries in person, but all of us can just as definitely be foreign missionaries by sending our money to support those who can go, yet who cannot go nor remain unless we support them with our money. In the day of rewards those who go and those who stay by the staff will share proportionately to their sacrifice.

When our church members catch this vision they love to "go" as foreign missionaries. As ministers we can bring real inspiration to our people to give to missions by drawing living lessons from Bible examples. What stronger appeal is there than that of the story of the Good Samaritan? Close beside life's highway lie those who have been robbed by sin of spiritual strength. Those who should have restored them to God have passed them by. Hope and life are almost extinct. Unless help arrives soon, they will die. God has placed in our hands the bread of life and the healing oil of His Spirit to restore them. The words found in Matthew 25:31-45 present a wonderful appeal. Inasmuch as we have ministered to souls who are in Satan's prison house of sin, to those who hunger and thirst in distant lands and who are sick in soul, by pressing to their parched lips the waters of life and the living bread, Jesus says we have done it unto Him.

What a blessed work is committed to pastors! May we meet God's expectation of us in all things!



HATH any wronged thee? Be bravely revenged. Slight it, and the work is begun; forgive it, and it is finished. He is below himself that is not above an injury.—F. QUARLES.

# Handling Emergencies in Public Meetings

A Symposium by Experienced Evangelists

## Three Typical Experiences

By F. F. SCHWINDT, *Evangelist,*  
*Southeastern California Conference*

A YEAR or so ago I had a harrowing experience in connection with my work, the recital of which may be of help to someone else meeting a similar problem. I baptized a Jewess, among others. She had attended one of our academies, received instruction, and requested baptism. She was about eighteen years of age, and at the time of baptism her mother had no objection. But later, on a Sabbath morning, I was called from the pastor's study to the church auditorium. There I found the mother of the girl screaming at the top of her voice, "Where is the preacher? I want my girl!"

Two of the sisters requested that I go to the basement, as this woman had threatened to kill me. I followed them down to one of the classrooms. There the frantic mother jumped at me, shook me, and cried, "I want my daughter. I kill you." She raised her hand to strike me.

Some of those standing by became frightened and went to call the police. Meanwhile, I closely watched every move of the enraged mother. Finally I said to her, "Madam, just a moment. You do not want me; you want your daughter. I shall help you find her."

At this point she started for the main auditorium where Sabbath school was in session. I told the brethren that the best thing to do was to help the woman gently out the rear door of the church. On hearing this she ran violently toward me, holding up her hands and screaming, "I am a Jewess, not a Christian." She used very abusive language against Christ.

By this time a police car drove up, and as the policeman approached her, she became quiet and turned to him saying, "I do not want to hurt the preacher." They took her under observation. This ended the episode. A calm spirit, a soft answer, and presence of mind saved the day.

Another experience may be of interest. I was preaching to a large audience when a man came running toward the pulpit, crying, "Stop, you false prophet!" While this was going on, others cut the electric wires, plunging us into darkness. It happened so suddenly that everyone was shocked into silence, including me. A woman in the audience spoke up, saying, "Preacher, the devil does not want you to give us the truth. Go right on and preach. We shall stay." Meantime the city marshal had taken matters into his hands, rounding up the culprits and compelling them to repair the broken wires. Soon all was restored as though nothing had happened.

One other unusual experience may be of help to

someone in a crisis. We were holding a tent effort in a town of about two thousand inhabitants. The attendance was good, and a large interest developed. Without our knowledge the Protestant ministers united with the priest of the town to expel us from the city. They petitioned the city authorities to force us to leave, on the grounds that we were disturbing the peace of the town. One Friday evening a city notice was handed to me, stating these complaints and giving us until the next morning to get out of town, by order of the city police. We knelt in prayer, asking God for direction.

Then I went to the city police, who referred me to the city attorney, who told me he was already acquainted with our trouble. He said, "Mr. Schwindt, the priest and ministers are after you. It is just too bad. I shall have to carry out the action of the city council, but since you observe Saturday as your Sabbath you can have a three days' extension of time. You need not move out of the city, and I will find you a better lot than the one you have."

The business people of the city got together, found us a lot near by, moved us onto the lot, and assured us that we would not be molested. There we baptized a large number of people, raised up a church, and the preachers who had in mind to move us were themselves moved.

## Meeting Opposition and Emergencies

By CLIFFORD A. REEVES, *Atlantic*  
*Union Conference Evangelist*

IT happened at a Sunday night evangelistic meeting. The preliminaries had concluded with a soul-stirring gospel solo rendered by our song leader. I had finished the introduction and was getting to closer grips with the subject of the evening—Spiritualism—when I became aware of a subdued murmur which seemed to come from the rear of the large gathering. As I proceeded to outline the Scripture teaching of the unconscious sleep of the dead, the murmur changed to an angry cry as a man half rose from his seat to shout, "That is a lie!"

Ignoring the interruption, I continued to preach. Meanwhile our chief usher had speedily made his way to the objector and quietly reminded him that the speaker had offered to meet with anyone at the close of the lecture who cared to discuss or dispute any point. (I make such a statement in introducing a topic which might be controversial.) He then warned the offender that this was a religious service and we could not allow any disturbance. Should he persist, we would request him to leave the auditorium.

It now became apparent that there was a group of Spiritualists present, of whom this man was the

leader. With their support he was emboldened to continue raising his voice in objection. Other ushers were moving in the direction of the disturbance. The chief usher, in a kind but firm manner, was urging the demonstrators to leave the meeting. I had continued preaching, raising my voice to drown out the sounds of dissent, leaving it with the ushers, if possible, to handle the situation.

Since the disturbance continued, I stopped my lecture and said, "I have already offered to discuss any point with any person after the meeting. If our friend wants to give a lecture in opposition, it is his privilege to hire a hall and do so. It is not fair play to take advantage of this meeting to air his views." I had hardly resumed the lecture when again there were further sounds of protest. Immediately I turned to the audience and said, "Freedom of speech is one of the great principles for which this nation is fighting, and for which our boys are giving their lives on the battlefield. You people have come here tonight to hear my lecture. All who want to have me continue, please say 'Aye.'" The loud volume of "Ayes" that resounded through the auditorium effectively silenced the opposition. In a few moments they filed out looking somewhat shamefaced.

I think of another experience we had during a theater effort in another country. One night a band of young men filed in and sat together in a group. As I began to preach, they hurled critical comments and sneering remarks. This was organized opposition. Our ushers were equal to the situation. The chief usher gathered his men together and stood near the group while he gave me the signal. (We had arranged that in case of need he would raise his right hand as a signal to me to announce a hymn, during the singing of which he would persuade the opposition to retire.) While the audience sang, led by the booming notes of the pipe organ, the ushers efficiently and expeditiously conducted the hecklers through a side door of the theater, and we were free once again to continue the lecture in peace. We later learned that this band of young communists had come with the intention of breaking up the meeting.

Occasionally, as in the first experience, it is necessary for the speaker to stop his lecture to deal with interrupters. This should be avoided if possible, as it only serves to break the continuity of the service and further advertise the disturbance. Looking back through twenty years of evangelistic experience I remember but few occasions in which the ushers could not adequately handle the situation when they had been carefully prepared and instructed beforehand to meet such emergencies.

In fearlessly proclaiming a reform message that cuts across popular beliefs at so many points there is always the likelihood that someone in our audience will take exception and audibly express his disapproval. Then there is the constant possibility that some person may faint or be overcome with sickness, or a "drunk" may straggle into the meeting. Once a man died of heart failure during one of my meetings in London. All such contingencies demand that ushers should have a well-understood plan of action which will go into operation quickly and calmly as soon as any disturbance arises.

We can arouse opposition in a meeting by preaching in a manner which is too provocative and challenging. And when opposition is roused, a tactless, harsh, or unkind word can swing the sympathies of the audience over to the side of our opponents.

Let us be careful always to maintain a high spiritual tone in our meetings, and we shall not then be reduced to the necessity of adopting the direct and violent method used by one redoubtable preacher in the early days of the message. His eyes ablaze with righteous anger he would descend from the rostrum and take off his Prince Albert coat. Carefully folding the coat, he would place it on a front seat and then proceed to eject the interrupters from his tent by physical force; afterward he would don his coat and resume his sermon. This method would not be fitting today.

## One Way to Deal With Drunkards

By PAUL WICKMAN, *Secretary, North American Radio Commission*

I COULD cite a number of instances in which a "drunk" walked down the aisle in my meetings and attempted to come right up and assist with the preaching on the platform. In every instance we found that anything abusive on our part in dealing with situations of this sort tends to create sympathy for the "drunk" by the audience. So in every meeting we have tried to have ushers and keymen here and there who were capable of handling any situation quietly. Prevention is the strongest means of protection in a meeting of this kind.

[Others are invited to write out their experiences in handling emergencies in public meetings. —EDITOR.]

## Publicize It When You Move

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

ONE of our very aggressive and active young preachers in the Chesapeake Conference, Dan Harris, has had a very commendable experience in the use of the newspapers in connection with his company and his evangelistic work. He has pioneered, so to speak, in some places where little is known of Adventists. Through well-planned publicity he has brought to these communities a large amount of information about what our church teaches and what it is doing in the world.

Brother Harris said good-by to his friends a short time ago, as he and his wife are now on their way to India as missionaries. We were very glad to receive clippings from the Salisbury, Maryland, papers, recently, which indicated that this young worker had remembered his large newspaper audience. In Salisbury he had completed a series of meetings and had built a new church. The story in the *Salisbury Advertiser*, circulation

4,280, headed "Evangelist Harris Accepts Call to India," had an interesting reference to Adventist church work in Bombay, India, where Brother Harris is to be the pastor.

Connected with this was a survey of Adventist mission work around the world, and the plans the denomination has for sending out many more young evangelists and other workers. A friendly comment was made concerning the many friends of the couple in Salisbury and the erection of the new church. There was also an introduction to the new pastor, and an announcement of a baptism.

The *Salesbury Times* carried a similar story. Its circulation is 8,250. The first paragraph mentioned the recent evangelistic series of meetings and the Word of Truth broadcast. Then the call to India was featured, as well as the expanding mission work of the denomination, all in a very interesting and informative way. The baptism for Sabbath afternoon was mentioned, and announcement made that Evangelist Harris would give his farewell address at that time.

Stories such as these, reaching more than twelve thousand homes in that area, certainly make their impression.

A similar report of interest, in which the change of a pastor and his family is announced, comes to us from Binghamton, New York. In the *Sun*, circulation more than 26,000, a very fine story appears, telling of the appointment of Elder R. T. Minesinger, pastor of the Binghamton First church, as home missionary and Sabbath school secretary of the Central American Union Conference of Seventh-day Adventists, headquarters San José, Costa Rica. A good picture of Elder and Mrs. Minesinger and their five-year-old son accompanied the story. Reference was made to Elder Minesinger's work in New York State, announcement was made of farewell services for him, something was said of the trip, and a general outline of his work in Central America was given.

Two Adventist ministers who had become well known in Duluth, Minnesota, were recently transferred to other fields, and a clipping of the story appearing in the *Duluth News Tribune* has come to our office. This paper has a circulation of more than 39,000 copies. "Clergymen Transferred" is the heading, and beneath it appear pictures of Carl Sundin and H. L. Wernick. A goodly write-up gave the information that Elder Sundin, who had been a Duluth pastor for two years, would assume duties as pastor of the Lincoln, Nebraska, Seventh-day Adventist church; and H. L. Wernick, who had been associated with him in Duluth, would be district pastor in St. Cloud, Minnesota. Announcement was made that they would be succeeded in Duluth by Elder W. R. Archbold, now at Winona, Minnesota.

We want to encourage every Adventist minister who is leaving for a foreign land, or moving to another location, to give the editor of the newspaper opportunity to run a story of local interest. Into it can be woven information which will impress people regarding the scope of our work, and the spirit in which it is conducted.

## The Intern as an Assistant Pastor

By WARREN S. LAWRENCE, Intern,  
Sioux Falls, South Dakota

THE assistant pastor is usually a young ministerial intern. To him the Scriptural injunction is given, "Let no man despise thy youth." This is applicable both to his actual age and to his experience in the Lord's work. In other words, it may well include, "Let no man despise thy lack of experience."

It is by actually assisting—by doing—that one develops. The assisting pastor works not as a servant, obeying commands, but as an assistant who is counseled by his senior, with whom he discusses reasons, purposes, methods, and aims. There is freedom in talking over ways and means of carrying out objectives. He is often the recipient of constructive criticism. As the young minister goes from home to home with the pastor, he has opportunity to learn by experience, that best of teachers, without paying the full price which that harsh teacher would normally exact.

The ministerial intern, as he begins his work in a conference, is not entirely a novice, though lacking in practical experience and advanced training. For a period of four years he has studied under guidance, and observed and discussed the problems and work of the minister. Further, he has doubtless participated in a student effort in which he and an associate were permitted to develop their own ideas in planning, in advertising, and in preparing sermon outlines, under the supervision of the theological department of the college from which he was graduated. Of course, this is not sufficient experience in evangelism, but it is enough to give the young man a little insight into his future work.

As he now works with the pastor he is eager to learn the practical points about which he has had questions in his mind: hints on how to win not only the women but also the men of the house where studies are given; how to meet various arguments against our message, arguments which are never discussed in textbooks; how to avoid friction and factions in the church, and how to deal with them; how board meetings are conducted, etc. These and scores of other features are points which the assisting pastor is eager to compass.

The college course has pointed out the need for further learning. One of the great needs of a theological graduate entering the ministry is knowledge of, and practice in, pastoral work, as well as in evangelism. The college student has already had help from evangelists and his courses in evangelism, but too often he has not had training in pastoral work. Yet we are told in the *Testimonies*: "As the physician deals with physical disease, so does the pastor minister to the sin-sick soul."—Volume IV, p. 267. With such responsibility as this, practical experience with factual training becomes a necessity. It is as an apprentice that the assistant pastor gains such a preparation—a privilege indeed.

The intern, as he assists the pastor, is not to be

—Please turn to page 46

The value of this evangelistic journalism feature, and its potential interest for our workers, by way of suggestion and demonstration of an excellent idea, led to a request for this write-up. The facsimile reproduction of several front pages, an inside opening, and a back- and front-page combination indicate the general style and layout. We believe new and better ways of effectively publicizing our incomparable message should constantly be brought forth.—EDITOR.

THE evangelistic newspaper idea was used with marked success in the early days of the second advent movement. One hundred and five years ago Joshua V. Himes and William Miller launched the *Signs of the Times* in Boston for the purpose of proclaiming to the world the imminence of the judgment hour and the return of Jesus. And it was no flash in the pan, either, for this first Adventist paper was "published in Boston, and continued uninterrupted throughout the history of the movement as a representative and powerful organ."

The most unique paper was the daily *Midnight Cry* in New York City. Numerous other papers were published to meet local needs during special meetings in various communities. Then there were variations of the newspaper idea, such as the publication of broadsides and various editions of William Miller's and others' lectures.

God added His abundant favor and signally prospered these literature ventures in His name, and the judgment-hour message spread far and wide—all without any initial, organized support of any kind, even "without a subscriber or any promise of assistance."

With the desire to seize upon every opportunity afforded, and to press every advantage in the proclamation of the third angel's message today, the Boothby-Mansell Evangelistic Company recently explored the possibility of publishing a weekly newspaper in connection with the evan-



## Evangelistic Newspaper

gelistic campaign now going forward in the city of Washington, D.C. The question was raised, "Is it possible to make the hundreds of dollars which are being expended on handbills pay for something more than a mere announcement of, and invitation to, the meetings?"

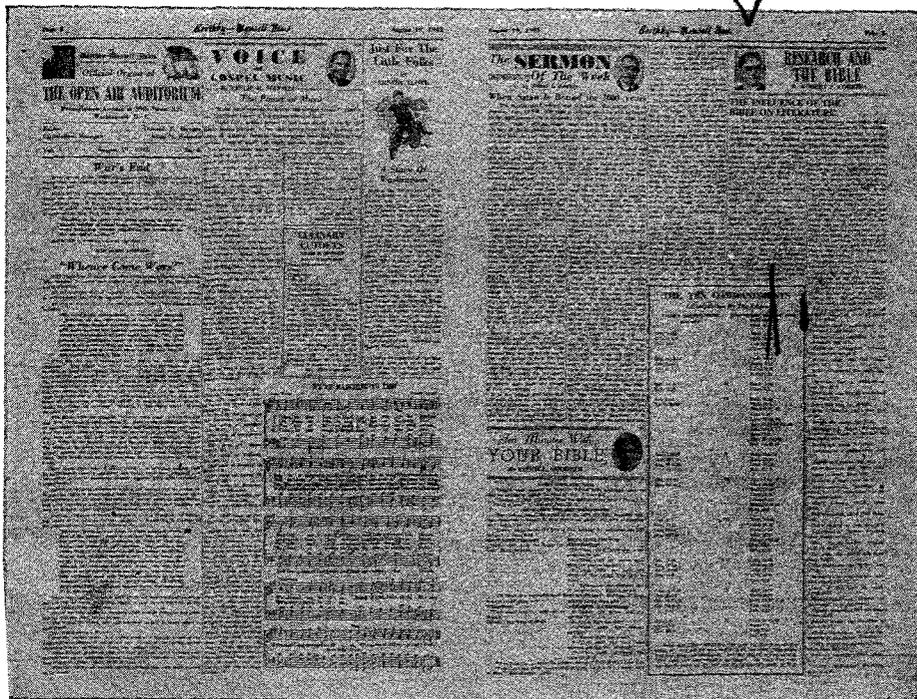
On making inquiry of several large publishing houses in downtown Washington, it was discovered that a four-page newspaper, 11½" x 17"

(or tabloid size), with all could be printed for practically the same cost as the handbills. This would present through this publication the message itself by means of articles, and feature any venture at this time was the drastic restrictions imposed by the established stations.

Three weeks after the first number of the was printed, an edition of \$149. Distribution was from the various churches under the supervision of Giles, manager of the *News* and

The first page is uniform reports of the outstanding meetings at the big tent, and come during the new week

Through the courtesy of the Publishing Association, through Robert M. Eldridge, which





cial Times" that if any one copy is the only one ever to come into the hands of a given reader, he may find in it enough to stir in his heart a desire to know more about the message, and thus lead to a decision to serve and follow Jesus.

Accordingly, four major feature columns have been assigned and are carried every week.

The first is "The Sermon of the Week," by Evangelist Robert L. Boothby. These printed discourses are planned to follow along a week or two after the sermon has been given at the tent.

Second, the column "Voice of Gospel Music" is written by Leslie R. Mansell, director of music in the campaign, for the purpose of emphasizing and reiterating the powerful appeal of the music of the message. In connection with this column a gospel song is reproduced, together with a brief story about its origin.

A third major feature is the column "Behind the Headlines," in which Carlyle B. Haynes, of the General Conference, capitalizes on current events every week to call the attention of the readers to the imminence of the advent of Jesus.

In the fourth major column, "Research and the Bible," furnished by Robert F. Correia, of the evangelistic staff, an effort is made to show how the Bible is in perfect harmony with the facts and principles of material and social science.

Shorter features include "Boothby Answers Bible Questions"; "Ten Minutes with Your Bible," a brief Bible study outline by Bible Instructor Vinnie L. Goodner; and "Culinary Cutouts," in which the meat-substitute idea is exploited every week; and "The Roving Reporter" by H. M. Dukes. Then there are two features for the children: "Calling All Juniors," by "Uncle Ray" Montgomery, and "Just for the Little Folks."

## er Proves Successful

By DONALD F. HAYNES, Associate Evangelist, Boothby-Mansell Company, Washington, D.C.

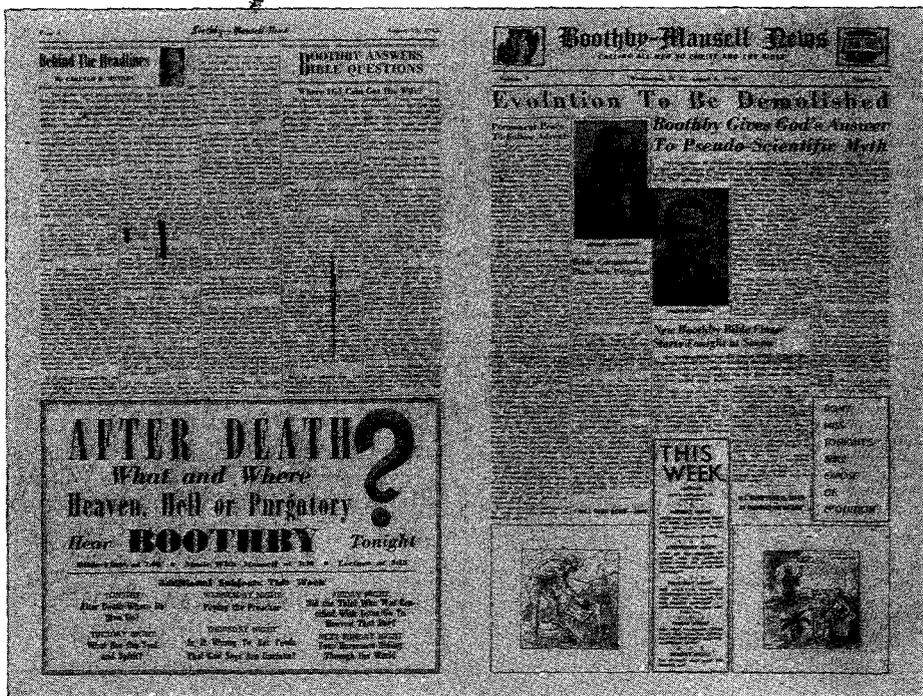
the outstanding attractions in *The Sabbath School Worker* for years, are being featured. It is planned to have one of them on the front page of every issue. Every cartoon is a sermon in itself. Also on the front page is a "box" titled "This Week," which lists the subjects for the week.

It is planned to fill every number of the *News* so full of "God's Special Message for These Spe-

the customary features, tically the same cost as ld make it possible to icity medium a part of ns of news stories, edi- s. The need for such a n given further point by n religious advertising l newspapers and radio

opening of the effort *Boothby-Mansell News* of 20,000 copies at a cost cared for by volunteers s in the district, under N. Roberts, circulation pianist for the campaign. ily given over to news— features of past meet- previews of what is to

the Review and Herald e gripping cartoons by h have provided one of



Brief editorials serve to augment the news stories and other features in directing attention to the various reasons why readers will enjoy being present at the meetings. In addition to this the opportunity is employed to comment on current news developments from the standpoint of Bible prophecy. Such items as the San Francisco Conference, Senate ratification of the United Nations Charter, the gospel broadcasting crisis in Philadelphia, and the war in the Pacific have been noted.

A half-page ad on the back page regarding the meetings completes the make-up of every issue. This display contains the material which is ordinarily presented in a handbill. It will thus be seen that while paying no more than the cost of 20,000 handbills, the effort is receiving the benefits of three and a half large pages in addition to presenting the various phases of the message itself.

It is planned to make the paper so attractive in appearance, and in such conformity with the approved standards of journalistic excellence, that upon picking up a copy, the hasty or casual reader, as well as the genuinely interested, will find, at any point where his eye may rest first, something of urgent, up-to-the-minute interest, something that will lead him to read on.

It will be noticed by observing the sample copies reproduced in miniature here that certain of the columns are broken up into sections, or alternate paragraphs, some in boldface and some in small capital letters, so as to make the strongest possible appeal to the busy reader. Even though he may have only a very few minutes, he is thus able to find something streamlined right down to a small compass for his convenience. And if a column is really good, those who think to read but one short paragraph may be encouraged to read on or to go back and read the whole column.

The news stories should be short and much to the point. The front page especially does its best work when it is well broken up. In fact, there should be no room on any page for anything like a suggestion of "long-windedness."

An examination of the format will reveal that on at least three of the four pages of each issue there is to be found a reminder of "tonight's" meeting. The paper is dated as of each Sunday, and is distributed on and after the preceding Thursday, so as to set the stage for the ultimate urgency of the very word "tonight."

The artistry of T. K. Martin and his staff of experts at the Review and Herald was called upon and gladly given in the preparation of the appealing masthead featuring the over-all objective of this gospel journalism venture, "Calling All Men to Christ and the Bible," the slogan suggested by Evangelist Boothby. In fact, Brother Martin has given material help all along in the execution of the newspaper, a modern revival of an old idea.

The paper has met with a gratifying response of hearty enthusiasm on the part of workers and laity alike. The campaign personnel report that large numbers of readers are expressing their appreciation. It is the sincere hope of all having

## Have You Written Your Absent Servicemen?

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

**T**HERE is a definite spiritual service that our pastors and church leaders in general can render to our men who are in service. That is the simple matter of keeping in touch with them by personal correspondence, assuring them that they are missed by the home church and that we are looking forward to their return. Everyone away from home likes to know that he is missed, especially by loved ones and Christian associates.

An encouraging letter from his home church pastor may mark the turning point in the life of some lonely boy who is being hard pressed to renounce his faith. Our boys face many handicaps that others do not, and surely we owe it to them to give them all the encouragement we possibly can. It is a part of our pastoral responsibility.

In a recent number of *The Chaplain*, portions of an open letter written to home pastors by Chaplain Wilbur C. Ziegler were quoted as follows: "The chaplains are doing all within their power to make sure that your men will return to your church when they get home. But, gentlemen, unless you play your part, unless you show that their home churches and their ministers are interested in their welfare, unless you keep assuring them that you miss them, that you are expecting their return to the church, much of the chaplains' work will be in vain."

If any of our pastors have been remiss in this matter, we earnestly urge that they act without further delay. Many of these youth, now in uniform, must be future leaders in the church. All of them are worthy of our help and encouragement. Let us make them realize that we are intensely interested in their personal welfare and in their relationship to God and the church.

to do with this project that it may be used of God in the advancement of the interest of the coming kingdom, and that it may suggest ways and means to increase the effectiveness of our evangelistic publicity.

✱ ✱ ✱

☪ STAND in Christ's presence and mirror His character, and you will be changed in spite of yourself, and unknown to yourself, into the same image from character to character.—HENRY DRUMMOND.



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

D. LOIS BURNETT, R. N.  
M. WINIFRED MCCORMACK, 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.

## Medical Work Is Truly the Right Arm

By GALDINO N. VIEIRA, M.D., *Medical Director,  
São Paulo Clinic, São Paulo, Brazil*

The following is, we believe, the first article for publication from Dr. Galdino Vieira, the director of our Casa de Saude (Health Home) in the second city of Brazil. The São Paulo Clinic (Casa de Saude Liberdade) is a nicely located, well-equipped thirty-five-bed sanitarium and hospital, operated by the São Paulo Conference. Dr. Galdino, as he is familiarly known to his patients and the worker group, is an unusually capable and well-qualified physician. He is not only very successful in his practice of medicine but is also a very earnest Seventh-day Adventist, possessed of the earnest desire to bring every one of his patients to Christ and to the experience of full and complete salvation in Him. A sincere spirit of devotion exists on the part of the workers in this institution. On entering the front door, one senses that the very atmosphere is not that of the ordinary hospital in South America. Will the readers of this interesting article not join us in praying for God's abundant blessing to rest richly upon the workers at São Paulo, and their efforts in this institution? H. M. W.

THE Saviour wishes us to encourage the sick, the afflicted, and the discouraged to lay hold upon His strength. Through faith and prayer the sickroom may be transformed into a Bethel. By their words and their actions the physicians and nurses may say with unquestionable certainty, "God is present in this place to save and not to destroy." Christ wishes to manifest His presence in the sickroom and fill the hearts of the sick with the sweetness of His love. The Casa de Saude, where I work, has proved itself a Bethel many times.

One morning we operated on a man who had suffered from a ruptured stomach ulcer for more than twenty-four hours. It was a very serious case and surgery was the only remedy. The first few days after the operation he was progressing well. Then peritonitis set in, and he suffered a great deal. With almost constant vomiting, distended abdomen, weak and rapid pulse, he was truly a picture of despair! We strove with death more in this case than in any other we have had. One night, in spite of everything that had been done for him, he was much worse.

"I am dying," he cried, turning to the nurse.

"Do you believe in God?" the nurse asked him.

"Yes, I believe in God," he replied.

"Then, let us pray," she said, and kneeling down at the bedside, she prayed most earnestly for the man.

"Now I am better," the patient said after the prayer.

Several days passed. We were going to operate on a man sixty-eight years of age, afflicted with a cancer of the stomach. He already knew the truth, but he had not yet surrendered to Jesus. I spoke with him and encouraged him to yield his heart to Jesus before his operation, and to be baptized after his recovery. While we were talking I heard a voice from the other side of the room, saying, "I want to be baptized, too." It was the man I have already referred to. During that night of anguish and despair, while the prayer of the nurse ascended to heaven, the sick man surrendered his heart to his Saviour.

The third Sabbath in each month in the Central church in São Paulo is medical missionary Sabbath, on which we conduct a health program. In one of my sermons I felt an urge to ask whether there was anyone present who wished to manifest his gratitude for blessings received at the Casa de Saude. Four persons stood up, three of whom were not Adventists. One said that she was already a Sabbath school member and had made that decision because I had come to her room to pray with her before her operation. Another said that she wished to express in public her gratefulness for the recovery of her child from infantile paralysis. (This was a charity case, for the family was very poor.) The other was a woman who had undergone a minor operation at our hospital, and who since then had been a frequent visitor at our church.

For the benefit of our patients we conduct worship at the hospital each evening. These worship periods are held in the visitors' room, since we do not have a chapel. Soon after Brazil declared war on the Axis powers, the sailors on the Italian ships anchored in the port of Santos were held prisoners. Some were ill and were hospitalized in our Casa de Saude. They assisted in our worship, singing the hymns with us. We talked with them considerably concerning the vice of smoking and other matters that arose during our contact with them.

We hardly thought our visits with them had much beneficial results, but after leaving they returned to the prison, and one night some time later, we were surprised to see two of them who had



Members of the Staff and Group of Orthopedic Outpatients Attending Sao Paulo Clinic (Casa de Saude Liberdade) Sao Paulo, Brazil. Dr. Galdino N. Vieira, Medical Director, is at the Left Center, and Miss Freda Trefz, R.N., is at Right

come back to our hospital to attend worship. They told us that they lived in the interior, and having come to São Paulo for a short time, they wished to take advantage of this opportunity and visit our meeting. They returned once more after that.

One day there arrived a woman, a patient of another physician. She said she had come to São Paulo to get the money for which she had sold her cattle—a sum of 400,000 cruzeiros (\$20,000). Her make-up, hairdress, etc., gave her a very worldly appearance, and we did not think she would ever be influenced by the truth. However, we visited her daily, and even after she had permission to leave the hospital, she still attended our worship for two days. When she left she asked whether we had a church in the state where she lived. We informed her that in a short time we would be beginning a series of meetings, and gave her the address where they would be held. After arriving home she found our minister and visited the meetings. As a result of this contact, she accepted the message and nine believers were baptized.

We are very thankful to God for the blessings He has lavished upon us, and to Him we attribute all the benefits that our medical work may have wrought. We claim the words found in James 1:17 as pertaining to the results of our work: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."



SINFUL indulgence defiles the body, and unfits men for spiritual worship. He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality. But if he disregards that light, and lives in violation of natural law, he must pay the penalty; his spiritual powers are benumbed, and how can he perfect holiness in the fear of God?—*Counsels on Health*, p. 22.

## Opportunities for Nutritionists

By MRS. HELGA FOREHAND, Dietitian  
Boulder Sanitarium, Boulder, Colorado

IT was while teaching a church school in one of our large Southern cities that the truthfulness of a certain passage from the Spirit of prophecy was deeply impressed upon my mind. In this small community of Adventists where my association with the children was very close, and where I could not help becoming familiar with the home life of each child, there was brought forcibly to my mind the great need for a thorough knowledge of nutrition. The quotation reads:

"Health is an inestimable blessing, and one more closely related to conscience and religion than many realize. It has a great deal to do with one's capability for service, and should be as sacredly guarded as the character; for the more perfect the health, the more perfect will be our efforts for the advancement of God's cause and for the blessing of humanity. There is an important work to be done in our schools in teaching the youth the principles of health reform. . . . Youth is the time to lay up knowledge in those lines that can be put into daily practice throughout the life. Youth is the time to establish good habits. . . . Youth is the sowing time that determines the harvest of this life and the life beyond the grave."—*Counsels to Teachers*, pp. 294, 295.

The children were the thermometers, as it were, of the homes. From the homes where mothers spent little thought upon their children came my behavior and discipline problems. The lunches brought by these children were an indication of their daily diet. One lunch I particularly remember, consisted of cold potato-pancake sandwiches. Others were similar. How could such lunches and diets build strong bodies, calm nerves, well-balanced minds? To me it was clear that they could not. It was also clear that in order to combat such conditions, one must have a thorough knowledge of the relation that exists between diet and health.

As time has gone on and I have worked in the field of nutrition, the bearing that an individual's dietary and health habits exert upon his behavior has been impressed more forcibly upon my mind. The need for a knowledge of good dietary habits among the people of our denomination, as well as of the world, seems greater than ever as my horizon has widened from one little church school to the masses.

Such a statement as the following surely presents a challenge to us. Are we ready to meet it? "As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner."—*Counsels on Health*, p. 467.

Today science is corroborating the health principles which have so long been a part of our program. Quoting from a nutrition magazine: "Modern knowledge of nutrition can build a better and stronger race, with greater resistance to disease, a longer life span, and increased mental powers. Our job today is to bring these facts home to our entire

population forcefully enough to make people listen and act."

If a job such as this presents itself to our nation, should it not also become a part of our denominational program? Should we not as health workers bend every effort to follow the health rules ourselves, and then teach, direct, and guide others to do likewise?

Although dietetics is the youngest profession in the medical work, it should by no means be the least. For many years the dietitian spent most of her time in properly feeding the sick, seeking to guide them back to health; but as time has gone by, her field has widened so that today her services are sought not only in hospitals but in health clinics, educational programs, schools, and industrial plants.

No one is better equipped to give instruction concerning nutrition than the dietitian. She can help low-income groups to plan their diet to the best advantage. She can help those who omit meat on their diet to choose wisely foods that will take its place. She can plan the diet for the growing child and the future mother. She can teach the family how to cook their foods so as to conserve the vitamins and minerals so essential to well-being.

Especially should the dietitian, by precept and example, lead those whom she is teaching to a thorough knowledge of our health principles, not only in diet, but in other ways as well. As one author has put it: "In the physiological sciences experts may discover and point the way, but it takes education and the will to change habits if we are to benefit from recent scientific knowledge of nutrition."

This then is our problem: We must stimulate our people, and especially the youth, to want to live in harmony with the laws of health. We must give them the right kind of information, and then we must help them make the application.

"Educate, educate, educate," should be the slogan of every health worker. Eternal vigilance should be the watchword. So let all who are working for the uplifting of mankind redouble their efforts in a greater dissemination of our health principles, not only in theory but in practice. Let us be such leaders that none who follow our example will go astray.

## Boulder-Porter Launches Program

By F. R. ISAAC, Bible Teacher, Boulder-Porter Sanitarium School of Nursing, Colorado

THE Boulder-Porter School of Nursing has launched out upon a program which we believe will prepare nurses for aggressive medical missionary work in our conferences and churches. Arranging for the conduct of classes in first aid and home nursing, they go to the surrounding churches and present studies in healthful living and community health.

In presenting these programs we have a three-

fold objective in mind. *First*, to impress upon the minds of our people that the Lord has given us abundant instruction relative to the medical missionary work He wants us to do prior to His return. *Second*, to acquaint our church members with these instructions, and to organize them into preparatory classes. *Third*, to direct the student nurses to prepare and give medical talks, to learn how to organize health education classes, and to inspire in medical missionary endeavor. We believe that this is in harmony with the admonition given in the Spirit of prophecy to prepare our people to proclaim the message when "there will be no work done in ministerial lines."—*Counsels on Health*, p. 533.

It is interesting, and also encouraging, to note with what enthusiasm the churches receive the suggestion to do medical missionary work in behalf of their friends and neighbors, and thus make use of the "entering wedge." To be able to relieve suffering, appeals to both old and young, especially when they realize that it is because of God's great love that He informs us how we may escape hardships and perhaps persecution through a knowledge of simple medical care. Would not a father who knows the future tell his children how to prepare for such trying times? We expect as much from an earthly father, so why should we not expect it even more from our heavenly Father?

There is instruction which the Lord has given us that seems to become more gripping as troublesome times press in upon the world about us. Statements like the following cause stanch Seventh-day Adventists, who believe the *Testimonies*, to be stirred to action when they are emphasized in their hearing:

"Every person should have a knowledge of nature's remedial agencies, and how to apply them."—*Ministry of Healing*, p. 127.

"All should become intelligent in the use of simple home treatments."—*Ibid.*, p. 237.

"Water treatments are not appreciated as they should be, and to apply them skillfully requires work that many are unwilling to perform, but none should feel excused for ignorance or indifference on this subject."—*Ibid.*

When such outstanding statements are presented to those of our people who have consecrated their lives to God, they are ready to learn how to do their part in the closing stages of this movement. In each church where the medical missionary program has been presented, there have been from ten to seventy-five members who handed in their names to join the home nursing classes. In some churches practically every adult member is ready to devote time to prepare for this missionary endeavor.

Faith and confidence in the Spirit of prophecy are increased by actual experiences. A fourteen-year-old lad was brought to the sanitarium with a frozen hand. A physician had told the parents that the member must be amputated, but a few weeks of water treatments restored the hand. What a blessing a knowledge of hydrotherapy proved to be to that boy, and how this experience substantiates the instructions in the Spirit of prophecy.

When we read statements which apply to our churches, statements which our brethren and sis-

ters believe are messages from the Lord, they cannot understand why these instructions have not been presented before. The thoughts found in *Counsels on Health*, pages 514 and 425, that "the medical missionary work should be a part of the work of every church in our land," and that "we have come to a time when every member of the church should take hold of medical missionary work," grip the hearts of our church members, and they want to do what they can to help finish the work.

In addition to the threefold objective already mentioned, we have in mind, first, placing before our churches the necessity of preparing for medical missionary work; second, inviting neighbors to study with these organized groups, and acquainting them with our work and message; third, developing Adventist homes into medical retreats where neighbors may go for simple medical aid, thus providing an entering wedge into their hearts.

Our incentive is the thought that when ministerial work ceases, medical missionary work will still continue, and only those who have prepared for it will be allowed to carry it on. (See *Counsels on Health*, page 533.) The medical phase of our work will be one of the last forms of endeavor, if not the last, in which we will be permitted to engage.

When we study the Spirit of prophecy and note the emphasis placed upon medical missionary work, and when we read in the Scriptures that the Lord will base His decision, when He separates the sheep from the goats, on what "ye have done," and then find that these acts of mercy are mostly in medical missionary work, we are impressed with the benefits that will result from having in each conference a medical department corresponding to the other departments of the conference.

Our plan in connection with the Boulder-Porter School of Nursing is to prepare graduate nurses to lead out in the churches and conferences in this worthy endeavor. Our senior students who are participating in these programs, are enthusiastic over the prospects, and the graduate nurses in the churches are glad for the opportunity to teach the home nursing classes. As this plan continues to develop we find that we have excellent co-operation in our efforts to prepare our people for medical missionary work.



☞ THANK God every morning when you get up that you have something to do that day, which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.  
—CHARLES KINGSLEY.

☞ IT is not what men eat but what they digest that makes them strong; . . . not what men read but what they remember that makes them learned; and not what we profess but what we practice that makes us Christians.—BACON.

## Sanitarium Administrators' Council

AS a means of giving unified study to several major problems relating to sanitarium work, the chairman of the board, the medical director, and the business manager from each denominationally operated sanitarium in North America were called to join the officers of the General Conference in a three-day council, July 16-18, in Takoma Park, D.C.

The agenda for this meeting consisted largely of problems in the administrative and professional fields. The entire morning of the first day, however, was devoted to the study of objectives and purposes for sanitarium work, largely as set forth in the writings of Mrs. E. G. White.

The pattern for Seventh-day Adventist sanitariums came to us by inspiration, and we do well to review frequently the objectives, measure the pattern, and keep clearly in mind the purposes for which our medical institutions were called into existence.

Seventh-day Adventist sanitariums are not to be carried on after the order of a community hospital, where the sick are treated only for the recovery of health. Such institutions, when proper standards are followed, serve well in the sphere of their objectives. Our objectives, however, are distinctive and we should earnestly seek to so conduct sanitariums that they will excel in all the distinctive phases for which they were established.

Sanitarium work does not concern itself alone with the bodies and physical ailments of men and women. Medical work after God's order is a threefold work having to do with the body, mind, and soul. Relief of sickness and suffering is also to be associated with teaching a better way of life, and perfection of life and character is the ultimate in the high and sacred aims of medical missionary endeavor.

"God would have a health institution established which will in its influence be closely connected with the closing work for mortals fitting for immortality; one that will have no tendency to weaken the religious principles of old or young, and which will not improve the health of the body to the detriment of spiritual growth. The great object of this institution should be to improve the health of the body that the afflicted may more fully appreciate eternal things. If this object is not continually set before the mind, and efforts are not made to this end, it will prove a curse instead of a blessing, spirituality will be regarded as a secondary thing, and the health of the body and diversion will be made primary."—*Testimonies*. Vol. I, p. 564.

Constructive plans and forward-looking resolutions for strengthening various phases of sanitarium work were passed by this council of the leaders of our medical work.  
H. M. W.



LET none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature.—*Counsels on Health*, page 67.

# The Christian Doctor's Double Diagnosis

By G. A. ROBERTS, Associate Secretary, General Conference Medical Department, Medical Extension

EVERY Christian doctor, in watching for souls "as they that must give account," is concerned over, and is under the most solemn obligation to provide, two kinds of diagnosis on behalf of each patient that comes under his care, saint and sinner alike.

1. He provides the most careful, accurate, conscientious diagnosis of physical disease.

2. He should provide just as careful, accurate, and conscientious diagnosis of spiritual disease.

Conscientious physical diagnosis should, and often does, lead to conscientious spiritual diagnosis. Few come to the doctor knowing the actual nature and extent of their difficulty. They come to learn this, though often with much fearful apprehension, for at times the doctor must needs ask that fearful word—*malignancy*.

The earnest desire of the physician to make conscientious physical diagnoses, and honestly to announce his findings, is attested by his use of the microscope, the X ray, the various laboratory procedures, and all visual and manual methods known to medical science. Besides this, he is alert constantly to discover and create new and better means of ascertaining the exact nature and extent of disease.

At best all this is done merely to extend or prolong for a few years, more or less, the mortal life of his patient that sooner or later, in spite of all efforts, must end in death. So far as indefinite success is concerned, the doctor's work is always eventually defeated by the certainty of death.

The most prevalent and malignant disease in the world is the disease of sin. This disease requires divine diagnosis, which God gives His servants power to make. The prophet Isaiah was given this power. Here is his diagnosis, under the figure of the physical: "The whole head is sick, and the whole heart faint. From the sole of the foot even up to the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:5, 6.

To diagnose fully all the diseases of a head that is wholly sick, would require a throat specialist, an eye specialist, a specialist for the nose, the sinuses, the teeth, the brain, the skull, the scalp, and the hair. These specialists would consider the possibilities of brain tumor, throat cancer, sinus infection, hemorrhage, cataracts, destruction of vital nerves in the eye, and every other possible head disease.

If the whole heart were faint, probably it would be too weak to sustain circulation or to respond to medication. If from the sole of the foot to the head no soundness whatever could be found in any organ, and in addition there were wounds and bruises and long-neglected, putrifying, infecting sores, having had no care whatever, what would

be the only possible prognosis the doctor could honestly make?

If the heart were strong and the digestive organs in good condition, the lungs, skin, and kidneys functioning, and the nerves capable of sustaining proper reactions, there might be some possible hope of continued life. But with no soundness whatever in any organ or part, doubtless there could be but one speedy and certain conclusion. Should the doctor perchance have one ray of hope for such a patient, he would wish that he might have immediate consultation with the greatest physicians and specialists on earth.

IT should be remembered that all this is but a figurative illustration of the spiritual. The Christian physician, under divine obligation to be as efficient in spiritual diagnosis as he must be in physical diagnosis, will recognize the actual spiritual condition of the unsaved who come to him for diagnosis, and in his own helplessness he will turn instinctively to the Great Physician as consultant, for "sin, when [and if] it is finished, bringeth forth death." James 1:15.

The counsel of the great Physician on spiritual disease is understood readily by the Christian doctor, because in his daily practice he is accustomed to think God's thoughts after Him in those physical things that have to do with the masterpiece of God's creation, man.

If the Christian doctor diagnoses soul-destroying spiritual disease as accurately as he does physical disease, the malignancy of the spiritual condition of his unsaved patient will cause him to evaluate properly the relative comparison between the lesser needs of the body and the one great need of the soul. Once seen clearly, it will cause him more and deeper concern for the welfare of the soul than he could possibly have for the body, no matter how critical, or in what stage of advancement the patient's physical disease might be. Such concern as this gives the doctor a true perspective of his sacred work.

The work of the Great Physician was based on this very perspective. In His healing of the palsied man, He saw the soul's disease as in greater need of a potent remedy than the disease of the body, and said to him: "Son, be of good cheer; thy sins be forgiven thee." Matt. 9:2. After this first and most important healing, He healed his body of the lesser disease.

In healing this lesser disease, Christ illustrated His own power to forgive sins. "That ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house." Matt. 9:6.

And any physician who fails thus to recognize and connect the power of God to forgive sins with the healing of the body fails in the great privilege that is his as a Christian physician.

The doctor's most important responsibility is for the healing of the soul. His first responsibility may be for the healing of the body, because he cannot with authority say, "Son, thy sins be forgiven thee."

After relieving a patient of his suffering, thus gaining his confidence and establishing prestige in his mind, the doctor then has opportunity to point him to the One who can and will say with all authority, "Son, thy sins be forgiven thee."

If the patient accepts this spiritual healing, the doctor's work in this line does not end in the defeat of death. On the contrary, he has actually saved a life and a soul for eternity, and not merely prolonged a human life. There will be no disappointment in this, but rather everlasting joy for both the doctor and the patient.

The Christian doctor may never stand and preach to congregations of thousands or even hundreds. But in the course of a year if he sees on an average of twenty patients a day for three hundred days, he will have had precious opportunity to represent Jesus six thousand times, or in ten years will have made sixty thousand personal contacts—a good-sized city. Opportunities for spiritual diagnosis and the application of spiritual remedies are almost as limitless to the Christian doctor as are his opportunities for ministration to physical needs.

The application of the necessary spiritual remedies will require much more time and tact and patient endeavor on the part of the doctor than will the application of physical remedies. For spiritual remedies must be prayerfully and fully taught and explained, understood, and willingly received by the patient, while certain physical remedies may need to be known and understood by the doctor only.

**H**OW does the doctor diagnose a soul spiritually? To diagnose physically, he observes and then asks questions about the patient's aches and pains and habits. To diagnose spiritually, he does the same concerning the heart's aches and worries and perplexities and burdens. It is not difficult for a doctor to diagnose spiritually, because the patient has come to him expecting to answer his questions. He is anxious to impart information concerning himself.

The doctor's diagnosis may discover that some who come to him are not in need of any physical remedies, but only in need of a spiritual remedy. He will easily discern whether his patient is in need of *both physical and spiritual healing*, or whether because of having already given his heart to God, he is in need of *physical healing only*.

Also he will learn quickly whether his patient has faith in God, or whether his faith is all *centered in the doctor*. If he does rest all his faith on the doctor, then the doctor will need to decide whether he will capitalize on that faith for his own prestige in his practice, or whether he will direct that faith to the Great Physician, who alone can heal the diseases of the soul. So valuable and effective did Jesus esteem the physical in leading to the spiritual, that where an actual physical condition did not exist suitable to illustrate the truth He

wished to teach, He employed a simile. Jesus employed the simile of childbirth to diagnose the undone spiritual condition of Nicodemus. Let us note the divine diagnosis and the remedy prescribed:

"Jesus . . . said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Evidently Nicodemus had no thought that Jesus was employing a simile, for he said, "How can a man be born when he is old?" Nicodemus well knew that even the newest born babe could not be born again, and much less could a man when he is old be born again.

In turning the mind of Nicodemus from the physical to the spiritual, Jesus recognized the validity of his argument when He said, "That which is born of the flesh is flesh," as much as to say, "You are quite right, Nicodemus; nothing can be done to change a fleshly birth, but your trouble and the disease and defects that require you to be born again are spiritual, and so I repeat that 'except a man be born [even] of water and of the Spirit, he cannot enter into the kingdom of God.'"

In pointing him to the rebirth, Jesus made him understand that he was in a lost condition and that without this new birth he would "perish" if sin were allowed to finish its work in him. Hear His words: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not *perish*, but have eternal life." John 3:14, 15. And then follows the divine specific for the death-dealing malignancy of his soul disease, as found in verses 16 to 21.

How fully and carefully the remedy is explained, and how clearly is Nicodemus made to see why he himself came to Jesus by night instead of by day. In this story of Nicodemus we have the divine diagnosis of the soul by the Great Physician, and the sure and wholly potent spiritual penicillin that saves completely from the infection of deadly sin.

To be truly efficient scientifically, the doctor must learn the application of the many diagnostic facilities that are available for discerning physical diseases. To be efficient spiritually, the doctor need but learn the application of the one great facility provided for discerning spiritual disease, namely, the Holy Spirit. John 16:7-9.

Thus through the Holy Spirit, Christ's personal representative, the Christian doctor always has the Great Physician present to make diagnosis, to explain and apply the remedy, and save the soul.

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☞ "RESPONSIBILITIES gravitate to those who can shoulder them."

☞ DISCRETION of speech is more than eloquence. —BACON.

# The Challenge of a Sacrificial Program

By L. E. FROOM, Secretary  
of the Ministerial Association

*The following thought-provoking message is particularly pertinent at this time when sanitariums and other phases of denominational medical work are being studied. This editorial reflects the attitude of many who attended the recent council of sanitarium administrators held in Washington, D.C. See p. 30. Earnest study of the objectives and purposes of medical missionary endeavor is called for.*

H. M. W.

**O**UR medical missionary work is an integral part of the full-rounded reformatory message for these last days. It is designed of God to play an increasingly important part in the last phases of our witness to the world. And it embraces in its service some of the godliest, most loyal, and faithful Adventists to be found in our ranks.

Satan is not pleased at the prospect but is angered over the destined purpose. He is determined to parry the force of this objective, and if possible, to vitiate God's plan. This he seeks to do by undermining the founding principles and purposes, and attempting to change the original outline of our sanitarium system.

In this he has succeeded to an uncomfortable degree. That there has been a drift away from our historic moorings, every candid investigator must admit. Many of the founding principles have become blurred. And the ways of the world's practice of medicine have permeated our institutions until their distinctive character has been altered. This has brought inevitable problems in its train, the matter of professional remuneration being one of them. How can this disturbing trend be successfully handled? We venture this basic principle for consideration:

Unless our medical institutions are conducted on a genuinely missionary basis, as a true service to the entire community, meeting the needs of the poor as well as of the rich, how can our medical staffs and employees be expected to be content to live on a missionary salary basis? If the reformatory principles are blurred and forsaken, and the medication and standards and professional practices are largely the same as those employed in worldly hospitals—with material institutional profits accruing—what incentive is there for anyone to serve for less than in the hospitals of the world? If the medical ways of the world are followed, why should not the medical wages of the world be expected?

Clearly, the way to change the growing restlessness of our medical staffs is to change the character and emphasis of our institutions back to those avowedly missionary, reformatory, educational, and philanthropic principles and practices upon which we first embarked, and which are insistently called for by the inspired blueprint. Unless there is a change in policy and practice to this end, our troubles are bound to increase rather than to diminish.

Nothing but the challenge of a great missionary task and the call of a great reformatory enterprise can hold our medical missionary workers on a missionary basis financially. What we need is a new vision of a great reformatory mission, an educational venture, and a philanthropic service to suffering mankind.

For this the world is waiting, and to this our physicians and nurses will respond. We need to restudy the blueprint, and to bring our entire medical missionary program into alignment therewith—no matter what readjustments are indicated. This is our only hope of solving our problems.

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## Pertinent "Health Facts"

☛ THOMAS A. EDISON said, "The Almighty knew His business when He apportioned milk. He is the best chemist we have. I'm an experimenter and I have tried many diets, but I've always come back to milk."

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☛ OUR Armies may take 10,000,000 men—one in thirteen among us—but already civilian injuries every year take one in fourteen! War death, wounded, captured, and missing in the year following Pearl Harbor took about 55,000 men, but in the same year 102,500 died in accidents.

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☛ It is worth thinking about, states the *New York Times*, that we have more automobiles than bathtubs, that about 10,000,000 of us live in communities where sewer extensions are needed, and that more than 2,800 incorporated communities with a total population exceeding 25,000,000 have no form of sewage treatment!

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☛ OVER \$100,000,000 was spent by the American people for vitamin concentrates in one year, and the figure is rising. Since all the essential food factors have not yet been discovered, vitamin concentrates cannot take the place of a well-balanced diet containing adequate amounts of the protective food.

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☛ If every American family saved from waste only one slice of bread a week (and the real waste is far greater), the total saving would amount to 100,000,000 loaves a year. If every citizen of the United States saved one tablespoonful of butter every week, the total would equal the quantity of butter used by our entire armed forces in 1942. If we could save one half of the food now wasted in getting foodstuffs from the farm to the consumer's table, the amount would feed approximately 15,000,000 people—hungry men, women, and children in war-devastated countries and undernourished people in our own United States.

☛ THE Nutrition Services of the Department of Pensions and National Health, at Ottawa, Canada, have recently published the findings of their survey of the principal defects in the Canadian diet. The survey indicates that Canadian people are not eating enough of the B vitamins, vitamin C, calcium, iron, vitamin A, and protein in the order given. Suggestions for correcting the defects in the water-soluble vitamin intake include (for vitamin B) cooking potatoes in their skins; saving and using water in which vegetables are cooked; increased use of whole-grain cereals and decreased use of refined flours and sugar; (for vitamin C) increased use of citrus fruits, tomatoes, potatoes, and fresh leafy vegetables, as well as employment of cooking methods which conserve this vitamin.

Translating the recommendations into terms of actual foods, the Canadian authorities summarize: "Canadian diets could be improved by the adequate use of dried beans, carrots, whole-grain cereals, citrus fruits, cheese, fresh green and yellow vegetables, milk, dark molasses, peanut butter, potatoes, and tomatoes."

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☛ AN increase of almost 50 per cent in the number of infantile paralysis cases for the first five months of this year as compared to the same period last year is revealed by Dr. Donald W. Gudakunst, medical director of the National Foundation for Infantile Paralysis, Inc. The National Foundation has compiled "When Polio Strikes," a free bulletin of suggestions to help fight the spread of poliomyelitis. A few suggestions regarding this disease may be helpful in preventing its spread:

1. Protect the members of your family, especially children, from mosquitoes and flies by keeping screens in good repair and vigorously swatting any you may see. Attention should also be devoted to the elimination of mosquito-breeding and fly-breeding places, such as uncovered garbage, clogged water pipes, and unprotected food.

2. If possible, drink only pasteurized milk and water that is known to be pure, such as that from public water supplies. During the poliomyelitis season especially watch the cleanliness and sanitation rating of the restaurant or other food-handling establishment which you patronize, and give your patronage, insofar as possible, to those which have the highest ratings.

3. Give yourself, your family, and others the protection that comes from personal cleanliness. Wash your hands frequently during the day, and be sure to do so after using the toilet and before eating.

4. Go easy on the exercise. It is not necessary or advisable to cut it out entirely, but overfatigue should be avoided. That applies, of course, to overfatigue resulting from work as much as to that due to playing.

5. If a member of your family has a fever, feels nauseated, or suffers from headache, accompanied by stiffness of the neck or back and tenderness of the muscles, lose no time in putting him or her to bed and calling a physician.

☛ RHEUMATIC fever kills more school-age children than any other disease. The cause of the disease is not known, and there is therefore no specific way of preventing it. We know, however, that rheumatic fever most often attacks children who live in unfavorable environments. Damp and crowded housing, inadequate food and clothing, insufficient rest, inferior medical care—all play a role, probably, in rendering a child susceptible to this disease, as to many other illnesses.

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☛ IN reminding the public of the danger of drinking from cracked cups, the Health Advisory Council of the U.S. Chamber of Commerce called attention to a study made by a London research worker, reported in a British medical journal. The London investigator studied the bacteriology of about 20 cracked cups obtained from various public restaurants. All the cups used for the test were washed carefully and then held in a stream of boiling water for 15 seconds. The cups were then broken along the cracks, and bacteriological cultures were made from the breaks. Not one of the cups studied was free of living bacteria lodged within the cracks. The tests proved that a cracked cup, even when carefully washed, may be a source of danger when some infected person has previously used it.

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SOLDIERS PREFER MILK.—It is refreshing to learn that, despite high-pressure advertising of the brewers, millions of the soldier boys seem still to prefer milk to any kind of booze. Many of these splendid young men are interested in promoting temperance principles among their associates. In a striking statement recently received by a national temperance publishing house, eight young American officers, who signed their names and gave their location as "somewhere in England," wrote that they had had the good fortune to obtain several timely temperance leaflets and were anxious for more, and added: "We are serious about winning this war, just as every red-blooded American boy should be. We agree wholeheartedly with your campaign to stamp out this alcohol evil on the home front, and we are anxious to carry on your efforts on the battle front. In order to facilitate our drive over here, we would sincerely appreciate your sending us as much literature as you have available." The tracts in question are published by the National W.C.T.U., Evanston, Illinois.—*Watchman-Examiner*, June 14.

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EVERY law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance as the Word of God.—*Medical Ministry*, p. 221.

"THE man who does not know how to learn from his mistakes turns the best schoolmaster out of his life."

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# RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

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## S.D.A. Contribution to Religious Broadcasting

By CHARLES A. RENTFRO, *Traffic Co-ordinator,  
General Conference Radio Commission*

**D**URING the life span of the older generation one of the greatest inventions of all time has come of age. It may be said this year that American broadcasting began a quarter of a century ago. In recognition of this world achievement, the Voice of Prophecy, Inc., issued a commemorative publication, which opens with "A Tribute to the Radio Industry—25 Years of American Broadcasting." Here is the tribute which was approved by the North American Radio Commission:

"The radio industry has made a notable contribution to mankind in every walk of life, whereby those intrinsic values of news, entertainment, and solace, existent in the twentieth century, have been so freely amplified by means of radio communications to countless hundreds of millions of radio listeners throughout the civilized world. Our enthusiastic and sincere congratulations! The pages of this brochure indicate our own contribution to that phase of religious broadcasting which has been so generously scheduled by our great American radio stations."

Broadcasting has given wings to words as no other agency previously employed in world evangelism. Radio evangelists should be heartened by a significant statement penned by Mrs. E. G. White in *The Great Controversy*: "By thousands of voices, all over the earth, the warning will be given."—Page 612.

If all the interests created by the various S.D.A. broadcasts' Bible correspondence schools could be immediately followed up, what a harvest of souls there would be! We wish that adequate general statistics had been gathered from all parts of the world to represent the combined efforts of our local broadcasters, but at this time we can only refer briefly to the world-wide broadcasts of the Voice of Prophecy program.

When the year of 1944 ended, and with it the third year of broadcasting, the Voice of Prophecy was on the air on three continents, employing three languages on the air to carry the third angel's message by this widespread and unified radio effort.

On December 31 our traffic reports revealed that we were broadcasting over 363 radio outlets in North America. Furthermore, one hundred and five stations overseas were broadcasting the Voice of Prophecy program in English, Portuguese, and Spanish over powerful transmitters, including some short-wave outlets. The free lessons offered to the public in those languages also included companion sets in Italian, German, Chinese, and

Braille for the blind. This most rapid expansion in all phases was achieved without dramatization. It is the product of judicious appeals over the air, and newspaper advertising with question-and-answer columns in more than 725 papers, backed by one of the most appealing programs on the radio today.

A publicity director of a life insurance company, in an unsolicited testimonial, wrote to our office in Los Angeles, California, as follows: "The most impressive religious program I've ever heard. . . . The most forceful message for right thinking that has come to my attention in a long, long while." Letters such as this one, and many more bearing gifts, come to the Los Angeles office in increasing numbers, reaching a total of 931,088 for the three years of 1942 through 1944. The million mark was passed early in 1945, sometime during February.

If space permitted, we might tell of God's overruling providences in the initial stages of the broadcasts during difficult times, and of recent responses from great radio audiences of the Western Hemisphere—from the frigid wastes of the North on Baffin Island in the Arctic Circle, to Punta Arenas at the southern tip of South America. A radio station manager at the mouth of the Amazon River has his engineer broadcast the program from recordings, and he goes home to listen, turning the key in the door to prevent interruption. His station broadcasts seventy spot announcements every week concerning the program. Another station farther south does likewise, all free of charge.

The Portuguese version of the Voice of Prophecy is winning friends. Very recently we were permitted to carry the Spanish version over one of the most powerful stations in Guatemala City, after a change in government administration. In the Old World the English broadcast is heard by short wave from Mozambique, South Africa, in England, in the Holy Land, and in India.

### Side Lights, Schedules, and Summaries

We desire to place before our workers, particularly radio evangelists, something which may contribute directly to their needs, to assist them in the choice of time schedules. Of the 363 stations broadcasting the Voice of Prophecy in North America when the year 1944 ended, the majority (193, or 53 per cent) were in the category of live and recorded network broadcasts, and the rest (170, or 47 per cent) were broadcast by independ-

ent radio outlets or by stations of other major networks on a "spot" basis.

These stations were distributed as follows throughout North America, to provide an adequate and proportional coverage: Pacific Coast area, 53; Rocky Mountain region, 48; Central States, 153; and Atlantic Coast belt, 109. Respectively, this is the percentage basis: 14.6, 13.3, 42.0, and 30.1.

We also surveyed the schedules according to the time in which the broadcasts are actually released. A summary follows:

Sunday A.M. Schedule	Stations in Use by V.P.	Per Cent of Stations
7:00- 8:30	30	8.26
8:30-10:30	249	68.59
(8:30- 9:00)*	—	(29.56)
(9:30-10:00)*	—	(30.11)
10:30-12:30	21	5.79
Sunday P.M. Schedule	Stations in Use by V.P.	Per Cent of Stations
12:30- 2:30	20	5.51
2:30- 4:30	7	1.93
4:30- 6:30	7	1.93
6:30-8:30	15	4.13
8:30-10:30	14	3.86

\* Time of live broadcasts.

According to actual mail returns, results from the morning hours shown in this time schedule have actually exceeded the benefits which were thought to exist exclusively in evening broadcasts. In our opinion this improvement may have come to the program mostly because of the better listening hours for rural populations. Furthermore, there are no competing programs of major networks ordinarily released during the evening. Another favorable aspect is that rates for morning broadcasts are less than evening rates. This has contributed to the expansion of the network and the release of more Voice of Prophecy broadcasts.

Though it has been the consistent practice of the Radio Commission traffic managers to choose Sunday as the basic program day in North America, the possibilities of other days have not been totally ignored. One English broadcast is released on Monday, one Portuguese program on Wednesday. And overseas, the whole Uruguayan network of eleven transmitters carries the Spanish broadcast on Monday evenings at nine o'clock. In Brazil a few of the stations release the programs on Mondays, Tuesdays, and Fridays when "spots" are unobtainable on Sundays.

In July, 1945, we were privileged to see the world-wide Voice of Prophecy radio outlets reach the 500 mark, with 374 in North America, and 126 overseas. For this achievement our leaders and workers humbly thank God. The outlook is bright. Results in soul winning and financial support are most encouraging. God's stamp of approval has very evidently been placed upon this important branch of denominational endeavor. Public commendation has likewise rewarded the sincere efforts of those of our brethren who have so freely given of their time, resources, and talents for the success of one of the most singular of all enterprises which the Seventh-day Adventist denomination has ever embarked upon, and which has prospered so greatly in a distraught world.

## THE BOOK SHELF

Books, Reviews, and Discussions

### A Monumental New History of Christianity

By CARLYLE B. HAYNES, *General Secretary, War Service Commission*

DESERVING of more space than the customary book review is the appearance of the last of a seven-volume *History of the Expansion of Christianity*, by Kenneth Scott Latourette, published by Harper and Brothers, New York. There is here a greater amount of precisely documented factual information regarding the beginning, the development, the reaching out to all the earth, of Christianity, than in any other work of a single author. This is church history on the grand scale, like that of Neander, Mosheim, Schaff.

To call it monumental is no exaggeration. In bulk, in scholarship, in research, and in importance, it is indeed monumental. It must have been a gigantic task to bring it to the conclusion now achieved in the printing of the final volume—a task which has covered many years, a task comparable to that of Gibbon in his *Decline and Fall*. It is a greater work than Gibbon's, both in its size and in its historical soundness, though it may fall below it in rhetoric.

There are 3,500 pages here, with 1,500,000 words and 10,000 footnotes. The bibliography alone is of great size and value. This is destined to be a reference work which every library, and particularly every college library, will find indispensable. Fortunate indeed will be the gospel worker who can afford a full set for his personal library.

It is too vast a production to describe in detail. Other scholars have chosen to give exhaustive treatment to the development of doctrine, of worship, of institutions. This author confines himself rigidly to the single aspect of the *expansion* of Christianity, its spread and influence, which, after nineteen centuries, is still sweeping onward, outward, and upward. Comprehensively, the story includes the spread of Christianity to all the peoples and into all regions where it has adherents. It raises and seeks to answer these seven questions:

What was the Christianity which spread? Why did Christianity spread? Why has Christianity suffered reverses and at times met only partial success? By what processes did Christianity spread? What effect has Christianity had upon its environment? What effect has its environment had on Christianity? And what bearing do the processes by which Christianity spread have upon the effect of Christianity on its environment, and of the environment upon Christianity?

The author is an American, a Protestant, a historian trained in the modern methods of that craft. What this may possibly mean in the presentation of his subject he thus candidly discusses in the first of his seven-volume series of books:

"His American environment may have led him to give disproportionate weight to Christianity in the Western Hemisphere and to the part of Americans, and especially of American Protestants, in the Christian missions of the nineteenth and twentieth centuries. His American Protestantism may have led him to look for and stress the facts which are of interest to one with that rearing, particularly those which have to do with moral transformation and with social, economic, and political changes. Almost certainly his Protestantism, which is of the non-liturgical type and in the stream of what is usually called Evangelicalism, derived from the revivals of the eighteenth and nineteenth centuries, has prevented him from understanding fully the great branches of the Christian Church which are more nearly in the historic Catholic tradition, whether Roman Catholic, Anglo-Catholic, Russian, or Greek orthodox."—*The First Five Centuries*, Vol. I, p. xvii.

To Seventh-day Adventists the work would have been enhanced in value if its author had written out of a background which accepted a divine philosophy of history. This, unfortunately, is not the case. Professor Latourette, who, since 1921, has held the professorship of missions and Oriental history in Yale University, does not hesitate to make plain that he has written from the standpoint of the school of modern history, which sees in human events only mechanical and human factors, not the hand of God. This is a pity—but it does not detract from the precision and accuracy of factual presentation. Doctor Latourette is frank about it. He writes:

"The author has been trained in the school of modern history which looks askance at the supernatural and sees in the flow of events simply mechanical and human factors—geographical, climatic, economic, political, social, aesthetic, and intellectual. Most members of this school decline to affirm any cosmic significance in human history. If in the story of the human race they discern any determining cause or causes (and many of them are unable to do so) they find them in some factor of combination of factors which by themselves cannot be labeled as 'supernatural.' Usually they seek causes but believe them to be only in preceding events, in human nature, and in the physical environment. It is from this standpoint that these volumes are written.

"In many ways this training and the Christian view of history are incompatible. The Christian sees in history the hand of God and centers his faith about events which he holds to be the acts of God in time. For him the human drama has a meaning. The author has been unable to avoid calling attention from time to time to facts which he regards as insufficiently accounted for on the assumptions of the school of history in which he has been reared. These facts, he believes, afford one basis—although not the only one—for adherence to the Christian explanation.

"The two viewpoints may sometimes seem to clash. Often the Christian interpretation of history will appear to be ignored. Occasionally the Christian will obtrude himself in what may appear a rude or jarring manner. A synthesis is possible if the Christian interpretation be accepted, but not, the author is convinced, if it be rejected. That synthesis, however, is not attempted in this story. It is left to other volumes or to other pens. . . .

"The author has deliberately confined himself almost entirely to the narrative of the facts of the expansion of Christianity, and to pointing out their part in the shaping of cultures, . . . avoiding any attempt to prove the Christian thesis."—*Ibid.*, pp. xvii, xviii, xxiii.

The first volume of this stupendous undertaking, *The First Five Centuries*, was published in 1937. Volume II, *The Thousand Years of Uncertainty* (A.D. 500-1500), appeared in 1938; and Volume III, *Three Centuries of Advance* (A.D. 1500-1800), in 1939. Volumes IV, V, and VI, under the general topic, *The Great Century* (1800-1914), deal with the expansion of Christianity in Europe and the United States (Volume IV); Latin America, Canada, Australia, and Africa (Volume V); Northern Africa and Asia (Volume VI). The final work, Volume VII, *Advance Through Storm; 1914 and After, With Concluding Generalizations*, has just been issued (1945).

Of particular interest to the workers of this movement will be a striking reference to Seventh-day Adventists appearing on pages 62 and 63 of the final volume. Here it is:

"Not all the organizations for the spread of Protestant Christianity were affected as markedly by the adversities of the post-1914 era as were the majority. A striking exception was the Seventh-day Adventists. Before 1914, as we have repeatedly seen in the last two volumes, that denomination, of American origin, had been planted in many different countries. After 1914 it continued its phenomenal expansion. Numerically it remained one of the smaller ecclesiastical bodies. In 1933 it had a world membership of less than 400,000. Yet by the close of the year it was in 295 lands, used 504 languages, and had 22,254 'evangelistic and institutional laborers.'

"Its income for propagating its type of Christianity was \$8,642,652, or \$22.50 per capita of its membership. In 1940 its members were giving more to foreign missions than were those of any other one American Protestant denomination. Presumably this phenomenal growth was due in part to the conviction of the imminent return of Christ, a conviction reinforced by the calamities of the age."

The volumes are priced at \$4 each and are published by Harpers, but without doubt our Book and Bible Houses will be pleased to facilitate their ordering.

## BOOK REVIEWS

Release, Starr Daily, Harpers, New York, 1942, 234 pages, \$2.

This deeply inspirational book "tells from personal experience how the power of love releases men and women from physical and spiritual bondage to victorious living." It is a great human document, written as an autobiography of a confirmed criminal who spent twenty-five years in prison. He gives a vivid picture of the land and men "behind the bars."

The author tells how his attitude was bitterly antisocial, and how hatred toward mankind consumed his heart and reason. As the result, some of his term was served in solitary confinement. It was during one of these periods of solitude that the struggle of the criminal mind became peaceful through self-discipline. The power of Christ's love entered and triumphed and led him in the direction of a more meaningful life. This moving, thrilling story is a testimony of the power of love over might.

HAROLD H. SCHMIDT. [Pastor—  
Evangelist, Illinois Conference.]

**Bible Numerics, Oswald Thompson Allis, Moody Press, Chicago, 1944, 44 pages, 25 cents.**

This is not a very large book, but it has a great deal in it. It explodes the idea of hidden numeric phenomena in the Bible, something which needed to be done long ago. Its thesis is well covered in its closing paragraph:

"The attempt to find mysterious numerical patterns and values in sentences, words, and phrases which have a plain and obvious meaning, whether the meaning is sublime or trite or trivial, whether it is found in the Bible or in a masterpiece of secular literature or in the commonplaces of ordinary life, is, to say the least, a tremendous waste of time and effort; and, what is far more important, resting as it does on principles that are demonstrably false, it may lead to serious and disastrous consequences. A man who rests his faith in the inerrancy of the Bible on Bible numerics is trusting in a broken reed, which if he leans on it will go into his hand and pierce it."

CARLYLE B. HAYNES.

☞ HAVE you finished your Ministerial Reading Course books for 1945? A Credit Card for this accomplishment awaits you at the Ministerial Office here at headquarters (or in the division office in overseas divisions). A post card will bring the word and start the recognition on its way to you. Let us finish this fine set, for soon a similar treat for 1946 will be in store. The full story will be told in our next issue.

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## PULPIT AND STUDY

**Biblical Exposition and Homiletic Helps**

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### Punishment of the Wicked

(Sermon Outline)

By ROBERT H. PIERSON, *Superintendent  
British West Indies Union Mission, Jamaica*

#### I. INTRODUCTION.

1. Christ is sad as He views the lost. Matt. 23:37.
2. Majority to be lost. Matt. 7:13, 14.
3. Eternal destiny of human family important.

#### II. Three schools of thought on subject.

1. God too merciful to destroy.
2. Eternal torment (in which majority believe).
3. The Bible doctrine of destruction by fire.

#### III. *When* the punishment will take place.

1. Not at death. 2 Peter 2:9.  
Doctrines of an eternally burning hell influenced Voltaire and Ingersoll.
2. Unjust reserved . . . (future). Job. 21:30.
3. Resurrection of wicked spoken of by Christ. John 5:28, 29.
4. At end of millennium. Rev. 20:5.

#### IV. *Where* the punishment will take place.

1. Recompensed on earth. Prov. 11:31.
2. Earth kept in store. 2 Peter 3:7.

3. Site of last great battle ends in destruction. Rev. 20:9.

#### V. *What* the punishment will be.

1. Jesus says it will be everlasting. Matt. 25:46.
2. Death, not torment. Rom. 6:23.
3. Kind of death.
  - a. Not a flood, as in Noah's day.
  - b. Fire. Mal. 4:1, 3. A *devouring* fire. Ps. 21:9. Makes ashes.
  - c. Sodom and Gomorrah destroyed. Jude 7.
  - d. Wicked consumed. (Definition of consume.) Isa. 1:28.
  - e. An unquenchable fire. Jer. 17:27; Isa. 47:13, 14.
4. The greatest punishment.
  - a. Holy City brought down. Rev. 21:2.
  - b. Some outside the gates. Rev. 22:15.
  - c. Realization of separation from God.
  - d. Even Jesus experienced this utter dejection once. Matt. 27:46.

#### VI. APPEAL:

1. It is not God's will for us to be lost. Eze. 18:32.
2. Your assurance. Luke 2:11.
3. Poem, "In Jesus."

### In Jesus

"I've tried in vain a thousand ways  
My fears to quell, my hopes to raise,  
But what I need, the Bible says,  
Is ever, only Jesus.

"My soul is nigh; my heart is steel;  
I cannot see; I cannot feel.  
For light, for life, I must appeal  
In simple faith to Jesus.

"He died! He lives! He reigns! He pleads!  
There's love in all His words and deeds;  
There's all a guilty sinner needs  
Forevermore in Jesus!

"Though some may sneer, and some may blame,  
I'll go with all my guilt and shame;  
I'll go to Him because His name,  
Above all names, is Jesus."

—ROBERT HARKNESS.



"ALEXANDER MACLAREN well says: 'A languid church breeds unbelief as surely as a decaying oak develops fungus. In a condition of depressed vitality, the seeds of disease, which a full vigor would shake off, are fatal. Raise the temperature, and you kill the insect germs. A warmer tone of spiritual life would change the atmosphere which unbelief needs for its growth.'"



#### Four Sorts of Men

He who knows not and knows not he knows not:  
He is a fool—shun him;  
He who knows not and knows he knows not:  
He is simple—teach him;  
He who knows and knows not he knows:  
He is asleep—wake him;  
He who knows and knows he knows:  
He is wise—follow him.

—Arabian Proverb.

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## THE LARGER OUTLOOK

Principles, Perils, and Developments

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### Avoid School Building Fires

By A. H. WELKIN, *Chief Electrical Inspector, Fort Wayne, Indiana*

*"Behold, how great a matter a little fire kindleth!"*

ARE you certain your college, academy, or church school is not a firetrap? A State superintendent of education once said, when fire prevention education was urged upon him, "Our people don't need it." Those words were the substance of his last boast. Four months later a fire destroyed one of his two-story schools in twenty minutes, and put seventy-seven roasted victims in a common grave. In a survey of several thousand schools in different parts of the country a few years ago, thirty-seven per cent of the buildings studied were rank firetraps.

Not all schools that burn are necessarily dilapidated shacks with inherent fire hazards. Neither is a building safe merely because it is small. The Babbs Switch School, in Oklahoma, was a one-room, one-story building; yet in fifteen minutes it was turned into a pile of ashes covering thirty-six blackened bodies. The Collinwood School in Ohio was one which would have passed anywhere as a fine building; yet it turned traitor in a crisis, and 176 innocent children perished.

Yes, the records show many cases where "model" buildings have turned into roaring furnaces under the eyes of those whose pride was based on beauty and accommodations rather than safety. The records of the National Fire Protection Association show that in the United States and Canada from January 1, 1928, to September 1, 1939, there were one thousand school fires. Fortunately, the vast majority of fires in schools break out at night, or when the building is empty.

Electricity leads the list of fire causes, with ninety-seven fires attributed to this source. Other leading causes were smoking, 74; incendiary, 72; defective or overheated heating equipment, 68; spontaneous ignition, 66; ignition of inflammable liquids or gases, 48; defective or overheated flue or chimney, 45; sparks on wooden shingle roofs, 31.

This list of causes is by no means complete, and does not include many of the small fires which are occurring daily in school properties. Lack of proper and adequate exits has been responsible for by far the greater proportion of the fatalities which have occurred.

Are Seventh-day Adventist institutions below or above the average for the nation when it comes to loss of property by fire? I have personal knowledge of fires having destroyed buildings in connection with our own institutions, owing to the misuse

of electricity. I have visited some institutions where during recent years every effort has been made to maintain safe electrical standards, but altogether too many of our schools are operating where even the wiring of dormitories presents a most definite hazard. The following specific information is provided in the interest of electrical safety, especially where our educational institutions are involved:

1. FUSES. Under no circumstances provide over a fifteen-ampere fuse for ordinary lighting circuits. The use of substitutes definitely invites tragedy.

2. CORDS. Fire Departments will concur in that the misuse of ordinary cords starts more electrical fires than any other cause. Never use cords in place of standard wiring for outlets. Use only short lengths of approved cords, as for lamps or appliances, and never tack, twist, knot, kink, or jerk any kind of cord used to conduct electricity.

3. AVOID OVERLOADING. In these days of many uses for electricity it is easy to overload the electrical system, thereby overheating the conductors. Dim lights, slow motors, and frequent fuse blowing often indicate overloading.

4. COMPETENT ELECTRICIAN. Don't take a chance on an amateur electrician. The lights may burn and possibly the building later.

### Coming Behind in No Gift

By EDNA F. PATTERSON, M.D.,  
*Columbus, Ohio*

THE eyes of six thousand years are focused on this generation. This people, at this time, in this place, had honorable mention in God's Word two thousand years ago. What they would look like, what they would do, what they would say, were clearly described. Of God's people it could be said by the prophet that every man appears a king, every woman a queen, for "they are without fault before the throne of God."

We as Adventists believe we shall soon enjoy the company of holy angels, of the unfallen beings of other worlds, of Jesus Himself, and of the eternal God. Is it not time we begin to develop our courtly manners and to feel at home with this royalty, that we may not be embarrassed by some misdemeanor? A friend of mine in the White House, at Washington, D.C., was to be present at the coronation of King George of England. Long before she was to witness this regal event she spent days under a special tutor, learning how she was to act, how she would look, and how she should speak. Special attire was arranged for this particular occasion. Every detail was worked out ahead of time, for everything must be correct. Everything came out most gratifyingly.

That preparation was for an earthly ruler, but we are bound for a better country, that is, a heavenly. Soon we shall be ushered into the presence of King Immanuel. Let us look into the mirror and reflect the image of ourselves and see whether we can meet the standards.

Perhaps we are resting upon the fact that we have accepted the "truth," have eliminated certain habits from our lives, refrain from personal indulgences, and therefore consider ourselves all right. This is the negative phase of religion. The admonition to this people is that they "come behind in no gift, waiting for the coming of our Lord." I Cor. 1:7. This means aspiring to the highest mental concept, developing the physical powers to the limit, and attaining to spiritual perfection.

Every individual is surrounded by an atmosphere, a personality all his own. In accepting the gospel call, we need not give up this distinction, but neither are we to remain in the same unpolished state in which the gospel found us.

"Higher than the highest human thought can reach is God's ideal for His children." Unused talents will have to be accounted for just as accurately as those we have exercised. "We shall individually be held responsible for doing one jot less than we have the ability to do. . . . The unused capabilities are as much brought into account as those that are improved. For all that we might become through the right use of our talents God holds us responsible."—*Christ's Object Lessons*, p. 363.

#### Human Life Not Cheap With God

"He who realizes his own deficiencies will spare no pains to reach the highest possible standard of physical, mental, and moral excellence." Today there is a great movement of the masses. We talk in astronomical figures—so many billions of dollars to be raised, so many million casualties in battle, with hundreds of thousands taken prisoner. Human life has become cheap, and the individual man has become the world's cheapest commodity. But not so with God. He says I will make a man's life more precious than gold. We are registered in His books as individuals—John Smith, Mary Brown, and so on. Therefore, in developing and perfecting a company for translation, God must work with us as individuals.

Since "the body is the harp of the soul" and the body is the only tangible means of giving the gospel to the world, well may one ask, What must I have to make myself a better representative of this calling? Here is the answer:

1. A goal.
2. A definite desire for self-improvement.
3. A determination to hang on, with personal effort.

It has been said, "He aims too low who aims beneath the stars," and we read in *Desire of Ages*: "Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities."

**FACIAL RADIANCE.**—Every church audience should be an advertisement to the world that religion pays. Look over the congregation! Do they appear happy and satisfied? Many portray by the facial expression that life is only a thing to be tolerated until finished. Let the Christian lift up the corners of his mouth. Give to the world

a facial radiance, and let the eyes be opened up and portray what they are, the "windows of the soul."

The sculptor who carved the great stone faces on a Georgia mountainside gave to the world a masterpiece, but they are only masks—expressionless faces of stone. Many a person is saying, "My face, I don't mind it. You see, I'm behind it." Give the face a daily uplift; let the world have the benefit of your smile.

"If we are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house?"—*Ministry of Healing*, p. 251.

"In those who possess it, the religion of Jesus Christ will reveal itself as a vitalizing, pervading principle. . . . There will be manifest the freshness and power and joyousness of perpetual youth."—*Christ's Object Lessons*, p. 130.

**THE VOICE.**—Your voice is a messenger. Make it a bearer of good will. Your voice is a mirror of your personality. Frank La Forge says, "When you speak, you broadcast a thumbnail imprint of your life, your health, your feeling, and your breathing." "The right use of the abdominal muscles in reading and speaking will prove a remedy for many voice and chest difficulties, and the means of prolonging life."—*Counsels to Teachers*, p. 297. "Many have died who might have lived had they been taught how to use the voice correctly."—*Ibid.*

**THE ATTIRE.**—Science tells us we get eighty-five per cent of life's impressions through the eye. Everyone is pleased to see a company of soldiers go marching by. They are uniformed, and correctly trained. For Christ's sake, whose witnesses we are, we should seek to make the most of our appearance. We have been warned against the pride of life but not against its grace and natural beauty.

Each individual should study color harmony and watch his personal tastes, so that the onlooker does not register a hat, a coat, shoes, etc., but a symphony of color harmony. Whether we are conscious of it or not, we are daily witnessing to the world—this is the gospel according to John, or to Mary. By correcting personal defects we have the assurance of divine assistance. "Human agencies are the hands of heavenly instrumentalities; for heavenly angels employ human hands in practical ministry."—*Testimonies*, Vol. VI, p. 456. In uniting with these powers of omnipotence, we are benefited by their higher education and experience.

Then, as the unseen Watcher comes to place His seal of approval upon each one, He will exclaim, "Behold My people—they have 'come behind in no gift; waiting for the coming' of the Lord."



*The Religious Telescope* says: "Make a list of the men you know. Then figure out how many of them you would be willing to change places with if you had a chance." Maybe you are not as bad off as you have been thinking."

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## THE RELIGIOUS PRESS

### Valuable Current Excerpts

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**PROTESTANT WEAKNESS.**—Protestant Christianity is not weak where wealth is concerned, or prestige. It has probably more wealth at its command than at any other time in the history of the Christian church. Estimated by dignified and pyramided organizations, it is more impressive than ever before, and yet, Protestantism is disproportionately feeble in relation to international and national social and moral problems. In the face of the tremendous advance Roman Catholicism is making, Protestantism seems to have lost its capacity to protest. Is not this the result of the easy religion which has been preached over the past generation? The Protestant church appears to be losing its passion for the redemption of mankind. In a cogent editorial on the subject, the *Congregational Beacon* states:

"During the first centuries of Christianity, millions of Christians died martyrs to the cause of Christ. Writing from this period, St. Hilary says, 'The church counts her victories by her wounds.' . . . If the Christian church shall continue, it must be willing to be so aggressive that its enemies shall begin to afflict new wounds. "There is a famine in the Christian church today. Not so much a famine of cattle and corn, but a famine of consecration, a famine of love, a famine of sacrifice, a famine of application of the principles of Jesus. 'Show me the nailprints,' the world cries. The Author of Christianity carries with Him his identification marks from Calvary. . . . Have we lost the insignia of the Redeemer of mankind? . . . There must be more martyr spirit. A soft religion is not the religion of Jesus. A pleasure-seeking religion is not the religion of Jesus. A luxury-cushioned religion is not the religion of Jesus."—*Watchman-Examiner*, August 2.

**RELIGIOUS LIBERTY PROSPECT.**—It does not look very promising for religious liberty in the new international setup. Three great forces were at work in San Francisco against full religious liberty. One of these is atheistic Russia. Another is the Mohammedan-Arab hegemony. The third is the Roman Catholic Church. Dr. Jean Nussbaum,\* of Paris, France, a physician and Christian layman who is secretary for Europe of the International Religious Liberty Association, said in San Francisco that "much remains to be done" to achieve religious liberty throughout Europe. He declared that in some lands many of the Protestant churches have been closed and it has been necessary to petition the government to permit their reopening. We have great sympathy for Dr. Nussbaum when he says: "We are urging that religious liberty be written into the constitutions of governments everywhere. We maintain that believers must have more than liberty to worship according to the dictates of their consciences. They also must have liberty to spread their organizations among people of like mind, and liberty to change their religious affiliations when they wish." But there are strong forces at work in this world making it difficult for such ideals to succeed.—*Watchman-Examiner*, July 5.

**HUGUENOTS IN AMERICA.**—The Huguenots are reported to have but a single church in the United States. It is located in Charleston, South Carolina, and was founded over two hundred fifty years ago.—*Gospel Minister*, July 12.

**WHAT IS EVANGELISM?**—Dr. Charles W. Kooler, of the Northern Seminary, well says: "Evangelism proclaims the good news of salvation by grace through Christ, but in the loose thinking which so often characterizes our day, evangelism has been made to include good deeds, social service, and instruction of every kind that might conceivably elevate the ethics of an individual or a group. Scripturally, 'to preach the gospel' is to

'evangelize' with the 'evangel' or 'good news.' But not all valid preaching is preaching the 'gospel.' To preach on stewardship, Sabbath observance, ethics, prophecy, or ecclesiology is proper and necessary but this is not 'evangelism.'"—*Watchman-Examiner*, July 12.

**WARTBURG BROADCAST.**—Erection of a powerful radio station at the famous Wartburg Castle, in Germany, where Martin Luther translated the Bible into the German language, is planned by the Lutheran Laymen's League. Programs would be broadcast to all parts of Europe. The Laymen's League sponsors the Lutheran Hour, with Dr. Walter A. Maier, of Concordia Theological Seminary, St. Louis, Missouri, as speaker. Now in its twelfth year, the program uses more than six hundred station outlets in the United States, Canada, South America, and twenty-seven foreign countries.—*Watchman-Examiner*, July 12.

**SOUL OF LATIN AMERICA.**—The authoritarian religion imposed on Latin America has created more skepticism there than exists in almost any other part of the world. The Latin-American mind has had "no resting place between infallibility and infidelity." It cannot take the infallibility, so it reluctantly gives way to infidelity. The soul of educated Latin America is a vast moral and spiritual vacuum into which every sort of cult is rushing and gaining allegiance, from positivism, the worship of humanity, to Spiritualism and everything between. The idea that Latin America is solidly Roman Catholic is not true. In the Brazil census of 1942 only 49 per cent of the people declared themselves Roman Catholics. Ten million declared themselves "Spiritualists"—this out of a population of 40,000,000! . . .

The census figure showing only 49 per cent of Brazil to be Roman Catholic was suppressed. There was good reason. The myth of universal allegiance to Roman Catholicism must be kept up. For it is a myth. The church has lost the intellectuals in large measure. Now it is fast losing the masses, who accuse it of being socially and economically reactionary.—*Christian Century*, July 18.

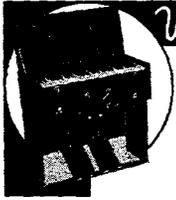
**MOVIE GOERS.**—It is said that the attendance at moving picture shows is 77,000,000 each week. More significant still is the statement that 11,000,000 of these attendants are under thirteen years of age!—*Watchman-Examiner*, August 2.

**BIBLE CIRCULATION.**—Some part of the Bible has been published in 1,008 languages and dialects, according to a report just issued by the American Bible Society. Six new languages appeared in print for the first time last year. Three of these are African dialects: Gio, spoken in Liberia; Holo or Kiholo, in the Belgian Congo; and Kim, spoken in French Equatorial Africa. Two dialects were published for use in Assam, Sangtam Naga, and Southern Rengma Naga. . . .

The whole Bible has been published in 184 languages; the whole New Testament in 235 additional languages; at least a complete book of the Bible in 560 additional languages and selections of the Bible in 89 more languages.—*Gospel Minister*, July 19.

**THOMAS PAINE.**—Thomas Paine, whose right to vote was denied at New Rochelle, New York, 139 years ago on the ground that he was not an American citizen, had his franchise and other citizenship rights "restored" in ceremonies presided over by Mayor Stanley W. Church at the Thomas Paine Memorial Home. Paine was a revolutionary. His views were so extreme that he took up residence in France. After he had fallen into disfavor there he was imprisoned. It was charged at that time by Gouverneur Morris that Paine had accepted honorary French citizenship, and he was allowed to languish in jail. It was James Monroe, who succeeded Morris as minister to France, who obtained Paine's liberation. When he returned to New Rochelle, he was not allowed to vote. Paine created quite a sensation by publishing his *Age of Reason*, a destructive attack upon Christianity. If Paine were alive today, he probably would be astounded to hear his views preached in modern pulpits and to find them very largely the basic arguments of many modern books. It is a symptom of our time that his memory should be revived and honored.—*Watchman-Examiner*, July 26.

\* Our religious liberty secretary for Southern European Division.



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**WIDESPREAD DRINKING.**—Recent reports show that in the United States there are now over 40,000,000 drinkers; that there are over 2,000,000 intemperate drinkers. Of these, 600,000 may be classified as alcoholics.

"Ninety per cent of all cases coming before my court involve the use of alcohol," says Judge William R. McKay, presiding judge, Criminal Departments, Superior Court, Los Angeles County.—*The Liberator*, June.

**FICTION AND THE BIBLE.**—From the Bureau of Census in Washington, D.C., comes an astonishing report. Within two years the production of fiction stories in the United States dropped fifty per cent. During the same period, the sale of the Holy Bible increased by two million five hundred thousand copies. . . . The trend revealed by the Census Bureau reflects a hunger for nourishment of the human spirit; a revolt both from the illusion of "realistic" skeptics; a flight back to pure truth.—*Religious Digest*, July.

**BIBLE READING IN SCHOOLS.**—Back in the days of the thirteen original colonies, wherever there was a church there was a school. And everywhere the chief textbook of the schools was the Bible. It is plain history to say that the public school systems of our land

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originated as Bible schools. In the public schools of America today, the reading of the Bible is a matter on which each of the forty-eight States makes its own ruling. The American Bible Society, in a recent survey, finds that Bible reading in the public schools is required in eleven States, prohibited by four States, and permitted though not required in the remaining thirty-three.—*Watchman-Examiner*, July 26.

**ARMY AND RELIGION**—Daniel A. Poling, president of the World's Christian Endeavor Union, recently paid a flying visit to Europe. He says there is a growing interest in religion on the part of the armed men he has met, but that they have no interest in denominationalism.—*Gospel Minister*, April 19.

## Notes From the Book of Nature

### Lessons From the Vine and Its Branches

The vine is a symbol of Christ. John 15:1-5.

It is also used as a symbol of the wicked. Rev. 14:18, 19.

Vines must have support. They represent our dependence on a higher Power.

All the branches draw sap from the same vine. We must draw our sustenance from Christ. Branches must be connected with the vine, or they will die.

Unfruitful branches are pruned off.

Vines are fruitful on rough, barren soil where many other crops will not grow.

The vine is one of the most beautiful plants. Its beauty is quiet, delicate, and graceful. Perfection of form, color, light, and shade are found in a bunch of grapes. The vine is a fit symbol of Christ.

Grape vines are the most fruitful of all plants. They begin to bear fruit early and continue to a ripe old age.

The vine that trails along the ground is sure to be trodden upon. But if it will lift itself up from the earth and climb upon some firm support, it will not be bruised. Some people are always having their feelings stepped on. They need to climb out of the way of passing feet.

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

## Meeting "Scapegoat" Charges

(Continued from page 4)

The beloved John saw a new heaven and a new earth, and the Holy City coming down from God, and heard "a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3, 4.

Here the great controversy is ended. The blood-washed throng have received their inheritance. Sin and sinners are no more. The character of God has been vindicated.

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REVISION NECESSARY.—Once G. Campbell Morgan was talking to D. L. Moody about the vital importance of the Bible in our national life. Dr. Morgan says that Mr. Moody answered, shooting out the words almost like pistol shots: "Oh, yes, the nation needs the Bible; but take it from me, the Christian man is the world's Bible, and in many cases a revision is necessary."—*Watchman-Examiner*, Aug. 3, 1944.

MOODY AND THE "ARK" MAN.—"I was preaching in Manchester, England, some years ago. One Sabbath afternoon I was short of workers, and there were a good many inquiring the way of life. I took some into the first gallery, and after I had spoken five or ten minutes, a gentleman came up, a businessman, and stood on the outskirts of the company.

"My friend, are you not a Christian?"

"No; I wish I was," he replied.

"Then," I said, "I'll speak to you and try to make the way plain to you, and if you can see it, perhaps the others may see it."

"I addressed my remarks to him. After I had used one or two illustrations, I said, 'Now do you see it?'"

"No. It is not clear. It doesn't help my case."

"I gave a number of other passages. 'Does that make it plain?'"

"No; that doesn't help my case.' He was like most people who think their case a peculiar one.

"I gave another and another illustration. Then he said: 'The fact is that I can't feel that I'm saved.'"

"I said: 'Was it Noah's feelings that saved him, or the ark?'"

"Good evening, Mr. Moody. It's all settled.' And away he went.

"I believe in quick work, but that was too quick for me. I wondered if the man did really see it. The next day I was looking for my 'ark' man. He wasn't around. One afternoon I was going down the back stairs of the Free Trade Hall of Manchester, and there wasn't much light. A man tapped me on the shoulder, and asked: 'Do you remember me?'"

"I remember that voice, but I can't locate it," I said.

"Do you remember the man in the ark?"

"I answered, 'I've been looking for you.'"

"He said: 'That settled it all at once. I've been trying to save myself by my feelings, and trying to make an ark of my feelings, but the moment you spoke of the ark, that settled it.'"

"He continued: 'Mr. Moody, always tell of the ark.'"—*100 Great Tests and Their Treatment*, pp. 20, 21.

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☛ MANY have asked, "Who is this E. B. Jones who wrote the pamphlet *Forty Bible-Supported Reasons Why You Should Not Be a Seventh-day Adventist?*" In response to this inquiry, and in order that our workers might know the background of Mr. Jones, who was formerly connected with us, M. E. Kern has prepared a statement in the form of a six-page leaflet entitled "Some Facts Regarding E. B. Jones." This small leaflet has been mailed to all our workers in North America, free of charge. If any worker has failed to receive his copy, and wishes this information, write M. E. Kern, General Conference, Takoma Park 12, D.C.

Elder Kern has also prepared a comprehensive answer to the leading charges in the Jones pamphlet on "why you should not be a Seventh-day Adventist," and this is in the form of a 96-page booklet, published by the Review and Herald. Secure this booklet and familiarize yourself with it. Then place it in the hands of those disaffected by the arguments of this vacillating, untrustworthy character who is a persistent critic of our faith.



## Frequent Worker Transfers

(Continued from page 18)

weakness and fails to develop and round out the worker.

On the other hand, if a worker finds unwholesome conditions in a given church or conference, the tendency is to seek a transfer and to let someone else struggle with them. This similarly develops weakness. It is much easier to run away from a problem than to face it and work it out. So on every count, the present policy of short terms, frequent transfers, and long hauls is wasteful of time, money, and souls. It clearly fosters weakness, and develops unwholesome tendencies and attitudes.

Such a situation calls for united action. And that action cannot be left solely to formal legislation by the church. The development of a sense of personal and individual accountability to God

for our individual part in rectifying it is involved. When it affects us, let us make the right corrective decisions personally. Let us throw our influence against these abuses, for such they have become. As committee members and workers in whatever responsibility, let us change this unwholesome situation that is a breeder of weakness.

L. E. F.



## Rest Days in Coptic Church

(Continued from page 6)

lated from the Portuguese by Lord Stanley of Alderley (London: Hakluyt Society, 1881), pp. 80, 81.

(Alvarez accompanied Rodrigo de Lima to the emperor's court in 1520. He remained in Ethiopia until 1526.)

<sup>6</sup> Job Ludolphus, *A New History of Ethiopia* (London: S. Smith, 1682), p. 250.

(Translated from Portuguese to English by J. P., gent. His information was taken largely "from the Writings and Discourses of Gregory the Habessinian" and in Book III, from *Confession*.) Claudius, king of Ethiopia.

<sup>7</sup> Butcher, *op. cit.*, pp. 44, 49, 50.

<sup>8</sup> Clement of Alexandria, *The Miscellanies*, Book 5, ch. 14 in *The Ante-Nicene Fathers*, Vol. II (New York: Charles Scribner's Sons, 1913), p. 469.

(Clement gathered philosophic writings from ancient sources and endeavored to correlate them with Christian teachings.)

<sup>9</sup> Sozomen, *Eccelesiastical History*, Book VII, ch. 19, in *Nicene and Post Nicene Fathers, Second Series*, Vol. II (New York: The Christian Literature Company, 1890), p. 390.

<sup>10</sup> A. H. Lewis, *Paganism Surviving in Christianity* (New York: G. P. Putnam's Sons, 1892), p. 220.

<sup>11</sup> *Ibid.*, p. 218.

<sup>12</sup> Butcher, *op. cit.*, p. xiii.

<sup>13</sup> Muysier, *op. cit.*, p. 100.

<sup>14</sup> Ludolphus, *op. cit.*, p. 250.

<sup>15</sup> Butcher, *op. cit.*, pp. 151, 152.

<sup>16</sup> Ludolphus, *op. cit.*, p. 252.

<sup>17</sup> Rey, *op. cit.*, p. 275.

<sup>18</sup> Butcher, *op. cit.*, p. 312.

<sup>19</sup> *Ibid.*, pp. 209, 210.

<sup>20</sup> *Ibid.*, pp. 296-300.

<sup>21</sup> *Ibid.*, p. 318.



## Our Attitude Toward Music

(Continued from page 4)

able man, in some ways an extraordinary man, to play the *Opus 106 Sonata*. In any case the man must yield to the Sonata."

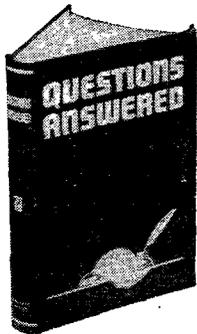
From this sensible author much more might be quoted which would likely stir up our musical friends to offer what seems to them good proof of the old classic idea that musicians, to become real musicians, must conquer enormous works of great complexity by the great composers, regardless of effort. But music is great only in proportion to the degree of greatness it awakens within our own souls.

Beethoven played his own compositions in public so poorly that had he not been the great composer himself, the audience would not have stayed to listen to him. He did not care to spend the time and concentrated effort necessary to properly perform his own creations. The technique his own compositions demanded was a bore to him.

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 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.  
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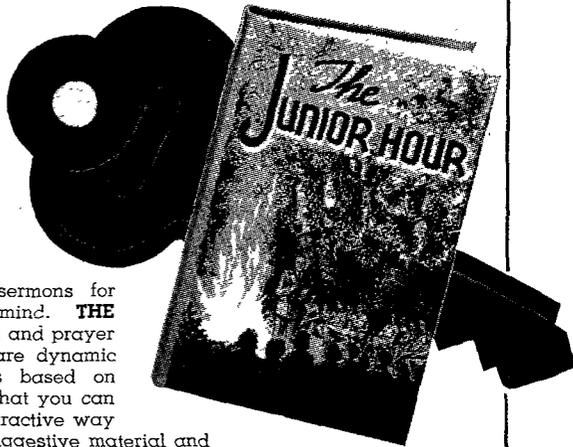
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We should be unwise to "accept art wholeheartedly for what it is, with no concern for its various reactions." The place which music should occupy in the Lord's work and the type of musical efficiency required should be well understood, with the determination to reach for the most effective use of the art in this closing work. Anything short of this, though labeled as "high artistic standards," apes the world and is a misfit to the original plan which led to the establishment of our own schools.



### Intern as Assistant Pastor

(Continued from page 23)

an errand boy, although he may do errands. That is not the purpose of the conference in so placing him. He has been made an assistant to a pastor for the purpose of developing the pastoral gift. Therefore the assistant becomes more than an errand boy. He becomes the confidant of his senior in matters of the gospel work, a brother in Christ, a colaborer for souls. This relationship, however, can be carried to an extreme. I quote again from the *Testimonies*:

"While education, training, and the counsel of those of experience are all essential, the workers should be taught that they are not to rely wholly upon any man's judgment. As God's free agents, all should ask wisdom of Him. When the learner depends wholly upon another's thoughts, and goes no farther than to accept his plans, he sees only through that man's eyes, and is, so far, only an echo of another. God deals with men as responsible beings. . . . He designs that each shall use his mind and conscience for himself. He does not intend that one man shall become the shadow of another, uttering only another's sentiments. All should love their brethren, and respect and esteem their leaders; but they should not make them their burden-bearers."—Volume V, pp. 724, 725.

So we find that the privileges of the assistant pastor must not be overused. He must retain his individuality.

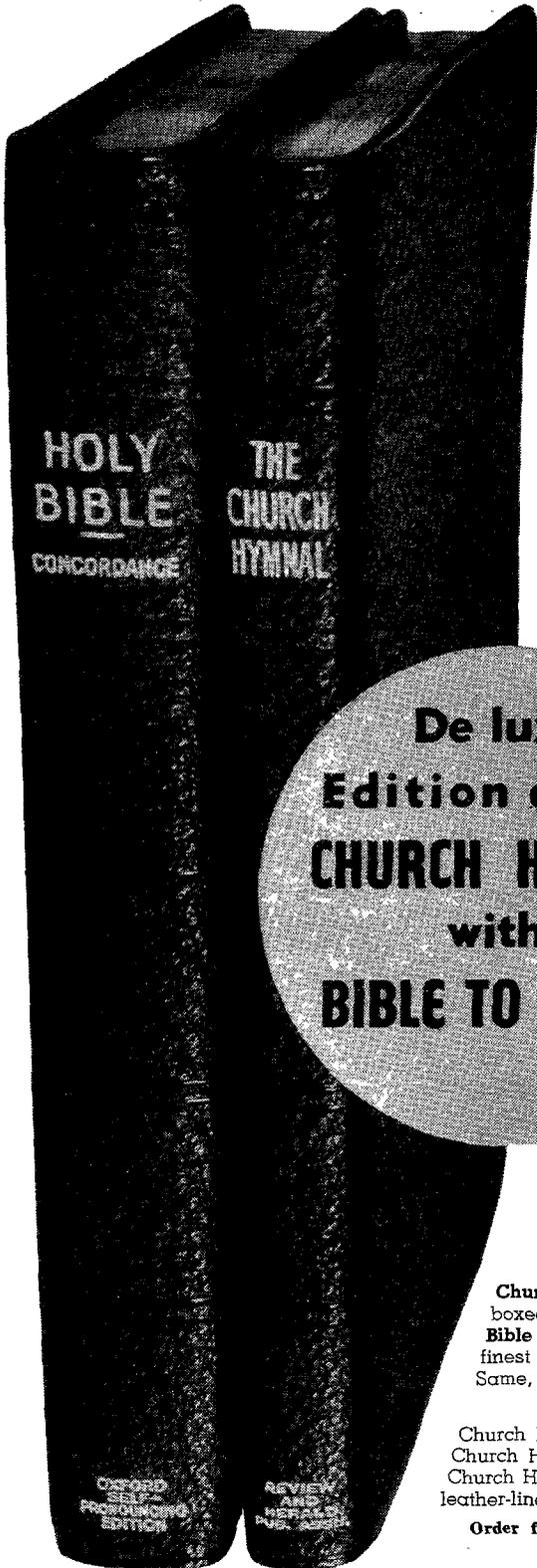
This, then, is the privilege of the assistant pastor. True, he is young, but he is doing his best to obtain a real experience with his Saviour. It is indeed a cause for rejoicing if he is associated with one who has lived and is living in close communion with God; one who has tested God and found Him a constant source of strength. The greatest privilege in the world is to be led by example and counsel into a deeper spiritual life—into that fellowship which every minister should have, that he may impart it to others. Add to this the opportunity for soul winning, its joys and blessings, and you have the reason why a young man will turn his back on a more lucrative position to devote his life to service for the Master.

## MAKING THE BEST BETTER

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YOUR BOOK & BIBLE HOUSE



**CAPTIVES!**—When a boy from our own local church or the son of one of our church members is taken prisoner overseas in an alien land, and placed in custody in an internment camp or prison, what deep concern we all feel—and rightly so. How eagerly we await some favorable word of life or health, escape or liberty! He may be wholly free in Christ, though in body a captive. However, there are many all about us who once were free in Christ, but who have fallen into the bondage of sin, and are separated from Christ and His church. How is it that we are so often apathetic toward captive souls in our very midst—men, women, and youth who have been snatched away by the great enemy of mankind, and who are in duress in the great prison house of sin? Once fellowshipping with us, they are now among the backsliders or actual apostates. Yet we seem strangely indifferent. Is the state of the soul of less concern than the state of the body? Is its peril less vital, its consequences less fatal? We need to readjust our concepts of relative values. We need a fresh vision of the gravity of bondage to sin, a new realization of our personal accountability in effecting the rescue of captive souls. Concern for the welfare of the backslider and the sinner should rest as a heavy burden upon our hearts, moving us to extraordinary and immediate effort in their behalf.

**EFFRONTERY!**—It is heartbreaking enough for a worker to lapse into sin that necessitates his permanent separation from the ministry. But for such an individual to continue on, after his yet undiscovered moral fall, preaching and exhorting from the sacred desk, ministering at the communion table, and in the other functions of his calling, until his sin finds him out, would make him guilty of gross hypocrisy. Effrontery is added to his sin, both before God and man. And the very fact that ultimate exposure is virtually inevitable makes such a course the more foolhardy and inexcusable. In common honesty and in fairness to the church, he should immediately withdraw from all church and ministerial work, in order to avoid or at least to lessen the tragedy of public disgrace to the cause he has served. The more prominent one's position, the more imperative these impelling mandates become. The honest and decent way, and really the easiest and safest way, is immediate withdrawal from the gospel ministry, voluntary confession to whom confession is due, and disappearance from the public eye—throwing oneself on the mercy of God, who loves to the uttermost. True repentance and abandonment of sin will bring God's forgiving peace. How can one brazenly continue on under the terror of a dread reckoning day?

**CALIBER!**—The real caliber of a man is sometimes disclosed by his attitude toward a deceased opponent. Differing as they may in life, the broad-minded man, mellowed by the gospel and the passage of years, speaks charitably of an enemy silenced by death. It is the small man, with shriveled soul, who traduces a dead person's character—who seeks to depreciate and lessen respect for him. It is cowardly to make charges that the silent one can no longer answer; to slander because one is aware that there can be no devastating reply, no discomfiting rebuttal. It is sad enough when this trait appears among the laity, but it is most censurable when such defamers of character arise among the ministry. Inexcusable even among young men, it is doubly despicable from the gray-haired, among whom loving-kindness, charity, and forgiveness should be predominant characteristics.

**ICONOCLASM!**—It is infinitely easier to criticize than to construct, to wreck a structure than to erect it. It takes vastly less architectural engineering skill to pull a building apart and show its weakness, than to erect it in the first place, or to reconstruct it in improved form. A little dynamite will blow it apart, but it will not put it together again. We occasionally hear criticism, by some, of certain of our prophetic dates. But very little is offered by way of solid, unassailable alternative or substitution. If anyone wishes a respectful hearing and heeding, let him provide something better, more sound, which is above criticism and is in harmony with the acknowledged foundations of the movement and the counsels of the Spirit of prophecy. It is a basically sound principle never to take away without providing something better. Here is a challenging task for the critic. We are not benefited by iconoclasm. We need constructive help.

**DISCUSSION!**—It is through candid discussion, the untrammelled expression of conviction, and the summoning of every available argument and pertinent fact, that the truest and soundest conclusions are reached. A sound position has nothing to fear from investigation. Especially does it court the questions of friends. It is through freedom of discussion that all the facts are brought out. In this way weak points come to light that can be remedied. Repression is the method of the weakling, the refuge of the intolerant. Let freedom of discussion ever prevail in our committees, councils, and conferences.

L. E. F.